



THE QURAN'S LANGUAGE A New Approach

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

SECTION 1
NAHW



SECTION 1: NAHW

The science of how words interact with each other

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CHAPTER 1 – TYPES OF WORDS IN ARABIC

INTRODUCTION

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

1. اِسْمٌ
2. فِعْلٌ
3. حَرْفٌ

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

الاسْمُ

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

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

- Muhammad
- Maryam
- teacher
- writer

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

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

- Egypt
- Arabia
- school
- store

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

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

- book
- pen
- camera
- table

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

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

- justice
- happiness
- education
- authority

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

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

- tall
- short
- boring
- exciting

Adjectives are words that are used to describe other words.

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

- slowly
- quickly
- gently
- happily

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

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

الفِعْلُ

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

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

- He stopped.
- He gave.

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

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

- He searches.
- He learns.

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

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

- He will succeed.
- He will give up.

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

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

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

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

الحرف

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

A few examples of a حرف would be:

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

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

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

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

CHAPTER 1 & 2 MEMORIZATION

VOCABULARY (SINGULAR - PLURAL)				
إِمْرَأَةٌ - نِسَاءٌ woman	رَجُلٌ - رِجَالٌ Man	زَوْجٌ - أَزْوَاجٌ spouse	أُمٌّ - أُمّهَاتٌ mother	أَبٌ - آبَاءٌ father
أَخٌ - إِخْوَانٌ/إِخْوَةٌ brother	ابْنٌ - أَبْنَاءٌ/بَنُونَ son/child	ذُرِّيَّةٌ offspring	بِنْتُ - بَنَاتٌ girl/daughters	وَلَدٌ - أَوْلَادٌ boy/child
لِسَانٌ - أَلْسِنَةٌ tongue/language	فَمٌّ - أَفْوَاهٌ mouth	صَدْرٌ - صُدُورٌ chest	نَزِيلٌ revelation	أُخْتُ - أَخَوَاتٌ sister
وَرَقَةٌ - أَوْرَاقٌ paper/leaf	فُؤَادٌ - أَفِيدَةٌ heart/intellect	قَلْبٌ - قُلُوبٌ heart	وَجْهٌ - وُجُوهُ face	بِنَاءٌ/بُنْيَانٌ - أَبْنِيَّةٌ building/structure
كِتَابٌ - كُتُبٌ book	قَلَمٌ - أَقْلَامٌ pen	غُرْفَةٌ - غُرُفٌ/غُرَفَاتٌ room	بَابٌ - أَبْوَابٌ door	بَيْتٌ - بُيُوتٌ house
مَكَانٌ - أَمَاكِينُ place	قَرْيَةٌ - قُرَى town	كَلِمَةٌ - كَلِمَاتٌ word	مَاءٌ water	حَيَاةٌ life

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

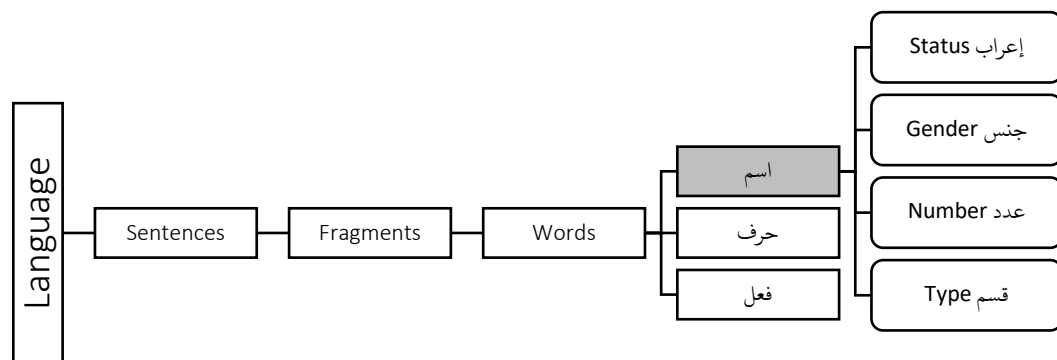
- Muslim Chart
 - o Normal
 - o Light
- Pronouns
- Harf of Jarr
- Harf of Nasb
- Special Mudhaaf
- 5 Special Isms

CHAPTER 2 – الإعراب

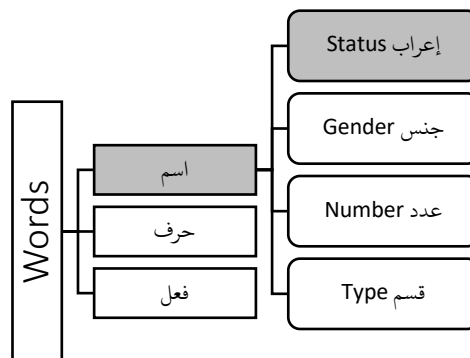
INTRODUCTION

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

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



2.1 STATUS – الإعراب



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

STATUS #1: THE DOER - رَفْع

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

I ate too much chocolate.

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

My tooth is aching.

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

The dentist gave me a filling.

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

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

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

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

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

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

STATUS #2: THE DETAIL - نَصْب

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

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

Muhammad ate chocolate at home yesterday happily because he was hungry.

↑ ↑ ↑ ↑ ↑ ↑ ↑

doer action detail detail detail detail detail

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

STATUS #3: AFTER-OF - جَرّ

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

advisor *of* the king

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

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

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

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

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

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

2.2 HOW TO TELL STATUS

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

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

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

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

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

MEMORIZE these charts.

Plural	Pair	Singular	
مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع

مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

Plural Feminine	Pair Feminine	Singular Feminine	
مُسْلِمَاتٌ	مُسْلِمَتَانِ	مُسْلِمَةٌ	رفع
مُسْلِمَاتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	نصب
مُسْلِمَاتٍ	مُسْلِمَتَيْنِ	مُسْلِمَةً	جر

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

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

SINGULAR

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

Status	Ending Sound
رفع	مُسْلِمٌ
نصب	مُسْلِمًا
جر	مُسْلِمٍ

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

Status	Ending Sound
رفع	مُسْلِمَةٌ
نصب	مُسْلِمَةً
جر	مُسْلِمَةً

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

PAIR

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

Status	Ending Combination
رفع	مُسْلِمَانِ
نصب	مُسْلِمَيْنِ
جر	مُسْلِمَيْنِ

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

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

Status	Ending Combination
رفع	مُسْلِمَتَانِ
نصب	مُسْلِمَتَيْنِ
جر	مُسْلِمَتَيْنِ

Notice that the ت always takes a فتحة.

PLURAL

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

MASCULINE

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

Status	Ending Combination
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رفع	مُسْلِمُونَ
نصب	مُسْلِمِينَ
جر	مُسْلِمِينَ

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

FEMININE

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

Status	Ending Combination
رفع	مُسْلِمَاتٌ
نصب	مُسْلِمَاتٍ
جر	مُسْلِمَاتٍ

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

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

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

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع
مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب

جَر	مُسْلِمٍ	مُسْلِمَيْنِ	مُسْلِمِينَ	مُسْلِمَاتٍ
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➤ **DRILL 2** Is the word "Muslim" رفع (R) or نصب (N) or جر (J).

R / N / J	7. مُسْلِمَةٌ	R / N / J	4. مُسْلِمَانِ	R / N / J	1. مُسْلِمًا
R / N / J	8. مُسْلِمِينَ	R / N / J	5. مُسْلِمَاتٍ	R / N / J	2. مُسْلِمُونَ
R / N / J	9. مُسْلِمَتَانِ	R / N / J	6. مُسْلِمٍ	R / N / J	3. مُسْلِمَيْنِ
R / N / J	10. مُسْلِمٌ	R / N / J	7. مُسْلِمَتَيْنِ	R / N / J	4. مُسْلِمَاتٌ

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

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

2.3 LIGHT VS HEAVY

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

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

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

Plural	Pair	Singular	
muslimoo ʔ	muslimaa ʔ	muslimu ʔ	رفع
muslimee ʔ	muslimay ʔ	muslima ʔ	نصب
muslimee ʔ	muslimay ʔ	muslimi ʔ	جر
Plural	Pair	Singular	
muslimaatu ʔ	muslimataa ʔ	muslimatu ʔ	رفع
muslimaati ʔ	muslimatay ʔ	muslimata ʔ	نصب
muslimaati ʔ	muslimatay ʔ	muslimati ʔ	جر

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

- 1) If the word ends in a double accent (الْمُتَوَيْنِ), replace the double accent with a single حَرَكَة. For instance, the word مسلم would become مُسْلِم. The word مسلمات would become مُسْلِمَات.
- 2) If the word ends in the letter ن, all you have to do is drop the ن. For instance, the word مسلمون becomes مُسْلِمُو.

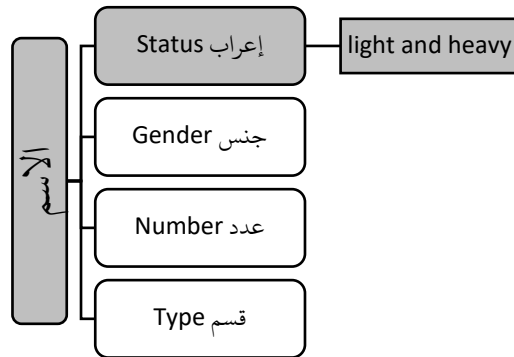
Below are the مسلم charts in the light form. **MEMORIZE** them.

Plural	Pair	Singular	
مُسْلِمُو	مُسْلِمَا	مُسْلِمٌ	رفع
مُسْلِمِي	مُسْلِمَي	مُسْلِمَة	نصب
مُسْلِمِي	مُسْلِمَي	مُسْلِم	جر

Plural	Pair	Singular	
مُسْلِمَات	مُسْلِمَتَا	مُسْلِمَةٌ	رفع

مُسْلِمَاتٍ	مُسْلِمَتِي	مُسْلِمَةً	نصب
مُسْلِمَاتٍ	مُسْلِمَتِي	مُسْلِمَةً	جر

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



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

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

LIGHT, HEAVY, OR IRRELEVANT	WORD	LIGHT, HEAVY, OR IRRELEVANT	WORD
L / H / I	1. عَصَفٍ	L / H / I	2. مَعَانِمَ
L / H / I	3. سَيِّلَ اللَّهِ	L / H / I	4. مُتَّقِينَ
L / H / I	5. مُهْلِكُو	L / H / I	6. الْقَائِلِينَ
L / H / I	7. مَسَاجِدَ	L / H / I	8. مُبِينًا
L / H / I	9. السَّمَوَاتِ	L / H / I	10. ابْنَتَيْنِ

2.4 FLEXIBILITY

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

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

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

Plural Feminine	Plural Masculine	Pair	Singular	
مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	مُسْلِمٌ	رفع
مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمًا	نصب
مُسْلِمَاتِ	مُسْلِمِينَ	مُسْلِمَيْنِ	مُسْلِمٍ	جر

There are three forms of flexibility. They are:

- 1) fully-flexible (مُنْصَرَفٌ/مُعَرَّبٌ)
- 2) partly-flexible (مَمْنُوعٌ مِنَ الصَّرْفِ)
- 3) non-flexible (مَبْنِيٌّ)

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

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

Fully-Flexible Endings are:

(un) مسلمٌ : رفع

(an) مسلماً : نصب

(in) مسلمٍ : جر

(3 Statuses have 3 Unique Endings)

NON-FLEXIBLE (مَبْنِيٌّ) words are the opposite of fully-flexible words. They can never show their status. This means that they look the same in the رفع status, the نصب status, and the جر status. Words that end in أَلِفْ مَقْصُورَةٌ (ى) or a normal ا (ا) are non-flexible. Words like هُدًى, مُؤَمِّى, and زَكْرِيَّا, for example, are non-flexible. All of the pointer words (أَسْمَاءُ الْإِشَارَةِ) in the singular and plural forms as well as all of the أَسْمَاءُ مَوْصُولَةٍ are non-flexible. We will learn about these types of أَسْمَاءُ in detail later. For the time being, learn to recognize them and know that they are non-flexible.

الأسماء الموصولة

أسماء الإشارة

الَّذِي	الَّذِينَ
الَّتِي	الَّتِي، الْوَاتِي، الْآتِي
مَا	مَنْ

هَذَا	ذَلِكَ
هَذِهِ	تِلْكَ
هَؤُلَاءِ	أُولَئِكَ

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

مُوسَى: رفع

مُوسَى: نصب

مُوسَى: جر

(3 Statues have 1 Ending)

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

Partly-Flexible Endings are:

(u) يُوسُفُ: رفع

(a) يُوسُفَ: نصب

(a) يُوسُفَ: جر

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

(3 Statues have 2 Endings)

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

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

HOW TO IDENTIFY PARTLY FLEXIBLE WORDS

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

A. NON-ARAB NAMES

Non-Arab names are partly-flexible. Arab names are fully-flexible. There are four Arab prophet's names mentioned in the Quran. They are: **يُوسُفُ**, **إِسْمَاعِيلُ**, **إِبْرَاهِيمُ**, and **يَعْقُوبُ**. Take a look at the chart below. Take note of the differences between how the partly-flexible names and the fully-flexible names look in each status.

رفع	نصب	جر
يُوسُفُ	يُوسُفُ	يُوسُفُ
إِسْمَاعِيلُ	إِسْمَاعِيلُ	إِسْمَاعِيلُ
إِبْرَاهِيمُ	إِبْرَاهِيمُ	إِبْرَاهِيمُ
يَعْقُوبُ	يَعْقُوبُ	يَعْقُوبُ
مَرْيَمُ	مَرْيَمُ	مَرْيَمُ

Partly-flexible

مُحَمَّدٌ	مُحَمَّدًا	مُحَمَّدٍ
هُودٌ	هُودًا	هُودٍ
صَالِحٌ	صَالِحًا	صَالِحٍ
شُعَيْبٌ	شُعَيْبًا	شُعَيْبٍ

Fully-flexible

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

رفع	نصب	جر
لُوطٌ	لُوطًا	لُوطٍ
نُوحٌ	نُوحًا	نُوحٍ

Fully-flexible

B. FEMININE NAMES AND UNIQUELY MASCULINE NAMES

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

رفع	نصب	جر
عَائِشَةُ	عَائِشَةُ	عَائِشَةُ
خَدِيجَةُ	خَدِيجَةُ	خَدِيجَةُ
زَيْنَبُ	زَيْنَبُ	زَيْنَبُ
إِيمَانُ	إِيمَانُ	إِيمَانُ

Feminine

رفع	نصب	جر
حَمْرَةُ	حَمْرَةُ	حَمْرَةُ
مُعَاوِيَةُ	مُعَاوِيَةُ	مُعَاوِيَةُ
عُمَرُ	عُمَرُ	عُمَرُ
عُثْمَانُ	عُثْمَانُ	عُثْمَانُ

Uniquely masculine

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

C. PROPER NAMES OF PLACES

Proper names of places are partly-flexible.

رفع	نصب	جر
مَكَّةُ	مَكَّةُ	مَكَّةُ
يَثْرِبُ	يَثْرِبُ	يَثْرِبُ
جَهَنَّمَ	جَهَنَّمَ	جَهَنَّمَ

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

رفع	نصب	جر
العِرَاقُ	العِرَاقُ	العِرَاقُ

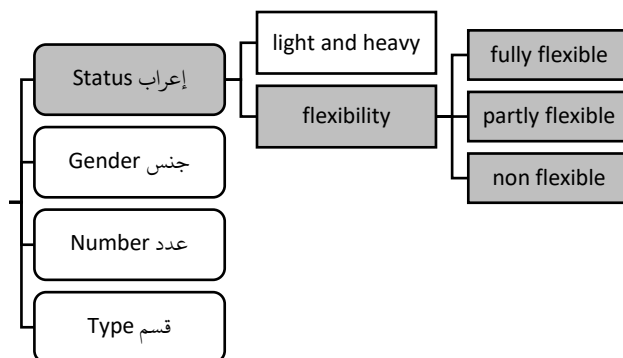
الهِندُ	الهِندَ	الهِندِ
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Names of places that are three letters with a سكون on the middle letter are fully-flexible.

جر	نصب	رفع
عَدْنِ	عَدْنًا	عَدْنُ

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

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



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

REASON	FLEXIBILITY	WORD	REASON	FLEXIBILITY	WORD
	F / P / N	1. مُحَمَّد		F / P / N	2. طَلْحَة
	F / P / N	3. هُدًى		F / P / N	4. صَالِح
	F / P / N	5. جَهَنَّمَ		F / P / N	6. نُوح
	F / P / N	7. مَكَّة		F / P / N	8. عَدْن
	F / P / N	9. عُمَر		F / P / N	10. زَكْرِيَّا

2.5 PRONOUNS

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

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

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

INDEPENDENT PRONOUNS

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

MEMORIZE the pronouns and their meanings and know their properties.

third person	Plural	Pair	Singular	
	هُمْ They	هُمَا Both of them	هُوَ He	masculine
	هُنَّ They	هُمَا Both of them	هِيَ She	feminine
second person	أَنْتُمْ All of you	أَنْتُمَا You two	أَنْتَ You	masculine
	أَنْتُنَّ All of you	أَنْتُمَا You two	أَنْتِ You	feminine
first person	نَحْنُ We	أَنَا I		both

ATTACHED PRONOUNS

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

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

third person	Plural	Pair	Singular

هُم هِمْ They	هُمَا هِمَا Both of them	هُ هِ He	masculine
هُنَّ هِنَّ They	هُمَا هِمَا Both of them	هَا She	feminine

كُم All of you	كُما You two	كُ You	masculine
كُنَّ All of you	كُما You two	كِ You	feminine

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

SUMMARY OF STATUS

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

Pronouns (Independent vs Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly-Flexible)	Ending Sound (Non-Flexible)	Ending Sound (Fully Flexible)	
هو	مُسْلِمَاتٌ	مُسْلِمُونَ	مُسْلِمَانِ	يُوسُفُ	مُوسَى	مُسْلِمٌ	رفع
هـ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمًا	نصب
هـ	مُسْلِمَاتِ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمِ	جر

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

2.6 STATUS IN ACTION

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

Once we learn these fragments we will know when to expect a word to be نصب and when we should expect a word to be جر.

WHAT IS A FRAGMENT?

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

1) الجَارُ وَالْمَجْرُورُ	}	اسم + حرف fragments
2) حَرْفُ النَّصْبِ وَاسْمُهَا		
3) الإِضَافَةُ	}	اسم + اسم fragment

The first two fragments mentioned are fragments in which the relationship is a relationship between a حرف and an اسم. The remaining fragment is between an اسم and another اسم.

2.7 الجار والمجرور

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

MEMORIZE the حروف below along with their meanings.

I swear by	وَ	For (possession)	لَ	Like (comparison)	كَ	I swear (by Allah only)	تَ	With	بَ
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Except	خَلَا	Since	مُذْ	Since/For	مُنْذُ
--------	-------	-------	------	-----------	--------

Except	عَدَا	From	مِنْ	Except	حَاشَا	Maybe	رُبَّ
--------	-------	------	------	--------	--------	-------	-------

To/Towards	إِلَى	Until	حَتَّى	On/Upon/Against	عَلَى	About/Away from	عَنْ	In	فِي
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***NOTE that all the letters in the top row attach directly to the word following it.

***NOTE The ل takes كسرة usually, but it takes a فَتْحَة when it comes before all attached pronouns (أنا for the ي, the attached version of أنا).

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

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

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

لَنَا	فِي أَذْنِي	عَنِ السَّاعَةِ	وَالْعَصْرِ
↓ attached pronoun فتحة = مجرور	↓ Non-flexible, but still مجرور	↓ مجرور	↓ مجرور
↓ جار	↓ جار	↓ جار	↓ جار

➤ **DRILL 6** Are the following جار ومجرور fragments? If they are, underline the جار and circle the مجرور.

Y / N مَعَ الْعُسْرِ	Y / N حَتَّى مَطْلَعِ الْفَجْرِ	Y / N بِجَارَةٍ مِنْ سَجِيلٍ
Y / N عَلَى طَعَامِ الْمَسْكِينِ	Y / N كَعْصِفٍ مَأْكُولٍ	Y / N مَنْ أَعْطَى

Y / N عَنْ الْأَنْقَالِ	Y / N لِكُلِّ هُمَزَةٍ	Y / N فِي مَعَزِلٍ
Y / N وَالْعَادِيَاتِ	Y / N بَعْدَ الذِّكْرِ	Y / N تَاللهِ

2.8 حرف النصب واسمها

This fragment is made up of two parts. The first is what is called حرف النصب. This is a حرف that puts the اسم that comes after it in the نصب status. The second is an اسم that follows and is in the نصب status.

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

MEMORIZE the حروف النصب and their meanings.

However	لَكِنَّ	Certainly	إِنَّ
So that, hopefully, maybe	لَعَلَّ	That	أَنَّ
Because	بِأَنَّ	As though	كَأَنَّ
Because	لِأَنَّ	If only	لَيْتَ

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

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

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هـ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمًا	نصب

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

جار ومجرور comes in between

حرف نصب
اسمه

أَنَّ لَهُمْ أَجْرًا

كَأَنَّكَ حَفِيٌّ عَنْهَا

إِنَّ اللَّهَ عَلَيْهِمْ حَكِيمٌ

اسمه حرف نصب

اسمه حرف نصب

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

Y / N أَنَّهُمْ	Y / N لَيْتَنِي	Y / N أَنْ تَقُولُوا
Y / N إِنَّ الصِّفَا وَالْمَرْوَةَ	Y / N لِيَعْلَمَ اللَّهُ	Y / N لَهُ وَلِيًّا
Y / N إِنَّ هُوَ	Y / N لَعَلَّ السَّاعَةَ	Y / N كَأَنَّهُمْ
Y / N إِنَّ هَذَا	Y / N إِنَّ عَلَيْكَ اللَّعْنَةَ	Y / N وَلَكِنَّ أَكْثَرَ النَّاسِ

2.9 الإضافة

MEANING AND PARTS

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

the book of Allah

مضاف مضاف إليه

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

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

my ears

a book of fiqh

his opinions

the king of Persia

their tears

the capital of Malaysia

her strategy

the king of the jungle

our mother

THE GRAMMAR OF الإضافة

There are three grammatical conditions that an إضافة must meet.

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

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

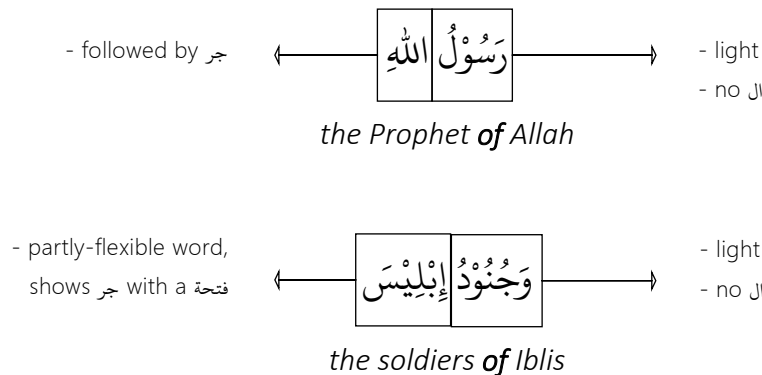
****Remember, there are times when a partly-flexible word can be made fully flexible by showing a كسرة in the جر form. A partly-flexible word can be made fully-flexible in two ways:**

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

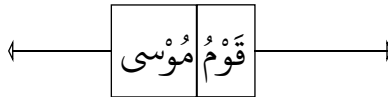
Remember that the مضاف إليه must be جر. Let's look back at the different ways the جر status shows itself:

Pronouns (Attached)	Ending Combination (Feminine Plural)	Ending Combination (Masculine Plural)	Ending Combination (Pair)	Ending Sound (Partly- Flexible)	Ending Sound (Non- Flexible)	Ending Sound (Fully Flexible)	
هــ	مُسْلِمَاتٍ	مُسْلِمِينَ	مُسْلِمَيْنِ	يُوسُفَ	مُوسَى	مُسْلِمٍ	جر

Let us look at a few examples.



- non-flexible word
cannot show status



- light
- no ال

the people of Musa

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

- attached pronoun as
مضاف إليه
- followed by جر
attached pronoun

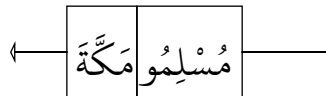


- light
- no ال

our Master

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

- partly-flexible word,
shows جر with a فتحة
- followed by جر



- light by dropping the ن
- no ال

the Muslims of Mecca

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

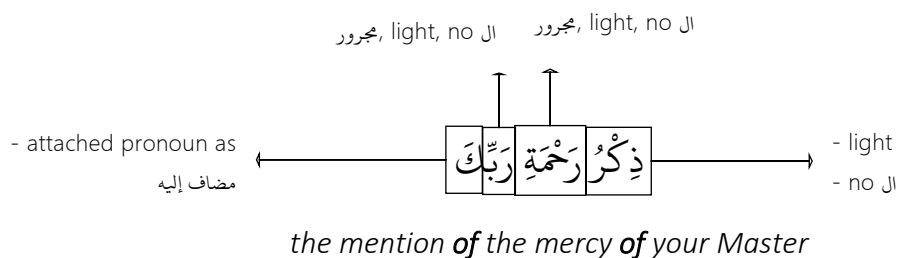
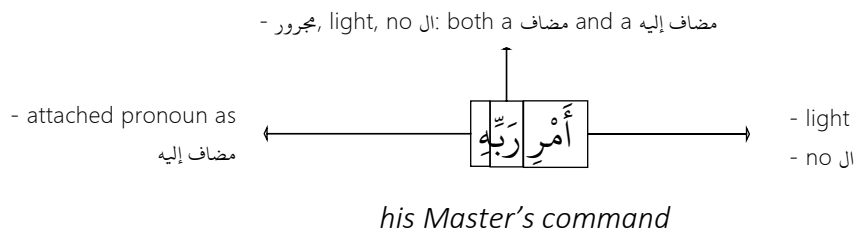
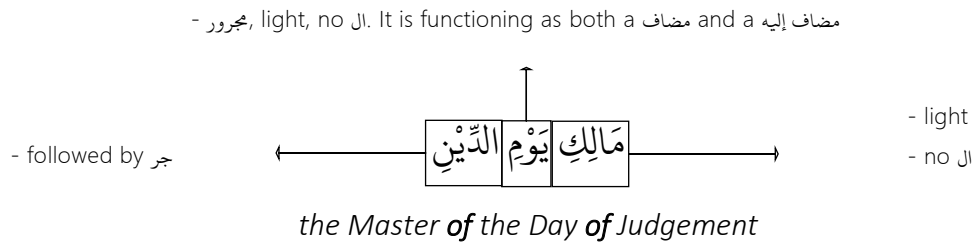
You may also recall that the إضافة construction was referenced in passing a few times in previous chapters. Now that you know what an إضافة is, let us reiterate and relearn these rules.

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

إضافة CHAINS

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

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



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

- 1) Is the first word light?
- 2) Does the first word have NO ال?
- 3) Is the second word محرور?

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

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

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

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

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

Y / N مُرْسِلُو الثَّاقَةِ	Y / N عَصْفٍ مَأْكُولٍ	Y / N كِتَابُ اللَّهِ
Y / N مَوْجٌ كَالْجِبَالِ	Y / N عِنْدَ رَبِّهِمْ	Y / N قَوْمَ يُؤُنْسُ
Y / N أَمْرٍ رَبِّهِ	Y / N جَاءَ الْحَقُّ	Y / N مِنْ قَوْمٍ مُوسَى
Y / N كِتَابٌ مَرْقُومٌ	Y / N بَعْدَ الذِّكْرِ	Y / N غَيْبُ السَّمَوَاتِ

SPECIAL مضاف

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

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

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

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

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

الأسماء الخمسة

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

This means that if the word is:

- ❖ مرفوع, it would normally end in a ضمة, then in the case of these special five words, it would end in a واو.
- ❖ منصوب and would normally end in a فتحة, it ends in an ألف.
- ❖ مجرور and would normally end in a كسرة, it ends in a ياء.

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

مضاف AS				
MEANING	مضاف NON	جر	نصب	رفع
father	أَبٌ	أَبِي	أَبَا	أَبُو
brother	أَخٌ	أَخِي	أَخَا	أَخُو
father-in-law	حَمٌ	حَمِي	حَمَا	حَمُو
mouth	فَمٌ	فِي	فا	فُو
possessor of	---	ذِي	ذا	ذُو

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

R / N / J	إِلَى ذِي الْعَرْشِ	R / N / J	مَدِينِ أَخَاهُمْ شُعَيْبًا	R / N / J	وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ
R / N / J	كَانَ ذَا قُرْبَى	R / N / J	لَيْسُفٌ وَأَخُوهُ	R / N / J	بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ

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

CHAPTER 3 & 4 MEMORIZATION

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

CHAPTER VOCABULARY				
أَصْفَرُ - صَفْرَاءُ yellow	أَسْوَدُ - سَوْدَاءُ black	أَحْمَرُ - حَمْرَاءُ red	أَخْضَرُ - خَضْرَاءُ green	أَبْيَضُ - بَيْضَاءُ white
أَزْرَقُ - زَرْقَاءُ blue	أَكْبَرُ bigger	أَكْثَرُ more	أَحْسَنُ better	أَعْظَمُ greater
أَبْكَمُ - بُكْمُ mute	أَصَمُ - صُمُ deaf	أَظْلَمُ more unjust	أَقْرَبُ closer	أَعْلَمُ more knowing
أَعْمَى - عُمَى blind	قَدَمُ foot	رِجْلُ - رِجْلُ leg	يَدٌ - أَيْدٍ hand	عَيْنٌ - أَعْيُنٌ / عَيْنُونُ eye/spring
دَارٌ - دِيَارٌ house	نَفْسٌ - أَنْفُسُ person	حَرْبٌ war	أَرْضٌ land	أُذُنٌ - آذَانٌ ear
سَبِيلٌ / طَرِيقٌ path	جَهَنَّمُ / سَعِيرٌ hellfire	سَمَاءٌ - سَمَوَاتٌ sky	رِيحٌ - رِيَّاحٌ wind	شَمْسٌ sun
نَاسٌ - أَنَاسٌ a people	عَصَا staff	كَأْسٌ cup	نَارٌ fire	خَمْرٌ alcohol
قَرْنٌ - قُرُونٌ a generation	أَلٌ family/people	قَوْمٌ - أَقْوَامٌ a nation	حِزْبٌ a faction	أَهْلٌ - أَهْلُونَ family/people

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

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

COMMON صفات

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

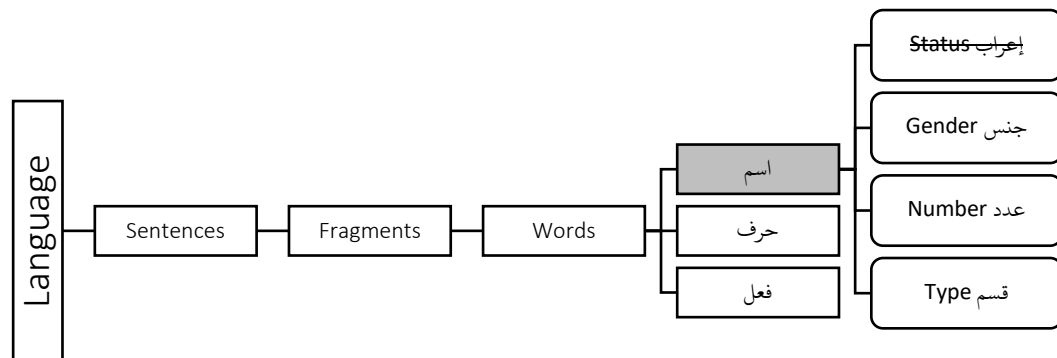
CHAPTER 3 – الجنس - العدد - القسم

INTRODUCTION

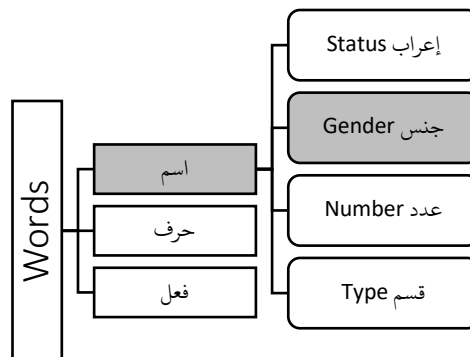
Remember every اسم has four properties. Their four properties are status (الإعراب), gender (الجنس), number (العدد), and type (القسم). We spent a lot of time focusing on status (الإعراب) as it is unique to the Arabic language and the most extensive of the 4 properties.

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

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



3.1 GENDER – الجنس



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

1) BIOLOGICALLY FEMININE

This refers to words that are feminine by nature.

Sister	أُخْتٌ
Mother	أُمٌّ
Cow	بَقَرَةٌ

2) WORDS THAT END IN ة OR اء OR ى

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

ة	اء	ى
رَحْمَةٌ	حَمْرَاءُ	الْكُبْرَى
صَلَاةٌ	سَوْدَاءُ	الْعُلَى

3) BODY PARTS IN PAIRS

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

lip	شَفَتَانِ	ear	أُذُنَانِ	hand	يَدَانِ
foot	قَدَمَانِ	leg	رِجْلَانِ	eye	عَيْنَانِ
shin	سَاقَانِ	cheek	خَدَانِ	elbow	مِرْفَقَانِ
ankle	كَعْبَانِ	heel	عَقِبَانِ	shoulder	مَنْكِبَانِ

4) SPECIFIC NAMES OF PLACES

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

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

There are few exceptions to this rule.

5) NON-HUMAN PLURALS

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

Cars	سَيَّارَاتٌ
Masjids	مَسَاجِدُ
Books	كُتُبٌ

6) FEMININE BECAUSE THE ARABS SAID SO

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

Land	أَرْضٌ	War	حَرْبٌ
Wind	رِيحٌ	Sky	سَّمَاءٌ
Well	بَيْتْرٌ	Sun	شَمْسٌ
House	دَارٌ	Person	نَفْسٌ
Cup	كَأْسٌ	Fire	نَارٌ
Wine	خَمْرٌ	Bucket	دَلْوٌ
Hellfire	جَهَنَّمَ	Path	سَبِيلٌ
Hellfire	سَعِيرٌ	Path	طَرِيقٌ
		Staff	عَصَا

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

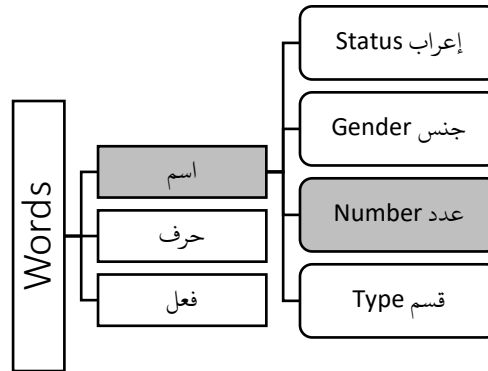
During a حرب a soldier was daydreaming, looking up at the سماء until the شمس came up. When he snapped out of it, he realized that he was the only نفس left on the battlefield. He was surrounded by نار so he used a دلو full of water to make a سبيل and طريق for himself to a safer أرض. In the hot, blowing ريح he was desperately looking for a بئر to draw more water from. In his search, he found an empty دار inside which there was a كأس full of خمر. He remembered his fear of جهنم and السعير, and he used his عصا to strike the drink.

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

REASON	GENDER	WORD	REASON	GENDER	WORD
_____	M / F	1. صَفَرَاءُ	_____	M / F	2. حَامِيَّةٌ

_____	M / F	3. ظُلُمَاتٍ	_____	M / F	4. عَيْنَيْنِ
_____	M / F	5. الْحُسْنَى	_____	M / F	6. مَكَّةَ
_____	M / F	7. مُؤْمِنَيْنِ	_____	M / F	8. أَبْنَاءَكُمْ
_____	M / F	9. عَصَا	_____	M / F	10. صَابِرًا

3.2 NUMBER – العدد



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

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

THE SOUND MASCULINE PLURAL

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

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

THE SOUND FEMININE PLURAL

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

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

BROKEN PLURALS

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

In a similar way, in many cases in Arabic, an ending combination (*ونَ/ينَ/اتّ/اتٍ*) can be added to the singular version of a word to make it plural. There are some cases, however, where the original form of the *اسم* is broken. The plural of *مَسْجِد* for example, is *مَسَاجِد*. The *ا* appears in the middle of the word in the plural version and breaks the original form of the word. Likewise, the plural of the word *كِتَاب* is *كُتُب*. In this case, the *ا* is eliminated and the *حركات* on the word change. The original form of the word does not remain intact.

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

مفرد	جمع	المعنى	مفرد	جمع	المعنى
شَهِيدٌ	شُهَدَاءُ	witness	زَوْجٌ	أَزْوَاجٌ	one of a pair
نِعْمَةٌ	نِعَمٌ	blessing	فُؤَادٌ	أَفْئِدَةٌ	emotional heart
نَبِيٌّ	أَنْبِيَاءُ	prophet	إِمْرَأَةٌ	نِسَاءٌ	woman

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

PLURAL BY MEANING

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

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

THE GRAMMATICAL TREATMENT OF PLURALS

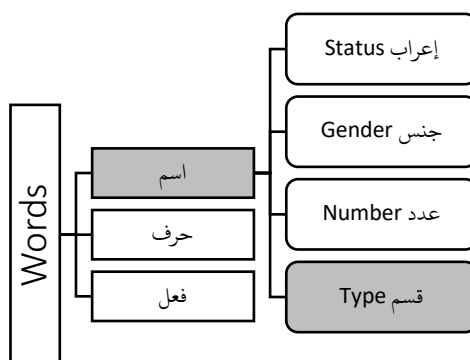
What is meant by “grammatical treatment” will become clearer when we study pronouns, pointing words, fragments, and sentences. For now, **memorize** the rules below. There are two rules pertaining to the grammatical treatment of plurals.

- 1) All non-human plurals are treated as **SINGULAR FEMININE**
ex.) سَيَّارَاتٌ
- 2) Everything else is treated “as is”:
 - a. The sound masculine human plural is treated as **PLURAL MASCULINE**
ex.) مُسْلِمُونَ
 - b. The sound feminine human plural is treated as **PLURAL FEMININE**
ex.) مُسْلِمَاتٌ
 - c. Words that are plural by meaning are treated as **PLURAL MASCULINE**
ex.) قَوْمٌ
 - d. Human broken plurals are treated as **PLURAL MASCULINE**
ex.) رُسُلٌ

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

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

3.3 TYPE - القسم



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

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

1) WORDS WITH ال (لام التعريف)

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

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

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

- by adding an ال
- by making it a مضاف

2) SPECIFIC NAMES (اسم علم)

Specific names of people and places such as مَكَّة or حَمْرَة are always معرفة.

3) PRONOUNS (الضمائر)

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

4) POINTERS (أسماء الإشارة)

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

أسماء الإشارة		
هَذَا	هَذَانِ	هَؤُلَاءِ
هَذِهِ	هَتَانِ	هَؤُلَاءِ
ذَلِكَ	ذَانِكَ	أُولَئِكَ
تِلْكَ	تَانِكَ	أُولَئِكَ

5) الأسماء الموصولة

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

الأسماء الموصولة		
الَّذِي	الَّذَانِ	الَّذِينَ
الَّتِي	التَّانِ	الَّتِي، اللَّوَاتِي، اللَّائِي
مَا		مَنْ

6) THE ONE BEING CALLED (المنادى)

The حرف used to call a person is يا. The word following يا is always معرفة. This is because when calling someone, you are addressing a specific person. So both the word وَلَد in يَا وَلَدُ and the name حَمْرُة in يَا حَمْرُة are معرفة.

7) IF THE مضاف إليه IS معرفة, THE مضاف IS ALSO معرفة.

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

➤ DRILL 3 Are the following proper or common? Why?

REASON	TYPE	WORD	REASON	TYPE	WORD
	P / C	11. هُوَ		P / C	12. السَّائِلِ
	P / C	13. هُدًى		P / C	14. سَيِّئًا
	P / C	15. أَكْرَمُ		P / C	16. هَذَا
	P / C	17. مَكَّةَ		P / C	18. مُحَمَّدٌ

APPENDIX

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

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

ex) كُلُّ مَسْجِدٍ – each and every masjid

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

ex) كُلُّ الْمَسْجِدِ – the entire masjid

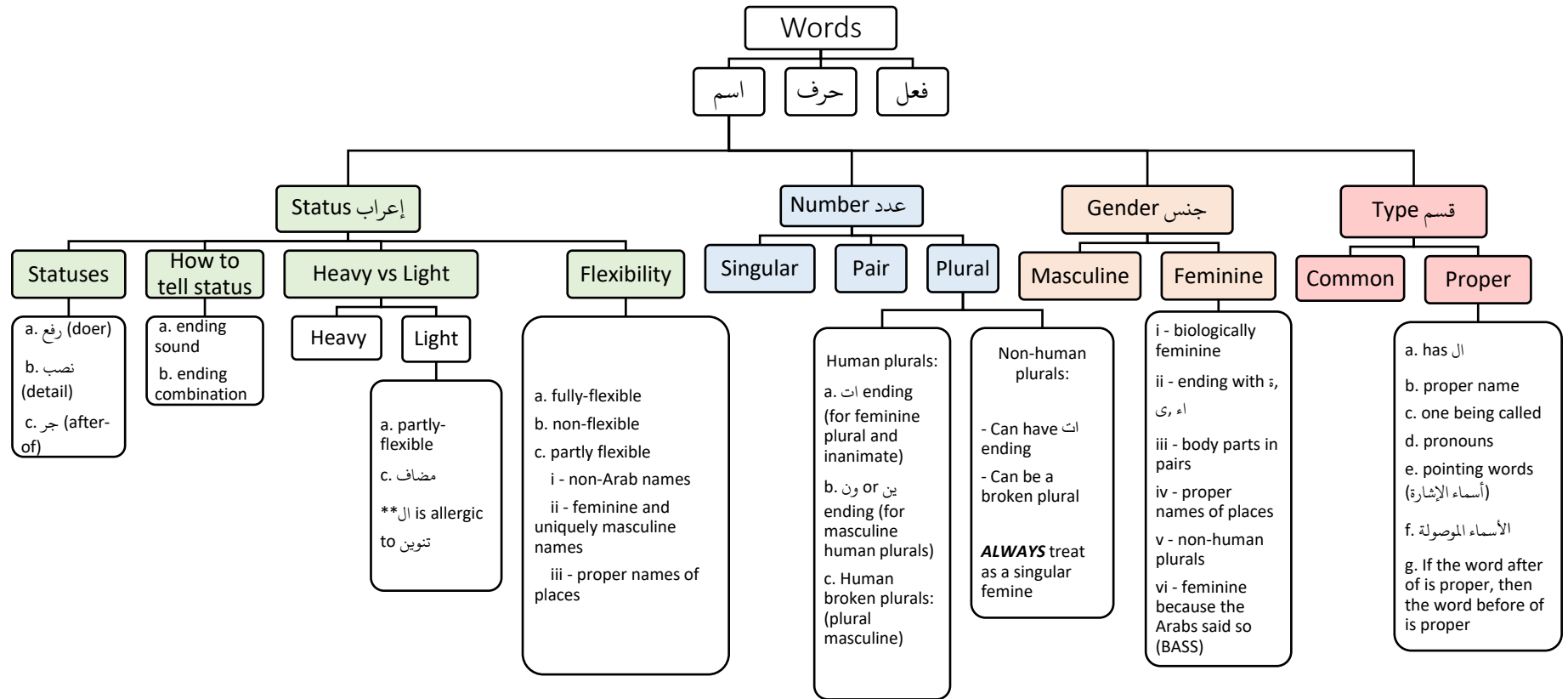
- 3) If the مضاف إليه is **PLURAL AND PROPER**, the meaning is *all of*

ex) كُلُّ الْمَسَاجِدِ – all of the masjids

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

ثَمَرَةٌ – fruit	طَعَام – food
------------------	---------------

_____	كُلِّ الثَّمَرَاتِ	_____	كُلِّ أُمَّةٍ
_____	كُلِّ نَفْسٍ	_____	كُلِّ مَسْجِدٍ
_____	كُلِّ الطَّعَامِ	_____	كُلِّ شَيْطَانٍ



CHAPTER 4 – اسم IN ACTION

INTRODUCTION

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

Recall that the five fragments are:

4) الجار والمجرور	}	اسم + حرف fragments
5) حَرْفُ النَّصْبِ واسْمُهَا		
6) الإِضَافَةُ	}	اسم + اسم fragments
7) المَوْصُوفُ وَالصِّفَةُ		
8) اسْمُ الإِشَارَةِ وَالْمُشَارُ إِلَيْهِ		

4.1 الموصوف والصفة

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

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

الصفة Status: نصب Number: singular Gender: masculine Type: common	← قَوْلًا ثَقِيلًا →	الموصوف Status: نصب Number: singular Gender: masculine Type: common
	A heavy word	

الصفة Status: رفع Number: singular Gender: feminine Type: proper	← الطَّامَّةُ الْكُبْرَى →	الموصوف Status: رفع Number: singular Gender: feminine Type: proper
	The biggest calamity	

الصفة Status: رفع Number: singular Gender: feminine Type: common	← حُمُرٌ مُسْتَنْفِرَةٌ →	الموصوف Status: رفع Number: singular Gender: feminine Type: common
	Alarmed donkeys	

recall that non-human plurals are treated as singular feminine

الصفة
Status: نصب
Number: plural
Gender: masculine
Type: proper

← الْقَوْمُ الْفَاسِقِينَ →

The corrupt nation

الموصوف
Status: نصب
Number: plural
Gender: masculine
Type: proper

recall that قوم is an اسم جمع, so it is treated as plural masculine

الصفة
Status: رفع
Number: singular
Gender: feminine
Type: proper

← حَيَاتُنَا الدُّنْيَا →

Our lowest life

الموصوف
Status: رفع
Number: singular
Gender: feminine
Type: proper

The صفة gets an ال because the موصوف is proper

The fragment is proper because the مضاف إليه is proper

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

➤ **DRILL 1** Are the following موصوف وصفة fragments? Underline the موصوف once and the صفة twice.

Y / N	وَاللَّهُ خَبِيرٌ	Y / N	الْأَنْعَامُ خَالِصَةٌ	Y / N	الْحَجَّ الْأَكْبَرِ
Y / N	رَبُّكُمْ الْأَعْلَى	Y / N	قَوْمٌ مُّجْرِمُونَ	Y / N	إِلَى يَوْمِ الْقِيَامَةِ
Y / N	نَارٌ حَامِيَةٌ	Y / N	بِفَاكِهَةٍ كَثِيرَةٍ	Y / N	عَيْنَانِ نَضَّاخَتَانِ
Y / N	حَمِيٍّ مَسْنُونٍ	Y / N	لِعُلَّامِينَ يَتَّبِعِينَ	Y / N	إِلَى قَوْمِهِمْ مُنْذِرِينَ

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

وَاللَّهُ غَنِيٌّ حَمِيدٌ وَهُوَ السَّمِيعُ الْعَلِيمُ

4.2 اسم الإشارة والمشار إليه

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

The grammatical rules for this fragment are as follows:

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

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

PLURAL	PAIR	SINGULAR	
هَؤُلَاءِ	هَذَانِ	هَذَا	masc.
these	both of these	this	
هَؤُلَاءِ	هَتَانِ	هَذِهِ	fem.
these	both of these	this	

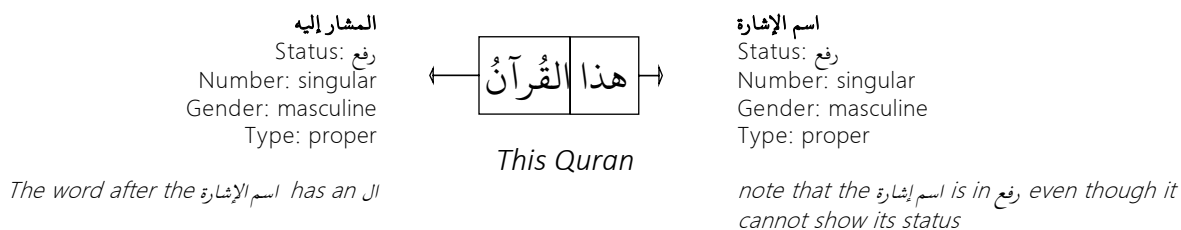
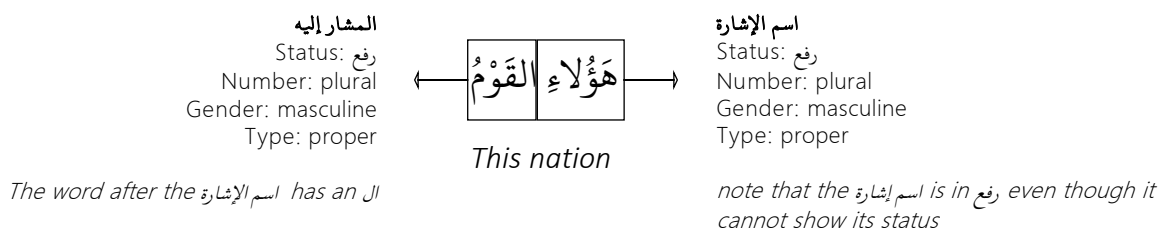
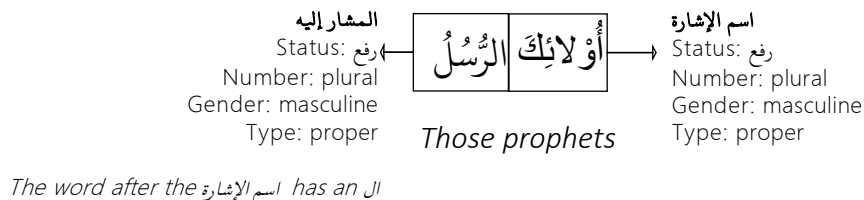
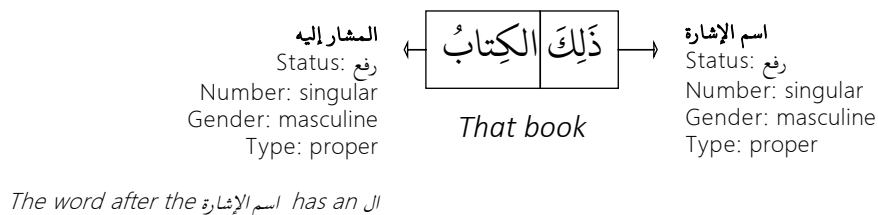
Below are the أسماء الإشارة used for pointing at something that is **FAR**. **MEMORIZE** them along with their meaning.

PLURAL	PAIR	SINGULAR	
أُولَئِكَ	ذُنَيْكَ	ذَلِكَ	masc.
those	both of those	that	
أُولَئِكَ	تُنَيْكَ	تِلْكَ	fem.
those	both of those	that	

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

نصب/جر	رفع
هَذَيْنِ	هَذَانِ
هَتَيْنِ	هَتَانِ
ذَيْنِكَ	ذُنَيْكَ
تَيْنِكَ	تُنَيْكَ

Let us take a look at a few examples.



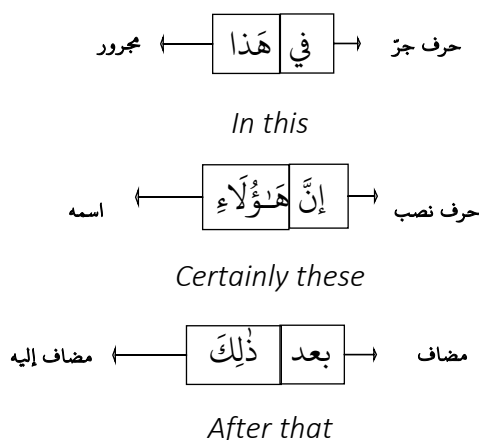
اسم الإشارة IN OTHER FRAGMENTS

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

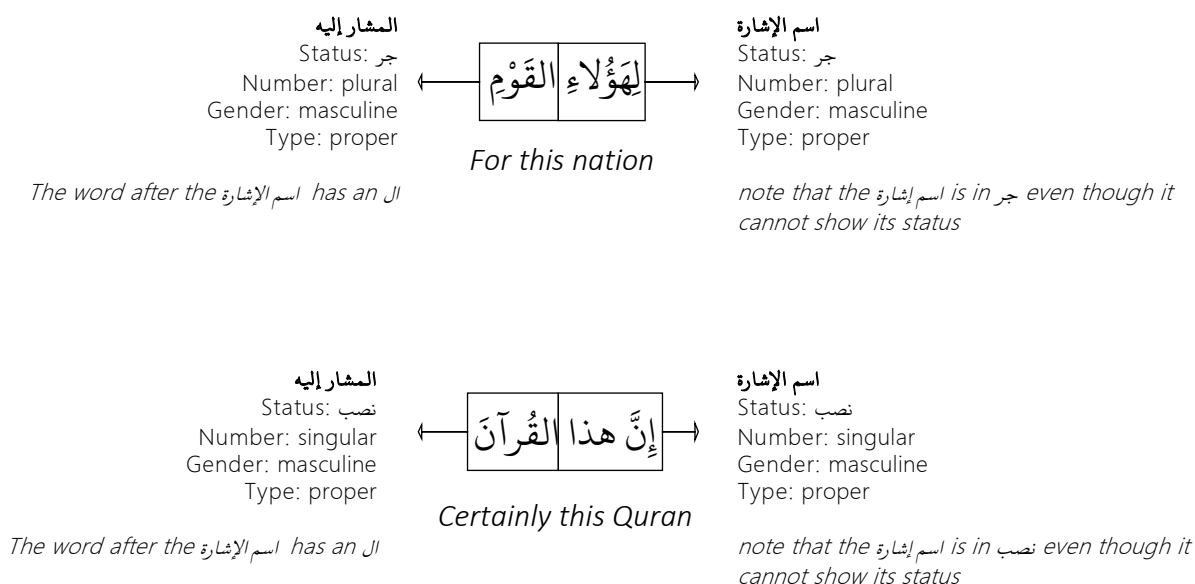
If we look at our list of fragments and try to plug in اسم الإشارة in the place of an اسم we would find it in the following fragments:

1. After a حرف جرّ in جار ومجرور fragment.
2. After a حرف نصب واسمها in a حرف نصب fragment.
3. Or as a مضاف إليه in an إضافة fragment.

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



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



Here are some more examples:

مِنْ هَذِهِ الْقَرْيَةِ

From this town

بَيْتُ ذَلِكَ الرَّجُلِ

House of that man

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

إضافة AT AN POINTING

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

The solution is to place the *اسم الإشارة* **AFTER** the *إضافة*. The correct way to point at the fragment *بيت الله* would be *بيت الله هذا*. Take a look at the following examples.

فِي عَامِهِمْ هَذَا

In this year of theirs

بِوَرَقِكُمْ هَذِهِ

With this silver coin of yours

لِقَاءَ يَوْمِكُمْ هَذَا

The meeting of this day of yours

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

<u>FAR AWAY FROM YOU</u>	<u>CLOSE TO YOU</u>	<u>BEFORE OR AFTER</u>	<u>WORD</u>
		B / A	الْقَوْمُ
		B / A	قَوِي
		B / A	الْيَوْمُ
		B / A	يَوْمِنَا
		B / A	نَاقَةُ اللَّهِ
		B / A	الْغُلَامَيْنِ
		B / A	نِسَاءِ الْعَالَمِينَ

4.3 CONNECTOR LETTERS – حروف العطف

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

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

When labeling something that contains a حرف عطف, the حرف itself is simply labeled as a حرف عطف.

Whatever comes after the حرف is labeled as مَعْطُوفٌ عَلَى _____. What goes in the blank is whatever comes before the حرف.

Take a look at the following examples.

اللَّهُ وَالرَّسُولُ

الْوَاوُ: حَرْفُ عَطْفٍ

الرَّسُولُ: مَعْطُوفٌ عَلَى لَفْظِ الْجَلَالَةِ*

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

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ
وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ
وَالصَّائِمِينَ وَالصَّائِمَاتِ...

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

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

أَبُو مُحَمَّدٍ وَمَحْمُودٌ وَأَحْمَدُ وَفَاطِمَةُ وَمُوسَى وَزَكَرِيَّا

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

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

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

R / N / J	الحُسْنَى وَزِيَادَةُ	R / N / J	رَحْمَةً وَبُشْرَى	R / N / J	مُوسَى وَأَخَاهُ
R / N / J	السَّمَاوَاتِ وَالْأَرْضِ	R / N / J	هُوَ وَالَّذِينَ	R / N / J	هُودًا وَالَّذِينَ
R / N / J	السَّمَاوَاتِ وَالْأَرْضِ	R / N / J	هُدًى وَنُورٌ	R / N / J	خَيْرٌ وَأَبْقَى

Language

Sentences

Fragments

إضافة

- مضاف: before 'of',
always light with no
ال

مضاف إليه: after 'of',
always جر. If it is
proper, then the
مضاف is proper. If it
is common, the
مضاف is also
common.

- Nothing comes
between a مضاف
and its مضاف إليه

Two types of إضافة:

a. "of" construction

b. special مضاف

جار ومجرور

- fragment consists
of حرف and the
اسم that it beats up
on

- حرف makes its
status in the جر

- nothing can come
between a حرف
and its اسم

حرف نصب واسمه

- fragment consists
of حرف نصب and
the اسم that it beats
up on

- حرف نصب makes
its اسم in the نصب
status

- a جار ومجرور or a
special مضاف of
time and place can
come between
حرف نصب and its
اسم

موصوف وصفة

a. موصوف

- can never have
multiple موصوف
- always comes before
the صفة

- **never a:** pronoun,
pointing word or اسم
موصول

b. صفة

- match موصوف in all
four properties

- can have several صفة
to one موصوف

- **never a:** proper
name, pronoun,
pointing word, or اسم

موصول

اسم إشارة ومشار إليه

- اسم إشارة followed
by an اسم with ال

- four properties of
اسم match with
the مشار إليه

- when pointing at
an إضافة, the اسم
إشارة comes after
the مضاف إليه

CHAPTER 5 VOCABULARY

شَجَرَةٌ - شَجَرٌ/أَشْجَارٌ tree	جَبَلٌ - جِبَالٌ mountain	بَحْرٌ - بَحَارٌ/أَبْحَرٌ ocean	حَقٌّ truth, purpose/right
دَابَّةٌ - دَوَابٌّ creatures	قَمَرٌ moon	نَهَارٌ day	لَيْلٌ - لَيَالٍ night
نَهْرٌ - أَنْهَارٌ river	ثَمَرٌ - ثَمَرَاتٌ yield of plant/trees	جَنَّةٌ - جَنَّاتٌ garden	رَبٌّ - أَرْبَابٌ master
شَرٌّ (مِنْ) evil/worse	خَيْرٌ (مِنْ) good/better	عَدُوٌّ - أَعْدَاءٌ enemy	وَلِيٌّ - أَوْلِيَاءٌ protective friend
عَمَلٌ - أَعْمَالٌ deeds	نِعْمَةٌ - أَنْعُمٌ/نَعَمٌ blessing	حَمْدٌ praise and thanks	عِلْمٌ - عُلُومٌ knowledge
حَسَنَةٌ - حَسَنَاتٌ good deed/thing	سَيِّئَةٌ - سَيِّئَاتٌ bad deed/thing	فَضْلٌ favor/grace	عَبْدٌ - عِبَادٌ slave/worshipper
ظَالِمٌ oppressive/wrongdoing	خَائِفٌ scared	فَرِحٌ overjoyed	مَدِينَةٌ city

أَسْمَاءٌ THAT ARE LIKE ACTIONS

قَادِمٌ coming	ذَاهِبٌ going	خَارِجٌ leaving/exiting
دَارِسٌ studying	نَائِمٌ sleeping	رَاجِعٌ returning
آكِلٌ eating	عَابِدٌ worshipping	نَاطِلٌ (إِلَى) looking (at)

CHAPTER 5 – الْجُمْلَةُ الاسْمِيَّةُ

5.1 INTRODUCTION

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

We will begin our study of sentences with الجملة الاسمية.

5.2 FINDING THE INVISIBLE “IS”

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

A BREAK IN THE CHAIN

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

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

- 1) الجار والمجرور
- 2) حَرْفُ نَصْبٍ واسْمُهَا
- 3) الإِضَافَةُ
- 4) المَوْصُوفُ والصِّفَةُ
- 5) اسْمُ الإِشَارَةِ والمُشَارُ إِلَيْهِ
- 6) حَرْفُ عَظْفٍ

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

Take a look at the following examples.

الْمَالُ وَالْبَنُونَ | زِينَةُ الْحَيَاةِ الدُّنْيَا

Wealth and children **are** an adornment of the lowest life.

حرف عطف is connected to البنون through a

There is no connection between البنون and زينة, so there is a break in the chain.

زينة is connected to الحياة through an إضافة. الدنيا is connected to الحياة as its صفة.

الْأَنْفَالُ | لِلَّهِ وَالرَّسُولِ

The spoils of war **are** for Allah and the messenger.

There is no connection between الأنفال and لله, so there is a break in the chain.

حرف عطف is connected to لله through a

بَعْضُكُمْ | مِنْ بَعْضٍ

Some of you **are** from some (others).

إضافة is connected to كم through an

There is no connection between بعضكم and the جار ومجرور so there is a break in the chain.

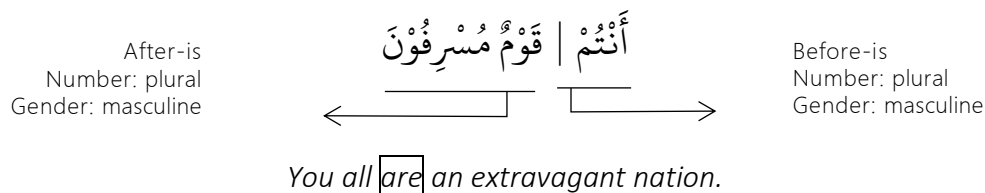
COMMON BREAKS IN THE CHAIN

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

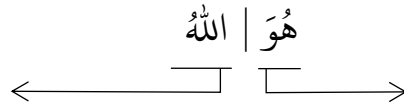
#1: AFTER INDEPENDENT PRONOUNS

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

Take a look at the following examples.



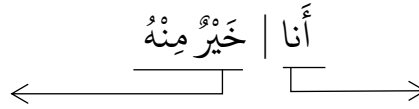
After-is
Number: singular
Gender: masculine



Before-is
Number: singular
Gender: masculine

He **is** Allah.

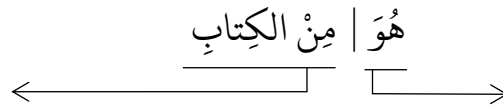
After-is
Number: singular
Gender: masculine/feminine



Before-is
Number: singular
Gender: masculine/feminine

I **am** better than him.

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



Before-is
Number: singular
Gender: masculine

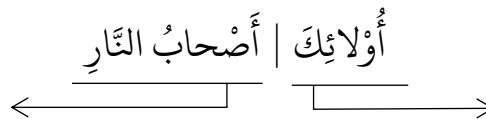
It **is** from the book.

#2: AFTER POINTERS – أسماء الإشارة

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

Take a look at the following examples.

After-is
Number: plural
Gender: masculine

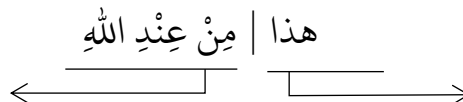


Before-is
Number: plural
Gender: masculine

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

Those **are** the people of the fire

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



Before-is
Number: singular
Gender: masculine

This **is** from Allah

After-is
Number: plural
Gender: masculine

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

هَؤُلَاءِ | شُفَعَائُنَا

← →

These are our intercessors

Before-is
Number: plural
Gender: masculine

After-is
Number: singular
Gender: feminine

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

هَذِهِ | نَاقَةُ اللَّهِ

← →

This is Allah's she-camel

Before-is
Number: singular
Gender: feminine

SENTENCE VS. FRAGMENT

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

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

Also know that *اسم الإشارة والمشار إليه* is not the only relationship that an *اسم إشارة* can be in. An *اسم إشارة* can appear as *اسم إن* or as *مجرور* or as *مضاف إليه* to name a few.

➤ DRILL 1 Sentence or Fragment?

S / F	أُولَئِكَ وَقُودُ النَّارِ	S / F	تِلْكَ الْقَرْيَ	S / F	هَذِهِ الْأَنْهَارُ
S / F	هَؤُلَاءِ قَوْمٌ	S / F	ذَلِكَ مِنْ أَنْبَاءِ الْعِيبِ	S / F	هَذَا حَرَامٌ

#3: AFTER HoN - حرف النصب واسمها

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

Take a look at the following examples.

إِنَّهَا | بَقَرَةٌ صَفْرَاءُ

Certainly it **is** a yellow cow.

إِنَّ اللَّهَ | مَعَ الصَّابِرِينَ

Certainly Allah **is** with those who are patient.

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

#4: BETWEEN A PROPER AND A COMMON WORD

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

Take a look at the following examples.

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

يَدَاهُ | مَبْسُوطَتَانِ

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

His (2) hands **are** extended.

وَاللَّهُ | وَاسِعٌ عَلِيمٌ

And Allah **is** all-encompassing and all-knowing

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

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

بَلَاغٌ - announcement مَطْوِيٌّ - folded نَاطِرٌ - one who looks مَيِّتٌ - dead غَارٌ - cave

1. هَذَا بَلَاغٌ لِلنَّاسِ

2. أَنَا يُوسُفُ

3. وَالسَّمَاوَاتُ مَطْوِيَّاتٌ

4. هِيَ بَيْضَاءٌ لِلنَّاطِرِينَ

5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

6. هُمَا فِي الْغَارِ

5.3 إعراب الجملة الاسمية – GRAMMATICAL LABELING

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

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

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

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

SENTENCE-LEVEL LABELS

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

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

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

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

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

وَهُوَ خَيْرُ الْحَاكِمِينَ

And He is the best of judges.

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

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

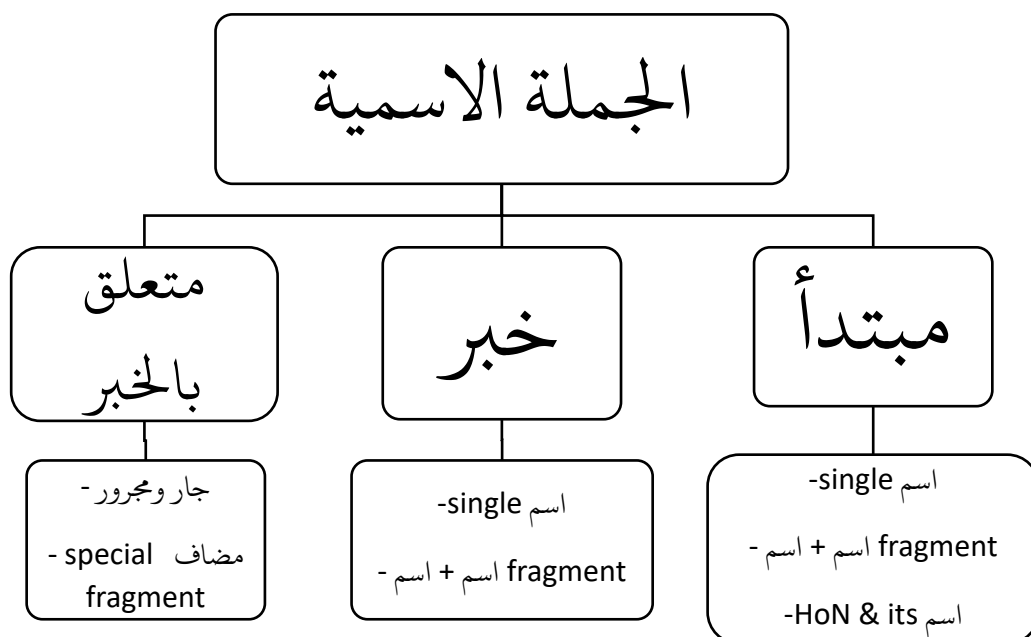
Certainly our father is in clear error

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

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

FRAGMENT-LEVEL LABELS

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



Let us take a look at a few examples.

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them.

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

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

إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ

Certainly our father is in clear error

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

- 1) Within the مبتدأ we have two fragments:
 - a. حرف النصب واسمه إِنَّ أَبَا
 - b. إضافة أَبَانَا is an

2) Within the متعلق بالخبر we have two fragments:

- جار ومجرور is a لَفِي ضَلَالٍ
- موصوف وصفة is a ضَلَالٍ مُبِينٍ

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

1. هذا بَلَاغٌ لِلنَّاسِ

2. إِنِّي مَعَكُمْ

3. إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

4. هِيَ بَيْضَاءُ لِلنَّاظِرِينَ

5. إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ

6. هُمَا فِي الْعَارِ

5.4 ABNORMAL SENTENCE STRUCTURE

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

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

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

There are two common abnormal patterns. They are:

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

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

مقدم مؤخر
وَالِلَّهِ الْمَصِيرُ

And to Allah alone is the final place of return

مقدم مؤخر
وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ

And with Him exclusively are the keys to the unseen

مؤخر
مقدم
{
{
لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

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

Know that if the مبتدأ is common, it **MUST** be made مؤخر. When the مبتدأ is common, there is no بلاغة implication in the متعلق بالخبر being brought forward. This is because it is the only way to structure the sentence.

مؤخر
مقدم
{
{
فِي قُلُوبِهِمْ مَرَضٌ

There is a sickness in their hearts

(lit. In their hearts is a sickness)

أَنَّ لَهُمْ أَجْرًا حَسَنًا

That they have a beautiful compensation

In the example shown above, the حرف نصب واسمها (the مبتدأ) is considered مؤخر. Since this fragment can be in a long-distance relationship, if one portion is مؤخر, the entire fragment is مؤخر.

The second pattern (in which the مبتدأ remains in its place and the خبر and متعلق بالخبر switch places) can produce a variety of meanings. The intended meaning is determined by context. Emphasis (التَّوَكُّيد) and giving importance or showing interest (الاهْتِمَام) are two of the many possibilities.

Take a look at the following examples.

مؤخر
مقدم
{
{
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah is completely capable over every single thing.

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

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

1. وَفِي السَّمَاءِ رِزْقُكُمْ
2. وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ
3. فِيهِ آيَاتٌ بَيِّنَاتٌ
4. وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ
5. وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ
6. فَهُمْ فِيهِ سَوَاءٌ

5.5 “HE HAS” AND “THERE IS” SENTENCES

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

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

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

POSSESSIVE SENTENCES

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

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

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

مبتدأ مؤخر لها شَرْبٌ متعلق بالخبر مقدم

She has a right to drink.

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

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

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

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

This template is the default for expressing possession.

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

أَعْمَال – deeds عَذَاب – punishment أَلِيم – painful أَجْر – reward نُور – light

1. لَهُمْ أَجْرُهُمْ وَنُورُهُمْ 2. وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ 3. لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

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

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

وَعِنْدَهُ أُمُّ الْكِتَابِ

And with only Him is the essence of the book.

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ

And with him exclusively are the keys to the unseen.

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

“THERE IS” SENTENCES

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

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

فِي قُلُوبِهِمْ مَرَضٌ

There is a disease in their hearts.

(lit. In their hearts is a disease.)

وَبَيْنَهُمَا حِجَابٌ

And there is a barrier between the two of them.

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

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

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

فَاسِقٍ – trespasser

أَكْثَرُ – most

بَيِّنٍ – clear

رِزْقٍ – provisions

1. وَفِي السَّمَاءِ رِزْقُكُمْ

2. فِيهِ آيَاتٌ بَيِّنَاتٌ

3. مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

5.6 COMPLEX SENTENCES

HAVING A SENTENCE AS A **خبر**

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

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

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

مبتدأ ← هَذَا هُوَ الْحَقُّ → خبر

This, it is the truth.

مبتدأ ← إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ → خبر

Certainly you, you are the knower of the unseen.

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

هُوَ الْحَقُّ

It is the truth.

أَنْتَ عَلَّامُ الْغُيُوبِ

You are the knower of the unseen.

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

3. وَأَلَيْكَ هُمْ وَقُودُ النَّارِ

2. إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ

1. إِنَّهُمْ هُمُ السَّفَهَاءُ

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HAVING MULTIPLE خبر

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

وَاللَّهُ | وَاسِعٌ عَلِيمٌ

And Allah is all-encompassing and all-knowing.

وَرَبُّنَا | الرَّحْمَنُ الْمُسْتَعَانُ

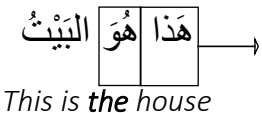
And our master is the merciful and the one who is relied upon.

APPENDIX I

THE REFEREE PRONOUN

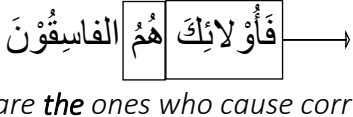
We learned that when there is no ال on the word following اسم إشارة, a sentence is formed. For example, هذا بَيْتٌ translates as “This is a house”. However, if you wanted to say “This is the house,” the word “house” would require an ال. Adding an ال would turn the sentence into a fragment. What is the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

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

The Referee Pronoun Number: singular Gender: masculine		اسم الإشارة Number: singular Gender: masculine
<i>The word after it has an ال</i>		

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

The Referee Pronoun Number: singular Gender: masculine		اسم الإشارة Number: singular Gender: masculine
<i>The word after it has an ال</i>		

The Referee Pronoun Number: plural Gender: masculine		اسم الإشارة Number: plural Gender: masculine
<i>The word after it has an ال</i>		

➤ **DRILL 8** Turn the following fragments into sentences without removing the ال.

- | | |
|-------|-------------------------------|
| _____ | 1. أُولَئِكَ الْمُفْلِحُونَ |
| _____ | 2. تِلْكَ الدَّارُ الْآخِرَةُ |
| _____ | 3. هَذَا الْبَلَاءُ |
| _____ | 4. هَذِهِ الْيَدُ |
| _____ | 5. هَؤُلَاءِ الْمُؤْمِنَاتُ |

APPENDIX II

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

هناك مَرَضٌ فِي قُلُوبِهِمْ

There is a disease in their hearts.

هناك حِجَابٌ بَيْنَهُمَا

And there is a barrier between the two of them.

In this template, the مبتدأ must be common.

CHAPTER 6 VOCABULARY

COMMONLY USED مفعول فيه			
yesterday أَمْسٍ / بِالْأَمْسِ	where/wherever حَيْثُ/حَيْثُمَا	year سَنَةً - سِنِينَ	
tomorrow غَدًا/الغَد	on that day يَوْمَئِذٍ	month أَشْهُرٌ/شُهُورٌ	
hour سَاعَةً	now الْآنَ	day يَوْمٌ - أَيَّامٌ	
when حِينَ/حِينَمَا	whenever كُلَّمَا	today الْيَوْمَ	
		forever/never أَبَدًا	

شَيْءٌ - أَشْيَاءُ thing	مَالٌ - أَمْوَالٌ wealth	نَبِيٌّ - أَنْبِيَاءُ/نَبِيُّونَ prophet	رَسُولٌ - رُسُلٌ messenger
سِرٌّ - أَسْرَارٌ secrets	صَاحِبٌ - أَصْحَابٌ companion/dweller	حَدِيثٌ - أَحَادِيثٌ discourse/speech	حِكْمَةٌ wisdom

3-LETTER			
to enter	دَخَلَ يَدْخُلُ دُخُولًا	to ask	سَأَلَ يَسْأَلُ سُؤَالًا
to write	كَتَبَ يَكْتُبُ كِتَابَةً	to read	قَرَأَ يَقْرَأُ قِرَاءَةً
to eat	أَكَلَ يَأْكُلُ أَكْلًا	to hear	سَمِعَ يَسْمَعُ سَمْعًا
to leave/emerge	خَرَجَ يَخْرُجُ خُرُوجًا	to look	نَظَرَ يَنْظُرُ نَظْرًا (إِلَى)
to study	دَرَسَ يَدْرُسُ دِرَاسَةً	to go	ذَهَبَ يَذْهَبُ ذَهَابًا
to say	قَالَ يَقُولُ قَوْلًا	to memorize/protect	حَفِظَ يَحْفَظُ حِفْظًا
to mention/remind	ذَكَرَ يَذْكُرُ ذِكْرًا	to know	عَلِمَ يَعْلَمُ عِلْمًا
to return	رَجَعَ يَرْجِعُ رَجُوعًا	to create	خَلَقَ يَخْلُقُ خَلْقًا
FAMILY II			
to remind (s.o of s.t)	ذَكَرَ يَذْكُرُ تَذَكُّيرًا (هـ، بـ)	to teach	عَلَّمَ يُعَلِّمُ تَعْلِيمًا
FAMILY IV			
to send (s.o w/ s.t)	أَرْسَلَ يُرْسِلُ إِرْسَالًا (هـ، بـ)	to warn (s.o of s.t)	أَنْذَرَ يُنْذِرُ إِنْذَارًا (هـ، بـ)
FAMILY V			
to remember/ponder	تَذَكَّرَ يَتَذَكَّرُ تَذَكُّيرًا	to learn	تَعَلَّمَ يَتَعَلَّمُ تَعَلُّمًا
FAMILY VIII			
to listen carefully	اسْتَمَعَ يَسْتَمِعُ اسْتِمَاعًا (لـ/إِلَى)	to meet/gather	اجْتَمَعَ يَجْتَمِعُ اجْتِمَاعًا

CHAPTER 6 – الْفِعْلُ الْمَاضِي

6.1 INTRODUCTION

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

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

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

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

USING A **فعل** IN A SENTENCE

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

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

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

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

*

*

*

6.2 الفعل الماضي

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

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

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

كَتَبَ سَمِعَ عَلَّمَ أَسْلَمَ جَاهَدَ تَكَبَّرَ اسْتَمْسَكَ تَلَاوَمَ

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

- | | |
|----------------|-------------------|
| 1. أَخَذْتُ | 6. فَرَّقْتُ |
| 2. اتَّبَعْنَا | 7. أَكَلَا |
| 3. تَفَرَّقُوا | 8. مَنَنْتُ |
| 4. اخْتَذْتُمْ | 9. اسْتَكْبَرَ |
| 5. خَانَتَا | 10. اتَّقَيْتُنَّ |

6.3 الفاعل

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

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

The rules for an outside فاعل are as follows:

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

Take a look at the following examples.

The Muslimah helped.	(5) نَصَرَتْ الْمُسْلِمَةُ	The Muslim helped.	(1) نَصَرَ الْمُسْلِمُ
The two Muslimahs helped.	(6) نَصَرَتِ الْمُسْلِمَتَانِ	The two Muslims helped.	(2) نَصَرَ الْمُسْلِمَانِ
The Muslimahs helped.	(7) نَصَرَتْ الْمُسْلِمَاتُ	The Muslims helped.	(3) نَصَرَ الْمُسْلِمُونَ

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

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

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

قَالَ لَهُ مُوسَى	وَدَخَلَ جَنَّتَهُ	فَمَا رِيحَتْ تِجَارَتُهُمْ
وَاتَّبَعْنَا الرَّسُولَ	أَخَذَتْهُمْ الرَّجْفَةُ	فَاسْتَطَعَا أَهْلُهَا
خَلَقَكُمْ مِنْ تُرَابٍ	قَالُوا رَبُّكُمْ أَعْلَمُ	عَلَّمَنِي رَبِّي

6.4 المفعول

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

- **WHO/WHAT** the action was **DONE TO**
- **WHERE** the action took place
- **WHEN** the action took place
- **HOW** the action took place
- **WHY** the action took place

Take a look at the following example:



The sentence above contains five details:

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

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

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

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

#1 المفعول به

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

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ

He created the skies and the earth.

What did He create? The skies and the earth.

فَأَخَذَهُمُ الْعَذَابُ

Then the punishment took them.

Who did the punishment take? It took them.

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

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

نَصَرْتُمْ + ه = نَصَرْتُمُوهُ

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

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

- | | | | |
|-------|-------|-------|--------------------|
| _____ | _____ | _____ | 1. نَصَرْتُمْ |
| _____ | _____ | _____ | 2. عَلَّمْنَاهُ |
| _____ | _____ | _____ | 3. سَأَلْتَهُمْ |
| _____ | _____ | _____ | 4. سَأَلْتُمُوهُمْ |
| _____ | _____ | _____ | 5. كَتَبْنَاهَا |
| _____ | _____ | _____ | 6. دَخَلُوهُ |
| _____ | _____ | _____ | 7. خَاطَبَهُمْ |
| _____ | _____ | _____ | 8. قَرَأْنَاهُ |
| _____ | _____ | _____ | 9. أَرَادَنِي |

#2 - المفعول فيه

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

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ

And We raised the mount over you.

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

إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

Certainly, I called my people night and day.

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

مَكَرْتُمُوهُ فِي الْمَدِينَةِ

All of you plotted it in the city.

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

#3 - المفعول له

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

صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ

They persevered for the pleasure of their Master.

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

#4 - المفعول المطلق

The مفعول مطلق has three main functions.

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

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

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

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

And Allah spoke to Musa directly.

#5 - الحال

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

فَخَرَجَ مِنْهَا خَائِفًا

Then he left it fearfully.

In what state did he leave? He left fearfully.

وَأَنْقَلَبُوا صَاغِرِينَ

And they returned belittled.

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

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

#6 - المتعلق بالفعل

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

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

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

نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ

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

ثُمَّ صَرَفَكُمْ عَنْهُمْ

And then He averted all of you away from them.

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

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِلْآخِرِينَ

وَقَتَلَ دَاوُودُ جَالُوتَ

قَاتَلَهُمُ اللَّهُ

وَعَدَكُمْ وَعَدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ

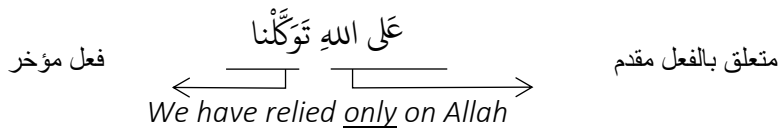
أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا

فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ

6.6 ABNORMAL SENTENCE STRUCTURE

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

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



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

ATTACHED PRONOUNS

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

قَاتَلَهُمُ اللَّهُ

6.7 COMPLEX SENTENCES

HAVING A SENTENCE AS A خبر

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

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

Certainly We, We have given you a clear victory.

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

فَتَحْنَا لَكَ فَتْحًا مُبِينًا

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

When the خبر is a *جملة فعلية*, the pronoun inside the فعل must match with the مبتدأ in number and gender. In the example above, the مبتدأ (إِنَّا+نحن) matches in number and gender with the pronoun inside the خبر (فَتَحْنَا).

Consider the sentence "الْمُسْلِمُونَ نَصَرُوا".

→ The word المسلمون (the مبتدأ) is masculine/plural.

→ The masculine plural pronoun is "هم".

→ The inside pronoun in the sentence نَصَرُوا (the خبر) is هم.

→ The مبتدأ and خبر match in number and gender.

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

الْمُسْلِمُونَ نَصَرُوا

نَصَرَ الْمُسْلِمُونَ

كَتَبَتِ النِّسَاءُ

حَضَرَ الطَّالِبَانِ

اسْتَمْتَعَتِ الْأُمَّانِ

بَدَأَ الدَّرْسُ

QUOTES

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

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

وَقَالَ اللَّهُ إِنِّي مَعَكُمْ

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

Here, the مقول القول is a simple جملة اسمية that contains a مبتدأ and a متعلق بالخبر.

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

قَالُوا نَعَمْ

They said, “yes”.

6.8 QUESTION WORDS

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

Below are some commonly used question words and their definitions.

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

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

Who studied?	مَنْ دَرَسَ؟
Did Zaynab study?	هَلْ / أَدَرَسَتْ زَيْنَبُ؟
When did Zaynab study?	مَتَى دَرَسَتْ زَيْنَبُ؟
Where did Zaynab study?	أَيْنَ دَرَسَتْ زَيْنَبُ؟
Why did Zaynab study?	لِمَاذَا دَرَسَتْ زَيْنَبُ؟
How did Zaynab study?	كَيْفَ دَرَسَتْ زَيْنَبُ؟
What did Zaynab study?	مَاذَا / ما دَرَسَتْ زَيْنَبُ؟
At which school did Zaynab study?	فِي أَيِّ مَدْرَسَةٍ دَرَسَتْ زَيْنَبُ؟

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

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

Note that when أَيْنَ or مَا are used with a sentence that has a جار ومجرور in it, the حرف جر comes before the question word.

In the case of مَا, the حرف جر merges with the مَا and the ا is omitted and replaced with a فتحة.

Take a look at the examples below.

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

CHAPTER 7 VOCABULARY

أَجْرٌ - أَجُورٌ reward	جَزَاءٌ compensation	عَذَابٌ torment	عِقَابٌ punishment
ذَنْبٌ - ذُنُوبٌ sin	ثَوَابٌ reward	إِثْمٌ sin	حِسَابٌ accounting/reckoning
وَقْتُ time	ضَعْفٌ weakness	قُوَّةٌ strength	تَقْوَى piety

3-LETTER			
to attend	حَضَرَ يَحْضُرُ حُضُورًا	to open	فَتَحَ يَفْتَحُ فَتْحًا
to request	طَلَبَ يَطْلُبُ طَلَبًا	to start	بَدَأَ يَبْدَأُ بِدَائَةً
to leave	تَرَكَ يَتْرُكُ تَرْكًا	to advise	نَصَحَ يَنْصَحُ نَصِيحَةً
to get angry	غَضِبَ يَغْضَبُ غَضَبًا	to drink	شَرِبَ يَشْرَبُ شَرْبًا
to judge	حَكَمَ يَحْكُمُ حُكْمًا (على/بين)	to wear	لَبَسَ يَلْبَسُ لِبَاسًا
to reside/settle	سَكَنَ يَسْكُنُ سَكْنًا	to be patient	صَبَرَ يَصْبِرُ صَبْرًا (على)
to work	عَمِلَ يَعْمَلُ عَمَلًا	to oppress	ظَلَمَ يَظْلِمُ ظُلْمًا
to take	أَخَذَ يَأْخُذُ أَخْذًا	to command	أَمَرَ يَأْمُرُ أَمْرًا
FAMILY II			
to deny/belie	كَذَّبَ يَكْذِبُ كَذِبًا	to affirm	صَدَّقَ يُصَدِّقُ تَصَدِّيقًا
FAMILY III			
to argue		جَادَلَ يُجَادِلُ جِدَالًا وَمُجَادَلَةً (هـ، في)	
FAMILY IV			
to corrupt (s/t)	أَفْسَدَ يُفْسِدُ إِفْسَادًا	to want/intend	أَرَادَ يُرِيدُ إِرَادَةً
to complete	أَكْمَلَ يُكْمِلُ إِكْمَالًا	to believe	ءَامَنَ يُؤْمِنُ إِيمَانًا (بـ)
FAMILY V			
to speak/talk		تَكَلَّمَ يَتَكَلَّمُ تَكَلُّمًا (مع)	
FAMILY VIII			
to wait		إِنْتَظَرَ يَنْتَظِرُ إِنْتِظَارًا (هـ)	

CHAPTER 7 VOCABULARY

الحروف الناصبة للمضارع	الحروف الجازمة للمضارع
To أَنْ	If إِنْ
Will not لَنْ	Did not لَمْ
So that, in order to لِكَيْ	Not yet لَمَّا
Until, to the point that, so that حَتَّى	And should وَلَوْ
	Then should فَذَلِكَ
	Should لَوْ

Qur'anic Arabic: certainly Modern Arabic: might	قد + مضارع	قد + have/already ماضٍ	سَوْفَ/سَ + مضارع will
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المصطلحات

فِعْلٌ مُضَارِعٌ	a present tense فعل
فِعْلٌ أَمْرٍ	a commanding فعل
فِعْلٌ نَهْيٍ	a forbidding فعل
فِعْلٌ مُضَارِعٌ مَرْفُوعٌ	a normal present tense فعل
فِعْلٌ مُضَارِعٌ مَنْصُوبٌ	a light present tense فعل
فِعْلٌ مُضَارِعٌ مَجْزُومٌ	a lightest present tense فعل
الْحُرُوفُ النَّاصِبَةُ	حرف of light
الْحُرُوفُ الْجَازِمَةُ	حرف of lightest

CHAPTER 7 – الفعل المضارع

7.1 INTRODUCTION

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

7.2 الفعل المضارع

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

	Plural	Pair	Singular	
third person	هُمْ يَنْصُرُونَ They help.	هُمَا يَنْصُرَانِ Both of them help.	هُوَ يَنْصُرُ He helps.	masculine
	هُنَّ يَنْصُرْنَ They help.	هُمَا تَنْصُرَانِ Both of them help.	هِيَ تَنْصُرُ She helps.	feminine
second person	أَنْتُمْ تَنْصُرُونَ All of you help.	أَنْتُمَا تَنْصُرَانِ You two help.	أَنْتَ تَنْصُرُ You help.	masculine
	أَنْتُنَّ تَنْصُرْنَ All of you help.	أَنْتُمَا تَنْصُرَانِ You two help.	أَنْتِ تَنْصُرِينَ You help.	feminine
first person	نَحْنُ نَنْصُرُ We help.		أَنَا أَنْصُرُ I help.	both

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

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

ي + وَنْ	ي + اِنْ	ي + ءُ
ي + نَ	ت + اِنْ	ت + ءُ
ت + وَنْ	ت + اِنْ	ت + ءُ
ت + نَ	ت + اِنْ	ت + رَيْنَ
ن + ءُ		أ + ءُ

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

يَكْتُبُ يَسْمَعُ يَعْلَمُ يُسَلِّمُ يُجَاهِدُ يَتَكَبَّرُ يَسْتَمْسِكُ يَتَلَاوَمُ

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

- | | | | |
|-------|---------------------|-------|--------------------|
| _____ | 11. يَتَرَا جَعَانِ | _____ | 6. يَسْتَبْشِرُونَ |
| _____ | 12. تَعْلَمُ | _____ | 7. يَكْتُمُ |
| _____ | 13. أَنْبِئُ | _____ | 8. نُزِّلُ |
| _____ | 14. يَشْهَدُونَ | _____ | 9. تُؤْمِنُونَ |
| _____ | 15. تُجَادِلُ | _____ | 10. يَسْرِقْنَ |

7.3 ASSOCIATED WITH حروف الفعل المضارع

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

الفعل المضارع can take on three forms. They are:

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

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

LIGHT

MEMORIZE الحروف الناصبة للمضارع along with their meanings.

أَنَّ	To
لَنْ	Will not
لِكَيَّ	So that, in order to
حَتَّى	Until, to the point that, so that

***Note

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

To make a فعل light (منصوب):

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

يَنْصُرُوا	يَنْصُرَا	يَنْصُرَ
يَنْصُرْنَ	تَنْصُرَا	تَنْصُرَ
تَنْصُرُوا	تَنْصُرَا	تَنْصُرَ
تَنْصُرْنَ	تَنْصُرَا	تَنْصُرِيْ
نَنْصُرَ		أَنْصُرَ

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

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ

He wants to expel you all from your land.

قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ

Say, “Fleeing will not benefit you all.”

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ

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

كَيْ نُسَبِّحَكَ كَثِيرًا

So that we can glorify You a lot.

وَأَنَّا لَنَبْذُلَهَا حَتَّىٰ يَخْرُجُوا مِنْهَا

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

وَعَرَّيْتُمْ الْأُمَانِيَّ حَتَّىٰ جَاءَ أَمْرُ اللَّهِ

False hopes deluded you **until** the command of Allah came.

Notice that حتى is followed by a فعل ماضٍ

LIGHTEST

MEMORIZE الحروف الجازمة للمضارع along with their meanings.

إنْ	If
لَمْ	Did not
لَمَّا	Not yet
وَلَوْ	And should
فَلَوْ	Then should
لِ	Should

***Note

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

To make a فعل lightest (مجزوم):

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

يَنْصُرُوا	يَنْصُرَا	يَنْصُرْ
يَنْصُرْنَ	تَنْصُرَا	تَنْصُرْ
تَنْصُرُوا	تَنْصُرَا	تَنْصُرْ
تَنْصُرْنَ	تَنْصُرَا	تَنْصُرِي
نَنْصُرْ		أَنْصُرْ

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

إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

If you aid Allah, He will aid you.

Notice that that إِنْ is affecting two words: (تَنْصُرُوا) and (يَنْصُرْكُمْ).

لَمْ يُنْزِلْ بِهِ سُلْطَانًا

*He **did not** send down any authority for it.*

لَمَّا يَذُوقُوا عَذَابِ

*They have **not yet** tasted My punishment.*

وَلَمَّا قَامَ عَبْدُ اللَّهِ

*And **when** the slave of Allah stood up.*

Notice that لَمَّا is followed by a فعل ماضٍ. In this case, it translates as "when" and has no effect on the فعل.

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي

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

لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ

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

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

LIGHTEST	LIGHT	
_____	_____	1. تُؤْمِنُونَ
_____	_____	2. تَعْلَمُ
_____	_____	3. نُزِّلُ
_____	_____	4. يَتَرَجَّعَانِ
_____	_____	5. يَسْرِقْنَ

HOW TO RECOGNIZE A LIGHT/LIGHTEST فعل

if a فعل ends in...	then it originally had a...	so the possible pronouns are...
ـَ or ـُ	ـُ	هو هي أنت أنا نحن
ـِ	ـِ	هما أنتما هم أنتم أنتِ
ـِنَ	ـِنَ	هن أنتن

7.4 COMMANDING AND FORBIDDING

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

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

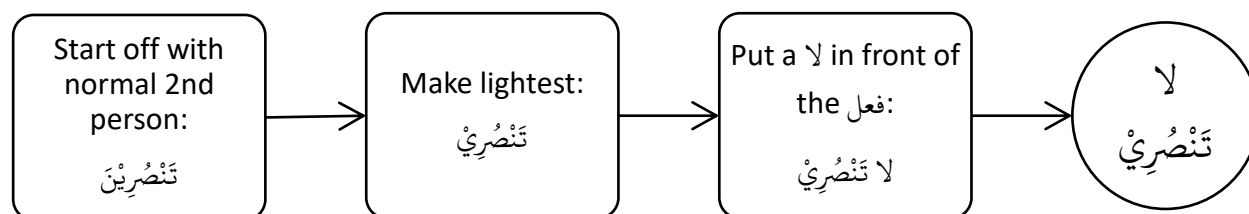
When it comes to commanding and forbidding, we are concerned only with the **SECOND PERSON PRONOUNS** (أَنْتَ through أَنْتُنَّ) because you cannot command or forbid yourself (first person) or someone who is not present (third person).

FORBIDDING – فعل النهي

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

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

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



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

أَنْتُمْ لَا تَنْصُرُوا All of you don't help!	أَنْتُمَا لَا تَنْصُرَا You two don't help!	أَنْتَ لَا تَنْصُرُ You don't help!	masculine
أَنْتُنَّ لَا تَنْصُرْنَ All of you don't help!	أَنْتُمَا لَا تَنْصُرَا You two don't help!	أَنْتِ لَا تَنْصُرِي You don't help!	feminine

HOW TO RECOGNIZE A فعل نهى

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

1. a لا
2. a فعل that is lightest

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

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

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

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

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

F / S لَا تَقْعُدْ

F / S وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا

F / S لَا يُؤْمِنُونَ بِهِ

F / S فَلَا تَنْتَصِرَانِ

F / S لَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

F / S لَا تَقُمْ فِيهِ أَبَدًا

X SHOULD NOT Y

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

هُمْ لَا يَنْصُرُوا They should not help.	هُمَا لَا يَنْصُرَا They (2) should not help.	هُوَ لَا يَنْصُرُ He should not help.	masculine
هُنَّ لَا يَنْصُرْنَ They should not help.	هُمَا لَا تَنْصُرَا They (2) should not help.	هِيَ لَا تَنْصُرُ She should not help.	feminine

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

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ

The believers should not take the disbelievers as friends.

فَلَا يَحْزُنُكَ كُفْرُهُ

His disbelief should not sadden you.

COMMANDING – فعل الأمر

Use the following process to construct a command:

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

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

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

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

5) Put a حركة on the helper ألف

a. If the second to last letter on the هو form is a ضمة, the helper ألف also gets a ضمة

b. If it is a فتحة or a كسرة, the helper ألف gets a كسرة

MEMORIZE the chart below.

أَنْتُمْ أَنْصُرُوا All of you don't help!	أَنْتُمَا أَنْصُرَا You two don't help!	أَنْتِ أَنْصُرِي You don't help!	masculine
أَنْتُنَّ أَنْصُرْنَ All of you don't help!	أَنْتُمَا أَنْصُرَا You two don't help!	أَنْتِ أَنْصُرِي You don't help!	feminine

Now take a look at the following examples.

GO! (أَنْتِ)



AID! (أَنْتُنَّ)



LEARN! (أَنْتِ)



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

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

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

WARN! (أنتم)



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

COMMANDING	FORBIDDING	
_____	_____	1. يَسْتَبْشِرُونَ
_____	_____	2. تَعْلَمُ
_____	_____	3. تُنْزِلِينَ
_____	_____	4. تَتَرَجَّعَانِ
_____	_____	5. يَسْرِقْنَ

7.6 ABNORMAL SENTENCE STRUCTURE

All the rules of abnormal sentence structure that apply to the **ماض** also apply to **أمر** and **مضارع**.

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

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

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

We worship You alone and we rely on You alone.

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

نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ

We will provide for them and for you all.

7.7 نون التوكيد

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

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

الفعل المضارع المؤكد

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

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

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

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

هو يَنْصُرَنَّ	هما يَنْصُرَانِ	هم يَنْصُرُونَ
هي تَنْصُرَنَّ	هما تَنْصُرَانِ	هن يَنْصُرْنَ
أنت تَنْصُرَنَّ	أنتما تَنْصُرَانِ	أنتم تَنْصُرُونَ
أنت تَنْصُرَنَّ	أنتما تَنْصُرَانِ	أنتن تَنْصُرْنَ
أنا أَنْصُرَنَّ	نحن نَنْصُرَنَّ	

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

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

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

لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُودَنَّ فِي مِلَّتِنَا

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

Notice the حركة before the نون التوكيد. Notice how it is a فتحة on لنخرج (meaning the original was a ضمة) and a ضمة on لتعودن (meaning the original was a واو).

لَتُنَبِّئَنَّهُمْ بِأَمْرِهِمْ هَذَا

You will most definitely inform them of this matter of theirs

فعل النهي المؤكّد

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

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

Take a look at the chart below.

أَنْتَ لَا تَنْصُرَنَّ	أَنْتُمَا لَا تَنْصُرَانِ	أَنْتُمْ لَا تَنْصُرُونَ
أَنْتِ لَا تَنْصُرِينَ	أَنْتُمَا لَا تَنْصُرَانِ	أَنْتُنَّ لَا تَنْصُرْنَ

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

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

فَلَا تُغْوِئْكُمْ الْحَيَاةُ الدُّنْيَا

The lowest life should not at all deceive you all.

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

- | | | | |
|-------|-------------------|-------|-------------------|
| _____ | 5. لَا كُفِّرَنَّ | _____ | 1. لَيَقُولَنَّ |
| _____ | 6. لَتُسْأَلُنَّ | _____ | 2. لَنَنْزِعَنَّ |
| _____ | 7. لَيَبْطِئَنَّ | _____ | 3. لَتُبَيِّنَنَّ |
| _____ | 8. لَنُدْخِلَنَّ | _____ | 4. لَا تَقُولَنَّ |

7.8 DISTINGUISHING BETWEEN أفعال AND أسماء

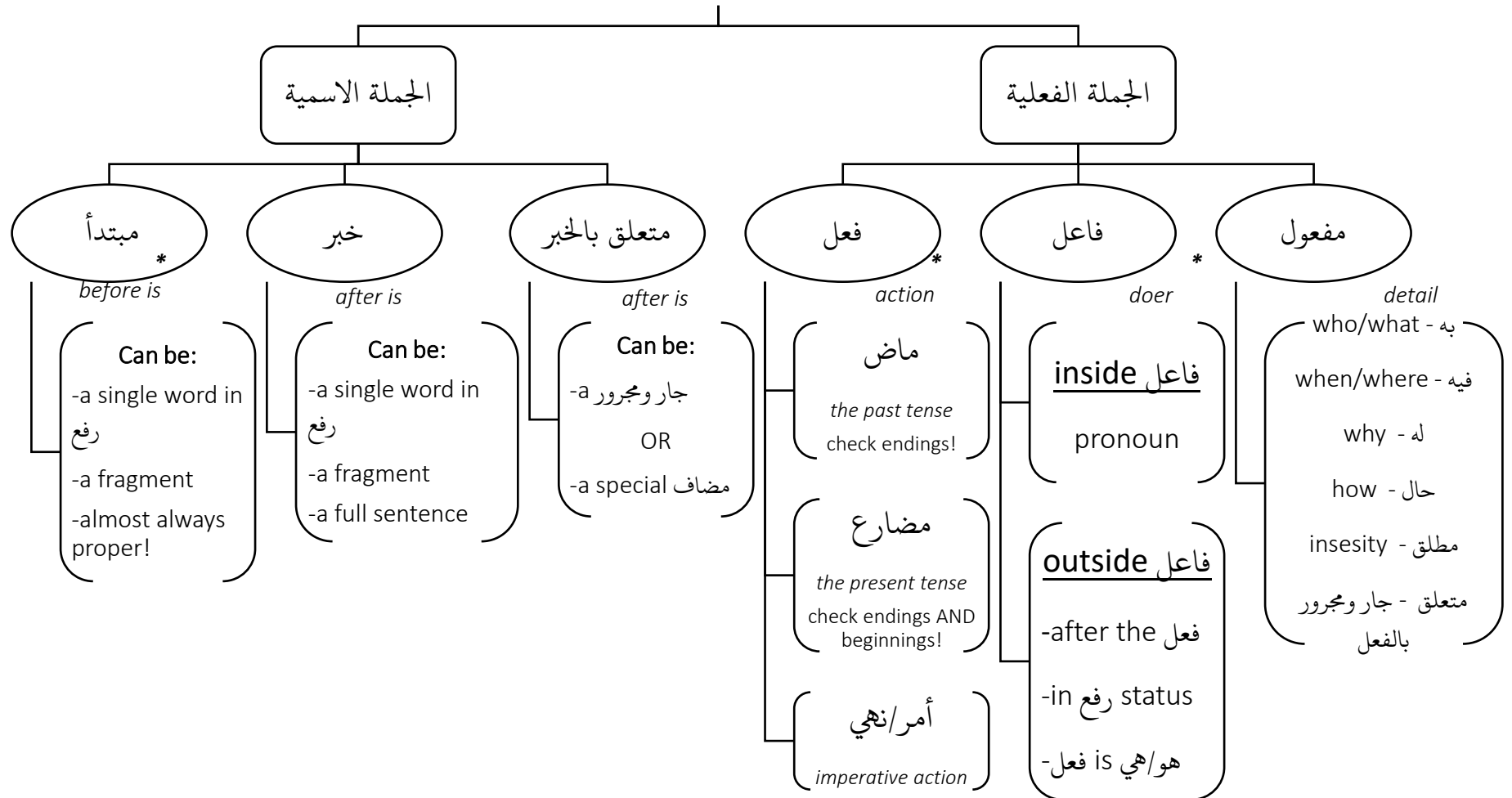
We have completed basics of أسماء and أفعال, so now we can distinguish between an اسم and a فعل just by looking at the word, regardless of whether we know the definition or not. Use the following tips to help you distinguish between the two.

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

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

- | | | | |
|-------|----------------------|-------|--------------------------|
| _____ | 5. اِنْتَثَرَتْ | _____ | 1. شَفِيعٌ |
| _____ | 6. بَعْدَ الذِّكْرِى | _____ | 2. مُسْتَبْشِرُونَ |
| _____ | 7. سَيُصِيبُ | _____ | 3. السَّائِلُ |
| _____ | 8. أَنْ يَتَرَجَّعَا | _____ | 4. قَدْ أَفْلَحَ |
| _____ | 9. فِي قُلُوبِهِمْ | _____ | 5. إِنَّ الْمُنَافِقِينَ |

SENTENCES



***Essential part of every sentence!**

CHAPTER 8 VOCABULARY

عَالَمٌ – عَالَمُونَ world/creation	أَنْعَامٌ cattle	إِلَهٌ – آلِهَةٌ god/diety	شَرِيكَ – شُرَكَاءُ partner/associate
وَاحِدٌ/وَاحِدَةٌ (f) one	أَحَدٌ/أَحَدَى (f) one	وَحْدَهُ alone	مَرَّةٌ – مَرَّاتٌ times (occurrences)

3-Letter			
to gather (s.t)	جَمَعَ يَجْمَعُ جَمْعًا	to know	عَرَفَ يَعْرِفُ مَعْرِفَةً
to lift/raise	رَفَعَ يَرْفَعُ رَفْعًا	to perish/be destroyed	هَلَكَ يَهْلِكُ هَلَاكًا
to kill	قَتَلَ يَقْتُلُ قَتْلًا	to find	وَجَدَ يَجِدُ وَجُودًا
to prevent/protect	مَنَعَ يَمْنَعُ مَنَعًا	to assume	ظَنَّ يَظُنُّ ظَنًّا
to provide for/sustain	رَزَقَ يَرْزُقُ رِزْقًا	to make	جَعَلَ يَجْعَلُ جَعْلًا
to presume/deem	حَسِبَ يَحْسِبُ حُسْبَانًا	to worship	عَبَدَ يَعْبُدُ عِبَادَةً
FAMILY II			
to speak/talk to	كَلَّمَ يُكَلِّمُ تَكْلِيمًا (هـ)	to make (s/t) clear	بَيَّنَّ يُبَيِّنُ تَبْيِينًا
to change s/t	غَيَّرَ يُغَيِّرُ تَغْيِيرًا	to change/exchange	بَدَّلَ يُبَدِّلُ تَبْدِيلًا
to torture		عَذَّبَ يُعَذِّبُ تَعْذِيبًا	
FAMILY IV			
to make leave/bring forth	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to impress	أَعْجَبَ يُعْجِبُ إِعْجَابًا
to feed	أَطْعَمَ يُطْعِمُ إِطْعَامًا	to destroy	أَهْلَكَ يُهْلِكُ إِهْلَاكًا
to make enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا	to honor	أَكْرَمَ يُكْرِمُ إِكْرَامًا
FAMILY V			
to become clear	تَبَيَّنَ يُتَبَيَّنُ تَبَيُّنًا	to think/contemplate	تَفَكَّرَ يَتَفَكَّرُ تَفَكُّرًا (ع/ن/ف)
FAMILY VIII			
to differ	اِخْتَلَفَ يَخْتَلِفُ إِخْتِلَافًا (و)	to take s/t as s/t else	اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا

المصطلحات

فِعْمٌ لَدَعْلٍ وَهْم active verb, doer is known

فِعْلٌ مَجْهُولٌ passive verb, doer is unknown

فَعْلٌ نَائِبُ الْقَاعِلِ the “done to”, the one affected by a passive فعل

فِعْلٌ لَا زِم an intransitive verb (a فعل that cannot take a مفعول به)

فِعْلٌ مُتَعَدٍّ a transitive verb (a فعل that can take a مفعول به)

مُتَعَدٍّ لِمَفْعُولَيْنِ a فعل that takes two مفعول به

أفعال متعدية لمفعولين

1. عَلَّمَ يُعَلِّمُ تَعْلِيمًا	to teach
عَلَّمَهُ الْبَيَانَ ٤	
<i>He taught him language</i>	
2. وَقَى يَقِي وَقَايَةً	to protect
فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ ... ١١	
<i>So Allah protected them from the evil of that day...</i>	
3. وَقَى يُؤَفِّي تَوْفِيَةً	to give s/o their full share of s/t
... وَوَجَدَ اللَّهُ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ... ٣٩	
<i>And he found Allah at it, so He gave to him in full his reckoning</i>	
4. جَعَلَ يَجْعَلُ جَعْلًا	to make
فَجَعَلَهُمْ جُذَاذًا إِلَّا كَبِيرًا ... ٥٨	
<i>So he made them all into fragments, except for the biggest of them</i>	
5. اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا	to take (s/o as s/t)
إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ... ٦	
<i>No doubt, Shaytan is especially for you all an enemy so take him as an enemy.</i>	
6. رَأَى يَرَى رُؤْيًى	to see
فَلَمَّا رَأَى الشَّمْسُ بَازِعَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ ... ٧٨	
<i>And when he saw the sun rising, he said "This is my master, this is bigger."</i>	
7. ظَنَّ يَظُنُّ ظَنًّا	to assume
... وَإِنِّي لَأَظُنُّهُ كَذِبًا ... ٣٧	
<i>Certainly, I definitely assume him to be a liar.</i>	
8. حَسِبَ يَحْسِبُ حُسْبَانًا	to consider, to deem
... فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا ... ٤٤	
<i>So when she saw it, she thought it a body of water and uncovered her calves.</i>	
9. وَجَدَ يَجِدُ وُجُودًا	to find
... إِنَّا وَجَدْنَاهُ صَابِرًا ... ٤٤	
<i>Indeed, We found him patient.</i>	
10. تَرَكَ يَتْرُكُ تَرْكًا	to leave
... فَأَصَابَهُ وَاِبِلٌ فَتَرَكَهُ صَلْدًا ... ٢٦٤	
<i>And it is hit by a downpour then it leaves it bare</i>	

to give	11. أُعْطِيَ يُعْطِي إِعْطَاءً إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١ <i>Certainly We gave you Al-Kawthar.</i>
to reward, compensate	12. جَزَى يَجْزِي جَزَاءً ...وَيَجْزِيهِمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ٣٥ <i>[And to] reward them their due with the best of what they used to do</i>
to give drink	13. سَقَى يَسْقِي سَقَايَةً/أَسْقَى يُسْقِي إِسْقَاءً ...وَسَقْنَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا ٢١ <i>And their Master gave them a pure drink</i>
to make s/o enter s/t	14. أَدْخَلَ يُدْخِلُ إِدْخَالًا لِيَدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ... ٥ <i>To make the believing men and believing women enter gardens from under which rivers flow</i>
to exchange/change	15. بَدَّلَ يُبَدِّلُ تَبْدِيلًا أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ٢٨ <i>Do you not see those who exchange the blessing of Allah for disbelief</i>
to bless s/o with s/t	16. رَزَقَ يَرْزُقُ رِزْقًا قَالَ يَاقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا ... ٨٨ <i>He said, "My people! Did you not consider if I am upon clear evidence from my Master and He blesses me good provisions from it..."</i>

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

CHAPTER 8 – الفعل المبني للمجهول

8.1 INTRODUCTION

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

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

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

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

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

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

8.2 SENTENCE STRUCTURE

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

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

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

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

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

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

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

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

الفعل الماضي المبني للمجهول

Take a look at the following past passive أفعال:

أُعْجِبْنَ	رُفِعْتُ	أُخْرِجَتْ	أُنْتُصِرُوا	نُصِرَ
They (f) were impressed	I was lifted	She was expelled	They were given victory	He was helped

Past-passives are characterized by the following:

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

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

① اِسْتَعْفَرَ ← ② اِسْتَعْفَرَ ← ③ اِسْتَعْفَرَ

1. Begin with the active form.

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

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

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

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

① قَتَلُوا ← ② قَتِلُوا ← ③ قُتِلُوا

1. Begin with the active form
 2. The second to last letter of the original فعل (قَتَلَ) takes a كسرة.
 3. Every other حركة before that is changed to a ضمة.
- ***Notice that the last حركة (و) remains the same.

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

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

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

تَقَبَّلَ	قَاتَلَ	أَنْشَأَ	بَعَثَ	خَلَقَ	عَلَّمَ	أَخَذَ	جَمَعَ

الفعل المضارع المبني للمجهول

Take a look at the following present passive أفعال:

يُعْجَبْنَ They (f) are impressed	أُرْفَعُ I am lifted	تُخْرَجُ She is expelled	يُنْتَصَرُونَ They are given victory	يُنْصَرُ He is helped
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Present-passives are characterized by the following:

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

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

① يَسْتَغْفِرُ ← ② يُسْتَغْفَرُ ← ③ يُسْتَغْفَرُ

1. Begin with the active form.

2. The first letter gets a ضمة

3. Every other حركة becomes a فتحة

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

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

① يَقْتُلُونَ ← ② يُقْتَلُونَ ← ③ يُقْتَلُونَ

1. Begin with the active form

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

3. Every other حركة becomes a فتحة.

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

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

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

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

يَتَقَبَّلُ	يُقَاتِلُ	يُنْشِئُ	يَبْعَثُ	يَخْلُقُ	يُعَلِّمُ	يَأْخُذُ	يَجْمَعُ

LEARNING TO RECOGNIZE AND TRANSLATE PASSIVES

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

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

TRANSLATING

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

- 1) Past passive translates as: **X was** _____ **ed**.
- 2) Present passive translates as: **X is** _____ **ed**.

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

WORD	TENSE	ACTIVE/PASSIVE	PRONOUN	TRANSLATION
خُلِقُوا	ماض / مضارع	مجهول / معلوم		
عَلَّمْنَا	ماض / مضارع	مجهول / معلوم		
نُفَضِّلُ	ماض / مضارع	مجهول / معلوم		
أُمِرْتُ	ماض / مضارع	مجهول / معلوم		
يَتَذَكَّرُ	ماض / مضارع	مجهول / معلوم		
تُرْجَعُونَ	ماض / مضارع	مجهول / معلوم		

نائب الفاعل

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

There are two types of نائب الفاعل:

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

When the نائب الفاعل is outside:

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

In the sentence “نُصِرْنَا” for example, the نائب الفاعل is the inside pronoun نحن.

In the sentence “نُصِرَ الْمُسْلِمُونَ”, the نائب الفاعل is “الْمُسْلِمُونَ”. Notice that it is after the فعل, which is in the هو form, and it is مرفوع.

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

ضُرِبَ مَثَلٌ

An example was struck.

أُنْزِلَتْ سُورَةٌ

A surah was sent down.

هُمْ يُرْزَقُونَ فِيهَا

They are given provisions in it.

هِيَ أَعِدَّتْ لِلْمُتَّقِينَ

It was prepared for the God-conscious.

FINDING THE نائب الفاعل IN A SENTENCE

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

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

شَفَاعَةٌ	قَبِلَ	قِتَال	كَتَبَ	صُورَ	نَفَخَ
intercession	to accept	fighting	to mandate	trumpet	to blow

نُفِخَ فِي الصُّورِ نَفْخَةً وَاحِدَةً

ثُمَّ إِلَيْهِ تُرْجَعُونَ

لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

كُتِبَ عَلَيْكُمُ الْقِتَالُ

8.3 THE RHETORICAL BENEFITS OF THE PASSIVE VOICE

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

1) WHEN THERE IS NO REASON TO MENTION THE DOER

وَإِذَا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها

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

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

إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا أَوْ يُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ

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

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

فَإِنْ غُيِّرَ عَلَى أَتْنَهُمَا اسْتَحَقَّا إِثْمًا فَتَاخَرَانِ يَقُومَانِ مَقَامَهُمَا

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

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

2) OUT OF RESPECT FOR ALLAH

وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَنٍ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا

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

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

3) EXPANDING THE SCOPE OF THE ACTION

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ

They were cursed in this world and the next

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

8.4 TRANSITIVITY

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

Consider the following examples.

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

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

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

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

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

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

الفعل اللازم

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

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

Let us put the لازم فعل "to read" to the test.

I read something.

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

Let us put the لازم فعل "to fall" to the test.

I fell something.

I fell someone.

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

Let us put the لازم فعل "to laugh" to the test.

I laughed something.

I laughed someone.

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

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

الفعل المتعدي

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

This type of فعل **CAN** be made passive.

➤ **DRILL 7** متعد or لازم؟

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

الفعل المتعدى لمفعولين

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

نحن

عَلِّمْنَا مَنْطِقَ الطَّيْرِ

We were taught the speech of birds.

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

SUMMARY OF PASSIVES

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

To recognize a passive فعل:

Check the **tense first!**

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

و و
ـ ـ
ـ

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

X was _____ed

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

و و
ـ ـ
ـ

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

X is _____ed

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

CHAPTER 9 VOCABULARY

هَكَذَا/كَذَلِكَ like that/in that way	آخِرُ/أُخْرَى (f) other	آخِرٌ last	أَوَّلُ/أُولَى (f) first
مَجْنُونٌ - مَجَانِينُ insane, lunatic	أُولُو دَوُوْ people of...	عَنِيَّ - أَغْنِيَاءُ rich	فَقِيرٌ - فَقَرَاءُ poor
جَوَابٌ answer	بَصَرٌ - أَبْصَارُ eyesight	أُنْثَى - إِنَاثًا female	ذَكَرٌ - ذُكُورٌ male

3-LETTER			
to come down	نَزَلَ يُنْزِلُ نَزْلًا	to prostrate	سَجَدَ يَسْجُدُ سُجُودًا (ـ)
to forgive	عَفَرَ يَغْفِرُ عُفْرَانًا (ـ)	to have/show mercy	رَحِمَ يَرْحَمُ رَحْمَةً
to dislike	كَرِهَ يَكْرَهُ كَرْهًا	to benefit	نَفَعَ يَنْفَعُ نَفْعًا
to be sad	حَزَنَ يَحْزَنُ حَزْنًا	to sit	جَلَسَ يَجْلِسُ جُلُوسًا
to fall	سَقَطَ يَسْقُطُ سُقُوطًا	to lose/suffer a loss	خَسِرَ يَخْسِرُ خُسْرَانًا
to thank/be grateful	شَكَرَ يَشْكُرُ شُكْرًا	to be happy	فَرِحَ يَفْرَحُ فَرَحًا
to own	مَلَكَ يَمْلِكُ مِلْكًا	to carry	حَمَلَ يَحْمِلُ حَمْلًا
FAMILY II			
to burn s/t	حَرَقَ يُحْرِقُ حَرْقًا	to bring forward	قَدَّمَ يُقَدِّمُ تَقْدِيمًا
FAMILY IV			
to send down	أَنْزَلَ يُنْزِلُ إِنْزَالًا	to associate partners	أَشْرَكَ يُشْرِكُ إِشْرَاكًا
FAMILY VIII			
to dispute	اِخْتَصَمَ يَخْتَصِمُ اِخْتِصَامًا	to follow	اتَّبَعَ يَتَّبِعُ اتِّبَاعًا

المصطلحات

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

لا النَّافِيَّةُ لِلْجِنْسِ the لا of categorical negation (only comes before an اسم, makes it light and نصب)

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

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

CHAPTER 9 - NEGATION

9.1 INTRODUCTION

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

9.2 NEGATING الجملة الفعلية

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

PAST-TENSE NEGATION

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

- 1) لم + مضارع
- 2) ما + ماض

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

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

لَمْ يَكُنْ مِنَ السَّاجِدِينَ

He was not among those who prostrated.

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

مَا كَانَ مِنَ الْمُشْرِكِينَ

No, he was not among those who committed shirk.

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

PRESENT-TENSE NEGATION

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

- 1) لا + مضارع
- 2) ما + مضارع

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

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

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

لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

They do not believe in Allah and the last day.

وَمَا يَضُرُّكَ مِنْ شَيْءٍ

No, they will not harm you at all.

FUTURE NEGATION

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

لَنْ نَصْبِرَ عَلَى طَعَامٍ وَاحِدٍ

We will not endure one type of food.

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

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

Faith has not yet entered your hearts.

➤ **DRILL 1** Negate the following sentences.

يَسْأَلُونَ النَّاسَ.

سَتُقْبَلُ تَوْبَتُهُمْ.

قَالُوا كَلِمَةَ الْكُفْرِ

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

سَنُؤْمِنُ لَكَ.

آمَنُوا بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

9.3 NEGATING THE NOMINAL SENTENCE

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

There are four ways to negate a nominal sentence. They are:

- | | | | |
|-----|-----|-------------|---------------|
| (1) | ما | مبتدأ مرفوع | خبر منصوب |
| (2) | ما | مبتدأ مرفوع | ب + خبر مجرور |
| (3) | ليس | مبتدأ مرفوع | خبر منصوب |
| (4) | ليس | مبتدأ مرفوع | ب + خبر مجرور |

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

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

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

Let us negate the sentence “الرَّجُلُ مُسْلِمٌ” all possible ways.

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

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

الباء الزائدة

The ب is used for extra emphasis. It is considered زائدة, or extra, meaning that its **presence does not change the role of the word in the sentence** – it is only there for emphasis. The variations without the باء translate as “not...” while the variations with the باء translate as “not at all...”. Grammatically the باء is from the حروف الجر, but because it is زائدة **IT DOES NOT CREATE A متعلق بالخبر**. The خبر with the باء on it is still considered a خبر. This is one of the few cases in which a جار ومحرور in a جملة اسمية is not considered a متعلق بالخبر.

ما

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

ليس

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

MEMORIZE the ليس chart.

هُم لَيْسُوا They are not...	هُمَا لَيْسَا Both of them are not...	هُوَ لَيْسَ He is not...
هِنَّ لَيْسْنَ They are not...	هُمَا لَيْسَتَا Both of them are not...	هِيَ لَيْسَتْ She is not...
أَنْتُمْ لَيْسْتُمْ All of you are not...	أَنْتُمَا لَيْسْتُمَا You two are not...	أَنْتَ لَيْسَ You are not...
أَنْتُنَّ لَيْسْتُنَّ All of you are not...	أَنْتُمَا لَيْسْتُمَا You two are not...	أَنْتِ لَيْسَ You are not...
نَحْنُ لَيْسْنَا We are not...	أَنَا لَيْسْتُ I am not...	

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

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

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

أَنْتَ مُؤْمِنٌ ← لَيْسَ مُؤْمِنًا OR لَيْسَ بِمُؤْمِنٍ

هُنَّ مُؤْمِنَاتٌ ← لَيْسْنَ مُؤْمِنَاتٍ OR لَيْسْنَ بِمُؤْمِنَاتٍ

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

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

ما	مبتدأ مرفوع	خبر منصوب
----	-------------	-----------

ما هذا بَشَرًا

No, this is not a human.

ما	مبتدأ مرفوع	ب + خبر مجرور
----	-------------	---------------

وَمَا اللَّهُ بِغَافِلٍ

No, Allah is not at all heedless.

ليس	مبتدأ مرفوع	خبر منصوب
-----	-------------	-----------

لَيْسُوا سَوَاءً

They are not the same.

ليس	مبتدأ مرفوع	ب + خبر محرور
-----	-------------	---------------

لَيْسَ بِظَلَّامٍ

He is not at all an oppressor.

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

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

الدَّرْسُ طَوِيلٌ

هِيَ مُؤْمِنَةٌ

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

أُمُّهُ مِنْ مِصْرَ

هُمُ مِنَ الْخَاسِرِينَ

ABSOLUTE CATEGORICAL NEGATION

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

- light
- منصوب
- followed by a جار ومحرور

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

Take a look at the following examples.

لَا إِكْرَاهَ فِي الدِّينِ

There is absolutely no compulsion in the religion.

لَا شَرِيكَ لَهُ

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

لَا رَيْبَ فِيهِ

There is absolutely no doubt in it.

In terms of labeling, the **لا النافية** along with the **اسم** that follows it (**لا اسم**) make up the مبتدأ. The جار ومجرور that follows is the متعلق بالخبر.

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

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

لَا بَيْعَ فِيهِ

There is no bargaining in it.

9.4 SHARED TOOLS OF NEGATION

There are two tools of negation that are shared between **الجملة الاسمية** and **الجملة الفعلية**.

مَا إِلَّا / إِنْ إِلَّا

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

Both **مَا** and **إِنْ** are used for refutation, but **إِنْ** is more emphatic.

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

إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ

II

It is nothing but a remembrance and a clear Quran

If you remove **إِنْ** and **إِلَّا**, you are left with **هو ذكر للعالمين**, a regular **جملة اسمية**.

مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا

II

You all are nothing but humans like us.

If you remove **إِنْ** and **إِلَّا**, you are left with **أنتم بشر مثلنا**, a regular **جملة اسمية**.

إِنْ يَقُولُونَ إِلَّا كَذِبًا

JF

They utter nothing but lies.

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

مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

JF

They eat into their bellies nothing but fire.

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

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

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

The messenger's only obligation is clear conveying.

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

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

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

to guess – خَرَّصَ، يَخْرُصُ

possessed – مَسْخُورٌ

assumption – ظَنَّ

to follow – اتَّبَعَ، يَتَّبِعُ

إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْخُورًا

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا

إِنْ هُمْ إِلَّا يَخْرُصُونَ

إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ

من الزائدة

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

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

→ Within a جَلَّةٌ فَعْلِيَّةٌ, the من الزائدة will attach itself to a عَفَالٍ or a وَعَفْمَلٍ بِهِ.

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

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

Take a look at the following examples:

مَا لَهُ مِنْ قَلَمٍ

He doesn't have a single pen.

مَا لَهُ قَلَمٌ

He doesn't have a pen.

مَا فِي الْبَيْتِ مِنْ رَجُلٍ

There isn't a single man in the house.

مَا فِي الْبَيْتِ رَجُلٌ

There is no man in the house.

هَلْ فِي الْمَطْبَخِ مِنْ أَكْلٍ؟

Is there any food in the kitchen?

هَلْ فِي الْمَطْبَخِ أَكْلٌ؟

Is there food in the kitchen?

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

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

Take a look at the following examples:

مَا أَتَاهُمْ مِنْ نَذِيرٍ

Not a single warner came to them.

مَا أَتَاهُمْ نَذِيرٌ

A warner did not come to them.

مَا تَسْقُطُ مِنْ وَرَقَةٍ

Not a single leaf falls.

مَا تَسْقُطُ وَرَقَةٌ

Not a leaf falls.

وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ

They don't teach a single person.

وَمَا يُعَلِّمَانِ أَحَدًا

They don't teach anyone.

لَا يَمْلِكُونَ مِنْ قِطْمِيرٍ

لَا يَمْلِكُونَ قِطْمِيرًا

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

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

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

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

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

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

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

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

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

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

أَوْحَى، يُوحِي – to reveal

رَوَى – end

وَرَقَةً – leaf

سَقَطَ، يَسْقُطُ – to fall

مبتدأ	فاعل	مفعول به	_____
مبتدأ	فاعل	مفعول به	_____
مبتدأ	فاعل	مفعول به	_____

مَا تَسْقُطُ مِنْ وَرَقَةٍ
مَا لَكُمْ مِنْ رَوَالٍ
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

SUMMARY OF NEGATION

NEGATION OF فعلية للمجملات

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

NEGATION OF المجلات الماسمية

متعلق باب الخبر	خبر	بمبدأ	
normal	باء الزائدة + اسم مجرور <i>adds the meaning of "at all"</i> OR اسم منصوب	رفع in اسم normal	ما
normal	باء الزائدة + اسم مجرور <i>adds the meaning of "at all"</i> OR اسم منصوب	-inside pronoun OR رفع in اسم -outside	ليس
normal	X	صنب that is light and اسم	لجالية فلا المننس

OPTIONS FOR لا

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

SHARED TOOLS OF NEGATION

these tools are used both on جملة اسمية and جملة فعلية

من الزائدة

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

-it has to meet the following conditions:

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

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

-Within a جملة فعلية, the من الزائدة will attach itself to a فاعل or a مفعول به.

ما + إلا/إن + إلا

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

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

CHAPTER 10 VOCABULARY

بَيِّنَةٌ clear evidence	عَظْمٌ - عِظَامٌ bones	لِقَاءٌ meeting	أَجَلٌ مُّسَمًّى appointed time
طِينٌ mud	تُرَابٌ dirt	مِسْكِينٌ - مَسَاكِينُ poor person	زَكَاةٌ purification/charity
أَمْرٌ - أَوَامِرُ command	أَمْرٌ - أُمُورٌ matter	دِينٌ religion/judgement	صِرَاطٌ path
شَهَادَةٌ witness/what is seen	غَيْبٌ - غُيُوبٌ unseen	نُورٌ light	ظَلَامٌ - ظُلُمَاتٌ darkness

3-LETTER			
to place	وَضَعَ يَضَعُ وَضْعًا	to understand	عَقَلَ يَعْقِلُ عَقْلًا
to witness	شَهِدَ يَشْهَدُ شَهَادَةً	to feel	شَعَرَ يَشْعُرُ شُعُورًا (بِ)
to come down	نَزَلَ يَنْزِلُ نِزُولًا	to sit/ to lie in wait	قَعَدَ يَقْعُدُ قُعُودًا
to do	فَعَلَ يَفْعَلُ فِعْلًا (بِ)	to falsely claim	زَعَمَ يَزْعُمُ زَعْمًا
to give permission		أَذِنَ يَأْذِنُ إِذْنًا	
FAMILY II			
to prefer	فَضَّلَ يَفْضِلُ تَفْضِيلًا	to delay	أَجَلَ يُؤَجِّلُ تَأْخِيلًا
to start/create	أَنْشَأَ يُنْشِئُ إِنْشَاءً	to call out	أَذَنَ يُؤْذِنُ تَأْذِينًا
FAMILY III			
to strive		جَاهَدَ يُجَاهِدُ جِهَادًا وَمُجَاهَدَةً	
FAMILY IV			
to spend	أَنْفَقَ يُنْفِقُ إِنْفَاقًا	to prepare	أَعْتَدَ يُعْتِدُ إِعْتَادًا
to succeed	أَفْلَحَ يُفْلِحُ إِفْلَاحًا	to turn away	أَعْرَضَ يُعْرِضُ إِعْرَاضًا (عَنْ)
FAMILY V			
to rely		تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلًا (عَلَى)	
FAMILY VIII			
to earn		اِكْتَسَبَ يَكْتَسِبُ اِكْتِسَابًا	

CHAPTER 10 VOCABULARY

كَانَ يَكُونُ to be...	أَصْبَحَ يُصْبِحُ to become...	ظَلَّ يَظَلُّ to remain...
مَا زَالَ/لَا يَزَالُ to still be...	مَا دَامَ as long as...	لَيْسَ is not...

المصطلحات

فِعْلٌ نَاقِصٌ incomplete verbs, needs a خبر to be complete

فِعْلٌ تَامٌ a complete verb, only requires a فاعل and فعل

CHAPTER 10 – الأفعال الناقصة

10.1 INTRODUCTION

كان وأخواتها الأفعال الناقصة are a set of أفعال that are incomplete in meaning. الأفعال الناقصة are also known as أخواتها. This is because كان is the most commonly used فعل ناقص. Take a look at the list below. Pay attention to the definitions.

- | | |
|--------------------------|----------------|
| 1. كَانَ , يَكُونُ | To be... |
| 2. أَصْبَحَ , يُصْبِحُ | To become... |
| 3. ظَلَّ , يَظَلُّ | To remain... |
| 4. مَا زَالَ/لَا يَزَالُ | To still be... |
| 5. مَا دَامَ | As long as... |

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

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

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

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

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

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

10.2 SENTENCE STRUCTURE

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

المبتدأ

RECOGNIZING THE مَبْتَدَأ IN ENGLISH SENTENCES

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

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

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

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

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

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

RECOGNIZING THE مَبْتَدَأ IN ARABIC SENTENCES

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

- 1) فعل ناقص A
- 2) An اسم that belongs to that فعل ناقص

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

There are two types of اسم: **OUTSIDE** and **INSIDE**.

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

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

مضارع

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

ماض

هُوَ كَانَ	هُمَا كَانَا	هُمْ كَانُوا
هِيَ كَانَتْ	هُمَا كَانَتَا	هُنَّ كُنَّ
أَنْتَ كُنْتَ	أَنْتُمَا كُنْتُمَا	أَنْتُمْ كُنْتُمْ
أَنْتِ كُنْتِ	أَنْتُمَا كُنْتُمَا	أَنْتُنَّ كُنْنَّ
أَنَا كُنْتُ		نَحْنُ كُنَّا

أمر

أَنْتَ كُنْ	أَنْتُمَا كُونَا	أَنْتُمْ كُونُوا
أَنْتِ كُونِي	أَنْتُمَا كُونَا	أَنْتُنَّ كُونَنَّ

نهي

أَنْتَ لَا تَكُنْ	أَنْتُمَا لَا تَكُونَا	أَنْتُمْ لَا تَكُونُوا
أَنْتِ لَا تَكُونِي	أَنْتُمَا لَا تَكُونَا	أَنْتُنَّ لَا تَكُونَنَّ

ماض

هُوَ ظَلَّ	هُمَا ظَلَا	هُمْ ظَلُّوا
هِيَ ظَلَّتْ	هُمَا ظَلَّتَا	هُنَّ ظَلِلْنَ
أَنْتَ ظَلِلْتَ	أَنْتُمَا ظَلِلْتُمَا	أَنْتُمْ ظَلِلْتُمْ
أَنْتِ ظَلِلْتِ	أَنْتُمَا ظَلِلْتُمَا	أَنْتُنَّ ظَلِلْتُنَّ
أَنَا ظَلِلْتُ		نَحْنُ ظَلِلْنَا

مضارع

هُوَ يَظِلُّ	هُمَا يَظَلَّانِ	هُمْ يَظْلُونَ
هِيَ تَظِلُّ	هُمَا تَظَلَّانِ	هُنَّ يَظْلِلْنَ
أَنْتَ تَظِلُّ	أَنْتُمَا تَظَلَّانِ	أَنْتُمْ تَظْلُونَ
أَنْتِ تَظْلِلِينَ	أَنْتُمَا تَظَلَّانِ	أَنْتُنَّ تَظْلِلْنَ
أَنَا أَظِلُّ		نَحْنُ نَظِلُّ

ماض

هُوَ مَا زَالَ	هُمَا مَا زَالَا	هُمْ مَا زَالُوا
هِيَ مَا زَالَتْ	هُمَا مَا زَالَتَا	هُنَّ مَا زِلْنَ
أَنْتَ مَا زِلْتَ	أَنْتُمَا مَا زِلْتُمَا	أَنْتُمْ مَا زِلْتُمْ
أَنْتِ مَا زِلْتِ	أَنْتُمَا مَا زِلْتُمَا	أَنْتُنَّ مَا زِلْتُنَّ
أَنَا مَا زِلْتُ		نَحْنُ مَا زِلْنَا

مضارع

هُوَ لَا يَزَالُ	هُمَا لَا يَزَالَانِ	هُمْ لَا يَزَالُونَ
هِيَ لَا تَزَالُ	هُمَا لَا تَزَالَانِ	هُنَّ لَا يَزِلْنَ
أَنْتَ لَا تَزَالُ	أَنْتُمَا لَا تَزَالَانِ	أَنْتُمْ لَا تَزَالُونَ
أَنْتِ لَا تَزَالِينَ	أَنْتُمَا لَا تَزَالَانِ	أَنْتُنَّ لَا تَزِلْنَ
أَنَا لَا أَزَالُ		نَحْنُ لَا نَزَالُ

ماض

هُوَ مَا دَامَ	هُمَا مَا دَامَا	هُمْ مَا دَامُوا
هِيَ دَامَتْ	هُمَا مَا دَامَتَا	هُنَّ مَا دُمْنَ
أَنْتَ مَا دُمْتَ	أَنْتُمَا مَا دُمْتُمَا	أَنْتُمْ مَا دُمْتُمْ
أَنْتِ مَا دُمْتِ	أَنْتُمَا مَا دُمْتُمَا	أَنْتُنَّ مَا دُمْتُنَّ
أَنَا مَا دُمْتُ		نَحْنُ مَا دُمْنَا

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

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

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

الخبر / المتعلق بالخبر

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

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

As for the متعلق بالخبر, the rules are the same. It is made up of either a جار ومجرور or ظرف.

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

Take a look at the following examples.

وَكَانَ وَعْدُ رَبِّي حَقًّا

The promise of My master was true.

وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

His throne was on water.

وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

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

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

أنتم

كُنْتُمْ أَعْدَاءً

All of you were enemies.

➤ **DRILL 4** Underline the مبتدأ once, the خبر twice, and the متعلق بالخبر three times.

مَا دُمْتَ عَلَيْهِ قَائِمًا

وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

ظَلَّ وَجْهُهُ مُسَوِّدًا

فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

10.3 ABNORMAL SENTENCE STRUCTURE نحن

The standard order is the مبتدأ followed by the خبر followed by the متعلق بالخبر. Below are the two scenarios of تقديم and تأخير that occur with فعل ناقص sentences.

It is possible for the متعلق بالخبر to come before the خبر.

أَنْتَ

قَدْ كُنْتَ فِيْنَا مَرْجُوًّا

You had been a source of hope amongst us.

It is also possible for the متعلق بالخبر to come before the مبتدأ. This occurs with but is not limited to possessive (لَهُ) sentences.

وَكَانَ لَهُ ثَمَرٌ

And he had fruit.

(lit. And for him was fruit.)

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ

So, there is no blame on you.

Notice that the جار ومجرور comes between the فعل ناقص and its اسم. It never comes before the فعل.

10.4 COMPLEX SENTENCE STRUCTURE

As is the case with a regular جملة اسمية, it is possible for the خبر to be a full sentence. When it comes to كان sentences, the خبر can only be a جملة فعلية.

When the فعل is مضارع and it comes after كان, one of two meaning is conveyed. The first is “was/were - doing” as in “I was cooking.” The second is “used to x” as in “I used to cook”. Context reveals which of the two meanings is intended.

As is the case with an ordinary جملة اسمية, the مبتدأ and the خبر match in number and gender, so the pronoun inside of the مبتدأ (كان) matches with the pronoun inside of the فعل مضارع inside of the خبر. Know that the status of the فعل remains unchanged. It is always مرفوع.

إِنَّمَا كُنَّا (نَحْوُضُ وَنَلْعَبُ)

We were only chatting idly and playing.

كُنَا (يَاكُلَانِ الطَّعَامَ)^{هما}

The two of them used to eat food.

When the فعل inside of the خبر is ماضٍ, it implies that the event occurred long ago. This construction is not used in modern Arabic and only appears a few times in the Quran. The pronoun inside of كَان matches with the pronoun inside of the فعل ماضٍ.

إِن كُنْتُ (قُلْتُهُ) فَقَدْ عَلِمْتُهُ^{أنا}

Had I said it long ago, you would have known it.

10.5 TRANSLATING كَان SENTENCES

Though a كَان sentence is labelled as a جملة اسمية, it translates as a جملة فعلية in terms of the order of translation.

Recall that when translating a جملة فعلية, you translate the فاعل, then the فعل, then the details.

When translating a sentence with a فعل ناقص, you translate the اسم, then the فعل ناقص, then the خبر/متعلق بالخبر.

10.6 NEGATING كَان SENTENCES

Though كَان sentences are considered جملة اسمية, they are negated the same way a جملة فعلية is negated because they begin with a فعل.

→ To negate in the past, لَمْ+يَكُنْ or مَا+كَانَ is used.

*Note that it may be easier to use مَا for the time being. This is because many of the أفعال ناقصة are irregular and do not display their جزم in a normal way.

→ To negate in the present لَا+يَكُونُ or لَا+يَكُنْ is used.

→ To negate in the future, لَنْ+يَكُونُ is used.

Note that all the حروف that can come with a normal فعل can come with a فعل ناقص. This includes the قَدْ, سَوْفَ, and حروف جازمة and حروف ناصبة as well.

➤ **DRILL 5** Negate the following sentences.

كُنَّا إِخْوَانًا

سَنُصْبِحُ إِخْوَانًا

NEGATION TEMPLATES

There are two negative sentence templates that convey a unique meaning and are used specifically with the word **كان**. They are:

1) مَا كَانَ لـ أَنْ

This template translates as “It is not appropriate for **X** to do **Y**”.

X attaches to the **لـ**. It is usually a pronoun or a proper name.

Y comes after the **أَنْ** and is a فعل مضارع.

مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا

It is not appropriate for them to enter it.

2) مَا كَانَ لـ لـ

This template translates as “**X** would not be one to **Y**”.

X goes in the first blank. It is usually a proper name.

Y goes in the second blank. It is a فعل مضارع.

مَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

Allah would not be one to punish them while you are among them.

A SUMMARY OF **كان وأخواتها**

كان وأخواتها look and act like a جملة فعلية, labelled like a جملة اسمية.

متعلق بالخبر جار ومجرور -a OR مضاف -a special	خبر نصب in the اسم- -a full sentence	مبتدأ كان + اسم كان the اسم can be inside or outside
---	---	---

OR
, we have 3 structures.

STANDARD STRUCTURE

ABNORMAL STRUCTURE

COMPLEX STRUCTURE

	مبتدأ + خبر/متعلق بالخبر	متعلق بالخبر مقدم + مبتدأ مؤخر	مبتدأ + full sentence خبر
STANDARD JI	هُوَ طَالِبٌ الْأَوْلَادُ ذَاهِبُونَ سُمِّيَتْ فِي الْبَيْتِ	لَهُ قَلَمٌ عِنْدَهُ مَقَاتِيحُ تَحْتَ الشَّجَرَةِ رَجُلٌ نَائِمٌ	هُوَ (يَقْرَأُ الْكِتَابَ) الرَّسُولُ (يَنْصَحُكُمْ بِتَقْوَى اللَّهِ) أَنْتُمْ (تُعَلِّمُهُمْ)
كان	<i>Translates as: was</i> كَانَ طَالِبًا كَانَ الْأَوْلَادُ ذَاهِبِينَ كَانَتْ سُمِّيَةُ فِي الْبَيْتِ	<i>Translates as: used to have</i> كَانَ لَهُ قَلَمٌ كَانَ عِنْدَهُ مَقَاتِيحُ كَانَ تَحْتَ الشَّجَرَةِ رَجُلٌ نَائِمٌ	<i>Translates as: used to do</i> كَانَ (يَقْرَأُ الْكِتَابَ) كَانَ الرَّسُولُ (يَنْصَحُكُمْ بِتَقْوَى اللَّهِ) كُنْتُمْ (تُعَلِّمُهُمْ)

used to do كان + مضارع	is still doing ما زال/لا يزال + مضارع
started to do أصبح + مضارع	remained doing ما دام + مضارع
kept doing ظل + مضارع	does not do ليس + مضارع

كان sentences **negate** like a **جملة فعلية**, with the addition of **two templates**.

PAST	PRESENT	FUTURE	TEMPLATES
ما + ماض	لا + مضارع	لن + مضارع منصوب	ما كان لـ (اسم مجزوم) أن (فعل مضارع منصوب) <i>It was not appropriate for (اسم) to (فعل)</i>
لم + مضارع مجزوم	ما + مضارع		ما كان (اسم مرفوع) لـ (فعل مضارع منصوب) <i>(فعل) was not one to (اسم)</i>

CHAPTER 11 VOCABULARY

أَسْمَاء

دَكَاةٌ intelligence, mental acuteness	ظَلَامٌ - ظُلُمَاتٌ Darkness	جَائِعٌ - جِيَاعٌ hungry	شَبَعَانٌ - شَبَاعٌ full, satiated
كَاذِبٌ Dishonest	صَادِقٌ Truthful	حَاجَةٌ - حَوَائِجٌ need, necessity	ذَكِيٌّ - أَدْكِيَاءُ smart
بُسْتَانٌ - بُسَاتِينُ Garden	نَصِيبٌ - أَنْصِبَةٌ portion, share, dividend, fate	زَمَنٌ - أَرْزَمَانٌ time period, duration	وَحِيدٌ only, exclusive, individual

أَفْعَالٌ

to carry	حَمَلَ يَحْمِلُ حَمْلًا	to own	مَلَكَ يَمْلِكُ مِلْكًا
to lose	خَسِرَ يَخْسِرُ خُسْرَانًا	to include	شَمَلَ يَشْمُلُ شُمُولًا
<i>They lost at basketball.</i>	خَسِرُوا فِي كُرَةِ السَّلَةِ	to hate	كَرِهَ يَكْرَهُ كُرْهًا
to become full	شَبِعَ يَشْبَعُ شَبْعًا	to become thirsty	عَطَشَ يَعْطَشُ عَطَشًا
to decide on s/t	قَرَّرَ يَقْرَرُ تَقْرِيرًا (على)	to move (s/t)	حَرَكَ يَحْرِكُ تَحْرِيكًا
<i>I decided to memorize the Quran.</i>	قَرَّرْتُ عَلَى أَنْ أَحْفَظَ الْقُرْآنَ	to contemplate (s/t)	فَكَّرَ يُفَكِّرُ تَفَكُّيرًا (في)
to encourage s/o towards s/t	شَجَعَ يُشَجِّعُ تَشْجِيعًا (ه، على)	to hang/to comment on	عَلَّقَ يُعَلِّقُ تَعْلِيقًا (على)
<i>The teacher encouraged him towards completing his studies.</i>	شَجَّعَهُ الْأُسْتَاذُ عَلَى أَنْ يُتَابِعَ دِرَاسَتَهُ	<i>He hung his clothes in the closet.</i>	عَلَّقَ لِبَاسَهُ فِي الْمَخْرَنِ
		<i>Don't comment about on his issue.</i>	لَا تُعَلِّقْ عَلَى أَمْرِهِ
to defend (s/o)	دَافَعَ يُدَافِعُ دِفَاعًا (عن)	to express (s/t)	عَبَّرَ يُعَبِّرُ تَعْبِيرًا (عن)
<i>A Muslim defends his faith.</i>	الْمُسْلِمُ يُدَافِعُ عَنْ دِينِهِ	<i>Express yourself.</i>	عَبِّرْ عَنْ نَفْسِكَ
to take out	أَخْرَجَ يُخْرِجُ إِخْرَاجًا	to do with excellence	أَحْسَنَ يُحْسِنُ إِحْسَانًا
<i>Get him out of here.</i>	أَخْرِجْهُ مِنْ هُنَا!	to make or let enter	أَدْخَلَ يُدْخِلُ إِدْخَالًا
to move (oneself)	تَحَرَّكَ يَتَحَرَّكُ تَحَرُّكًا	<i>Allah will enter the people of taqwa into Jannah.</i>	سَيَدْخِلُ اللَّهُ الْمُتَّقِينَ الْجَنَّةَ

Don' t move in your chair like that.	لا تَتَحَرَّكَ فِي كُرْسِيِّكَ هَكَذَا	to become clear	تَبَيَّنَ يَتَبَيَّنُ تَبَيُّنًا
to tolerate	إِحْتَمَلَ يَحْتَمِلُ إِحْتِمَالًا	to be described	إِتَّصَفَ يَتَّصِفُ إِتِّصَافًا (ب)
We will not tolerate their harm.	لَنْ نَحْتَمِلَ أَذَاهُمْ	A Mu' min is described with honesty.	يَتَّصِفُ الْمُؤْمِنُ بِالصِّدْقِ
to differ	اِخْتَلَفَ يَخْتَلِفُ إِخْتِلَافًا	to hasten, urge	اِسْتَعْجَلَ يَسْتَعْجِلُ اِسْتِعْجَالًا

CHAPTER 11 – THE COMPOUND اسم

11.1 INTRODUCTION

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

11.2 أَنْ AND اَنْ

We learned that اَنْ makes the فعل after it light. We learned that اَنَّ makes the اسم after it منصوب. That is one function that each of these حروف serve. Both of these حروف, however, serve another function. They transform a sentence into a compound اسم.

اَنْ

Let us begin by studying اَنْ. اَنْ transforms a جملة فعلية into a compound اسم.

Take اَنْ يَذْهَبُ إِلَى الْمَسْجِدِ as an example. It is a normal جملة فعلية. In order to make it function like an اسم, simply place an اَنْ before it.

اَنْ يَذْهَبُ إِلَى الْمَسْجِدِ is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُرِيدُ اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

He wants to go to the masjid.

"To go to the masjid" or "اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

عَلَيْهِ اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

He has to go to the masjid.

(lit. it is upon him to go to the masjid)

"عَلَيْهِ" is a متعلق بالخبر مقدم. "اَنْ يَذْهَبَ إِلَى الْمَسْجِدِ" is a مبتدأ مؤخر. The "عَلَيْهِ اَنْ..." template is a useful one to remember when saying "x has to ..."

اَنْ تَصُومُوا خَيْرٌ لَكُمْ

That you fast is better for you.

"That you fast" or "اَنْ تَصُومُوا" is that part before the "is". It is serving as a مبتدأ in this sentence.

The technical term for this type of اَنْ is اَنْ المَصْدَرِيَّة.

اَنْ

Next, let us take a look at اَنْ. اَنْ transforms a جملة اسمية into a compound اسم.

Take هُوَ طَالِبٌ as an example. It is a normal جملة اسمية. In order to make it function like an اسم, simply place an اَنَّ before it.

اَنَّهُ طَالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

They believe that they are committed to guidance

"That they are committed to guidance" or "أَنَّهُمْ مُّهْتَدُونَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به. It is labeled as a محل نصب.

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

That is he is an enemy became clear to him.

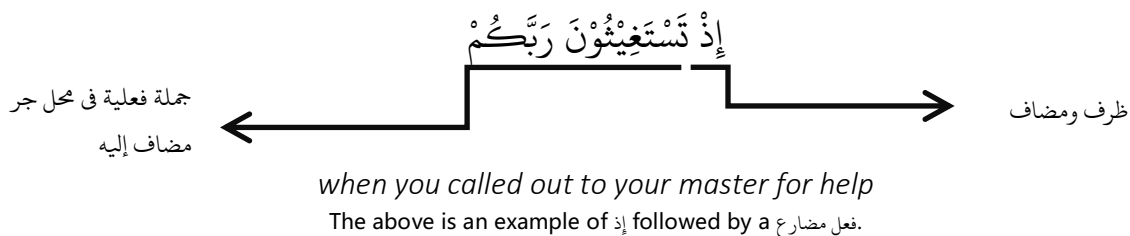
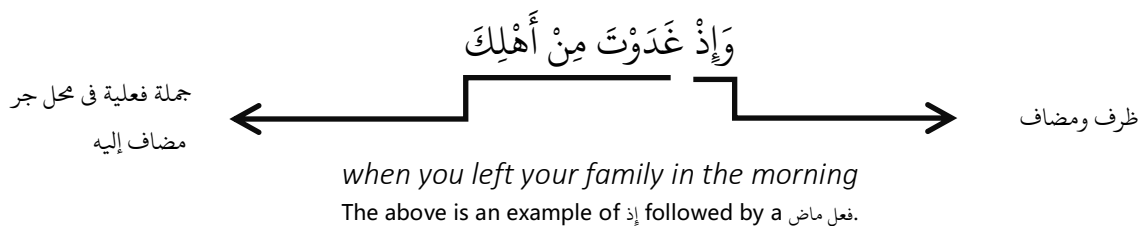
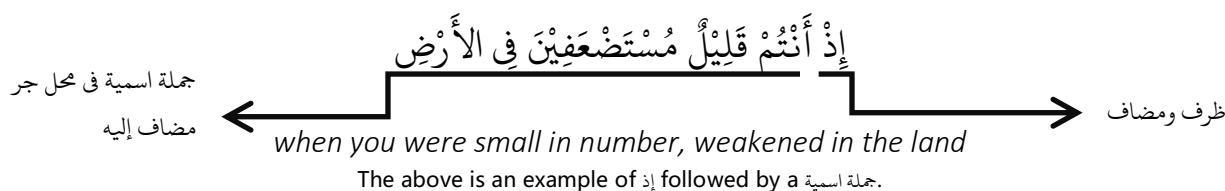
تَبَيَّنَ is a فعل لازم and cannot take a مفعول. Here, "أَنَّهُ عَدُوٌّ" is acting as the فاعل. What did the action of becoming clear? That he is an enemy.

11.3 TOOLS THAT CREATE COMPOUND مضاف إليه

Recall that there are a handful of words that indicate time and place. These words are called ظروف and serve as special مضاف. Recall also that an إضافة is a relationship between two اسم. There are a few ظروف, however, that are unusual in that they are not followed by another اسم. Rather, they are followed by a complete sentence. This special set of ظروف turns the sentence that follows them into a compound اسم, which serves as a مضاف إليه.

إِذْ

إِذْ means "when" and can come with a جملة اسمية and a جملة فعلية, both ماض and مضارع. It translates in the past-tense regardless of what follows it. Take a look at the following examples.



Note that إِذَا will remain heavy when it does not have a مضاف إليه, as in يَوْمَئِذٍ.

إِذَا

إِذَا can come with a جملة اسمية and a جملة فعلية, both مضارع and ماض. It translates differently depending on what follows.

الجملة الاسمية WITH إِذَا

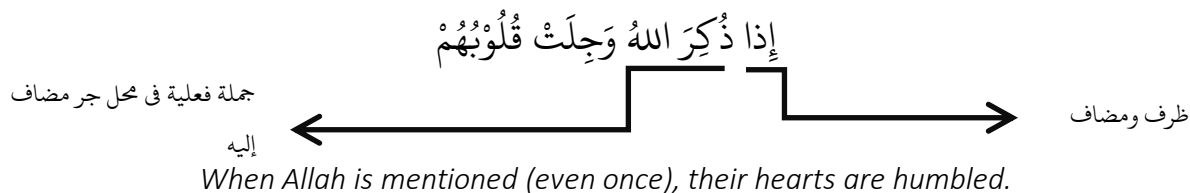
When it comes with a جملة اسمية, it is called إِذَا الفجائية, the إِذَا of surprise, and translates as “suddenly” or “surprisingly”.



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

الجملة الفعلية WITH إِذَا

When it comes with a فعل ماض, it is called إِذَا الشرطية, the conditional إِذَا, and it pushes the meaning to the future tense. It translates as “when” and always comes with a second part (when x happens, y). Only the first portion (the x) is considered a مضاف. The use of the فعل ماض indicates a single event.



When Allah is mentioned (even once), their hearts are humbled.

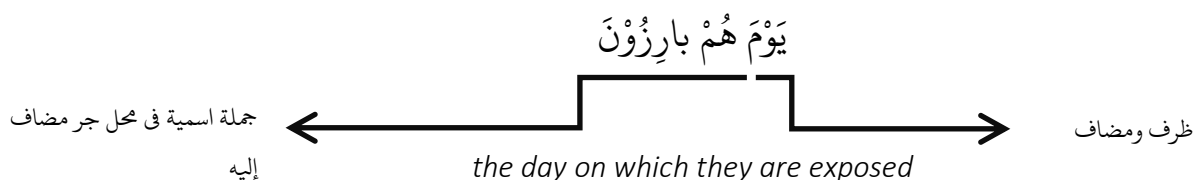
The use of the فعل مضارع indicates a repeated event.



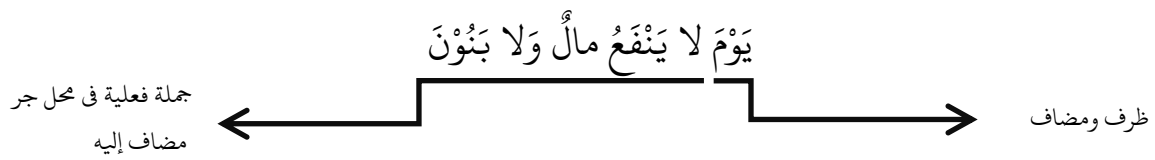
And when our miraculous signs are recited to him (repeatedly), he turns away arrogantly.

يَوْمَ

يَوْمَ means “day” and can come with both a جملة اسمية and a جملة فعلية. In both cases, it translates as “the day on which...”



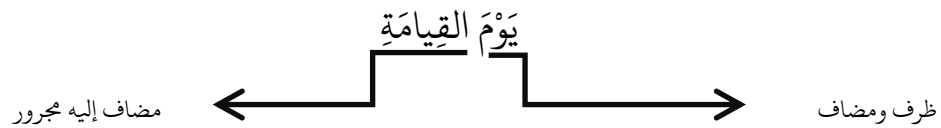
the day on which they are exposed



the day on which neither money nor children will be of benefit

Note that يَوْمَ does not come with a فعل ماضٍ.

Also note that though يَوْمَ has the potential to create a compound اسم, it can also act as an ordinary ظرف and can be followed by a regular اسم.



the day of standing

THE حَرْفِ REFERENCE SHEET

أدوات الاستفهام – QUESTIONING WORDS

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

لام التوكيد

DESCRIPTION:

- used for emphasis
- can attach to an اسم or فعل or حرف
- has no grammatical effect
- always takes a فتحة (لَ)

LABEL: لَامُ التَّوَكُّيدِ

EXAMPLES:

وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ
No doubt, a believing slave is better than a polytheist.

لَتُؤْمِنَنَّ بِهِ وَلَتَنْصُرَنَّهُ
You will **DEFINITELY** believe in him and help him.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ
Certainly, the human being is **definitely** in loss.

قَدْ

DESCRIPTION:

- in the Quran, it is always for emphasis or with the meaning “already”
- in modern Arabic, it means “might” when used with the present-tense and “certainly” or “already” when used with the past-tense
- used only with فعل
- has no grammatical effect

LABEL: حَرْفُ تَقْلِيلٍ (with present-tense) / حَرْفُ تَحْقِيقٍ (with past-tense)

EXAMPLE:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ
Certainly, the believers have **already** succeeded.

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ
Allah **already** knows the hinderers among you.

س/سَوْفَ

DESCRIPTION:

- used only with the present-tense
- pushes the meaning to the future-tense
- has no grammatical effect

LABEL: حرف إِسْتِقْبَال

EXAMPLE:

سَيَقُولُونَ ثَلَاثَةً رَابِعُهُمْ كَذِبٌ
They *will* say "four, the fifth is
their dog."

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي
He said "I *will* ask my master for
forgiveness for you."

واو استثنائية

DESCRIPTION:

- used to start a new sentence
- has no grammatical effect
- is not translated

LABEL: واو استثنائية/واو الاستئناف

EXAMPLE:

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ
Allah created every creature
from water.

إِمْمَا

DESCRIPTION:

- means "either"
- always used twice in a sentence to mean "either x or y"
- has no grammatical effect

LABEL: حرف تَخْيِير

EXAMPLE:

إِمَّا أَنْ تُلْقِيَهَا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَى
Either you throw down, or we
will be the first to throw down.

حروف العطف

DESCRIPTION:

- connects two words
- carries over status

LABEL: حرفُ عَطْفٍ

و: and

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

Certainly Allah and His angels send their blessings to the Prophet.

أَوْ: or

فَهِىَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

So they are like stone or even harder.

ثُمَّ: and then

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

How do you disbelieve in Allah when you were lifeless then he gave life to you, then he will make you lifeless, then he will give you life, then you will be returned to Him?

فَ: and then/so

الَّذِى خَلَقَ فَسَوَّاكَ فَعَدَلَكَ

The one who create you then fashioned you perfectly then proportioned you

*Note: ف and ث indicate a longer duration of time.

بَلَى: rather

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَهُ بَلْ لَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

And they said "Allah took a son". He is above that! Rather he has whatever is in the skies and the earth.

لَكِنَّ: however

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا لَكِنَّ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

How clearly they will hear and see on that day that they come to us; however, the wrongdoers today are in clear error.

SECTION 2
SARF



Section 2: Sarf
How spellings and sounds within a word carry meaning

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CHAPTER 01 – AN INTRODUCTION TO صرف

1.1 WHAT IS صرف?

صرف is the study of word patterns and how meaning can be derived based on these patterns. It is a mechanism through which you can learn to recognize the pattern of a majority of words in the Arabic language. With صرف, you can also construct a multitude of words when given a single word.

1.2 الجامد والمشتق

مشتق words are words that you can do the صرف of. They follow a particular pattern and can be manipulated and transformed.

جامد words are words that you cannot do the صرف of. They cannot be transformed.

Most words in Arabic are مشتق and some are جامد. In our study of صرف, we will concern ourselves with words that are مشتق.

1.3 THE CONTENTS AND THE CONTAINER

Every مشتق word is made up of two elements:

- 1) The **CONTENTS** of the word
- 2) The **CONTAINER** that the contents sit in

Let us explore these two elements in more detail.

THE CONTENTS

Every word in the Arabic language has root letters. A majority of words have **THREE** root letters. These **ROOT LETTERS** are what we call the **CONTENTS** of the word. The same *contents* can be poured into many different *containers*. When different containers hold the same contents, they also share something in common in terms of the meaning of the word.

Take a look at the words below. Notice that the contents (the root letters ع ل م) appear in every word, but the spelling/shape of the word (the container) is different. Also, notice that though the meanings vary, they are all somehow related.

أَعْلَمَ	مَعْلُومَةٌ	عِلْمٌ	تَعَلَّمَ	عَالِمٌ	مُعَلِّمٌ	تَعْلِيمٌ	عَلَّمَ
more knowledgeable	fact	knowledge	he learned	scholar	teacher	education	he taught

The technical term for the **CONTENTS** or the **ROOT LETTERS** is الجذر. **MEMORIZE** this term and use it.

As for the terminology pertaining to each individual root letter, it is modeled off of the word **فعل**. The first letter is called **فَاء الكلمة** (the **ف** of the word in the word **فعل**). The second letter is called **عَيْن الكلمة** (the **ع** of the word in the word **فعل**). The third letter is called **لَام الكلمة** (the **ل** of the word in the word **فعل**).

Take a look below at how the root letters **ك ت ب** would be termed.

فَاء الكلمة	عَيْن الكلمة	لَام الكلمة
ك	ت	ب

THE CONTAINER

The container refers to the pattern or the shape of the word. It is the frame in which the contents sit. In any given word, everything aside from the contents (the three-letter root) is part of the container. This includes all **حركات** as well as any additional letters.

When it comes to containers, we have what we call the **FAMILY (الباب)** and we have what we call the **FAMILY MEMBERS (الصِّيَغَةُ)**.

Almost every family has the same family members, but every family has unique characteristics.

INTRODUCING THE FAMILY MEMBERS

Every **فعل** family has the following members.

	FAMILY MEMBER	MEANING	EXAMPLE	MEANING
أفعال	1. الفِعْلُ الْمَاضِي	<i>the past tense</i> فعل	عَلَّمَ	he taught
	2. الفِعْلُ الْمُضَارِع	<i>the present tense</i> فعل	يُعَلِّمُ	he teaches
	3. الفِعْلُ الْمَاضِي الْمَبْنِي لِلْمَجْهُولِ	<i>the past-passive</i> فعل	عُلِّمَ	he was taught
	4. الفِعْلُ الْمُضَارِعُ الْمَبْنِي لِلْمَجْهُولِ	<i>the present passive</i> فعل	يُعَلَّمُ	he is taught
	5. فِعْلُ الْأَمْرِ	<i>the commanding</i> فعل	عَلِّمْ	teach!
	6. فِعْلُ النَّهْيِ	<i>the forbidding</i> فعل	لَا تُعَلِّمَ	don't teach!
أسماء	7. المَصْدَر	<i>the idea</i>	تَعْلِيمًا	the idea of teaching/education
	8. إِسْمُ فَاعِلٍ	<i>the one carrying out an action</i>	مُعَلِّمٌ	teacher/the one who teaches
	9. إِسْمُ مَفْعُولٍ	<i>the one/thing affected by the action</i>	مُعَلَّمٌ	one who is taught
	10. إِسْمُ ظَرْفٍ	<i>time/place in which the action takes place</i>	مُعَلِّمٌ	a time/place of teaching

Notice that there are four **اسم** and six **فعل**.

Each one of these family members (both اسم and فعل) is a container. Each family member looks different depending on what family it belongs to. In other words, the shape of these containers varies from family to family.

Within each family, however, a given member will always look the same. The container will maintain the same shape regardless of the contents within.

Take a look at the following examples of اسم فاعل from a particular family. Notice that the contents vary but the pattern is the same. Say them aloud and notice how they rhyme.

مُحْسِنٌ	مُفْسِدٌ	مُصْلِحٌ	مُسْلِمٌ	مُشْرِكٌ	مُؤْمِنٌ	مُرْسِلٌ
ح س ن	ف س د	ص ل ح	س ل م	ش ر ك	ء م ن	ر س ل

The technical term for “family member” is الصيغة. **MEMORIZE** this term and use it.

Again, the container is whatever remains once the contents have been removed. This includes حركات as well as any extra letters.

➤ **DRILL 1** Determine the container of the words below using the root letters provided. The first one is done as an example

و ف ق	ع ل م	ح س ن	ش ب ه	ن ف ق	ن ف س	ك ت ب
تَوْفِيقٌ	عَالِمٌ	أَحْسِنُ	مُشْتَبِهٌ	مُنَافِقٌ	مُتَنَافِسٌ	مَكْتُوبٌ
						مَـنـوـ

➤ **DRILL 2** Sort the following words to the best of your ability. Group them with words that share the same container.

تَكْبِيرًا	كَاتِبٌ	نَافِقٌ	تَلَطُّفًا	تَخَوُّفًا	تَبْدِيلًا	أَسْلَمَ	حَافِظٌ
تَكْبِيرًا	أَكْبَرُ	مَوْجُودٌ	أَوْجَسَ	مَحْفُوظٌ	تَدْبِيرًا	كَاتَبَ	مَسْكُوبٌ
ضَاعَفَ	مَأْكُولٌ	تَكْلِيمًا	نَاصِرٌ	جَاهِدَ	تَسْلِيمًا	أَنْفَقَ	

THE FAMILIES

If every family has more-or-less the same members, what sets one family apart from another? The answer is that each family is distinguished by a set of characteristics unique to that family.

Some families, for example, may be characterized by an extra شدة as part of the container. Some may be characterized by an extra أَلِف as part of the container. Some may be characterized by an extra ت as part of the container.

Take a look at the words below. This is a set of family members belonging to the same family. Notice that though the members are different, they all share a common trait. In this case, it is the extra ت and the extra شدة.

تَكَلَّمَ يَتَكَلَّمُ تَكَلَّمَا مُتَكَلَّمٌ تَكَلَّمَ مُتَكَلَّمٌ

Take a look at the words below. This is a set of family members belonging to the same family. Notice that though the members are different, they all share a common trait. In this case, it is the extra ا.

جَاهَدَ يُجَاهِدُ جِهَادًا مُجَاهِدَةٌ مُجَاهِدٌ مُجَاهِدٌ

These distinct family features are what set صرف families apart from each other.

The technical term for “family” is الباب. **MEMORIZE** this term and use it.

1.4 الْمُجَرَّدُ وَالْمَزِيدُ فِيهِ

All صرف families can be grouped into two large groups. They are:

- 1) الْمُجَرَّدُ
- 2) الْمَزِيدُ فِيهِ

المجرد

The distinguishing feature of مجرد families is that their container (in the هو version of the past-tense) has no extra letters; it consists only of حركات. Take a look at the following examples.

نَصَرَ كَرُمَ سَمِعَ ضَرَبَ فَهِمَ كَبُرَ

Notice that there are no extra letters outside of the three-letter root. In مجرد families, the only thing that distinguishes one family from another is the حركات.

مجرد families are also unique in that they have extra family members. In addition to the family members mentioned previously, they have the following.

FAMILY MEMBER	MEANING	EXAMPLE	MEANING
1. اسم آلة	tools/devices	مِيزَانٌ	a tool used to weigh (scale)
2. اسم تَفْضِيلٍ	comparatives/superlatives	أَكْبَرُ	bigger
3. اسم صِفَةٍ	adjectives (for permanent qualities)	كَرِيمٌ	noble/generous
4. اسم مُبَالَغَةٍ	a hyperbolized form of the اسم فاعل	خَوَّانٌ	a constant traitor

These أسماء will never appear in مزيد فيه families.

المزيد فيه

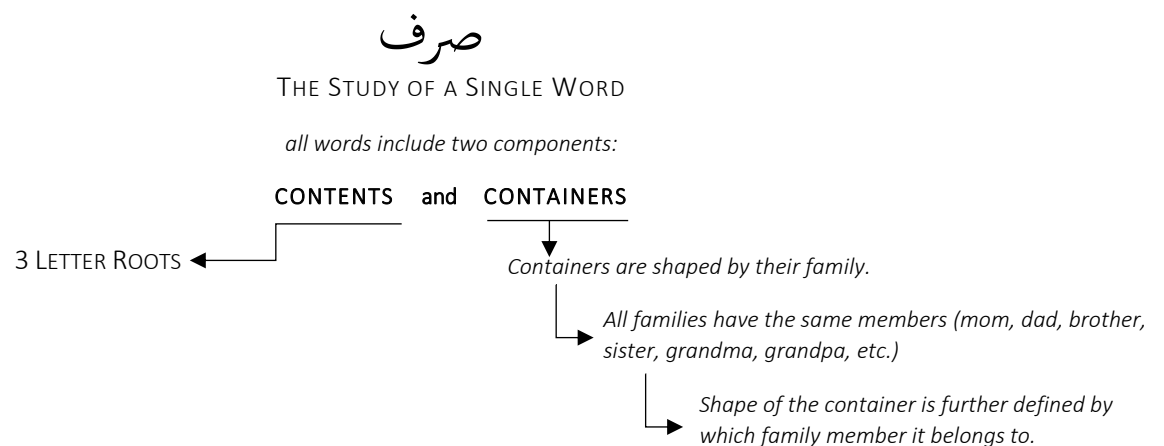
The distinguishing feature of مزيد فيه families is that the container always consists of extra letters in addition to the حركات.

Take a look at the following examples from مزيد فيه families. Notice that there are always extra letters outside of the three-letter root.

إِنْقَلَبَ أَسْلَمَ جَاهَدَ تَفَرَّقَ تَعَاوَنَ اسْتَغْفَرَ

We will begin our study of صرف by learning the مزيد فيه families.

1.5 – CHAPTER SUMMARY



ثلاثي مزيد فيه – VOCABULARY

FAMILY II

فَرَّقَ يُفَرِّقُ تَفْرِيقًا	to separate	نَزَلَ يُنْزِلُ تَنْزِيلًا	to send down
سَبَّحَ يُسَبِّحُ تَسْبِيحًا	to declare perfection	بَشَّرَ يُبَشِّرُ تَبَشِيرًا	to give good news

FAMILY III

عَاقَبَ يُعَاقِبُ عِقَابًا وَمُعَاقَبَةً	to punish	عَاهَدَ يُعَاهِدُ عَهْدًا وَمُعَاهَدَةً	to take an oath
هَاجَرَ يُهَاجِرُ هِجْرًا وَمُهَاجَرَةً	to migrate	نَافَقَ يُنَافِقُ نِفَاقًا وَمُنَافَقَةً	to act hypocritically
قَاتَلَ يُقَاتِلُ قِتَالًا وَمُقَاتَلَةً	to fight	حَاسَبَ يُحَاسِبُ حِسَابًا وَمُحَاسَبَةً	to hold to account

FAMILY IV

أَنْكَرَ يُنْكِرُ انْكَارًا	to refuse to accept	أَسْلَمَ يُسْلِمُ إِسْلَامًا	to submit
أَنْبَأَ يُنَبِّئُ انْبَاءً	to inform	أَغْرَقَ يُغْرِقُ إِغْرَاقًا	to make s/o drown
أَعْلَنَ يُعْلِنُ إِعْلَانًا	to announce/publicize	أَنْبَتَ يُنْبِتُ انْبَاتًا	to bring to life/cultivate

FAMILY V

تَنَزَّلَ يُتَنَزَّلُ تَنْزِيلًا	to come down	تَفَرَّقَ يَتَفَرَّقُ تَفَرُّقًا	to become separated
تَرَبَّصَ يَتَرَبَّصُ تَرْبِصًا	to sit in waiting	تَقَبَّلَ يَتَقَبَّلُ تَقَبُّلًا	to accept
تَطَهَّرَ يَتَطَهَّرُ تَطَهُّرًا	to purify oneself	تَكَبَّرَ يَتَكَبَّرُ تَكَبُّرًا	to be arrogant

FAMILY VI

تَقَابَلَ يَتَقَابَلُ تَقَابُلًا	to face (each other)	تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا	to cooperate
تَظَاهَرَ يَتَظَاهَرُ تَظَاهَرًا	to show outwardly	تَخَاصَمَ يَتَخَاصِمُ تَخَاصُمًا	to be in conflict
تَنَازَعَ يَتَنَازَعُ تَنَازُعًا		to disagree/dispute	

FAMILY VII

إِنْبَجَسَ يُنْبِجِسُ إِنْبِجَاسًا	to gush out	إِنْقَلَبَ يُنْقَلِبُ إِتْقِلَابًا	to turn/become
إِنْبَعَثَ يُنْبِعِثُ إِنْبِعَاثًا	to be dispatched	إِنْطَلَقَ يُنْطَلِقُ إِتْطِلَاقًا	to be free/to race
إِنْهَمَرَ يُنْهَمِرُ إِتْهَمَارًا	to pour	إِنْصَرَفَ يُنْصَرِفُ إِتْصِرَافًا	to leave
إِنْفَطَرَ يُنْفِطِرُ إِتْفِطَارًا	to split	إِنْفَجَرَ يُنْفَجِرُ إِتْفِجَارًا	to burst forth

FAMILY VIII

إِنْتَشَرَ يَنْتَشِرُ إِنْتِشَارًا	to scatter/spread	إِقْتَرَبَ يُقْتَرِبُ إِقْتِرَابًا	to come close
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إِفْتَتَلَ يَفْتَتِلُ إِفْتِتَالًا	to fight against one another	اجْتَنَبَ يَجْتَنِبُ اجْتِنَابًا	to avoid
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FAMILY IX			
إِخْضَرَ يَخْضُرُ إِخْضَرَارًا	to become green	إِصْفَرَ يَصْفَرُ إِصْفَرَارًا	to become yellow
إِسْوَدَّ يَسْوَدُّ إِسْوَدَادًا	to become black	إِنْبَيَضَ يَنْبِيضُ إِنْبِيضًا	to become white

FAMILY X			
اسْتَغْفَرَ يَسْتَغْفِرُ اسْتِغْفَارًا	to seek forgiveness	اسْتَهْزَأَ يَسْتَهْزِئُ اسْتِهْزَاءً (بـ)	to mock
اسْتَكْبَرَ يَسْتَكْبِرُ اسْتِكْبَارًا	to be arrogant	اسْتَعْجَلَ يَسْتَعْجِلُ اسْتِعْجَالًا	to expedite
اسْتَضْعَفَ يَسْتَضْعِفُ اسْتِضْعَافًا	to oppress/deem weak	اسْتَأْذَنَ يَسْتَأْذِنُ اسْتِئْذَانًا	to seek permission

ثلاثي مزيد فيه – CHAPTER 02

2.1 INTRODUCTION

Recall that the مزيد فيه families are characterized by the extra letters that are part of the container. There are nine مزيد فيه families, each with unique family features. As we learn each family, we will learn these unique features. By the end of this chapter, we will be able to look at any مزيد فيه word and determine what family (باب) it comes from, which family member (صِيغَة) it is, and what the root letters (جذر) are.

We will be using the following template to recite and memorize the صرف of each family. The highlighted portions are not actual family members. They are included in the oral recitation of صرف for flow. الأمر منه loosely translates as “the commanding version is...”. والنهي عنه loosely translates as “and the forbidding version is...”. والظرف منه loosely translates as “and the ظرف is...”

فعل ماض	فعل مضارع	مصدر	فهو اسم فاعل
فعل ماض مجهول	فعل مضارع مجهول	مصدر	فهو اسم مفعول
الأمر منه أمر	والنهي عنه نهي	والظرف منه ظرف	

This chart is what is known as الصرف الصغير, or “small صرف”.

Notice, however, that there are 6 أفعال and 4 أسماء. Now recall that every فعل can conjugate 14 different ways depending on the inside pronoun. Also recall that every اسم can go through the مسلم chart and conjugate 18 different ways (if it is a human word) or 9 different ways (if it is a non-human word).

Doing the complete فعل chart for each فعل and the مسلم chart for each اسم is what is known as الصرف الكبير or “big صرف”.

Though we will focus on memorizing the الصرف الصغير be prepared to encounter and recognize أفعال in any form and أسماء in any status, number, and gender.

2.2 FAMILY II – باب تَفْعِيل

FAMILY FEATURES/CLASSIFICATION

The first family we will learn is known as “family II” in modern, western academics. In the classical Arabic tradition, it is known as باب تَفْعِيل. Notice that the family name is modeled after the مصدر.

We will insert the sample root letters (ع ل م) into this family in order to aid our memorization. **MEMORIZE** the chart below.

Notice the شِدَّة on the ع in the الكلمة of most of the words and the ضَمَّة on the م. This family is classified as a شدة family and a ضمة family.

Root letters are always variable. In order to be able to recognize a member of this family even when the root letters change, you must be able to recognize the constants. Each of these words have elements that always remain the same regardless of the root letters within. The constants are highlighted in the chart below.



➤ **DRILL 1** Determine the صيغة of the following words. Once you have found the constants in each word, extract the جذر.

جذر	صيغة	WORD	جذر	صيغة	WORD
		تَبَرَّنَا			تَسْلِيمًا
		تُبَدِّلُ			مُخَلِّقَةٍ
		تُزَلَّتْ			مُبَشِّرِينَ

CONSTRUCTION

When it comes to constructing words and inserting different sets of root letters into a family, it helps to use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything aside from the letters ف ع ل remains constant

فَعَّلَ	يُفَعِّلُ	تَفْعِيلًا	فَهُوَ مُفَعِّلٌ
فُعِّلَ	يُفَعَّلُ	تَفْعِيلًا	فَهُوَ مُفَعَّلٌ
الأمر منه فَعَّلَ	والنهي عنه لا تُفَعِّلُ	والظرف منه مُفَعِّلٌ	

➤ **DRILL 2** Insert the root letters below into family II. Do the صرف صغير orally.

ب د ل م س ب ح ش ب ه ح س ن ف ر ق و ف ق

RHETORICAL IMPLICATIONS OF FAMILY II

Each of the مزيد فيه families has a number of traits or implications associated with it. The most common ones are listed below. Keep in mind that they do not always apply.

Words from this family are generally مُتَعَدِّي and indicate that the action is repetitive and is taking place over a long period of time. The word نَزَّلَ for example, means to reveal gradually and repetitively over time. This فَعَّلَ is used to talk about the revelation of the Quran over the 23 year period or revelation.

This pattern can also imply hyperbole in some cases. The word قَتَّلَ for example means to massacre, whereas قَتَلَ simply means to kill.

2.3 FAMILY III – باب مُفَاعَلَة

FAMILY FEATURES/CLASSIFICATION

Family III or باب مُفَاعَلَة is characterized by the extra ألف as well as the ضمة on the مضارع. It is classified as an ألف family and a ضمة family.

We will insert the sample root letters (ج ه د) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

جَاهَدَ يُجَاهِدُ جِهَادًا وَجُجَاهَدَةً فَهُوَ مُجَاهِدٌ
 جُوهِدَ يُجَاهَدُ جِهَادًا وَجُجَاهَدَةً فَهُوَ مُجَاهَدٌ
 جَاهِدُ لَا تُجَاهِدُ مُجَاهِدٌ

Also notice that this family has two مصدر. The two are interchangeable in terms of meaning, though the second one is more commonly used in modern Arabic.

➤ **DRILL 3** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			حَارَبَ				قَتَلًا
			مَسَلَمَةً				عُوقِبْتُمْ
			يُضَاعَفُ				كُذِّبَ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَاعِلٌ	يُفَاعِلُ	فِعَالًا وَمُفَاعَلَةً	فَهُوَ مُفَاعِلٌ
فُوعِلَ	يُفَاعِلُ	فِعَالًا وَمُفَاعَلَةً	فَهُوَ مُفَاعِلٌ
الأمر منه فَاعِلٌ	والنهي عنه لا تُفَاعِلُ	والظرف منه مُفَاعِلٌ	

➤ **DRILL 4** Insert the root letters below into family III. Do the صرف صغير orally.

ع ق ب ج د ل ح س ب ن ف ق ع ه د ب ش ر ف ر ق

RHETORICAL IMPLICATIONS OF FAMILY III

Words from this family often imply that the action is directed from one individual/party towards another individual/party. The word عَاقَبَ for example, means to punish. Punishment is something that one individual/party does to another.

2.4 FAMILY VI – باب إِفْعَال

FAMILY FEATURES/CLASSIFICATION

Family VI or باب إِفْعَال is characterized by the همزة on the ماضٍ, مصدر, and أمر as well as the ضمة on the مضارع. It is classified as a همزة family and a ضمة family.

We will insert the sample root letters (س ل م) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

أَسْلَمَ يُسْلِمُ إِسْلَامًا فَهُوَ مُسْلِمٌ
 أُسْلِمَ يُسْلَمُ إِسْلَامًا فَهُوَ مُسْلَمٌ
 أَسْلِمَ لَا تُسْلِمُ مُسْلَمٌ

➤ **DRILL 5** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			المُجَادَلَةُ				مُخْرِجٌ
			أَبْشَرُوا				إِرْصَادًا
			تَقْدِيرًا				نُبَشِّرُ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

أَفْعَلْ	يُفْعَلْ	إِفْعَالًا	فَهُوَ مُفْعَلٌ
أُفْعِلْ	يُفْعَلْ	إِفْعَالًا	فَهُوَ مُفْعَلٌ
الأمر منه أَفْعِلْ	والنهي عنه لَا تُفْعِلْ	والظرف منه مُفْعَلٌ	

➤ **DRILL 6** Insert the root letters below into family VI. Do the *صرف صغير* orally.

عرض فسد نذر دبر نفاق فلح قبل

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from this family are predominantly مُتَعَدِّي and generally imply that the action was completed immediately and all at once. The word أَنْزَلَ for example, means to send something down immediately and at once.

2.5 FAMILY V – باب تَفَعَّلْ

FAMILY FEATURES/CLASSIFICATION

Family V or باب تَفَعَّلْ is characterized by the extra ت and the شدة in all forms, and the فتحات across the ماض مضارع. It is classified as a ت family, a شدة family, and a فتحة family.

We will insert the sample root letters (ف ر ق) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

تَفَرَّقَ يَتَفَرَّقُ تَفَرُّقًا فَهُوَ مُتَفَرِّقٌ
تُفَرِّقُ تُتَفَرَّقُ يُتَفَرَّقُ تَفَرُّقًا فَهُوَ مُتَفَرِّقٌ
تَفَرَّقَ لَا تَتَفَرَّقُ مُتَفَرِّقٌ

DO NOT CONFUSE THIS FAMILY WITH FAMILY II (باب تَفَعَّلْ). THOUGH THEY BOTH HAVE A شدة AS A SHARED FAMILY FEATURE, THIS FAMILY IS DISTINGUISHED BY THE EXTRA ت.

➤ **DRILL 7** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			يُقَلِّبُ				يُتَقَبَّلُ
			كَبَّرَ				مُتَكَبَّرٌ
			الحِسَابِ				مُهَاجِرٌ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

تَفَعَّلَ	يَتَفَعَّلُ	تَفَعَّلَا	فَهُوَ مُتَفَعِّلٌ
تُفَعِّلُ	يُتَفَعِّلُ	تَفَعَّلَا	فَهُوَ مُتَفَعِّلٌ
الأمر منه تَفَعَّلَ	والنهي عنه لا تَتَفَعَّلُ	والظرف منه مُتَفَعِّلٌ	

➤ **DRILL 8** Insert the root letters below into family V. Do the صرف صغير orally.

ف س ح ق ط ع ه ج د ك ب ر ط ه ر ع ل م ر ب ص

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from this family are predominantly لازم and can sometimes imply that the action took effort to complete.

2.6 FAMILY VI – باب تَفَاعُل

FAMILY FEATURES/CLASSIFICATION

Family VI or باب تَفَاعُل is characterized by the extra ت, the extra ا, and the فتحات across the مضارع and ماض. It is classified as a ت family, an ا family, and a فتحة family.

We will insert the sample root letters (ع و ن) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا فَهُوَ مُتَعَاوِنٌ
تُعَاوِنُ يُتَعَاوِنُ تَعَاوُنًا فَهُوَ مُتَعَاوِنٌ
تَعَاوَنُ لَا تَتَعَاوَنُ مُتَعَاوِنٌ

DO NOT CONFUSE THIS FAMILY WITH FAMILY III (باب مفاعلة). THOUGH THEY BOTH HAVE AN أَلِف AS A SHARED FAMILY FEATURE, THIS FAMILY IS DISTINGUISHED BY THE EXTRA ت.

➤ **DRILL 9** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			مُتَّفَرِّقَةٌ				أَنْفَقْتُمْ
			يَتَلَاوَمُونَ				التَّكَاثُرُ
			عَاهَدُوا				أَلَفَ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

تَفَاعَلَ	يَتَفَاعَلُ	تَفَاعُلًا	فَهُوَ مُتَفَاعِلٌ
تُفَاعِلُ	يُتَفَاعَلُ	تَفَاعُلًا	فَهُوَ مُتَفَاعِلٌ
الأمر منه تَفَاعَلْ	والنهي عنه لا تَتَفَاعَلْ	والظرف منه مُتَفَاعَلٌ	

➤ **DRILL 10** Insert the root letters below into family VI. Do the *صغير* orally.

ق ب ل ن ز ع ن ص ر ت ب ع ظ ه ر ق س م خ ص م

RHETORICAL IMPLICATIONS OF FAMILY VI

Words from family VI usually imply that the action took place between two parties. The word *سَاءَلَ* for example, means to ask one another. *تَلَاَوْمَ* means to blame one another. *تَعَاوَنَ* means to cooperate with each other.

2.7 FAMILY VII – باب إنْفَعَال

FAMILY FEATURES/CLASSIFICATION

Family VII or باب إنْفَعَال is characterized by the extra ن in all the forms and the ِ (همزة الوصل) in the ماض, مصدر, and أمر. It is known as the اِن family and classified as a هَمْزَةُ الْوَصْلِ family.

We will insert the sample root letters (ق ل ب) into this family in order to aid our memorization.

Notice that this family does not have passives. This is because it is always لازم and **CANNOT BE MADE PASSIVE**.

MEMORIZE the chart below. The constants are highlighted.

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلَابًا فَهُوَ مُنْقَلِبٌ
اِنْقَلَبَ لَا تَنْقَلِبُ مُنْقَلِبٌ

➤ **DRILL 11** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			مُنْهَمِرٌ				اِنْجَبَسَتْ
			يَتَخَفَتُونَ				مُتَبَرِّجَاتٍ
			اِنْسَلَخَ				مُنْقَلِبٍ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

إِنْفَعَلَ	يَنْفَعِلُ	إِنْفَعَالًا	فَهُوَ مُنْفَعِلٌ
--	--	--	--
الأمر منه إِنْفَعِلْ	والنهي عنه لا تَنْفَعِلْ	والظرف منه مُنْفَعِلٌ	

➤ **DRILL 12** Insert the root letters below into family VII. Do the *صرف صغير* orally.

س ل خ ف ج ر ط ل ق ب ع ث ب ج س ف ط ر ص ر ف

RHETORICAL IMPLICATIONS OF FAMILY VII

Words from family VII are always لازم. In many cases, the English translation of words from this family sound passive. *إِنْقَلَبَ* for example, means to be turned around. *إِنْفَطَرَ* means to be split. Notice that the English sounds passive even though the فعل is not مجهول.

2.8 FAMILY VIII – باب إِفْتِعَال

FAMILY FEATURES/CLASSIFICATION

Family VIII or باب إِفْتِعَال is characterized by the extra ت after the first root letter in all the forms and the ا in the ماضى, مصدر, and أمر. It is known as the إِثْ family and is classified as a همزة الوصل family.

We will insert the sample root letters (ق ر ب) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

اِقْتَرَبَ يَقْتَرِبُ اقْتِرَابًا فَهُوَ مُقْتَرِبٌ
اُقْتَرِبَ يُقْتَرَبُ اقْتِرَابًا فَهُوَ مُقْتَرِبٌ
اِقْتَرَبَ لَا تَقْتَرِبُ مُقْتَرِبٌ

DO NOT CONFUSE THIS FAMILY WITH THE اِنْتِ family. THOUGH THEY BOTH RHYME, FAMILY VII IS DISTINGUISHED BY THE ن IMMEDIATELY FOLLOWING THE ا WHEREAS FAMILY VIII IS DISTINGUISHED BY THE ت ONE LETTER AWAY FROM THE ا.

When you see a ن and a ت together (e.g. اِنْتَقَمَ), the ت ALWAYS TAKES PRECEDENCE and it is from family VIII.

➤ **DRILL 13** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			اِنْتَصَرَ				اِنْتِقَامٌ
			اِنْفَجَرَتْ				مُنَافِقُونَ
			مُسْتَبْهًا				مُثْقَلَةٌ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

فَهُوَ مُفْتَعِلٌ	إِفْتَعَالًا	يُفْتَعِلُ	إِفْتَعَلَ
فَهُوَ مُفْتَعَلٌ	إِفْتَعَلًا	يُفْتَعَلُ	أُفْتَعِلَ
والظرف منه مُفْتَعَلٌ		والنهي عنه لا تَفْتَعِلُ	الأمر منه إِفْتَعِلْ

➤ **DRILL 14** Insert the root letters below into family VIII. Do the صرف صغير orally.

ج ه د ل ز م ن ش ر س م ع ن ص ر خ ل ف غ س ل

RHETORICAL IMPLICATIONS OF FAMILY VIII

Words from family VIII are usually لازم. It can sometimes imply hyperbole. The word سَمِعَ for example, means to hear, whereas the word اِسْتَمَعَ means to listen carefully.

2.9 FAMILY IX – باب إِفْعِلَال

FAMILY FEATURES/CLASSIFICATION

Family IX or باب إِفْعِلَال is characterized by the شدة on the الكلمة. This family is only used for colors (meaning to turn x color) and is classified as a همزة الوصل family.

We will insert the sample root letters (ح م ر) into this family in order to aid our memorization. **MEMORIZE** the chart below. The constants are highlighted.

إِحْمَرَّ يَحْمَرُّ إِحْمَرَارًا فَهُوَ مُحْمَرٌّ
إِحْمَرَّ إِحْمَرَّ إِحْمَرَّ لَا تَحْمَرَّ لَا تَحْمَرَّ لَا تَحْمَرُّ مُحْمَرٌّ

Notice that this family does not have passives. This is because it is always لازم and **CANNOT BE MADE PASSIVE**. Also notice that there are three versions of the أمر and نهي. They are all interchangeable. Also notice that in this family, the ظرف and اسم فاعل are identical.

➤ **DRILL 15** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			تَيَمَّمُوا				مُحَضَّرَةٌ
			مُشْرَكَاتٌ				إِبْيَضَّتْ
			نَشَابَهَتْ				سَوَّلَتْ

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

إِفْعَلَّ	يَفْعَلُّ	إِفْعِلَالًا	فَهُوَ مُفْعَلٌّ
--	--	--	--
الأمر منه إِفْعَلَّ إِفْعَلَّ إِفْعِلَلْ	والنهي عنه لَا تَفْعَلْ لَا تَفْعَلْ لَا تَفْعِلَلْ	والظرف منه مُفْعَلٌّ	

➤ **DRILL 16** Insert the root letters below into family IX. Do the *صرف صغير* orally.

س و د

ب ي ض

ص ف ر

خ ض ر

ز ر ق

2.10 FAMILY X – باب إِسْتِفْعَال

FAMILY FEATURES/CLASSIFICATION

Family X or باب إِسْتِفْعَال is characterized by the extra سُت in all the forms and the اِ (همزة الوصل) in the ماضٍ, مصدر, and أمر. It is known as the إِسْت family and classified as a همزة الوصل family.

We will insert the sample root letters (غ ف ر) into this family in order to aid our memorization.

MEMORIZE the chart below. The constants are highlighted.

إِسْتَغْفِرُ يَسْتَغْفِرُ اسْتَغْفَارًا فَهُوَ مُسْتَغْفِرٌ
 أَسْتَغْفِرُ يُسْتَغْفِرُ اسْتَغْفَارًا فَهُوَ مُسْتَغْفِرٌ
 اسْتَغْفِرُ لَا تَسْتَغْفِرُ مُسْتَغْفِرٌ

➤ **DRILL 17** Determine the صيغة and باب and جذر of the following words.

جذر	صيغة	باب	WORD	جذر	باب	صيغة	WORD
			سَاهَمَ				إِسْتَفْتَحُوا
			إِحْسَانًا				يَسْتَعِينُونَ
			إِسْتِكْبَارًا				مُسَوِّدًا

CONSTRUCTION

Use the root letters (ف ع ل) as a standard placeholder. Whenever you want to place a particular set of root letters into a family, you can simply swap the ف out for the first root letter, the ع out for the middle root letter, and the ل out for the last root letter. Everything else stays the same.

إِسْتَفْعَلَ	يَسْتَفْعِلُ	إِسْتَفْعَالًا	فَهُوَ مُسْتَفْعِلٌ
أُسْتُفْعِلَ	يُسْتَفْعَلُ	إِسْتِفْعَالًا	فَهُوَ مُسْتَفْعَلٌ
الأمر منه إِسْتَفْعِلْ	والنهي عنه لا تَسْتَفْعِلْ	والظرف منه مُسْتَفْعَلٌ	

➤ **DRILL 18** Insert the root letters below into family IX. Do the *صغير* orally.

ف ت ح ك ب ر م ت ع ق ب ل ب ش ر خ ل ف خ ر ج

RHETORICAL IMPLICATIONS OF FAMILY X

Words from family X usually imply wanting, seeking, or trying. For example, غفر means to forgive and

إِسْتَعْفَرَ means to seek forgiveness. نَصَرَ means to help and اسْتَنْصَرَ means to ask for help.

2.11 – SUMMARY OF مزید فیہ

FAMILY II

عَلَّمَ يُعَلِّمُ تَعْلِيمًا مُعَلِّمٌ
عُلِّمَ يُعَلِّمُ تَعْلِيمًا مُعَلِّمٌ
عَلَّمَ لَا تُعَلِّمُ مُعَلِّمٌ

FAMILY VI

تَعَاوَنَ يَتَعَاوَنُ تَعَاوُنًا مُتَعَاوِنٌ
تُعَوِّزُ يُتَعَاوَنُ تَعَاوُنًا مُتَعَاوِنٌ
تَعَاوَنَ لَا تَتَعَاوَنُ مُتَعَاوِنٌ

FAMILY III

جَاهَدَ يُجَاهِدُ جِهَادًا وَجُحَاهَدَةً مُجَاهِدٌ
جُوِّهَدَ يُجَاهِدُ جِهَادًا وَجُحَاهَدَةً مُجَاهِدٌ
جَاهَدَ لَا تُجَاهِدُ جُجَاهِدُ

FAMILY VII

اِنْقَلَبَ يَنْقَلِبُ اِنْقِلَابًا مُنْقَلِبٌ
اِنْقَلَبَ لَا تَنْقَلِبُ مُنْقَلِبٌ

FAMILY IV

أَسْلَمَ يُسْلِمُ إِسْلَامًا مُسْلِمٌ
أُسْلِمَ يُسْلِمُ إِسْلَامًا مُسْلِمٌ
أَسْلِمَ لَا تُسْلِمُ مُسْلِمٌ

FAMILY VIII

اِقْتَرَبَ يَقْتَرِبُ اِقْتِرَابًا مُقْتَرِبٌ
اُقْتَرِبَ يُقْتَرِبُ اِقْتِرَابًا مُقْتَرِبٌ
اِقْتَرِبَ لَا تَقْتَرِبُ مُقْتَرِبٌ

FAMILY V

تَعَلَّمَ يَتَعَلَّمُ تَعْلَمًا مُتَعَلِّمٌ
تُعَلِّمُ يَتَعَلَّمُ تَعْلَمًا مُتَعَلِّمٌ
تَعَلَّمَ لَا تَتَعَلَّمُ مُتَعَلِّمٌ

FAMILY IX

اِحْمَرَّ يَحْمَرُّ اِحْمِرَارًا مُحْمَرٌّ
اِحْمَرَّ اِحْمَرَّ اِحْمِرَّ لَا تَحْمَرُّ لَا تَحْمِرُّ
مُحْمَرٌّ

FAMILY X

اِسْتَغْفَرَ يَسْتَغْفِرُ اِسْتِغْفَارًا مُسْتَغْفِرٌ
اُسْتُغْفِرَ يُسْتَغْفَرُ اِسْتِغْفَارًا مُسْتَغْفِرٌ
اِسْتَغْفَرَ لَا تَسْتَغْفِرُ مُسْتَغْفِرٌ

If you're looking at an اسم...

Take it **BACK** to its **SINGULAR FORM**!

Does it start with a مُ?

- اسم فاعل = كسرة + مُ on the second to last letter
- ظرف or اسم مفعول = فتحة + مُ on the second to last letter
 - A ظرف in مزيد فيه cannot have a :
- If it follows the pattern of مُفَاعَلَة, then it can be a مصدر from form III
- PINPOINT** the **DISTINCT FAMILY FEATURES** (ie, does it have an extra ت, an extra ألف, a شدة etc) to help you determine which family the word is coming from.

If not, we're looking at a مصدر, so it should match one of the following patterns:

29	II. تَعْلِيْمٌ	III. جِهَادٌ مُجَاهِدَةٌ	IV. إِسْلَامٌ
	V. تَعَلُّمٌ	VI. تَعَاوُنٌ	VII. انْقِلَابٌ
	VIII. اقْتِرَابٌ	IX. اِحْمِرَارٌ	X. اسْتِفْعَالٌ

- **STARTS** with اِ -> **FAMILY IV**
- **STARTS** with a كسرة -> **FAMILY III**
- **STARTS** with a ت:
 - ت + ي = **FAMILY II**
 - ت + ء = **FAMILY V**
 - ت + ل = **FAMILY VI**
- **STARTS** with اِ:
 - **FAMILIES 7, 8, 9, OR 10**

If you're looking at a فعل...

Take it **BACK** to its **هُوَ FORM**!

Determine your صيغة.

- Past? Present? Passive? Active? Commanding? Forbidding?
 - Use the hints we learned in نحو
- **PINPOINT** the **DISTINCT FAMILY FEATURES** (i.e., does it have an extra ت, an extra ألف, a شدة etc.) to help you determine which family the word is from
- Make sure it **MATCHES UP** with the sample words from that family

RECOGNIZE *the* FAMILY

II

Does the **PRESENT TENSE** have a ضمة on the first letter?

→ It is either **FAMILY II, III, OR IV**

✓ If it has a شدة, it is from **FAMILY II**

يُعَلِّمُ

✓ If has an أَلِف, it is from **FAMILY III**

يُجَاهِدُ

✓ If it has a سكون on the second letter, it is from **FAMILY IV**

III

IV

V

Does the **PAST TENSE** start with a ت?

→ It is either **FAMILY V OR VI**

✓ If it has a شدة, it is from **FAMILY V**

تَعَلَّمَ

✓ If has an أَلِف, it is from **FAMILY VI**

تَعَاوَنَ

***These families will get a فتحة in the **COMMAND**!

VI

VII

Is the **SECOND LETTER** a ن?

→ It is **FORM VII** unless the 3rd letter is a تاء, then it is **FORM VIII**

VIII = انْتَشَرَ - يَنْتَشِرُ VII = انْ مَرَّ - يَنْهَمِرُ

***This family has **NO PASSIVES**!

VIII

Is the **THIRD LETTER** a ث followed by two letters?

→ It is **FAMILY VIII** اقْتَرَبَ

IX

Does the **PAST TENSE** start with a همزة الوصل and have a شدة on the **LAST LETTER**?

→ It is **FAMILY IX** احْمَرَّ

***This family has **NO PASSIVES**!

X

Does the **PAST TENSE** start with است followed by **THREE LETTERS**?

→ It is **FAMILY X** اسْتَغْفَرَ

ثلاثي مجرد – VOCABULARY

نصر			
حَشَرَ يَحْشُرُ حَشْرًا	to gather/crowd/herd	فَسَقَ يَفْسُقُ فُسُوقًا وَفَسَقًا	to deviate
خَلَدَ يَخْلُدُ خُلُودًا	to live eternally	مَكَرَ يَمْكُرُ مَكْرًا	to plot

ضرب			
كَسَبَ يَكْسِبُ كَسْبًا	to gain	رَبَطَ يَرْبِطُ رَبْطًا	to tie
غَلَبَ يَغْلِبُ غَلَبًا (على)	to defeat/overcome	قَدَرَ يَقْدِرُ قَدْرًا (على)	to be able
كَذَبَ يَكْذِبُ كَذِبًا	to lie	نَزَلَ يَنْزِلُ نَزُولًا	to descend/come down

فتح			
بَعَثَ يَبْعَثُ بَعْثًا	to send/resurrect	قَطَعَ يَقْطَعُ قِطْعًا	to cut
ظَهَرَ يَظْهَرُ ظُهُورًا	to become clear	لَعَنَ يَلْعَنُ لَعْنَةً	to curse
سَحَرَ يَسْحَرُ سِحْرًا	to bewitch	خَشَعَ يَخْشَعُ خُشُوعًا	to feel humbled/to be hushed

سمع			
سَخَرَ يَسْخَرُ سَخَرِيًّا	to scorn/ridicule	لَبِثَ يَلْبِثُ لَبْثًا	to remain
مَرِضَ يَمْرُضُ مَرَضًا	to fall ill	فَقِهَ يَفْقَهُ فَقْهًا	to understand deeply

حسب			
عَجَلَ يَعْجِلُ عَجَلًا	to rush	عَنِمَ يَغْنِمُ غَنِيمَةً	to gain war booty

كرم			
ضَعَفَ يَضْعِفُ ضَعْفًا	to be weak	ثَقُلَ يَثْقُلُ ثِقَلًا	to be heavy
كَبُرَ يَكْبُرُ كِبْرًا	to be old/big	بَصُرَ يَبْصُرُ بَصِيرَةً	to gain insight

CHAPTER 03 – ثلاثي مجرد

3.1 INTRODUCTION

Recall that ثلاثي مجرد families are families in which there are no extra letters on the ماض. The ماض is made up only of three root letters. You may have noticed that the numbering for the مزيد فيه families started at II. This is because the مجرد families are all classified as family I. There are six sub-families or “clans” within family I.

THE ONLY THING THAT SEPARATES ONE CLAN FROM ANOTHER ARE THE حركات ON THE ماض AND THE مضارع.

All the other صيغ (except for the مصدر) follow the exact same pattern regardless of the clan. Before we explore the individual clans and their difference, take a look at the forms that are consistent throughout.

صيغة	DEFINITION	PATTERN	EXAMPLE
اسم فاعل	one who does the action	فَاعِلٌ	نَاصِرٌ
اسم مفعول	what/who is affected by the action	مَفْعُولٌ	مَنْصُورٌ
ظرف	time/place	مَفْعَلٌ، مَفْعَلَةٌ، مَفْعَلَةٌ	مَسْجِدٌ، مَسْجِدٌ، مَسْجِدَةٌ
آلة	a tool/device	مِفْعَلٌ، مِفْعَلَةٌ، مِفْعَلَةٌ	مِضْرَبٌ، مِضْرَبَةٌ، مِضْرَابٌ
ماض مجهول	past passive	فُعِلَ	قُتِلَ
مضارع مجهول	present passive	يُفْعَلُ	يُقْتَلُ

The above forms always follow the pattern included in the “pattern” column. Notice that almost all of the أسماء and some of the أفعال in the صرف صغير always follow the same pattern regardless of the clan.

As for the مصدر, it varies depending on the word and does not follow a specific pattern according to the family or clan as it did with the مزيد فيه families. The only way to know the مصدر of a given word is to look it up in a dictionary and to memorize it.

Let us now introduce ourselves to each clan. Recall that the only thing that makes a clan unique are the حركات on the ماض and مضارع.

باب نَصَرَ 3.2

مضارع in the عين الكلمة on the ضمة and the ماضى all across the فتحات the family نَصَرَ is characterized by

Memorize the chart below. The constants are highlighted.

نَصَرَ يَنْصُرُ نَصْرًا فَهُوَ نَاصِرٌ
نُصِرَ يُنْصَرُ نَصْرًا فَهُوَ مَنصُورٌ
أَنْصُرُ لَا تَنْصُرُ مَنصَرٌ مَنصِرٌ مَنصَرَةٌ
مِنْصَرٌ مِنْصَرَةٌ مِنْصَارٌ

3.3 باب ضَرَبَ

The ضَرَبَ family is characterized by the فتحات all across the ماض and the كسرة on the الكلمة عين in the مضارع. Notice that the ماض form in this family looks just like the ماض form in the نَصَرَ family. The differentiating factor is the حركة on the الكلمة عين in the مضارع.

Memorize the chart below. The constants are highlighted.

ضَرَبَ يَضْرِبُ ضَرْبًا فَهُوَ ضَارِبٌ
ضُرِبَ يُضْرَبُ ضَرْبًا فَهُوَ مَضْرُوبٌ
اِضْرَبْ لَا تَضْرِبْ مَضْرَبٌ مَضْرِبٌ مَضْرَبَةٌ
مِضْرَبٌ مِضْرِبَةٌ مِضْرَابٌ

باب فَتَحَ 3.4

The فَتَحَ family is characterized by the فتحات all across the ماض and the فتحة on the عين الكلمة in the مضارع. Notice that the ماض form in this family looks just like the ماض form in the نَصَرَ family and the ضرب. The differentiating factor is the حركة on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted

فَتَحَ يَفْتَحُ فَتَحًا فَهُوَ فَاتِحٌ
فُتِحَ يُفْتَحُ فَتَحًا فَهُوَ مَفْتُوحٌ
اِفْتَحَ لَا تَفْتَحُ مَفْتَحٌ مَفْتِحٌ مَفْتَحَةٌ
مِفْتَحٌ مِفْتَحَةٌ مِفْتَاحٌ

3.5 باب سَمِعَ

The سَمِعَ family is characterized by the كسرة on the عین الكلمة in the ماض and the فتحة on the عین الكلمة in the مضارع. Notice that the مضارع from سَمِعَ looks the same as the مضارع from فَتَحَ. The differentiating factor is the حركة in the ماض.

Memorize the chart below. The constants are highlighted.

سَمِعَ	يَسْمَعُ	سَمِعًا	فَهُوَ	سَامِعٌ
سَمِعَ	يُسْمَعُ	سَمِعًا	فَهُوَ	مَسْمُوعٌ
إِسْمَعُ	لَا تَسْمَعُ	مَسْمَعٌ	مَسْمَعٌ	مَسْمَعَةٌ
مِسْمَعٌ	مِسْمَعَةٌ	مِسْمَاعٌ		

باب حَسِبَ 3.6

The حَسِبَ family is characterized by the كسرة on the عين الكلمة in the ماض and the كسرة on the عين الكلمة in the مضارع. Notice that the ماض form looks exactly like the ماض form of the سَمِعَ family. The differentiating factor between these two families is the حركة on the عين الكلمة in the مضارع.

Memorize the chart below. The constants are highlighted.

حَسِبَ يَحْسِبُ حِسَابًا فَهُوَ حَاسِبٌ
حُسِبَ يُحْسَبُ حِسَابًا فَهُوَ مُحْسُوبٌ
إِحْسِبْ لَا تَحْسِبْ مَحْسَبٌ مَحْسَبَةٌ مَحْسَبَةٌ
مَحْسَبٌ مَحْسَبَةٌ مُحْسَابٌ

باب كَرُمَ 3.7

The كَرُمَ family is characterized by the ضمة on the عين الكلمة in both the مضارع and ماض. This family is unique in that it is always لازم and does not have a مجهول. Also notice that the اسم صفة is used in place of the اسم فاعل. This is because words from this family generally indicate a naturally occurring permanent quality.

Memorize the chart below. The constants are highlighted.

كَرُمَ يَكْرُمُ كَرَامَةً وَكَرَمًا فَهُوَ كَرِيمٌ
أَكْرَمُ لَا تَكْرُمُ مَكْرَمٌ مَكْرِمٌ مَكْرَمَةٌ
مِكْرَمٌ مِكْرَمَةٌ مِكْرَامٌ

3.8 DIFFERENTIATING BETWEEN CLANS

While the مزيد فيہ families are distinct in each صيغة and family, there is a lot of overlap when it comes to مجرد families. First, there is the list of six صيغ that always look the same regardless of the clan. We also found that the following أبواب have the same ماض:

نَصَرَ ضَرَبَ فَتَحَ

سَمِعَ حَسِبَ

We also found the following أبواب that have the same مضارع:

يَضْرِبُ يَحْسِبُ

يَفْتَحُ يَسْمَعُ

يَنْصُرُ يَكْرُمُ

So the question arises, how does one differentiate between clans? The answer to that is that the only definitive way to differentiate between clans is to look the word up in a dictionary.

It is possible, however, to make educated guesses. Use the following tips to help you:

-IN A TOSS-UP BETWEEN سَمِعَ AND حَسِبَ, THE سَمِعَ FAMILY ALMOST ALWAYS WINS. THIS IS BECAUSE IT OCCURS FAR MORE FREQUENTLY THAN THE حَسِبَ FAMILY, WHICH IS SOMEWHAT RARE.

-IN A TOSS-UP BETWEEN يَضْرِبُ AND يَحْسِبُ, THE ضَرَبَ FAMILY ALMOST ALWAYS WINS. AGAIN, THIS IS BECAUSE IT IS FAR MORE FREQUENT.

-IN A TOSS-UP BETWEEN يَنْصُرُ AND يَكْرُمُ, THE نَصَرَ FAMILY ALMOST ALWAYS WINS. THIS IS BECAUSE IT IS FAR MORE FREQUENT THAN THE كَرُمَ FAMILY, WHICH IS SOMEWHAT RARE.

-In any other case, you would either have to have the clan memorized or you would have to use a dictionary.

WHY DIFFERENTIATE BETWEEN CLANS ANYWAYS?

Unlike the مزيد فيہ families, the مجرد clans do not have unique rhetorical benefits or implications. So what is the benefit of knowing what clan a word belongs to? The benefits are two-fold.

- 1) Knowing every فعل pattern is important when it comes to differentiating between أفعال and أسماء.
- 2) Knowing what clan a word belongs to is important when it comes to construction (speaking and writing).

3.9 OTHER صَيَغ THAT LOOK THE SAME ACROSS FAMILIES

In section one, you were introduced to a list of 6 صيغ that never change regardless of what clan a word belongs to. That list includes only the words that are recited in the صرف صغير of a مجرد word. There are, however, other صيغ that can be produced in مجرد clans that are not recited in the صرف صغير. These words also always look the same regardless of what مجرد clan they belong to.

Take a look at the table below.

صيغة	PATTERN	IMPLICATION	EXAMPLE	MEANING
اسم تفضيل	أَفْعُلْ	comparison	أَكْبَرُ	bigger
اسم صفة	فَعِيلٌ	a permanent trait	قَدِيرٌ	capable
اسم صفة	فَعِلٌ	a permanent trait	فَرِحَ	happy
اسم مبالغة	فَعَّالٌ	repetition, trade	أَوَّابٌ	one who returns repeatedly
اسم مبالغة	فَعْلَانُ	hyperbole, temporary, immediate	رَحْمَانُ	extremely forgiving (at the moment)
اسم مبالغة	فَعُولٌ	hyperbole, excessiveness	غَفُورٌ	extremely forgiving
اسم مبالغة	فَعِيْلٌ	hyperbole, constancy, permanence	صَدِيقٌ	extremely/always truthful
اسم مبالغة	فُعُولٌ	hyperbole, repetition	قُدُّوسٌ	extremely holy

Notice that there are five variations of the اسم مبالغة. They are all used to express hyperbole, but each has its unique implications and subtleties.

سَمِعَ يَسْمَعُ سَمْعًا فهو سامِعٌ
 سَمِعَ يُسْمَعُ سَمْعًا فهو مَسْمُوعٌ
 اِسْمَعُ لا تَسْمَعُ
 مَسْمَعٌ مَسْمِيعٌ مَسْمَعَةٌ مَسْمَعٌ مَسْمَعَةٌ مَسْمَاعٌ

نَصَرَ يَنْصُرُ نَصْرًا فهو ناصِرٌ
 نُصِرَ يُنْصَرُ نَصْرًا فهو مَنْصُورٌ
 اَنْصُرْ لا تَنْصُرْ
 مَنْصَرٌ مَنْصِرٌ مَنْصَرَةٌ مَنْصَرٌ مَنْصَرَةٌ مَنْصَارٌ

حَسِبَ يُحْسِبُ حِسَابًا فهو حاسِبٌ
 حُسِبَ يُحْسَبُ حِسَابًا فهو مُحْسُوبٌ
 اِحْسِبْ لا تَحْسِبْ
 مُحْسَبٌ مُحْسِبٌ مُحْسَبَةٌ مُحْسَبٌ مُحْسَبَةٌ مُحْسَابٌ

ضَرَبَ يَضْرِبُ ضَرْبًا فهو ضاربٌ
 ضُرِبَ يُضْرَبُ ضَرْبًا فهو مَضْرُوبٌ
 اِضْرِبْ لا تَضْرِبْ
 مَضْرَبٌ مَضْرِبٌ مَضْرَبَةٌ مَضْرَبٌ مَضْرِبَةٌ مَضْرَابٌ

كَرَّمَ يَكْرُمُ كَرَامَةً وَكَرَمًا وَكَرَامَةً فهو كَرِيمٌ
 اُكْرِمَ لا تَكْرُمُ
 مَكْرَمٌ مَكْرِمٌ مَكْرَمَةٌ مَكْرَمٌ مَكْرَمَةٌ مَكْرَامٌ

فَتَحَ يَفْتَحُ فَتْحًا فهو فاتِحٌ
 فُتِحَ يُفْتَحُ فَتْحًا فهو مَفْتُوحٌ
 اِفْتَحْ لا تَفْتَحْ
 مَفْتَحٌ مَفْتِيحٌ مَفْتَحَةٌ مَفْتَحٌ مَفْتَحَةٌ مِفْتَاحٌ

CHAPTER 04 – IRREGULARITIES IN صرف

4.1 INTRODUCTION

There are three types of irregularities in صرف. They are:

- 1) مَهْمُوز – when one of the root letters is a همزة (ء)
- 2) مُضَاعَف – when two of the root letters (specifically the عین الكلمة and لام الكلمة) are the same
- 3) مُعْتَل – when one or two of the root letters are vowels (و or ی)

Studying these irregularities is significant because they disrupt the normal patterns we learned in the previous chapters. Knowing these irregularities and how they function is the only way to properly derive the root letter, the form, and the family.

4.2 المهموز

It is possible for the همزة to occur either as the first, second or third root letter.

When the first root letter is a همزة, the word is termed مهموز الفاء. An example of that would be the word:

أَكَلَ

When the second root letter is a همزة, the word is termed مهموز العين. An example of that is the word:

سَأَلَ

When the third root letter is a همزة, the word is termed مهموز الهمزة. An example of this would be the word:

دَرَأَ

4.3 المضاعف

The word مضاعف literally means “multiplied”. A word is classified as مضاعف when the second and third root letters are the same. An example of this would be the words:

قَصَّ يَقُصُّ

The root letters are ق ص ص. Notice that the عین الكلمة and لام الكلمة are the same.

المعتل 4.4

المِثَال

When the first root letter is a و or ي, the word is classified as مِثَال. An example of that would be the word:

وَضَعَ

The root letters are و ض ع. Notice that the first root letter is a vowel.

الأَجُوف

When the second root letter is a و or ي, the word is classified as أَجُوف. An example of that is:

قَالَ يَقُولُ

The root letters are ق و ل. Notice that the middle root letter is a vowel.

النَّاقِص

When the third root letter is a و or ي, the word is classified as ناقص. An example of that is:

دَعَا يَدْعُو

The root letters are د ع و. Notice that the last root letter is a vowel.

اللَّفْيُفُ الْمَفْرُوق

When the first and third root letters are vowels, the word is classified as لفيف مَفْرُوق. The word مفروق literally means separated. This is because the two vowels are separated. An example of this is:

وَقَى يَقِي

The root letters are و ق ي. Notice that the first and third root letters are vowels. The two vowels are separated by a ق.

اللَّفْيُفُ الْمَقْرُون

When the second and third root letters are vowels, the word is classified as لفيف مَقْرُون. The word مقرون literally means “paired together”. This is because the two vowels are paired together. An example of this is:

لَوَى يَلْوِي

The root letters are ل و ي. Notice that the second and third root letters are vowels. The two vowels are together

VOCABULARY – مهموز

مجرد			
أَسِفَ يَأْسِفُ أَسْفًا	to regret/feel sorry/sad	أَمِنَ يَأْمَنُ أَمْنًا	to feel safe

FAMILY II			
بَوَّأَ يُبَوِّئُ تَبْوِيئًا	to provide accommodations	أَجَلَ يُؤَجِّلُ تَأْجِيلًا	to appoint a time
نَبَّأَ يُنَبِّئُ تَنْبِيئًا	to inform thoroughly	أَيَّدَ يُؤَيِّدُ تَأْيِيدًا	to help/give strength

FAMILY III	
عَاخَذَ يُؤَاخِذُ إِخَازًا وَمُؤَاخَذَةً	to hold against

FAMILY IV			
عَاثَرَ يُؤَثِّرُ إِثَارًا	to prefer	عَانَسَ يُؤَنِسُ إِينَاسًا	to perceive

FAMILY V			
تَأَخَّرَ يَتَأَخَّرُ تَأَخُّرًا (عن)	to be late	تَبَوَّأَ يَتَبَوَّأُ تَبَوُّؤًا	to settle in a home

FAMILY VI	
تَسَاءَلَ يَتَسَاءَلُ تَسَاوُلًا	to ask one another

FAMILY VIII			
اِتَّخَذَ يَتَّخِذُ اِتِّخَازًا	to take (s/t as s/t else)	اِئْتَمَرَ يَأْتِمِرُ اِئْتِمَارًا	to gather and plot

CHAPTER 05 – مهموز

5.1 INTRODUCTION

Recall that a word is classified as مهموز when one of the three root letters is a همزة. This irregularity is a straightforward one. For the most part, the همزة is treated like a normal letter. It is treated differently in only two cases:

- 1) When two همزة come together
- 2) When a همزة and an أَلِف come together

Let us take a look at all of the cases in which one of these two scenarios occurs.

5.2 CHANGES THAT OCCUR IN مَزِيد فِيهِ FAMILIES

The only مَزِيد فِيهِ families that are affected when it comes to مهموز are family III (جَاهَدَ), family IV (أَسْلَمَ), and family VIII (اِفْتَرَبَ). These families are only affected when the first root letter is a همزة (مهموز الفاء).

Recall that the همزة only causes problems with it meets either an أَلِف or another همزة. Now notice that family III has an أَلِف as part of its container, and family IV has a همزة as part of its container. These container letters come either directly before or after the first root letter. When the root letter همزة and these container letters meet, irregularities happen.

Let us take a look at an example of each.

FAMILY III

ءَاخَذَ يُؤَاخِذُ إِخَاذًا مُؤَاخَذَةً فَهُوَ مُؤَاخِذٌ
أُوخِذَ يُؤَاخِذُ إِخَاذًا مُؤَاخَذَةً فَهُوَ مُؤَاخِذٌ
ءَاخِذٌ لَا تُؤَاخِذُ مُؤَاخِذٌ

Notice that when the أَلِف of the container and the همزة from the root letter met, they created a مَد.

The مَد can be written in one of two ways: ءَا or آ. Note that the only two forms affected are ماض and أمر.

FAMILY IV

عَامَنَ يُؤْمِنُ إِيمَانًا فَهُوَ مُؤْمِنٌ
أُؤْمِنُ يُؤْمَنُ إِيمَانًا فَهُوَ مُؤْمِنٌ
عَامِنٌ لَا تُؤْمِنُ مُؤْمِنٌ

Notice that the ماضٍ and the أمر are identical to family III. Also notice that the همزة turned into a ي in the مصدر.

FAMILY VIII

اِتَّخَذَ يَتَّخِذُ اِتِّخَاذًا فَهُوَ مُتَّخِذٌ
أُتَّخِذُ يُتَّخَذُ اِتِّخَاذًا فَهُوَ مُتَّخِذٌ
اِتَّخِذْ لَا تَتَّخِذْ مُتَّخِذٌ

Notice that the همزة and the ت merged and became a ت with a شدة in all forms (تَّ).

5.3 CHANGES THAT OCCUR IN مجرد FAMILIES

When it comes to مجرد families, there are only two irregularities that occur. These irregularities only occur when the first or second root letter is a همزة.

1) When the first root letter is a همزة:

a. When the همزة meets with the ألف in the اسم فاعل, it becomes a آ

ءَاخِرٌ = آخِرٌ

b. When the همزة meets the همزة in the اسم تفضيل

ءَاخِرُ = آخِرُ

c. The همزة and ألف are dropped in the commanding form

Take a look at the following example.

فَهُوَ آكِلٌ	أَكَلَ يَأْكُلُ أَكْلًا
فَهُوَ مَأْكُولٌ	أُكِلَ يُؤْكَلُ أَكْلًا
مَأْكَلٌ	لَا تَأْكُلْ
مِثْكَالٌ	مِثْكَالَةٌ

2) When the second root letter is a همزة:

a. The همزة and ا are dropped in the commanding form

Take a look at the following example.

سَأَلَ يَسْأَلُ سُؤَالًا فَهُوَ سَائِلٌ
سُئِلَ يُسْأَلُ سُؤَالًا فَهُوَ مَسْئُورٌ
سَلَّ لَا تَسْأَلُ مَسْأَلٌ مَسْئِلٌ مَسْأَلَةٌ
مِسْأَلٌ مِسْأَلَةٌ مِسْأَلٌ

5.4 CHANGES THAT OCCUR IN صرف كبير

Recall that changes occur when a همزة meets another همزة or an أَلِف. This occurs in only one case.

1) The أنا version of the مضارع if the word is مهموز الفاء. The همزة in the root meets the همزة in the أنا and turns into a آ

This change occurs only in مجرد. Take a look at the examples below.

ءَاكُلُ = آكُلُ ءَاخُذُ = آخُذُ

VOCABULARY – مثال

مجرد			
وَعَدَ يَعِدُ وَعْدًا	to promise	وَجَدَ يَجِدُ وَجُودًا	to find
وَقَعَ يَقَعُ وَقْعًا	to fall/occur	وَزَنَ يَزِنُ وَزْنًا	to weigh
وَزَرَ يَزِرُ وَزْرًا	to carry a load	وَرِثَ يَرِثُ وَرَاثَةً	to inherit from
وَسِعَ يَسِعُ سِعَةً	to have the capacity	وَجَلَ يُوْجِلُ وَجَلًا	to be scared
وَجَبَ يَجِبُ وَجُوبًا	to be mandatory	يَيْئَسُ يَيْئَسُ يَيْئَاسًا	to despair
وَصَلَ يَصِلُ وَصُولًا	to reach/connect	وَقَفَ يَقِفُ وَقُوفًا	to stand/stop
وَصَفَ يَصِفُ وَصْفًا وَصِفَةً	to describe	وَدَرَ يَدِرُ	to leave as is/to let
وَدَعَ يَدَعُ وَدْعًا	to ignore/dismiss	وَعَظَ يَعِظُ مَوْعِظَةً	to advise/admonish
وَهَبَ يَهَبُ هِبَةً		to gift	

FAMILY II			
وَقَّرَ يُوقِّرُ تَوْقِيرًا	to revere/respect	يَسَّرَ يُيسِّرُ تَيْسِيرًا	to make easy

FAMILY III	
وَاعَدَ يُوَاعِدُ وَعَادًا وَمُوَاعِدَةً	to exchange pledges

FAMILY IV			
أَوْرَثَ يُورِثُ إِيْرَاثًا	to make inherit	أَوْجَسَ يُوجِسُ إِجْجَاسًا	to be apprehensive
أَوْلَجَ يُولِجُ إِيلَاجًا	to make enter	أَبَقَنَ يُوقِنُ إِيقَانًا	to be certain

FAMILY V			
تَوَكَّلَ يَتَوَكَّلُ تَوَكُّلًا	to rely	تَوَجَّهَ يَتَوَجَّهُ تَوَجُّهًا	to face

FAMILY VIII	
إِتَّكَأَ يَتَكَيُّ إِتِّكَاءً (على)	to lean (on)

FAMILY X			
إِسْتَوْقَدَ يَسْتَوْقِدُ إِسْتِيقَادًا	to seek/work to light a fire	إِسْتَيْقَنَ يَسْتَيْقِنُ إِسْتِيقَانًا	to be certain

CHAPTER 06 – مثال

6.1 INTRODUCTION

مثال is the first of the معتل irregularities that we will cover. Recall that a word is classified as معتل when one of the root letters is a vowel (و or ي). A word is considered مثال when the first root letter (فاء الكلمة) is a vowel.

When the first root letter is a و, the word is further classified as مثال واوي. This type of مثال is far more prevalent.

When the first root letter is a ي, the word is further classified as مثال يائي. This type of مثال does not occur very frequently.

Let us explore each type of مثال, first in the مجرد families, then in the مزيد فيه families.

6.2 مثال IN THE مجرد FAMILIES

المثال الواوي

When dealing with مثال واوي, the following rules apply, regardless of the clan:

- 1) The و is dropped in the مضارع, therefore it does not appear in the أمر
- 2) When the يُو (ew) sound is created, the واو transforms to a ياء for smoothness
- 3) There are always two مصدر; one that you must memorize and one that always follows the pattern عِلَّة.

Take a look at the chart below.

وَعَدَ يَعِدُ وَعْدًا وَعِدَةً فَهُوَ وَاعِدٌ
وُعِدَ يُوعَدُ وَعْدًا وَعِدَةً فَهُوَ مَوْعُودٌ
عِدَ لَا تَعِدُ مَوْعِدٌ مَوْعِدٌ مَوْعِدَةٌ
مِيعَدٌ مِيعَدَةٌ مِيعَادٌ

Notice that the *و* is dropped in the مضارع and أمر. Also notice that the *آلة*, which you would expect to be *مُوَعَّد* is transformed to *مُعَيَّد* to avoid the (ew) sound.

المثال اليائي

مثال يائي in the مجرد families behaves like a normal فعل and does not display any irregularities.

Take a look at the chart below.

يَيْسَ	يَيْئَسُ	يَأْسًا	فَهُوَ	يَايِسُ
يُيَسِّ	يُؤَيِّسُ	يَأْسًا	فَهُوَ	مَيُؤَيِّسُ
إِيَّاسُ	لَا تَيَّاسُ	مَيَّاسُ	مَيَّيْسُ	مَيَّاسَةً
مِيَّاسُ	مِيَّاسَةً	مِيَّاسُ		

Notice that the *ي* is not dropped in the مضارع and the command is constructed normally. Note the only change is in the مضارع مجهول; the *ي* transformed into a *و* to avoid the “ew” sound.

6.3 مثال IN THE مزيد فيه FAMILIES

When dealing with مثال واوي or يائي in the مزيد فيه families, the following rules apply:

- 1) When the *يُ* (ew) sound is created, the *واو* transforms into a *ياء* for smoothness (this occurs only in the مصدر of families IV and X, *أَسْلَمَ* and *اسْتَغْفَرَ*)
- 2) The vowel merges with the *ت* in family VIII (*اِفْتَرَبَ*) and a *تَّ* is created as a result

Other than the two scenarios mentioned above, the vowel behaves normally.

Take a look at the charts below.

FAMILY IV – مثال واوي

أَوْجَسَ يُوجِسُ إِيْجَاسًا فَهُوَ مُوجِسٌ
أُوجِسَ يُوجِسُ إِيْجَاسًا فَهُوَ مُوجِسٌ
أَوْجِسَ لَا تُوجِسُ مُوجِسٌ

To avoid the “ew” sound in إِيْجَاسًا, the و is turned into a ي. This is the only change.

FAMILY IV – مثال يائي

أَيَقَنَ يُوقِنُ إِيْقَانًا فَهُوَ مُوقِنٌ
أُوقِنَ يُوقِنُ إِيْقَانًا فَهُوَ مُوقِنٌ
أَيَقِنَ لَا تُوقِنُ مُوقِنٌ

Notice that despite the *ي* being the root letter, it only shows in 3 forms: the *ماض* and *أمر* and *مصدر*.
In all other forms, it is turned into a *و* to avoid “ew” sounds.

FAMILY VIII

إِحْدَ يَتَّحِدُ إِتِّحَادًا مُتَّحِدٌ
أُحِدَ يُتَّحَدُ اِتِّتَّحَادًا مُتَّحَدٌ
إِحْدُ لَا تَتَّحِدُ مُتَّحَدٌ

Notice that the *و* merges with the *ت* in every *صيغة*, forming a *تَّ*.

FAMILY X – مثال واوي

إِسْتَوْقَدَ يَسْتَوْقِدُ اسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ
أُسْتُوقَدَ يُسْتَوْقَدُ اسْتِيقَادًا فَهُوَ مُسْتَوْقَدٌ
إِسْتَوْقَدُ لَا تَسْتَوْقِدُ مُسْتَوْقَدٌ

Notice that the *و* is transformed into a *ي* in the *مصدر* and is retained in every other *صيغة*.

إِسْتَيْقَنَ يَسْتَيْقِنُ إِسْتَيْقَانًا فَهُوَ مُسْتَيْقِنٌ
أُسْتُوقِنَ يُسْتَيْقِنُ إِسْتَيْقَانًا فَهُوَ مُسْتَيْقِنٌ
إِسْتَيْقِنِ لَا تَسْتَيْقِنِ مُسْتَيْقِنٌ

Notice that the *ي* is retained in every صيغة except for the ماض مجهول

6.4 – SUMMARY OF مثال

OVERARCHING RULE

No “ew” sound

FAMILY-SPECIFIC RULES

relevant questions: when does the vowel drop? When does the vowel transform?

1 is dropped in مضارع أمر نهي لا تَعِدْ عِدْ يَعِدْ

و turns into ي in آلة مِيثَاقٌ مِيعَادٌ

مثال واوي

مثال يائي

4 مصدر in ي

إِيقَادًا

مصدر, أمر, ماض in ي

أَيَقِنَ أَيَقِنُ إِيقَانًا

10 مصدر in ي

إِسْتِيقَادًا

ماض مجهول in و

أُسْتُوقِنَ

مثال يائي

مثال واوي

FAMILY 1

وَعَدَ يَعِدُ وَعَدًا فَهُوَ وَاْعِدُ
وُعِدَ يُوعَدُ وَعَدًا فَهُوَ مَوْعُودٌ
عِدَ لَا تَعِدُ
مَوْعِدٌ مَوْعِدٌ مَوْعِدَةٌ مِعِدٌ مِعِدَةٌ مِعَادٌ

يَيْسَ يَيَّاسُ يَأْسًا فَهُوَ يَائِسٌ
يُئْسَ يُؤْئِسُ يَأْسًا فَهُوَ مَيُّوسٌ
إِيئَسَ لَا تَيَّاسُ
مَيَّسٌ مَيَّسٌ مَيَّسَةٌ مَيَّسٌ مَيَّسَةٌ مَيَّاسٌ

FAMILY 4

أَوْجَدَ يُوجَدُ إِيجَادًا فَهُوَ مُوجِدٌ
أُوجِدَ يُوجَدُ إِيجَادًا فَهُوَ مُوجَدٌ
أَوْجَدَ لَا تُوجَدُ مُوجَدٌ

أَيَّقَنَ يُوقِنُ إِيقَانًا فَهُوَ مُوقِنٌ
أُوقِنَ يُوقِنُ إِيقَانًا فَهُوَ مُوقِنٌ
أَيَّقِنَ لَا تُوقِنَ مُوقِنٌ

FAMILY 10

إِسْتَوْقَدَ يَسْتَوْقِدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقِدٌ
أُسْتُوقِدَ يُسْتَوْقَدُ إِسْتِيقَادًا فَهُوَ مُسْتَوْقَدٌ
إِسْتَوْقِدَ لَا تَسْتَوْقِدُ مُسْتَوْقَدٌ

إِسْتَيَّقَنَ يَسْتَيَّقِنُ إِسْتِيقَانًا فَهُوَ مُسْتَيَّقِنٌ
أُسْتُوقِنَ يُسْتَيَّقِنُ إِسْتِيقَانًا فَهُوَ مُسْتَيَّقِنٌ
إِسْتَيَّقِنَ لَا تَسْتَيَّقِنُ مُسْتَيَّقِنٌ

مثال I – FAMILY I

الماضي المبني للمعلوم

وَعَدُوا	وَعَدَا	وَعَدَ
وَعَدْنَ	وَعَدَتَا	وَعَدَتُ
وَعَدْتُمْ	وَعَدْتُمَا	وَعَدَتِ
وَعَدْتُنَّ	وَعَدْتُمَا	وَعَدَتِ
وَعَدْنَا		وَعَدْتُ

الماضي المبني للمجهول

وُعِدُوا	وُعِدَا	وُعِدَ
وُعِدْنَ	وُعِدَتَا	وُعِدَتِ
وُعِدْتُمْ	وُعِدْتُمَا	وُعِدَتِ
وُعِدْتُنَّ	وُعِدْتُمَا	وُعِدَتِ
وُعِدْنَا		وُعِدْتُ

المضارع المبني للمعلوم

يَعِدُّ	يَعِدَانِ	يَعِدُونَ
تَعِدُ	تَعِدَانِ	يَعِدْنَ
تَعِدُ	تَعِدَانِ	تَعِدُونَ
تَعِدِينَ	تَعِدَانِ	تَعِدْنَ
أَعِدُ		نَعِدُ

المضارع المبني للمجهول

يُوعَدُ	يُوعَدَانِ	يُوعَدُونَ
تُوعَدُ	تُوعَدَانِ	يُوعَدْنَ
تُوعَدُ	تُوعَدَانِ	تُوعَدُونَ
تُوعَدِينَ	تُوعَدَانِ	تُوعَدْنَ
أُوعَدُ		نُوعَدُ

أمر

عِدْ	عِدَا	عِدُوا
عِدِي	عِدَا	عِدْنَ

نهي

لا تَعِدْ	لا تَعِدَا	لا تَعِدُوا
لا تَعِدِي	لا تَعِدَا	لا تَعِدْنَ

ظرف

مَوْعِدٌ	مَوْعِدَانِ	مَوَاعِدُ
مَوْعِدًا	مَوْعِدَيْنِ	مَوَاعِدَ
مَوْعِدٍ	مَوْعِدَيْنِ	مَوَاعِدَ

VOCABULARY – مضاعف

مجرد			
ظَنَّ يَظُنُّ ظَنًّا	to assume/think	شَكَّ يَشْكُ شَكًّا (في)	to doubt
صَرَّ يَصُرُّ صَرًّا	to harm	مَسَّ يَمَسُّ مَسًّا	to touch
رَدَّ يَرُدُّ رَدًّا	to repel/to return	مَدَّ يَمُدُّ مَدًّا	to extend
رَدَّ عَلَى	to answer	ضَلَّ يَضِلُّ ضَلَالَةً	to be lost
فَرَّ يَفِرُّ فِرَارًا	to flee	صَدَّ يَصُدُّ صُدُودًا	to divert
مَرَّ يَمُرُّ مَرًّا (بـ)	to pass (by)	وَدَّ يَوَدُّ وَدًّا	to desire/wish for
بَتَّ يَبِثُّ بَثًّا	to spread out (so/st)	عَرَّ يَغُرُّ غُرُورًا	to deceive, beguile
عَدَّ يَعُدُّ عَدًّا	to count	قَرَّ يَقَرُّ قَرَارًا	to remain/settle

FAMILY II	
خَفَّفَ يُخَفِّفُ تَخْفِيفًا	to lighten

FAMILY III			
حَادَّ يُحَادِّدُ حِدَادًا وَمُحَادَّةً	to oppose	شَاقَّ يُشَاقُّ شِقَاقًا وَمُشَاقَّةً	to dispute
وَادَّ يُوَادُّ وَدَادًا وَمُوَادَّةً	to make friends	ضَارَّ يُضَارُّ ضَرَارًا وَمُضَارَّةً	to harm
حَاجَّ يُحَاجُّ حِجَاجًا وَمُحَاجَّةً	to argue/debate		

FAMILY IV			
أَحَبَّ يُحِبُّ إِحْبَابًا	to love	أَعَدَّ يُعِدُّ إِعْدَادًا	to prepare
أَتَمَّ يُتِمُّ إِتِمَامًا	to complete	أَحَلَ يُحِلُّ إِحْلَالًا	to make permissible
أَسَرَ يُسِرُّ إِسْرَارًا	to keep secret	أَضَلَّ يُضِلُّ إِضْلَالًا	to misguide
أَمَدَّ يُمِدُّ إِمْدَادًا	to help/supply, to extend	أَزَلَ يُزِلُّ إِزْلَالًا	to make slip

FAMILY V			
تَيَمَّمَ يَتِمَّمُ تَيَمُّمًا	to make <i>tayammum</i>	تَشَقَّقَ يَتَشَقَّقُ تَشَقُّقًا	to be split

FAMILY VI	
تَمَاسَّ يَتَمَاسُّ تَمَاسًّا	to touch one another

FAMILY VII			
انْقَضَّ يَنْقُضُ انْقِضَاصًا	to fall	انْشَقَّ يَنْشَقُّ انْشِقَاقًا	to be split

FAMILY VIII			
إِرْتَدَّ يَرْتَدُّ إِرْتِدَادًا	to turn back	إِضْطَرَّ يَضْطَرُّ إِضْطِرَارًا	to force

إِهْتَزَّ يَهْتَزُّ إِهْزَارًا	to shake, tremble	إِشْتَدَّ يَشْتَدُّ إِشْتِدَادًا	to intensify
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FAMILY X			
إِسْتَحَفَّ يَسْتَحِفُّ إِسْتِحْفَافًا	to disdain/scorn	إِسْتَرَلَّ يَسْتَرِلُّ إِسْتِرْلَالًا	to cause to slip

CHAPTER 07 – مضاعف

7.1 INTRODUCTION

Recall that a word is considered مضاعف when the second and third root letters are the same. When two of the same letter come together, the letters fuse and a شَدَّة is used to represent the fusion. All صرف families are affected by this fusion except for the two شَدَّة families, families II and V (تَفَرَّقَ and عَلَّمَ).

Let us learn about the effects of this fusion first in the مزيد فيه families then in the مجرد families.

7.2 FAMILIES مزيد فيه IN مضاعف

When it comes to مزيد فيه families, the second and third root letters fuse in all families except for families II and V (تَفَرَّقَ and عَلَّمَ).

In the remainder of the families, the fusion behaves the same way. This means that you only have to learn one set of rules.

الصرف الصغير

When it comes to صرف صغير of مضاعف مزيد فيه words, remember the following two rules:

- 1) The second and third root letters fuse and a شَدَّة is used to represent the fusion
- 2) There are three versions of the نهى and أمر:
 - a. The first takes a فتحة and retains the شَدَّة (ئ)
 - b. The second takes a كسرة and retains the شَدَّة (ِ)
 - c. The third follows the pattern of a normal أمر or نهى; the two like letters separate

Take a look at the charts below.

FAMILY II

خَفَفَ يُخَفِّفُ تَخَفِيفًا فَهُوَ مُخَفِّفٌ
خُفِّفَ يُخَفِّفُ تَخَفِيفًا فَهُوَ مُخَفِّفٌ
خَفَّفَ لَا تَخَفِّفُ مُخَفِّفٌ

Notice that there are no changes in family II.

FAMILY III

شَاقُّ يُشَاقُّ شِقَاقًا وَمُشَاقَّةٌ فَهُوَ مُشَاقٌّ
شُوقٌ يُشَاقُّ شِقَاقًا وَمُشَاقَّةٌ فَهُوَ مُشَاقٌّ
شَاقٌّ شَاقٌّ شَاقِقٌ لَا تُشَاقُّ لَا تُشَاقُّ لَا تُشَاقِقُ
مُشَاقٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, the اسم مفعول and the ظرف look the same; the فعل مضارع مجهول and فعل مضارع معلوم look the same; the فعل ماض looks like the first أمر.

FAMILY IV

أَحَبُّ يُحِبُّ إِحْبَابًا فَهُوَ مُحِبٌّ
أُحِبُّ يُحِبُّ إِحْبَابًا فَهُوَ مُحِبٌّ
أَحِبُّ أَحِبُّ أَحِبُّ لَا تُحِبُّ لَا تُحِبُّ لَا تُحِبُّ
مُحِبٌّ

Notice that the حركة on the first root letter is no longer a سكون. The فتحة that is normally on the second root letter (أَسْلَمَ) has moved over.

FAMILY V

تَعَدَّ يَتَعَدَّدُ تَعَدُّدًا فَهُوَ مُتَعَدِّدٌ
تُعَدِّدُ يُتَعَدَّدُ تَعَدُّدًا فَهُوَ مُتَعَدَّدٌ
تَعَدَّدُ لَا تَتَعَدَّدُ مُتَعَدَّدٌ

Notice that there are no changes in family V.

FAMILY VI

تَحَاجَّ يَتَحَاجُّ تَحَاجًّا فَهُوَ مُتَحَاجِّجٌ
تُحَاجُّ يُتَحَاجُّ تَحَاجًّا فَهُوَ مُتَحَاجِّجٌ
تَحَاجَّ تَحَاجَّ تَحَاجَّجٌ لَا تَتَحَاجَّجٌ لَا تَتَحَاجَّجٌ مُتَحَاجِّجٌ

Notice that there are several overlapping صيغ: the اسم فاعل, the اسم مفعول and the ظرف look the same and the فعل ماض looks like the first أمر. Also remember that this is a فتحة family, so the third version of the أمر and نهي get a فتحة.

FAMILY VII

إِنْشَقَّ يَنْشَقُّ إِنْشِقَاقًا فَهُوَ مُنْشَقٌّ
 إِنْشَقَّ إِنْشَقَّ إِنْشَقَّ لَا تَنْشَقُّ لَا تَنْشَقُّ لَا تَنْشَقُّ
 مُنْشَقٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, and the ظرف look the same and the أمر looks like the first ماض.

FAMILY VIII

إِهْتَزَّ يَهْتَزُّ إِهْتَزَازًا فَهُوَ مُهْتَزٌّ
 أَهْتَزَّ يُهْتَزُّ إِهْتَزَازًا فَهُوَ مُهْتَزٌّ
 إِهْتَزَّ إِهْتَزَّ إِهْتَزَّ لَا تَهْتَزُّ لَا تَهْتَزُّ لَا تَهْتَزُّ
 مُهْتَزٌّ

Notice that there are several overlapping صيغ: the اسم فاعل, the اسم مفعول and the ظرف look the same, and the أمر looks like the first ماض.

FAMILY X

إِسْتَقَرَّ يُسْتَقَرُّ اسْتِقْرَارًا فَهُوَ مُسْتَقَرٌّ

أُسْتُقِرَّ يُسْتَقَرُّ اسْتِقْرَارًا فَهُوَ مُسْتَقَرٌّ

إِسْتَقَرَّ اسْتَقَرَّ اسْتَقَرَّ لَا تَسْتَقِرَّ لَا تَسْتَقِرَّ لَا تَسْتَقِرُّ

مُسْتَقَرٌّ

Notice that the *سكون* on the *عين* الكلمة (the *سكون* on the *غ* in *اسْتَقَرَّ*) has been eaten up by the *شدة*.

الصرف الكبير

The following rules apply to all families in which the fusion occurs:

- 1) In the past tense, the *شدة* is undone at the *هُنَّ* version onwards, and the two like root letters separate. From this point onwards, the *فعل* looks like a regular *فعل*.
- 2) In the *مضارع*, the *شدة* is undone only for the *هُنَّ* and *أَنْتِ* versions.

Take a look at the charts below.

مضارع

يُسِرُّونَ	يُسِرَّانِ	يُسِرُّ
يُسِرُّونَ	تُسِرَّانِ	تُسِرُّ
تُسِرُّونَ	تُسِرَّانِ	تُسِرُّ
تُسِرُّونَ	تُسِرَّانِ	تُسِرِّينَ
نُسِرُّ		أُسِرُّ

ماض

أَسَرُّوا	أَسَرَّا	أَسَرَّ
أَسَرُّوا	أَسَرَّتَا	أَسَرَّتْ
أَسَرُّوا	أَسَرَّتُمَا	أَسَرَّتْ
أَسَرُّوا	أَسَرَّتُمَا	أَسَرَّتْ
أَسَرُّوا		أَسَرَّتْ

7.3 مضاعف مجرد IN FAMILIES

الصرف الصغير

When it comes to صرف صغير of مضاعف مجرد words, remember the following four rules:

- 1) The second and third root letters fuse and a شَدَّة is used to represent the fusion
- 2) There are three versions of the نهى and أمر:
 - a. The first takes a فتحة and retains the شَدَّة (ئ)
 - b. The second takes a كسرة and retains the شَدَّة (ِ)
 - c. The third follows the pattern of a normal نهى or أمر; the two like letters separate
- 3) Every ماض looks the same regardless of the clan – they all follow the pattern قَلَّ
- 4) In the مضارع, the حركة that usually goes on the **SECOND** root letter is **TRANSFERRED** to the **FIRST** root letter

Notice that the first two rules mentioned are the same as the مزيد فيه rules. The next two are new and are unique to مجرد.

Take a look at the charts below. Pay attention to the placement of the حركات in the مضارع. Also notice the consistency in the ماض across clans.

THE ضرب CLAN

عَزَّ يَعِزُّ عِزَّةً فَهُوَ عَازٌّ
عُزَّ يُعِزُّ عِزَّةً فَهُوَ مَعْزُوزٌ
عِزَّ عِزَّ إِعْزِزْ لَا تَعِزَّ لَا تَعِزَّ لَا تَعْزِزْ
مَعَزَّ مَعِزَّ مَعَرَّةً مَعَزَّ مَعَرَّةً مِعْزَازٌ

This word is from the ضرب family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

THE نَصْر CLAN

شَكَ يَشْكُ شَكًّا فَهُوَ شَاكٌ
 شُكٌّ يُشَكُّ شَكًّا فَهُوَ مَشْكُوكٌ
 شُكٌّ شَكٌّ أَشْكُوكُ لَا تَشْكُ لَا تَشْكُ لَا تَشْكُ
 مَشَكٌّ مَشِكٌ مَشَكَّةٌ مِشَكٌ مِشَكَّةٌ مِشَاكٌ

This word is from the نَصْر family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

THE فَتْح CLAN

مَسَّ يَمَسُّ مَسًّا فَهُوَ مَاسٌ
 مُسٌّ يُمَسُّ مَسًّا فَهُوَ مَمْسُوسٌ
 مَسٌّ مَسٌّ إِمَسَّسٌ لَا تَمَسُّ لَا تَمَسُّ لَا تَمَسُّ
 مَمَسٌّ مَمَسٌّ مَمَسَّةٌ مِمَسٌّ مِمَسَّةٌ مِمَسَّاسٌ

This word is from the فَتْح family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter.

ظَلَّ يَظِلُّ ظُلُومًا فَهُوَ ظَالِمٌ
 ظَلَّ يُظَلُّ ظُلُومًا فَهُوَ مَظْلُومٌ
 ظَلَّ ظَلَّ إِظْلَلَّ لَا تَظَلَّ لَا تَظَلَّ لَا تَظَلُّ
 مَظَلَّ مَظَلَّ مَظَلَّةً مَظَلَّ مَظَلَّةً مِظْلَالٌ

This word is from the سَمِع family. Notice that the حركة that usually goes on the second root letter in many of the صيغ has moved to the first root letter. Notice also that it is identical to the فتنح family in the صرف صغير; its clan is only apparent in the صرف كبير.

الصرف الكبير

The same صرف كبير rules that apply to the مزيد فيه families apply to the مجرد families.

- 1) In the past tense, the شَدَّة is undone at the هُنَّ version onwards, and the two like root letters separate. From this point onwards, the فعل looks like a regular فعل.

****Note that when this happens, the hidden حركة on the middle root letter is restored.**

- 2) In the مضارع, the شَدَّة is undone only for the هُنَّ and اُنْتُنَّ versions.

Take a look at the charts below.

مضارع		
يَشْكُونُ	يَشْكَا	يَشْكُ
يَشْكُونَ	تَشْكَا	تَشْكُ
تَشْكُونَ	تَشْكَا	تَشْكُ

ماض		
شَكُوا	شَكَا	شَكَّ
شَكُّوا	شَكَّتَا	شَكَّتَا
شَكُّوا	شَكَّتُمَا	شَكَّتَا

تَشْكُنَ	تَشْكَانِ	تَشْكَيْنَ
نَشْكُ		أَشْكُ

شَكَّتْ	شَكَّتُمَا	شَكَّتُنَّ
شَكَّتُ		شَكَّتْنَا

مضارع مجهول

يُشْكُونُ	يُشْكَانِ	يُشْكَيْنُ
يُشَكُّنَ	تُشْكَانِ	تُشْكُ
تُشْكُونُ	تُشْكَانِ	تُشْكُ
تُشَكُّنَ	تُشْكَانِ	تَشْكَيْنَ
نُشْكُ		أَشْكُ

ماض مجهول

شُكُوا	شُكَا	شُكَّ
شُكُّنَ	شُكَّتَا	شُكَّتْ
شُكِّتُمْ	شُكِّتُمَا	شُكِّتْ
شُكِّتُنَّ	شُكِّتُمَا	شُكِّتْ
شُكَّتْنَا		شُكَّتْ

OTHER مجرد WORDS

Recall that there are a number of words produces in مجرد صرف that are not recited in the صرف صغير. Of these words, the only one that behaves differently in مضاعف is the اسم تفضيل. Normally, an اسم تفضيل follows the patter أَفْعُلْ. If the second and third root letters are the same, they fuse and a شِدَّة is used to represent the fusion, and a فتحة replaces the سكون on the second letter.

For example, if the root letters ح ق ق were to be places in the أَفْعُلْ container, we would end up with the word:

أَحَقُّ

All أسماء التفضيل follow this pattern in مضاعف.

7.4 THE مضاعف OF نصب AND جزم

LIGHT

To make a مضاعف light فعل مضارع منصوب, the same rules apply. To refresh:

- 1) If the فعل ends in a ُ change it to a _
- 2) If the فعل ends in a ن, get rid of the ن

Take a look at the chart below.

فعل مضارع منصوب		
يَشْكُو	يَشْكَا	يَشْكُ
يَشْكُكُنْ	تَشْكَا	تَشْكُ
تَشْكُوا	تَشْكَا	تَشْكُ
تَشْكُكُنْ	تَشْكَا	تَشْكِي
نَشْكُ		أَشْكُ

LIGHTEST

To make a مضارع فعل lightest (محزوم) use the following rules:

- 1) If the فعل ends in a ء there are three versions (the same versions we learned in the أمر and نهى):

شدة (ء) (ـَ) (ـِ)

- 2) If the فعل ends in a ن get rid of the ن

Take a look at the chart below.

فعل مضارع محزوم		
يَشْكُو	يَشْكَا	يَشْكُ يَشْكُ يَشْكُ
يَشْكُكُنْ	تَشْكَا	تَشْكُ تَشْكُ تَشْكُ
تَشْكُوا	تَشْكَا	تَشْكُ تَشْكُ تَشْكُ
تَشْكُكُنْ	تَشْكَا	تَشْكِي
نَشْكُ نَشْكُ نَشْكُ		أَشْكُ أَشْكُ أَشْكُ

COMMANDING AND FORBIDDING

The commanding and forbidding forms follow the same rules for جزم in terms of the endings. The حركات vary depending on the family.

Take a look at the charts below. There is an example from each family.

النهى		
لا تَعَزُّوا	لا تَعَزَّا	لا تَعَزَّ تَعَزُّ
لا تَعَزُّنَ	لا تَعَزَّا	لا تَعَزِّي

الأمر		
عَزُّوا	عَزَّا	عَزَّ عَزَّ عَزَّ
عَزُّنَ	عَزَّا	عَزِّي

النهي		
لا تَشْكُوا	لا تَشْكَا	لا تَشْكُ تَشْكُ تَشْكُ
لا تَشْكُنَ	لا تَشْكَا	لا تَشْكِي

الأمر		
شُكُّوا	شُكَّا	شُكَّ شُكَّ شُكُّ
أَشْكُنَ	شُكَّا	شُكِّي

النهي		
لا تَمْسُوا	لا تَمَسَّا	لا تَمَسَّ تَمَسَّ تَمَسَّ
لا تَمَسِّنَ	لا تَمَسَّا	لا تَمَسِّي

الأمر		
مَسُّوا	مَسَّا	مَسَّ مَسَّ مَسَّ
إِمَسِّنَ	مَسَّا	مَسِّي

OVERARCHING RULES

- ✓ splits at هن onwards
- ✓ splits at هن and أنتن
- ✓ (includes جزم نهى ● جزم أمر ●) splits at هو هي أنت أنا نحن
- 3 forms of جزم: َ or ِ or splitting the شدة

FAMILY-SPECIFIC RULES

RELEVANT QUESTIONS: WHEN DOES THE شدة STAY? WHAT صيغ OVERLAP?

1

شدة remains unbroken in اسم فاعل, ظرف, آلة, and اسم تفضيل

ظرف: مَفَرٌّ مَفَرٌّ مَفَرَّةً
اسم تفضيل: أَفَرٌّ

اسم فاعل: فَارٌّ
آلة: مِفَرٌّ مِفَرَّةً

3

look the same اسم مفعول/ظرف, اسم فاعل

اسم مفعول/ظرف: مُحَاجٌّ

اسم فاعل: مُحَاجٌّ

6

اسم مفعول/ظرف: مُتَمَاسٌّ

اسم فاعل: مُتَمَاسٌّ

and 1st أمر can look the same ماض

أَنْتَ حَاجٌّ
أَنْتَ تَمَاسٌّ

هُوَ حَاجٌّ
هُوَ تَمَاسٌّ

doesn't break in the مصدر شدة

تَمَاسٌّ

مُحَاجَّةٌ

4

10

no overlapping صيغة

اسم فاعل: مُسِرٌّ اسم مفعول/ظرف: مُسَرٌّ

اسم فاعل: مُسْتَحِقٌّ اسم مفعول/ظرف: مُسْتَحَقٌّ

7

8

look the same / ظرف, اسم فاعل

and أمر can look the same ماض

اسم فاعل: مُنْقَضٌ ظرف: مُنْقَضٌ

اسم فاعل: مُهْتَرٌ اسم مفعول/ظرف: مُهْتَرٌ

هم انْقَضُوا أَنْتُمْ انْقَضُوا

هو اهْتَرَّ أَنْتَ اهْتَرَّ

FAMILY I (نصر)

شَكَ يَشْكُ شَكًّا فَهُوَ شَاكٌ
 شُكٌّ يَشْكُ شَكًّا فَهُوَ مَشْكُوكٌ
 شُكٌّ شُكٌّ أَشْكُكُ لَا تَشْكُ لَا تَشْكُ لَا تَشْكُ
 مَشْكٌ مَشْكٌ مَشْكَةٌ مَشْكٌ مَشْكَةٌ مَشْكَاكٌ

FAMILY I (ضرب)

عَزَّ يَعِزُّ عِزَّةً فَهُوَ عَازٌّ
 عَزَّ يَعِزُّ عِزَّةً فَهُوَ مَعَزُورٌ
 عِزٌّ عِزٌّ إِعْزِزْ لَا تَعِزْ لَا تَعِزْ لَا تَعِزْ
 مَعَزٌ مَعَزٌ مَعَزَةٌ مَعَزٌ مَعَزَةٌ مَعَزَارٌ

FAMILY III

حَاجَّ يُحَاجُّ حِجَاجًا وَحُجَاجَةً فَهُوَ مُحَاجٌّ
 حُوجٌّ يُحَاجُّ حِجَاجًا وَحُجَاجَةً فَهُوَ مُحَاجٌّ
 حَاجٌّ حَاجٌّ حَاجِجٌ لَا تُحَاجُّ لَا تُحَاجُّ لَا تُحَاجُّ

FAMILY VI

تَمَاسَّ يَتَمَاسُّ تَمَاسًّا فَهُوَ مُتَمَاسٌّ
 تُمُوسَّ يُتَمَاسُّ تَمَاسًّا فَهُوَ مُتَمَاسٌّ
 تَمَاسٌّ تَمَاسٌّ تَمَاسْسٌ لَا تَتَمَاسُّ لَا تَتَمَاسُّ لَا تَتَمَاسُّ

FAMILY VII

اِنْشَقَّ يَنْشَقُّ اِنْشِقَاقًا فَهُوَ مُنْشَقٌّ
 اِنْشَقَّ اِنْشَقَّ اِنْشَقَّقَ لَا تَنْشَقُّ لَا تَنْشَقُّ لَا تَنْشَقُّ

FAMILY VIII

اِهْتَرَّ يَهْتَرُّ اِهْتِرَازًا فَهُوَ مُهْتَرٌّ
 اُهْتَرَّ يَهْتَرُّ اِهْتِرَازًا فَهُوَ مُهْتَرٌّ
 اِهْتَرَّ اِهْتَرَّ اِهْتِرِزْ لَا تَهْتَرِّ لَا تَهْتَرِّ لَا تَهْتَرِّ

FAMILY IV

أَسَرَ يُسِرُّ إِسْرَارًا فَهُوَ مُسِيرٌ
 أُسِرَّ يُسِرُّ إِسْرَارًا فَهُوَ مُسَرٌّ

FAMILY X

اِسْتَقَرَّ يَسْتَقِرُّ اِسْتِقْرَارًا فَهُوَ مُسْتَقِرٌّ
 اُسْتُقِرَّ يُسْتَقِرُّ اِسْتِقْرَارًا فَهُوَ مُسْتَقَرٌّ

اِسْتَقَرَّ اِسْتَقَرَّ اِسْتَقَرَّ لَا تَسْتَقِرَّ لَا تَسْتَقِرَّ مُسْتَقَرٌّ

اَسِرَّ اَسِرَّ اَسِرَّ لَا تُسِرَّ لَا تُسِرَّ مُسَرٌّ

FAMILY I – مضاعف (نصر)

الماضي المبني للمجهول

شُكِّ	شُكَّا	شُكُّوا
شُكِّتْ	شُكِّتَا	شُكِّتُوا
شُكِّكْتَ	شُكِّكْتَا	شُكِّكْتُمْ
شُكِّكْتِ	شُكِّكْتُمَا	شُكِّكْتُنَّ
شُكِّكْتُ		شُكِّكْنَا

الماضي المبني للمعلوم

شَكَ	شَكَّا	شَكُّوا
شَكِّتْ	شَكِّتَا	شَكِّتُوا
شَكِّكْتَ	شَكِّكْتَا	شَكِّكْتُمْ
شَكِّكْتِ	شَكِّكْتُمَا	شَكِّكْتُنَّ
شَكِّكْتُ		شَكِّكْنَا

المضارع المبني للمجهول

يُشَكُّ	يُشَكَّانِ	يُشَكُّونَ
تُشَكُّ	تُشَكَّانِ	يُشَكُّكُنَّ
نُشَكُّ	نُشَكَّانِ	نُشَكُّونَ
تُشَكِّينَ	تُشَكَّانِ	تُشَكُّكُنَّ
أُشَكُّ		نُشَكُّ

المضارع المبني للمعلوم

يَشَكُّ	يَشَكَّانِ	يَشَكُّونَ
تَشَكُّ	تَشَكَّانِ	يَشَكُّكُنَّ
نَشَكُّ	نَشَكَّانِ	نَشَكُّونَ
تَشَكِّينَ	تَشَكَّانِ	تَشَكُّكُنَّ
أَشَكُّ		نَشَكُّ

نهي

لَا تُشَكُّ	لَا تُشَكَّا	لَا تُشَكُّوا
لَا تُشَكِّي	لَا تُشَكَّا	لَا تُشَكُّكُنَّ

أمر

لَا تُشَكُّ	لَا تُشَكَّا	لَا تُشَكُّوا
لَا تُشَكِّي	لَا تُشَكَّا	لَا تُشَكُّكُنَّ

ظرف

مَشَاكَ	مَشَكَّانِ	مَشَكُّوا
مَشَكَّا	مَشَكِّينِ	مَشَكُّوا
مَشَكَّا	مَشَكِّينِ	مَشَكُّوا

مضاعف (ضرب) - FAMILY I

الماضي المبني للمعلوم

عَزَّوْا	عَزَّا	عَزَّ
عَزَزْنَ	عَزَّتَا	عَزَّتْ
عَزَزْتُمْ	عَزَزْتُمَا	عَزَزْتِ
عَزَزْتَنَّ	عَزَزْتُنْمَا	عَزَزْتِ
عَزَزْنَا		عَزَزْتُ

الماضي المبني للمجهول

عُزُّوا	عُزَّا	عُزَّ
عُزَزْنَ	عُزَّتَا	عُزَّتْ
عُزَزْتُمْ	عُزَزْتُمَا	عُزَزْتِ
عُزَزْتَنَّ	عُزَزْتُنْمَا	عُزَزْتِ
عُزَزْنَا		عُزَزْتُ

المضارع المبني للمعلوم

يَعِزُّونَ	يَعِزَّانِ	يَعِزُّ
يَعِزِّرْنَ	يَعِزَّرَانِ	تَعِزُّ
تَعِزُّونَ	تَعِزَّانِ	تَعِزُّ
تَعِزِّرْنَ	تَعِزَّرَانِ	تَعِزِّيْنَ
نَعِزُّ		أَعِزُّ

المضارع المبني للمجهول

يُعِزُّونَ	يُعِزَّانِ	يُعِزُّ
يُعِزِّرْنَ	يُعِزَّرَانِ	تُعِزُّ
تُعِزُّونَ	تُعِزَّانِ	تُعِزُّ
تُعِزِّرْنَ	تُعِزَّرَانِ	تُعِزِّيْنَ
نُعِزُّ		أُعِزُّ

أمر

عِزُّوا	عِزَّا	عِزَّ عِزَّ اِعِزُّوْا
اِعِزِّرْنَ	عِزَّا	عِزِّيْ

نهي

لا تَعِزُّوا	لا تَعِزَّا	لا تَعِزَّ لا تَعِزِّرْ
لا تَعِزِّرْنَ	لا تَعِزَّا	لا تَعِزِّيْ

ظرف

مَعَزَّ	مَعَزَّانِ	مَعَزَّ
مَعَزَّا	مَعَزِّيْنِ	مَعَزَّا
مَعَزَّ	مَعَزِّيْنِ	مَعَزَّ

FAMILY 3 – مضاعف

الماضي المبني للمعلوم

حَاجَّ	حَاجَا	حَاجَّوْا
حَاجَّتْ	حَاجَّتَا	حَاجَّتْنَ
حَاجَبَتْ	حَاجَبَتُمَا	حَاجَبَتُنَّ
حَاجَبَتْ	حَاجَبَتُمَا	حَاجَبَتُنَّ
حَاجَبَتْ		حَاجَبَتُنَّ

الماضي المبني للمجهول

حُوجِّ	حُوجَّا	حُوجُّوْا
حُوجَّتْ	حُوجَّتَا	حُوجَّتْنَ
حُوجَبَتْ	حُوجَبَتُمَا	حُوجَبَتُنَّ
حُوجَبَتْ	حُوجَبَتُمَا	حُوجَبَتُنَّ
حُوجَبَتْ		حُوجَبَتُنَّ

المضارع المبني للمعلوم

يُحَاجُّ	يُحَاجَانِ	يُحَاجُّوْنَ
تُحَاجُّ	تُحَاجَانِ	يُحَاجِبْنَ
تُحَاجُّ	تُحَاجَانِ	تُحَاجُّوْنَ
تُحَاجِبْنَ	تُحَاجَانِ	تُحَاجِبْنَ
أُحَاجُّ		تُحَاجُّ

المضارع المبني للمجهول

يُحَاجُّ	يُحَاجَانِ	يُحَاجُّوْنَ
تُحَاجُّ	تُحَاجَانِ	يُحَاجِبْنَ
تُحَاجُّ	تُحَاجَانِ	تُحَاجُّوْنَ
تُحَاجِبْنَ	تُحَاجَانِ	تُحَاجِبْنَ
أُحَاجُّ		تُحَاجُّ

أمر

حَاجَّوْا	حَاجَا	حَاجَّ حَاجَّ حَاجِبْ
حَاجِبْنَ	حَاجَا	حَاجِّي

نهي

لا تُحَاجُّوْا	لا تُحَاجَا	لا تُحَاجَّ لا تُحَاجِبْ
لا تُحَاجِبْنَ	لا تُحَاجَا	لا تُحَاجِّي

مضاعف – FAMILY IV

الماضي المبني للمعلوم

أَحَبُّوا	أَحَبَّا	أَحَبَّ
أَحَبَّتِ	أَحَبَّتَا	أَحَبَّتْ
أَحَبَّتُمْ	أَحَبَّتُمَا	أَحَبَّتَ
أَحَبَّتُنَّ	أَحَبَّتُنْمَا	أَحَبَّتِ
أَحَبُّنَا		أَحَبَّتْ

الماضي المبني للمجهول

أُحِبُّوا	أُحِبَّا	أُحِبَّ
أُحِبَّتِ	أُحِبَّتَا	أُحِبَّتْ
أُحِبَّتُمْ	أُحِبَّتُمَا	أُحِبَّتَ
أُحِبَّتُنَّ	أُحِبَّتُنْمَا	أُحِبَّتِ
أُحِبُّنَا		أُحِبَّتْ

المضارع المبني للمعلوم

يُحِبُّونَ	يُحِبَّانِ	يُحِبُّ
يُحِبُّيْنَ	يُحِبَّانِ	تُحِبُّ
تُحِبُّونَ	تُحِبَّانِ	تُحِبُّ
تُحِبُّيْنَ	تُحِبَّانِ	تُحِبُّيْنَ
تُحِبُّ		أُحِبُّ

المضارع المبني للمجهول

يُحِبُّونَ	يُحِبَّانِ	يُحِبُّ
يُحِبُّيْنَ	تُحِبَّانِ	تُحِبُّ
تُحِبُّونَ	تُحِبَّانِ	تُحِبُّ
تُحِبُّيْنَ	تُحِبَّانِ	تُحِبُّيْنَ
تُحِبُّ		أُحِبُّ

أمر

أَحِبُّوا	أَحِبَّا	أَحِبَّ أَحِبَّ أَحِبَّ
أَحِبَّتِ	أَحِبَّا	أَحِبِّي

نهي

لا تُحِبُّوا	لا تُحِبَّا	لا تُحِبَّ لا تُحِبَّ لا تُحِبَّ
لا تُحِبَّتِ	لا تُحِبَّا	لا تُحِبِّي

FAMILY VI – مضاعف

الماضي المبني للمعلوم

تَحَابُّوا	تَحَابَا	تَحَابَّ
تَحَابُّنَ	تَحَابَّا	تَحَابَّتْ
تَحَابُّنَ	تَحَابَّتْ	تَحَابَّتْ
تَحَابُّنَ	تَحَابَّتْ	تَحَابَّتْ
تَحَابُّنَ	تَحَابَّتْ	تَحَابَّتْ

الماضي المبني للمجهول

تُحِبُّوا	تُحِبَا	تُحِبَّ
تُحِبُّنَ	تُحِبَّا	تُحِبَّتْ
تُحِبُّنَ	تُحِبَّتْ	تُحِبَّتْ
تُحِبُّنَ	تُحِبَّتْ	تُحِبَّتْ
تُحِبُّنَ	تُحِبَّتْ	تُحِبَّتْ

المضارع المبني للمعلوم

يَتَحَابُّونَ	يَتَحَابَانِ	يَتَحَابُّ
يَتَحَابُّونَ	يَتَحَابَانِ	يَتَحَابُّ
يَتَحَابُّونَ	يَتَحَابَانِ	يَتَحَابُّ
يَتَحَابُّونَ	يَتَحَابَانِ	يَتَحَابُّونَ
يَتَحَابُّونَ	يَتَحَابَانِ	يَتَحَابُّونَ

المضارع المبني للمجهول

يُتَحَابُّونَ	يُتَحَابَانِ	يُتَحَابُّ
يُتَحَابُّونَ	يُتَحَابَانِ	يُتَحَابُّ
يُتَحَابُّونَ	يُتَحَابَانِ	يُتَحَابُّونَ
يُتَحَابُّونَ	يُتَحَابَانِ	يُتَحَابُّونَ
يُتَحَابُّونَ	يُتَحَابَانِ	يُتَحَابُّونَ

أمر

تَحَابُّوا	تَحَابَا	تَحَابَّ تَحَابَّ تَحَابَّ
تَحَابُّنَ	تَحَابَّا	تَحَابَّتْ

نهي

لا تَحَابُّوا	لا تَحَابَا	لا تَحَابَّ لا تَحَابَّ لا تَحَابَّ
لا تَحَابُّنَ	لا تَحَابَّا	لا تَحَابَّتْ

مضاعف - FAMILY VII

الماضي المبني للمعلوم

إِنْشَقُوا	إِنْشَقْنَا	إِنْشَقَ
إِنْشَقْتُمْ	إِنْشَقْنَا	إِنْشَقْتَ
إِنْشَقْتُمْ	إِنْشَقْتُمَا	إِنْشَقْتِ
إِنْشَقْتُمْ	إِنْشَقْتُمَا	إِنْشَقْتِ
إِنْشَقْنَا		إِنْشَقْتُ

الماضي المبني للمجهول

المضارع المبني للمعلوم

يَنْشَقُونَ	يَنْشَقَانِ	يَنْشَقُ
يَنْشَقُونَ	تَنْشَقَانِ	تَنْشَقُ
تَنْشَقُونَ	تَنْشَقَانِ	تَنْشَقُ
تَنْشَقُونَ	تَنْشَقَانِ	تَنْشَقِينَ
نَنْشَقُ		أَنْشَقُ

المضارع المبني للمجهول

أمر

إِنْشَقُوا	إِنْشَقَا	إِنْشَقْ إِنْشَقْ إِنْشَقِي
إِنْشَقِينَ	إِنْشَقَا	إِنْشَقِي

نهي

لا تَنْشَقُوا	لا تَنْشَقَا	لا تَنْشَقْ لا تَنْشَقِي
لا تَنْشَقِينَ	لا تَنْشَقَا	لا تَنْشَقِي

مضاعف - FAMILY VIII

الماضي المبني للمعلوم

إِهْتَرُوا	إِهْتَرَا	إِهْتَرَّ
إِهْتَرَزْنَ	إِهْتَرَزْنَا	إِهْتَرَزْتُ
إِهْتَرَزْتُمْ	إِهْتَرَزْنَا	إِهْتَرَزْتُ
إِهْتَرَزْتُنَّ	إِهْتَرَزْنَا	إِهْتَرَزْتُ
إِهْتَرَزْنَا		إِهْتَرَزْتُ

الماضي المبني للمجهول

أُهْتَرُوا	أُهْتَرَا	أُهْتَرَّ
أُهْتَرَزْنَ	أُهْتَرَزْنَا	أُهْتَرَزْتُ
أُهْتَرَزْتُمْ	أُهْتَرَزْنَا	أُهْتَرَزْتُ
أُهْتَرَزْتُنَّ	أُهْتَرَزْنَا	أُهْتَرَزْتُ
أُهْتَرَزْنَا		أُهْتَرَزْتُ

المضارع المبني للمعلوم

يَهْتَرُونَ	يَهْتَرَانِ	يَهْتَرُ
يَهْتَرِزْنَ	يَهْتَرِزَانِ	يَهْتَرُ
تَهْتَرُونَ	تَهْتَرَانِ	تَهْتَرُ
تَهْتَرِزْنَ	تَهْتَرِزَانِ	تَهْتَرِزْنَ
تَهْتَرُ		أَهْتَرُ

المضارع المبني للمجهول

يُهْتَرُونَ	يُهْتَرَانِ	يُهْتَرُ
يُهْتَرِزْنَ	يُهْتَرِزَانِ	يُهْتَرُ
تُهْتَرُونَ	تُهْتَرَانِ	تُهْتَرُ
تُهْتَرِزْنَ	تُهْتَرِزَانِ	تُهْتَرِزْنَ
تُهْتَرُ		أُهْتَرُ

أمر

إِهْتَرُوا	إِهْتَرَا	إِهْتَرَّ إِهْتَرَّ إِهْتَرِزْ
إِهْتَرِزْنَ	إِهْتَرَا	إِهْتَرِزْ

نهي

لا تَهْتَرُوا	لا تَهْتَرَا	لا تَهْتَرَّ لا تَهْتَرِزْ
لا تَهْتَرِزْنَ	لا تَهْتَرَا	لا تَهْتَرِزْ

FAMILY X – مضاعف

الماضي المبني للمعلوم

إِسْتَحَبُّوا	إِسْتَحَبَّا	إِسْتَحَبَّ
إِسْتَحَبُّنَ	إِسْتَحَبَّتَا	إِسْتَحَبَّتْ
إِسْتَحَبُّوْهُمْ	إِسْتَحَبَّتُمَا	إِسْتَحَبَّتْ
إِسْتَحَبُّوْهُنَّ	إِسْتَحَبَّتُمَا	إِسْتَحَبَّتْ
إِسْتَحَبُّنَا		إِسْتَحَبَّتْ

الماضي المبني للمجهول

أُسْتُحِبُّوا	أُسْتُحِبَّا	أُسْتُحِبَّ
أُسْتُحِبُّنَ	أُسْتُحِبَّتَا	أُسْتُحِبَّتْ
أُسْتُحِبُّوْهُمْ	أُسْتُحِبَّتُمَا	أُسْتُحِبَّتْ
أُسْتُحِبُّوْهُنَّ	أُسْتُحِبَّتُمَا	أُسْتُحِبَّتْ
أُسْتُحِبُّنَا		أُسْتُحِبَّتْ

المضارع المبني للمعلوم

يَسْتَحِبُّونَ	يَسْتَحِبَّانِ	يَسْتَحِبُّ
يَسْتَحِبُّنَ	تَسْتَحِبَّانِ	تَسْتَحِبُّ
تَسْتَحِبُّونَ	تَسْتَحِبَّانِ	تَسْتَحِبُّ
تَسْتَحِبُّنَ	تَسْتَحِبَّانِ	تَسْتَحِبُّنَ
تَسْتَحِبُّ		أَسْتَحِبُّ

المضارع المبني للمجهول

يُسْتَحِبُّونَ	يُسْتَحِبَّانِ	يُسْتَحِبُّ
يُسْتَحِبُّنَ	تُسْتَحِبَّانِ	تُسْتَحِبُّ
تُسْتَحِبُّونَ	تُسْتَحِبَّانِ	تُسْتَحِبُّ
تُسْتَحِبُّنَ	تُسْتَحِبَّانِ	تُسْتَحِبُّنَ
تُسْتَحِبُّ		أُسْتَحِبُّ

أمر

إِسْتَحِبُّوا	إِسْتَحِبَّا	إِسْتَحِبَّ إِسْتَحِبَّ إِسْتَحِبَّ
إِسْتَحِبُّنَ	إِسْتَحِبَّا	إِسْتَحِبِّي

نهي

لَا تَسْتَحِبُّوا	لَا تَسْتَحِبَّا	لَا تَسْتَحِبَّ لَا تَسْتَحِبَّ لَا تَسْتَحِبَّ
لَا تَسْتَحِبُّنَ	لَا تَسْتَحِبَّا	لَا تَسْتَحِبِّي

أجوف – VOCABULARY

مجرد			
تَابَ يَتُوبُ تَوْبَةً (إلى)	to repent	خَافَ يَخَافُ خَوْفًا وَخِيفَةً	to fear s/t
تَابَ عَلَى	to forgive	زَادَ يَزِيدُ زِيَادَةً	to increase
ذَاقَ يَذُوقُ ذَوْقًا	to taste	نَامَ يَنَامُ نَوْمًا	to sleep
فَازَ يَفُوزُ فَوْزًا	to win	كَادَ يَكَادُ (+فعل مضارع/أَنْ)	to almost...
صَاقَ يَضِيقُ ضَيْقًا	to become tight	كَادَ يَكِيدُ كَيْدًا	to plot, scheme
لَامَ يَلُومُ لَوْمًا	to blame	جَاءَ يَجِيئُ جَيْئًا	to come
قَالَ يَقُولُ قَوْلًا	to say	جَاءَ بِـ	to bring
بَاعَ يَبِيعُ بَيْعًا	to sell	نَالَ يَنَالُ نَيْلًا	to reach/attain
عَادَ يَعُودُ مَعَادًا	to return	شَاءَ يَشَاءُ مَشِئَةً	to will, wish, desire
مَاتَ يَمُوتُ مَوْتًا		to die	

FAMILY II			
زَيَّنَ يَزِينُ تَزِينًا	to beautify	بَيَّنَ يَبِينُ تَبْيِينًا	to clarify

FAMILY III			
جَاوَزَ يُجَاوِزُ جَوَازًا وَمُجَاوِزَةً	to surpass, overstep	حَاوَرَ يُحَاوِرُ حَوَارًا وَمُحَاوَرَةً (هـ)	to converse, discuss, debate
بَاعَ يَبِيعُ بَيْعًا وَمُبَايَعَةً (هـ)		to pledge allegiance (to)	

FAMILY IV			
أَجَابَ يُجِيبُ إِجَابَةً	to reply, fulfill, grant	أَرَادَ يُرِيدُ إِرَادَةً	to want
أَضَاعَ يَضِيعُ إِضَاعَةً	to let perish, to waste	أَقَامَ يَقِيمُ إِقَامَةً	to establish, uphold
أَهَانَ يُهِنُ إِهَانَةً	to humiliate	أَمَاتَ يُمِيتُ إِمَاتَةً	to cause to die
أَذَاقَ يَذِيقُ إِذَاقَةً	to make taste	أَطَاعَ يُطِيعُ إِطَاعَةً	to obey
أَصَابَ يَصِيبُ إِصَابَةً	to strike	أَعَادَ يَعِيدُ إِعَادَةً	to return (s.o/s.t)
أَحَاطَ مُحِيطٌ إِحَاطَةً (بـ)	to surround	أَنَابَ يَنْتَبِئُ إِنَابَةً	to return in repentance

FAMILY V			
تَقَوَّلَ يَتَقَوَّلُ تَقْوِيلًا	to fabricate lies	تَطَوَّعَ يَتَطَوَّعُ تَطَوُّعًا	to volunteer

FAMILY VII	
إِنْهَارَ يَنْهَارُ إِنْهَارًا	to be demolished, torn down

FAMILY VIII	
إِخْتَارَ يَخْتَارُ إِخْتِيَارًا	to chose

FAMILY X			
إِسْتَعَانَ يَسْتَعِينُ إِسْتِعَانَةً	to ask for help	إِسْتَعَاذَ يَسْتَعِذُّ إِسْتِعَاذَةً (ب، من)	to seek protection
إِسْتَعَاثَ يَسْتَعِثُّ إِسْتِعَاثَةً	to ask for water/help	إِسْتَطَاعَ يَسْتَطِيعُ إِسْتَطَاعَةً	to be able
إِسْتَجَابَ يَسْتَجِيبُ إِسْتِجَابَةً		to respond	

CHAPTER 08 – أَجُوف

8.1 INTRODUCTION

The second of the مُعْتَلِّ irregularities that we will study is أَجُوف. A word is considered أَجُوف when the second root letter (عين الكلمة) is a vowel (ي or و).

When the second root letter is a و, the word is further classified as أَجُوف وَاوِي.

When the second root letter is a ي, the word is further classified as أَجُوف يَائِي.

Let us first explore the effects of أَجُوف that occur in the مزيد فيه families then let us explore the مجرد families.

8.2 FAMILIES IN أَجُوف مزيد فيه

When it comes to the مزيد فيه families, the vowel only causes change in families IV, VII, VIII, and X (أَسْلَمَ, اسْتَغْفَرَ, اقْتَرَبَ, انْقَلَبَ). The أَسْلَمَ and اسْتَغْفَرَ families behave in the same way and the اقْتَرَبَ and انْقَلَبَ families behave in the same way.

اسْتَغْفَرَ AND أَسْلَمَ

Remember the following rules:

- 1) The vowel is replaced with an أَلِف in the past tense
- 2) The vowel is replaced with a يَاء in the present tense
- 3) The مصدر has a ة added to the end
- 4) The vowel is omitted when the فعل is محزوم if the فعل ends in a ضمة (this includes أمر and نهى)

Find the irregularities mentioned above in the charts.

FAMILY IV

أَرَادَ يُرِيدُ إِرَادَةً فَهُوَ مُرِيدٌ
أُرِيدُ يُرَادُ إِرَادَةً فَهُوَ مُرَادٌ
أَرَدُ لَا تُرَدُّ مُرَادٌ

FAMILY X

إِسْتَعَاثَ يَسْتَعِيْثُ إِسْتِعَاثَةً فَهُوَ مُسْتَعِيْثٌ
أَسْتَعِيْثَ يُسْتَعَاثُ إِسْتِعَاثَةً مُسْتَعَاثٌ
إِسْتَعِيْثَ لَا تَسْتَعِيْثُ مُسْتَعَاثٌ

اِفْتَرَبَ AND اِنْقَلَبَ

Remember the following rules:

- 1) The vowel is replaced with an ألف in **BOTH** the past and the present tense
- 2) The vowel is replaced with a ياء in the مصدر
- 3) The vowel is omitted when the فعل is محزوم if the فعل ends in a ضمة (this includes أمر and نهى)

Take a look at the charts below. The above mentioned irregularities are highlighted.

FAMILY VII

اِنْهَارَ يَنْهَارُ اِنْهِيَارًا فَهُوَ مِنْهَارٌ
اِنْهَرَ لَا تَنْهَرُ مِنْهَارٌ

FAMILY VIII

إِخْتَارَ يُخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ
أَخْتِيرَ يُخْتَرُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ
إِخْتَرَهُ لَا تَخْتَرُهُ مُخْتَارٌ

8.3 أَجُوف IN مجرد FAMILIES

We will first explore the changes that occur in the صرف صغير of مجرد أَجُوف clans then we will explore the changes that occur in the صرف كبير. The changes that occur in the صرف صغير can be split into two categories: changes that are consistent across clans and changes that vary from clan to clan.

الصرف الصغير - CONSISTENT CHANGES

- 1) The ماض always follows the pattern

فَالَ

- 2) The مضارع مجهول and ماض مجهول always follows the pattern

فِيلَ يُفَالُ

- 3) The اسم فاعل always follows the pattern

فَائِلٌ

- 4) The اسم مفعول always follows the pattern

(أَجُوف يَائِي) مَفِيلٌ OR (أَجُوف وَاوِي) مَفُؤْلٌ

- 5) The ظرف always follows the pattern

مَفَالٌ مَفِيْلٌ مَفَالَةٌ

- 6) The آلة always follows the pattern

(أجوف واوي) مِفْوَالٌ OR (أجوف يائي) مِفْيَالٌ

الصرف الصغير – CLAN-DEPENDENT CHANGES

PAST/PRESENT

- 1) If the word is from the نَصَرَ family, the past/present follows the pattern

قَالَ يَقُولُ

- 2) If the word is from the ضَرَبَ family, the past/present follows the pattern

قَالَ يَفِيْلُ

- 3) If the word is from the سَمِعَ family, the past/present follows the pattern

قَالَ يَفَالُ

***NOTE: the other clans do not occur in أجوف. There are the only three مجرد clans that do.

COMMAND

- 1) If the word is from the نَصَرَ family, the command follows the pattern

فُلْ

- 2) If the word is from the ضَرَبَ family, the command follows the pattern

فِلْ

- 3) If the word is from the سَمِعَ family, the command follows the pattern

فَلْ

Note that the vowel is always omitted in the مجزوم form if the فعل ends in a ضمة, regardless of the clan.

THE نَصْر CLAN

قَالَ يَقُولُ قَوْلًا فَهُوَ قَائِلٌ
قِيلَ يُقَالُ قَوْلًا فَهُوَ مَقُولٌ
قُلْ لَا تَقُلْ مَقَالٌ مَقَالَةٌ مِقْوَالٌ

THE سَمْع CLAN

نَالَ يَنَالُ نَيْلًا فَهُوَ نَائِلٌ
نِيلَ يُنَالُ نَيْلًا فَهُوَ مَنِيلٌ
نَلْ لَا تَنْلُ مَنَالٌ مَنَالَةٌ مَنِئَالٌ

THE ضَرْبُ CLAN

بَاعَ يَبِيعُ بَيْعًا فَهُوَ بَائِعٌ
 بَيْعٌ يُبَاعُ بَيْعًا فَهُوَ مَبِيعٌ
 بَعٌ لَا تَبِعَ مَبَاعٌ مَبَاعَةٌ مَبِيعٌ

الصرف الكبير

All changes that occur in the صرف كبير are clan dependent.

- 1) In the ماضٍ, the vowel is dropped هُنَّ onwards and replaced by a حركة
- 2) In the مضارع, the vowel is dropped in the هُنَّ and أَتُنَّ versions and replaced by a حركة

The حركة that replaces the vowel is determined by the clan. Learn the following rules:

- 1) The ماضٍ can only take a كسرة or ضمة
 - a. If it is from the نَصَرَ family, it takes a ضمة
 - b. Otherwise, it takes a كسرة

نصر

قَالُوا	قَالَا	قَالَ
قُلْنَا	قَالَتَا	قَالَتْ
قُلْتُمْ	قُلْتُمَا	قُلْتِ
قُلْتُنَّ	قُلْتُمَا	قُلْتِ
قُلْنَا		قُلْتِ

سمع

نَالُوا	نَالَا	نَالَ
نَلْنِ	نَالَتَا	نَالَتْ
نَلْتُمْ	نَلْتُمَا	نَلَتْ
نَلْتُنَّ	نَلْتُمَا	نَلَتْ
نَلْنَا		نَلْتُ

ضرب

بَاعُوا	بَاعَا	بَاعَ
بِعْنِ	بَاعَتَا	بَاعَتْ
بِعْتُمْ	بِعْتُمَا	بِعَتْ
بِعْتُنَّ	بِعْتُمَا	بِعَتْ
بِعْنَا		بِعْتُ

2) The مضارع takes the حركة that corresponds with the omitted letter

- If a و was omitted (يَقُولُ), it is replaced with a ضمة
- If an ا was omitted (يَنَالُ), it is replaced with a فتحة
- If a ي was omitted (يَبِيعُ), it is replaced with a كسرة

نصر

يَقُولُونَ	يَقُولَانِ	يَقُولُ
يَقْلَنَ	تَقُولَانِ	تَقُولُ
تَقُولُونَ	تَقُولَانِ	تَقُولُ
تَقْلَنَ	تَقُولَانِ	تَقُولِينَ
نَقُولُ		أَقُولُ

سمع

يَنَالُونَ	يَنَالَانِ	يَنَالُ
يَنَلْنَ	تَنَالَانِ	تَنَالُ
تَنَالُونَ	تَنَالَانِ	تَنَالُ
تَنَلْنَ	تَنَالَانِ	تَنَالِينَ
نَنَالُ		أَنَالُ

ضرب

يَبِيعُونَ	يَبِيعَانِ	يَبِيعُ
يَبِعْنَ	تَبِيعَانِ	تَبِيعُ
تَبِيعُونَ	تَبِيعَانِ	تَبِيعُ
تَبِعْنَ	تَبِيعَانِ	تَبِيعِينَ
نَبِيعُ		أَبِيعُ

Take a look at the chart below.

	ماض	مضارع
ن	قُلْنَ	يَقُلْنَ
ض	بِعْنَ	يَبِعْنَ
س	نِلْنَ	يَنِلْنَ

8.4 OTHER مجرد WORDS

As for the words that are produced in مجرد but are not recited as part of the صرف صغير, we will be looking at the اسم تفضيل and the اسم صفة.

اسم تفضيل

The vowel behaves normally in the اسم تفضيل. If the word is أجوف واوي, the vowel appears as a و. If it is أجوف يائي, the vowel appears as a ي. Take a look at the following examples.

ق و م → أَقْوَمُ
ب ي ن → أَبْيَنُ

اسم صفة

Recall that the اسم صفة follows the pattern فَعِيلٌ. The ي is part of the container of the word. When this ي meets the vowel in an أجوف word, the two merge and create a ي with a شدة on it.

ق و م → قَيِّمٌ
ب ي ن → بَيِّنٌ
ل ي ن → لَيِّنٌ

8.5 – SUMMARY OF أَجُوف

OVERARCHING RULES

- ✓ vowel drops at هن onwards
- ✓ vowel drops at هن and أنتن
- ✓ vowel drops at هو هي أنت أنا (includes نهى • جزم) مجزوم نحن

FAMILY-SPECIFIC RULES

relevant questions: what حركة do the مجرد أفعال get when the vowel is dropped? What صيغ overlap?

1

	ماض	مضارع	حرف العلة
ن	ُ	قُلْنَ	always و
ض	=	يَعْنَ	always ي
س	=	يَنَلْنَ	either و or ي

4

10

إِرَادَةٌ
مصدر in the
اسْتِعَاثَةٌ

7

8

look the same ظرف, اسم فاعل

and أمر of DUALS and PLURALS look the same ماض

اسم فاعل: مُنْهَارٌ ظرف: مُنْهَارٌ
اسم فاعل: مُخْتَارٌ اسم مفعول/ظرف: مُخْتَارٌ
هم انْهَارُوا أنتم انْهَارُوا
هما اخْتَارَا أنتما اخْتَارَا

FAMILY I (نصر)
قَالَ يَقُولُ قَوْلًا فَهُوَ قَائِلٌ قيل يقال قولاً فهو مقول قُلْ لَا تَقُلْ مَقَالٌ مَقِيلٌ مَقَالَةٌ مَقُولٌ

FAMILY I (ضرب)
بَاعَ يَبِيعُ بَيْعًا فَهُوَ بَائِعٌ بِيعَ يُبَاعُ بَيْعًا فَهُوَ مَبِيعٌ بِيعَ لَا تَبِيعُ مَبَاعٌ مَبِيعٌ مَبَاعَةٌ مَبِيعٌ

FAMILY I (سمع)
نَالَ يَنَالُ نَيْلًا فَهُوَ نَائِلٌ نِيلَ يُنَالُ نَيْلًا فَهُوَ مَنِيلٌ نَلَّ لَا تَنَلْ مَنَالٌ مَنِيلٌ مَنَالَةٌ مَنِيَالٌ

FAMILY VII
إِنْهَارَ يَنْهَارُ إِنْهَارًا فَهُوَ مُنْهَارٌ إِنْهَرَ لَا تَنْهَرْ مُنْهَارٌ

FAMILY VIII
إِخْتَارَ يَخْتَارُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ أُخْتِيرَ يُخْتَرُ إِخْتِيَارًا فَهُوَ مُخْتَارٌ إِخْتَرُ لَا تَخْتَرْ مُخْتَارٌ

FAMILY IV
أَرَادَ يُرِيدُ إِرَادَةً فَهُوَ مُرِيدٌ أُرِيدَ يُرَادُ إِرَادَةً فَهُوَ مُرَادٌ أَرِدْ لَا تُرِدْ مُرَادٌ

FAMILY X
إِسْتَعَاثَ يَسْتَعِثُ إِسْتِعَاثَةً فَهُوَ مُسْتَعِثٌ أُسْتُعِثَ يُسْتَعَاثُ إِسْتِعَاثَةً فَهُوَ مُسْتَعَاثٌ إِسْتَعِثْ لَا تَسْتَعِثْ مُسْتَعَاثٌ

أجوف (نصر) - FAMILY I

الماضي المبني للمعلوم

قال	قالا	قالوا
قالت	قالتا	قلن
قلت	قلتما	قلتن
قلت	قلتما	قلتن
قلت		قلنا

الماضي المبني للمجهول

قيل	قيلا	قيلوا
قيلت	قيلتا	قلن
قلت	قلتما	قلتن
قلت	قلتما	قلتن
قلت		قلنا

المضارع المبني للمعلوم

يقول	يقولان	يقولون
تقول	تقولان	يقُلن
تقول	تقولان	تقولون
تقولين	تقولان	تقلن
أقول		تقول

المضارع المبني للمجهول

يُقال	يُقالان	يُقالون
تُقال	تُقالان	يُقلن
تُقال	تُقالان	تُقالون
تُقالين	تُقالان	تُقلن
أُقال		نُقال

أمر

قل	قولا	قولوا
قولي	قولا	قلن

نهي

لا تقل	لا تقولوا	لا تقولوا
لا تقولي	لا تقولوا	لا تقلن

ظرف

مقال	مقالان	مقال
مقالا	مقالين	مقال
مقال	مقالين	مقال

أجوف (ضرب) - FAMILY I

الماضي المبني للمعلوم

باعُوا	باعا	باعَ
يَعَنَ	باعَتَا	باعَتْ
يَعْتُمَ	يَعْتُمَا	يَعَتْ
يَعْتُنَ	يَعْتُمَا	يَعَتْ
يَعْنَا		يَعْتُ

الماضي المبني للمجهول

يُباعُوا	يُباعا	يُباعَ
يُعَنَ	يُباعَتَا	يُباعَتْ
يُعْتُمَ	يُباعَتُمَا	يُباعَتْ
يُعْتُنَ	يُباعَتُمَا	يُباعَتْ
يُعْنَا		يُباعْتُ

المضارع المبني للمعلوم

يُباعُونَ	يُباعانِ	يُباعُ
يُباعَنَ	يُباعانِ	يُباعُ
يُباعُونَ	يُباعانِ	يُباعُ
يُباعَنَ	يُباعانِ	يُباعُ
يُباعُ		أُباعَ

المضارع المبني للمجهول

يُباعُونَ	يُباعانِ	يُباعُ
يُباعَنَ	يُباعانِ	يُباعُ
يُباعُونَ	يُباعانِ	يُباعُ
يُباعَنَ	يُباعانِ	يُباعُ
يُباعُ		أُباعَ

أمر

يُباعُوا	يُباعا	يُباعَ
يُباعَنَ	يُباعا	يُباعي

نهي

لا تُباعُوا	لا تُباعا	لا تُباعَ
لا تُباعَنَ	لا تُباعا	لا تُباعي

ظرف

مُباعٍ	مُباعانِ	مُباعُ
مُباعٍ	مُباعينِ	مُباعًا
مُباعٍ	مُباعينِ	مُباعَ

أجوف (سمع) - FAMILY I

الماضي المبني للمعلوم

نَالُوا	نَالَا	نَالَ
نَلْنُ	نَالَتَا	نَالَتْ
نَلْتُمُ	نَلْتُمَا	نَلَتْ
نَلْتُنَّ	نَلْتُمَا	نَلَتْ
نَلْنَا		نَلْتُ

الماضي المبني للمجهول

نِيلُوا	نِيَلَا	نِيَلْ
نِيلْنُ	نِيَلَتَا	نِيَلَتْ
نِيلْتُمُ	نِيلْتُمَا	نِيلَتْ
نِيلْتُنَّ	نِيلْتُمَا	نِيلَتْ
نِيلْنَا		نِيلْتُ

المضارع المبني للمعلوم

يَنَالُونَ	يَنَالَانِ	يَنَالُ
يَنَلْنَ	يَنَالَانِ	يَنَالُ
يَنَالُونَ	يَنَالَانِ	يَنَالُ
يَنَلْنَ	يَنَالَانِ	يَنَالِينَ
يَنَالُ		أَنَالُ

المضارع المبني للمجهول

يُنَالُونَ	يُنَالَانِ	يُنَالُ
يُنَلْنَ	يُنَالَانِ	يُنَالُ
يُنَالُونَ	يُنَالَانِ	يُنَالُ
يُنَلْنَ	يُنَالَانِ	يُنَالِينَ
يُنَالُ		أُنَالُ

أمر

نَالُوا	نَالَا	نَلْ
نَلْنِ	نَالَا	نَالِيْ

نهي

لَا تَنَالُوا	لَا تَنَالَا	لَا تَنَلْ
لَا تَنَلْنِ	لَا تَنَالَا	لَا تَنَالِيْ

ظرف

مَنَالِيْ	مَنَالَانِ	مَنَالُ
مَنَالِيْ	مَنَالَيْنِ	مَنَالَا
مَنَالِيْ	مَنَالَيْنِ	مَنَالِيْ

أجوف - FAMILY 4

الماضي المبني للمعلوم

أَقَامُوا	أَقَامَا	أَقَامَ
أَقَمْنَ	أَقَامَتَا	أَقَامَتْ
أَقَمْتُمْ	أَقَمْتُمَا	أَقَمْتَ
أَقَمْتَنَ	قَمْتُمَا	أَقَمْتِ
أَقَمْنَا		أَقَمْتُ

الماضي المبني للمجهول

أُتِمُّوا	أُتِيَا	أُتِيَ
أُتِمْنَ	أُتِمَتَا	أُتِمَتْ
أُتِمْتُمْ	أُتِمْتُمَا	أُتِمْتَ
أُتِمْتَنَ	أُتِمْتُمَا	أُتِمْتِ
أُتِمْنَا		أُتِمْتُ

المضارع المبني للمعلوم

يُقِيمُونَ	يُقِيمَانِ	يُقِيمُ
يُقِمْنَ	تُقِيمَانِ	تُقِيمُ
تُقِيمُونَ	تُقِيمَانِ	تُقِيمُ
تُقِمْنَ	تُقِيمَانِ	تُقِيمِينَ
نُقِيمُ		أَقِيمُ

المضارع المبني للمجهول

أُتِمُّوا	أُتِيَا	أُتِيَ
أُتِمْنَ	أُتِمَتَا	أُتِمَتْ
أُتِمْتُمْ	أُتِمْتُمَا	أُتِمْتَ
أُتِمْتَنَ	أُتِمْتُمَا	أُتِمْتِ
أُتِمْنَا		أُتِمْتُ

أمر

أَقِمُوا	أَقِيَا	أَقِمْ
أَقِمْنَ	أَقِيَا	أَقِيِي

نهي

لا تُقِمُوا	لا تُقِيَا	لا تُقِمْ
لا تُقِمْنَ	لا تُقِيَا	لا تُقِيِي

أجوف – FAMILY 7

الماضي المبني للمعلوم

إِنْهَارُوا	إِنْهَارَا	إِنْهَارَ
إِنْهَرْنَ	إِنْهَرَتَا	إِنْهَارَتْ
إِنْهَرْتُمْ	إِنْهَرْتُمَا	إِنْهَرْتِ
إِنْهَرْتُنَّ	إِنْهَرْتُمَا	إِنْهَرْتِ
إِنْهَرْنَا		إِنْهَرْتُ

الماضي المبني للمجهول

المضارع المبني للمعلوم

يَنْهَارُونَ	يَنْهَارَانِ	يَنْهَارُ
يَنْهَرْنَ	تَنْهَارَانِ	تَنْهَارُ
تَنْهَارُونَ	تَنْهَارَانِ	تَنْهَارُ
تَنْهَرْنَ	تَنْهَارَانِ	تَنْهَارِينَ
نَنْهَارُ		أَنْهَارُ

المضارع المبني للمجهول

أمر

إِنْهَارُوا	إِنْهَارَا	إِنْهَرْ
إِنْهَرْنَ	إِنْهَارَا	إِنْهَارِي

نهي

لا تَنْهَارُوا	لا تَنْهَارَا	لا تَنْهَرْ
لا تَنْهَرْنَ	لا تَنْهَارَا	لا تَنْهَارِي

أجوف – FAMILY VIII

الماضي المبني للمعلوم

إِخْتَارُوا	إِخْتَارَا	إِخْتَارَ
إِخْتَرْنَ	إِخْتَرَتَا	إِخْتَرَتْ
إِخْتَرْتُمْ	إِخْتَرْتُمَا	إِخْتَرْتِ
إِخْتَرْتُنَّ	إِخْتَرْتُمَا	إِخْتَرْتِ
إِخْتَرْنَا		إِخْتَرْتُ

الماضي المبني للمجهول

أُخْتِيرُوا	أُخْتِيرَا	أُخْتِيرَ
أُخْتِرْنَ	أُخْتِرَتَا	أُخْتِرَتْ
أُخْتِرْتُمْ	أُخْتِرْتُمَا	أُخْتِرْتِ
أُخْتِرْتُنَّ	أُخْتِرْتُمَا	أُخْتِرْتِ
أُخْتِرْنَا		أُخْتِرْتُ

المضارع المبني للمعلوم

يُخْتَارُونَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَرْنَ	تُخْتَارَانِ	تُخْتَارُ
تُخْتَارُونَ	تُخْتَارَانِ	تُخْتَارُ
تُخْتَرْنَ	تُخْتَارَانِ	تُخْتَارِينَ
تُخْتَارُ		أُخْتَارُ

المضارع المبني للمجهول

يُخْتَارُونَ	يُخْتَارَانِ	يُخْتَارُ
يُخْتَرْنَ	تُخْتَارَانِ	تُخْتَارُ
تُخْتَارُونَ	تُخْتَارَانِ	تُخْتَارُ
تُخْتَرْنَ	تُخْتَارَانِ	تُخْتَارِينَ
تُخْتَارُ		أُخْتَارُ

أمر

إِخْتَارُوا	إِخْتَارَا	إِخْتَرْ
إِخْتَرْنَ	إِخْتَارَا	إِخْتَارِي

نهي

لا تَخْتَارُوا	لا تَخْتَارَا	لا تَخْتَرْ
لا تَخْتَرْنَ	لا تَخْتَارَا	لا تَخْتَارِي

أجوف – FAMILY X

الماضي المبني للمعلوم

إِسْتَقَامُوا	إِسْتَقَامَا	إِسْتَقَامَ
إِسْتَقَمْنَ	إِسْتَقَامَتَا	إِسْتَقَامَتْ
إِسْتَقَمْتُمْ	إِسْتَقَمْتُمَا	إِسْتَقَمْتَ
إِسْتَقَمْنِ	إِسْتَقَمْتُمَا	إِسْتَقَمْتِ
إِسْتَقَمْنَا		إِسْتَقَمْتُ

الماضي المبني للمجهول

أُسْتُقِيمُوا	أُسْتُقِيمَا	أُسْتُقِيمَ
أُسْتُقِمْنَ	أُسْتُقِمَتَا	أُسْتُقِمَتْ
أُسْتُقِمْتُمْ	أُسْتُقِمْتُمَا	أُسْتُقِمْتَ
أُسْتُقِمْنِ	أُسْتُقِمْتُمَا	أُسْتُقِمْتِ
أُسْتُقِمْنَا		أُسْتُقِمْتُ

المضارع المبني للمعلوم

يَسْتَقِيمُونَ	يَسْتَقِيمَانِ	يَسْتَقِيمُ
يَسْتَقِمْنَ	تَسْتَقِيمَانِ	تَسْتَقِيمُ
تَسْتَقِيمُونَ	تَسْتَقِيمَانِ	تَسْتَقِيمُ
تَسْتَقِمْنَ	تَسْتَقِيمَانِ	تَسْتَقِيمِينَ
تَسْتَقِيمُ		أَسْتَقِيمُ

المضارع المبني للمجهول

يُسْتَقَامُونَ	يُسْتَقَامَانِ	يُسْتَقَامُ
يُسْتَقَمْنَ	تُسْتَقَامَانِ	تُسْتَقَامُ
تُسْتَقَامُونَ	تُسْتَقَامَانِ	تُسْتَقَامُ
تُسْتَقَمْنَ	تُسْتَقَامَانِ	تُسْتَقَامِينَ
تُسْتَقَامُ		أُسْتَقَامُ

أمر

إِسْتَقِيمُوا	إِسْتَقِيمَا	إِسْتَقِيمَ
إِسْتَقِمْنَ	إِسْتَقِيمَا	إِسْتَقِيمِي

نهي

لَا تَسْتَقِيمُوا	لَا تَسْتَقِيمَا	لَا تَسْتَقِيمَ
لَا تَسْتَقِمْنَ	لَا تَسْتَقِيمَا	لَا تَسْتَقِيمِي

VOCABULARY – ناقص

مجرد			
رَمَى يَرْمِي رَمِيَّةً	to throw/to shoot an arrow	رَأَى يَرَى رُؤْيَةً	to see
مَشَى يَمْشِي مَشْيَةً	to walk	رَضِيَ يَرْضَى وَرَضُوَانًا	to be pleased
شَكَا يَشْكُو شَكْوَةً	to complain	أَبَى يَأْبَى إِبَاءً	to refuse
بَكَى يَبْكِي بُكَاءً	to cry	طَغَى يَطْغَى طُغْيَانًا	to exceed bounds
لَقِيَ يَلْقَى لِقَاءً	to meet	رَعَى يَرْعَى رِعَايَةً	to guard (a flock)
حَلَا يَحْلُو حَلَاءً	to pass before	عَفَا يَعْفُو عَفْوَةً (عن)	to pardon
سَقَى يَسْقِي سَقَايَةً	to water/give drink	بَغَى يَبْغِي بَغْيًا (على) بغى (هـ)	to wrong s/o, transgress
خَفِيَ يَخْفَى خَفْيَةً	to be hidden		to desire
خَشِيَ يَخْشَى خَشْيَةً	to fear	كَفَى يَكْفِي كِفَايَةً	to suffice
جَرَى يَجْرِي جَرِيًّا	to flow/run	عَصَى يَعْصِي عَصِيَانًا	to disobey
أَتَى يَأْتِي إِتْيَانًا	to come	مَضَى يَمْضِي مَضِيًّا	to elapse/go by
هَدَى يَهْدِي هُدًى	to guide	نَسِيَ يَنْسَى نِسْيَانًا	to forget
جَزَى يَجْزِي جَزَاءً	to compensate	بَقِيَ يَبْقَى بَقَاءً	to remain
بَنَى يَبْنِي بِنَاءً	to build	نَجَا يَنْجُو نَجَاءً	to be saved
عَدَا يَعْذُو عَدَاوَةً	to transgress	تَلَا يَتْلُو تِلَاوَةً	to recite

FAMILY II			
زَكَّى يُزَكِّي تَزْكِيَةً	to purify	سَمَّى يُسَمِّي تَسْمِيَةً	to name
وَلَّى يُؤَلِّي تَوَلِيَةً	to turn away	أَدَّى يُؤَدِّي تَأْدِيَةً	to pay up/return
رَبَّى يُرَبِّي تَرْبِيَةً	to raise/nurture	لَقَّى يَلْقَى تَلْقِيَةً	to reward/give

FAMILY III			
لَاقَى يُلَاقِي لِقَاءً وَمُلَاقَةً	to meet/encounter	نَادَى يُنَادِي نِدَاءً وَمُنَادَاةً	to call
وَالَى يُؤَالِي وِلَاءً وَمُؤَلَاةً	to be close/sympathize	مَارَى يُمَارِي مِرَاءً وَمُمَارَاةً	to argue/deny

FAMILY IV			
أَرَى يُرِي إِرَاءَةً	to show	أَعْنَى يُعْنِي إِعْنَاءً (عن)	to suffice/make free of need
أَلْقَى يُلْقِي إِلقَاءً	to throw down	أَوْحَى يُوحِي إِيحَاءً	to reveal
أَنْجَى يُنْجِي إِنجَاءً	to save/rescue	آتَى يُؤْتِي إِيتَاءً	to give
أَخْفَى يُخْفِي إِخْفَاءً	to hide/make secret	أَذَى يُؤْذِي إِيْذَاءً	to hurt/harm
أَلْهَى يُلْهِئِي إِلهَاءً	to distract	أَحْيَى يُحْيِي إِحْيَاءً	to give life

FAMILY V			
تَزَكَّى يَزْكِي تَزَكًى	to purify oneself	تَمَنَّى يَتَمَنَّى تَمَنًى	to wish / to desire
تَلَقَّى يَتَلَقَّى تَلَقًى	to come in contact	تَوَلَّى يَتَوَلَّى تَوَلًى (هـ)	to take as a friend
تَلَهَّى يَتَلَهَّى تَلَهًى	to take pleasure/be distracted	تَوَلَّى يَتَوَلَّى تَوَلًى (عـ)	to turn away

FAMILY VI			
تَجَافَى يَتَجَافَى تَجَافًى	to withdraw	تَمَارَى يَتَمَارَى تَمَارًى	to be doubtful

FAMILY VIII			
إِبْتَلَى يَبْتَلِي إِبْتِلَاءً	to test	إِسْتَوَى يَسْتَوِي إِسْتَوَاءً	to be equal/to rise
إِهْتَدَى يَهْتَدِي إِهْتِدَاءً	to commit to guidance	إِدْعَى يَدْعِي إِدْعَاءً	to claim
إِشْتَرَى يَشْتَرِي إِشْتِرَاءً	to buy/sell	إِنْتَهَى يَنْتَهِي إِنْتِهَاءً	to end
إِبْتَغَى يَبْتَغِي إِبْتِغَاءً	to seek/desire	إِلْتَقَى يَلْتَقِي إِلْتِقَاءً (بـ)	to meet

FAMILY X			
إِسْتَسْقَى يَسْتَسْقِي إِسْتِسْقَاءً	to seek drink	إِسْتَعْلَى يَسْتَعْلِي إِسْتِعْلَاءً	to rise/master
إِسْتَخْفَى يَسْتَخْفِي إِسْتِخْفَاءً	to hide	إِسْتَفْتَى يَسْتَفْتِي إِسْتِفْتَاءً	to seek counsel

CHAPTER 09 – ناقص

9.1 INTRODUCTION

Recall that a word is considered ناقص when the last root letter (لام الكلمة) is a vowel. This means that this irregularity affects the endings of words. ناقص is an irregularity that spares none. Every family and every صيغة is affected when a word is ناقص. The good news is that this irregularity behaves very consistently. This means that you only have to learn a handful of overarching rules in order to master ناقص.

9.2 مزید فیہ IN ناقص FAMILIES

مزید فیہ and ناقص واوی behave the same way in ناقص یائی.

الصرف الصغير

The rules of صرف صغير in ناقص are divided into general rules and family-specific rules.

GENERAL RULES

- 1) The ماض always ends in an ی (ألف مقصورة)
- 2) The مضارع ends in a ی (ياء)
 - a. The only exception to this is the فتحة families (تَعَلَّمَ and تَعَاوَنَ), which end in an ی
- 3) The اسم فاعل always ends in a ـ (to represent the كسرة of the اسم فاعل)
- 4) The اسم مفعول always ends in a ئ (to represent the فتحة of the اسم فاعل)

FAMILY-SPECIFIC RULES

As with regular مزید فیہ words, each family has a unique مصدر. You must memorize the pattern of each مصدر. Below are some observations that may help.

- 1) The مصدر in families III, IV, VII, VIII, and X (جَاهَدَ and أَهْلَمَ and انْقَلَبَ and افْتَرَبَ and اسْتَعْفَرَ) ends in a ء
- 2) The مصدر in family II (عَلَّمَ) and the second مصدر in family III (جَاهَدَ) end in a ة
- 3) The مصدر in family V and VI ends like an اسم فاعل (ـِ)

Take a look at the charts below. Find the irregularities highlighted.

FAMILY II

سَمَّى يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمِّ
سُمِّيَ يُسَمَّى تَسْمِيَةً فَهُوَ مُسَمَّى
سَمَّ لَا تُسَمِّ مُسَمَّى

FAMILY III

نَادَى يُنَادِي نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادٍ
نُودِيَ يُنَادِي نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادَى
نَادٍ لَا تُنَادِ مُنَادَى

FAMILY IV

أَلْقَى يُلْقِي إِلقَاءً فَهُوَ مُلْقٍ
أُلْقِيَ يُلْقَى إِلقَاءً فَهُوَ مُلْقَى
أَلَقٍ لَا تُلْقِ مُلْقَى

FAMILY V

تَزَكَّى يَتَزَكَّى تَزَكَّيًّا فَهُوَ مُتَزَكٍّ
تُزَكِّي يُتَزَكَّى تَزَكِّيًّا فَهُوَ مُتَزَكٍّ
تَزَكَّ لَا تَتَزَكَّ مُتَزَكٍّ

FAMILY VI

تَرَاضَى يَتَرَاضَى تَرَاضِيًّا فَهُوَ مُتَرَاضٍ
تُرْوَضِي يُتَرَاضَى تَرَاضِيًّا فَهُوَ مُتَرَاضٍ
تَرَاض لَا تَتَرَاض مُتَرَاضٍ

FAMILY VII

إِنْبَغَى يَنْبَغِي إِنْبِغَاءً فَهُوَ مُنْبَغٍ
إِنْبَغ لَا تَنْبَغ مُنْبَغٍ

FAMILY VIII

اِفْتَرَى يَفْتَرِي اِفْتَرَاءً فَهُوَ مُفْتَرٍ
 اُفْتَرِيَ يُفْتَرَى اِفْتِرَاءً فَهُوَ مُفْتَرٍ
 اِفْتَرِ لَا تَفْتَرِ مُفْتَرٍ

FAMILY X

اِسْتَسْقَى يَسْتَسْقِي اِسْتِسْقَاءً فَهُوَ مُسْتَسْقٍ
 اُسْتُسْقِيَ يُسْتَسْقَى اِسْتِسْقَاءً فَهُوَ مُسْتَسْقٍ
 اِسْتَسْقِ لَا تَسْتَسْقِ مُسْتَسْقٍ

الصرف الكبير

Let us study the **صِغَة** **كَبِير** one **صِغَة** at a time. Let us explore the **أَفْعَال** then the **أَسْمَاء**.

ماضٍ – PAST-TENSE

- 1) The vowel in the **هُوَ** version always takes a **أَلْف مَقْصُورَة** (whether the word is **وَإِي** or **يَائِي**)
- 2) The **أَلْف مَقْصُورَة** is replaced by a **يَاء** for the remainder of the conjugations. The **يَاء** is omitted in the **هُم** form, the **هِيَ** form, and the **هُمَا** (feminine) form.
- 3) The **هُم** form ends in **وَا** (aw sound) rather than **وُوَا** (oo sound) – this is a result of the **ي** sound in the **هُوَ** form

FAMILY III

نَادَوْا	نَادَا	نَادَى
نَادَيْنَ	نَادَاتَا	نَادَتْ
نَادَيْتُمْ	نَادَيْتُمَا	نَادَيْتَ
نَادَيْتُنَّ	نَادَيْتُمَا	نَادَيْتِ
نَادَيْنَا		نَادَيْتُ

PRESENT-TENSE – مضارع

- 1) The ياء is omitted in the forms that ends in ون (أنتم and هم) – this is done to avoid the “ew” sound
- 2) The هُنَّ and أَنْتِ form look the same

FAMILY III

يُنَادُونَ	يُنَادِيَانِ	يُنَادِي
يُنَادِينَ	تُنَادِيَانِ	تُنَادِي
تُنَادُونَ	تُنَادِيَانِ	تُنَادِي
تُنَادِينَ	تُنَادِيَانِ	تُنَادِينَ
نُنَادِي		أُنَادِي

Recall that when it comes to the فتحة (V, VI) families, the مضارع end in ي. This ي sound produces فتحة sounds in the entire chart.

FAMILY V

يَتَوَلَّوْنَ	يَتَوَلَّيَانِ	يَتَوَلَّى
يَتَوَلَّيْنَ	تَتَوَلَّيَانِ	تَتَوَلَّى
تَتَوَلَّوْنَ	تَتَوَلَّيَانِ	تَتَوَلَّى

تَتَوَلَّيْنَ	تَتَوَلَّيَانِ	تَتَوَلَّيَنَّ
نَتَوَلَّى		أَتَوَلَّى

PAST-PASSIVE – ماض مجهول

- 1) The ياء is omitted in the هم forms (to avoid the “ew” sound)

FAMILY III

نُودُوا	نُودِيَا	نُودِيَّ
نُودِينَ	نُودِيَتَا	نُودِيَتَ
نُودِيْتُمْ	نُودِيْتُمَا	نُودِيَتَ
نُودِيْتُنَّ	نُودِيْتُمَا	نُودِيَتَ
نُودِينَا		نُودِيَتَ

PRESENT-PASSIVE – مضارع مجهول

- 1) The مضارع مجهول ends in a ألف مقصورة which produces فتحة sounds in the entire chart
- 2) The ألف مقصورة is omitted in the هم and أنتم forms (to avoid the “ew” sound)
- 3) The أنت and the أنتن forms look the same

FAMILY III

يُنَادُونَ	يُنَادِيَانِ	يُنَادِيَّ
يُنَادِينَ	يُنَادِيَانِ	يُنَادِيَّ
يُنَادُونَ	يُنَادِيَانِ	يُنَادِيَّ
يُنَادِينَ	يُنَادِيَانِ	يُنَادِيَّ
يُنَادِي		يُنَادِيَّ

COMMAND AND FORBIDDING – الأمر والنهي

- 1) The vowel is dropped in the أَنْتَ version of the command/forbidding and the corresponding حركة replaces the vowel
- 2) The rest of the commands/forbidding are constructed normally

FAMILY III

نَادُوا	نَادِيَا	نَادِ	لَا تُنَادُوا	لَا تُنَادِيَا	لَا تُنَادِ
نَادِينَ	نَادِيَا	نَادِي	لَا تُنَادِينَ	لَا تُنَادِيَا	لَا تُنَادِي

THE اسم فاعل

- 1) The رَفْع and جَر forms take اِ
- 2) The نَصْب form takes يَ
- 3) The ياء is present in every other form except for the masculine plural (this includes dual masculine, dual feminine, and plural feminine)

FAMILY III

مُنَادِيَاتُ	مُنَادِيَتَانِ	مُنَادِيَةٌ	مُنَادُونَ	مُنَادِيَانِ	مُنَادٍ
مُنَادِيَاتِ	مُنَادِيَتَيْنِ	مُنَادِيَةً	مُنَادِينَ	مُنَادِيَيْنِ	مُنَادِيًا
مُنَادِيَاتٍ	مُنَادِيَتَيْنِ	مُنَادِيَةٍ	مُنَادِينَ	مُنَادِيَيْنِ	مُنَادٍ

THE اسم مفعول

- 1) The singular always ends in اُ regardless of the status
- 2) The أَلْف مَقْصُورَةٌ is replaced by ياء in the masculine dual and the feminine plural.
- 3) The ending combinations are always preceded by فتحة because of the original أَلْف sound.

FAMILY III

مُنَادِيَاتُ	مُنَادَاتَانِ	مُنَادَاةٌ	مُنَادُونَ	مُنَادِيَانِ	مُنَادِيٌّ
مُنَادِيَاتِ	مُنَادَاتَيْنِ	مُنَادَاةً	مُنَادِينَ	مُنَادِيَيْنِ	مُنَادِيًا

مُنَادِيَّ	مُنَادِيَيْنِ	مُنَادَيْنِ
مُنَادَاةٍ	مُنَادَاتَيْنِ	مُنَادَاتِيَّ

ظرف THE

- 1) The rules apply to the ظرف, the only difference being that the human plural is not used and a feminine version does not exist.

FAMILY III

مُنَادِيَّ	مُنَادِيَيْنِ	مُنَادَاتِيَّ
مُنَادِيَّ	مُنَادِيَيْنِ	مُنَادَاتِيَّ
مُنَادِيَّ	مُنَادِيَيْنِ	مُنَادَاتِيَّ

مصدر THE

Most families have a مصدر that fits normally into the مسلم chart. The only exception to this is the two فتحة families (تَرَاوِي and تَزَوُّجِي). These two charts follow the same pattern as the اسم فاعل, the only difference being that the human plural is not used and a feminine version cannot be made.

FAMILY V

تَوَلَّى	تَوَلَّى	تَوَلَّى
تَوَلَّى	تَوَلَّى	تَوَلَّى
تَوَلَّى	تَوَلَّى	تَوَلَّى

9.3 FAMILIES مجرد IN ناقص

الصرف الصغير

ماضٍ/مضارع - PAST/PRESENT

In each clan retains the sounds that distinguish it. The only difference is that in some cases, the حركة is replaced by a long vowel.

- The نَصَرَ family still has an (a) sound in the ماض and an (u) sound in the مضارع. However, since it is ناقص the (a) sound shows as an ا and the (u) sound shows as a و.

دَعَا يَدْعُو

- The فَتَحَ family still has (a) sounds in both the ماض and مضارع. Both show as a ا.

طَغَى يَطْغَى

- The ضَرَبَ family still has an (a) sound in the ماض and an (i) sound in the مضارع. The (i) sound shows as a ي and the (a) sound as a ا.

هَدَى يَهْدِي

- The سَمِعَ family still has an (i) sound in the ماض and (a) sound in the مضارع. The كسرة remains in the ماض and the مضارع takes a ي.

نَسِيَ يَنْسَى

مجهول - PASSIVES

The passives always follow the pattern يُفْعَى.

دُعِيَ يُدْعَى هُدِيَ يُهْدَى نُسِيَ يُنْسَى

اسم فاعل THE

The اسم فاعل always follows the pattern فاع regardless of the family.

دَاع طَاع هَادِ نَاسِ

اسم مفعول THE

The اسم مفعول always follows the pattern مَفْعُو if it is واوي (family نَصَرَ).

مَدْعُو مَرْجُو

The اسم مفعول always follows the pattern مَفْعِي if it is يائي (any other family).

مَرَضِي مَنَسِي

ظرف THE

The مَفْعَى always follows the pattern ظرف

مَرْضَى مَدْعَى مَهْدَى

THE آلة

The مِفْعَاة follows the pattern آلة

مِدْعَاة مِرْضَاة

See the full صرف صغير of all the families below:

THE نصر CLAN

دَعَا يَدْعُو دُعَاءٌ فَهُوَ دَاعٍ
دُعِيَ يُدْعَى دُعَاءٌ فَهُوَ مَدْعُوٌّ
أَدْعُ لَا تَدْعُ مَدْعَى مِدْعَاةٌ

THE فتح CLAN

طَغَى يَطْغَى طُغْيَانًا فَهُوَ طَاغٍ
طُغِيَ يُطْغَى طُغْيَانًا فَهُوَ مَطْغِيٌّ
إِطْغِ لَا تَطْغِ مَطْغَى مِطْغَاةٌ

THE ضرب CLAN

هَدَى يَهْدِي هُدًى فَهُوَ هَادٍ
 هُدًى يُهْدَى هُدًى فَهُوَ مَهْدِيٌّ
 إِهْدِ لَا تَهْدِ مَهْدًى مِهْدَاهُ

THE سَع CLAN

نَسِيَ يَنْسِي نِسْيَانًا فَهُوَ نَاسٍ
 نُسِيَ يُنْسَى نِسْيَانًا فَهُوَ مَنْسِيٌّ
 إِنْسَ لَا تَنْسَ مَنَسًى مَنَسَاهُ

الصرف الكبير

The مزيد فيه of صرف كبير is the same as the مجرد of صرف كبير. There is only one key difference:

If the root letter is a و, the و comes back in the ماض and مضارع charts. Otherwise, a ي comes back.

Take a look at the ناقص يائي vs ناقص واوي charts of صرف كبير

ناقص واوي

يَدْعُوْنَ	يَدْعُوَانِ	يَدْعُوْ	دَعَا	دَعَا	دَعَا
يَدْعُوْنَ	تَدْعُوَانِ	تَدْعُوْ	دَعَا	دَعَا	دَعَا

تَدْعُونَ	تَدْعُوَانِ	تَدْعُوْ
تَدْعُونَ	تَدْعُوَانِ	تَدْعِيْنَ
نَدْعُوْ		أَدْعُوْ

دَعَوْتُمْ	دَعَوْتُمَا	دَعَوْتُ
دَعَوْتُنَّ	دَعَوْتُمَا	دَعَوْتُ
دَعَوْنَا		دَعَوْتُ

ناقص يائي

يَهْدُونَ	يَهْدِيَانِ	يَهْدِيْ
يَهْدِيْنَ	تَهْدِيَانِ	تَهْدِيْ
تَهْدُونَ	تَهْدِيَانِ	تَهْدِيْ
تَهْدِيْنَ	تَهْدِيَانِ	تَهْدِيْنَ
نَهْدِيْ		أَهْدِيْ

هَدَوْا	هَدَا	هَدَى
هَدَيْنَ	هَدَتَا	هَدَتْ
هَدَيْتُمْ	هَدَيْتُمَا	هَدَيْتْ
هَدَيْتُنَّ	هَدَيْتُمَا	هَدَيْتْ
هَدَيْنَا		هَدَيْتْ

OVERARCHING RULES

- ✓ ee makes oo
- ✓ aa makes aw

الأفعال	الأسماء
ماض مضارع - vowel ALWAYS drops at أنتِ and أنتم and هم هم يَهْدُونَ هم يَدْعُونَ أنتِ تَهْدُونَ أنتِ تَدْعُونَ أنتِ تَهْدِينَ أنتِ تَدْعِينَ هم هَدُوا هي هَدَتْ هما هَدَتَا	- ending: رفع: ِ نصب: يَّا جر: - applies to مصدر 5 + 6 fam. and اسم فاعل ي ending is non-flexible: رفع: ي نصب: ي جر: ي applies to 1 fam and مزيد فيه اسم مفعول/ظرف ظرف
جزم (أمر، نهي، جزم)	مصادر
vowel drops and is replaced by corresponding حركة in هو هي أنت أنا نحن هو يَهْدِي هو لم يَهْدِ هي تَدْعُو هي لم تَدْعُ أنا أَبْقَى أنا لم أَبْقِ	ending اء 3, 4, 7, 8, 10 نِدَاءٌ إِحْصَاءٌ إِنْغَاءٌ إِهْتِدَاءٌ إِسْتِعْلَاءٌ 5 + 6 ending َ تَزَكَّى 2 ending ة تَسْمِيَّةٌ 3 ending اة مُنَادَاةٌ

FAMILY I - نصر

دَعَا يَدْعُو دُعَاءٌ فَهُوَ دَاعٍ
دُعِيَ يَدْعَى دُعَاءٌ فَهُوَ مَدْعُوٌّ
أَدْعُ لَا تَدْعُ مَدْعَى مِدْعَاءٌ

FAMILY I - ضرف

هَدَى يَهْدِي هُدًى فَهُوَ هَادٍ
هُدِيَ يُهْدَى هُدًى فَهُوَ مَهْدِيٌّ
إِهْدِ لَا تَهْدِ مَهْدًى مِهْدَاءٌ

FAMILY I - فتح

طَعَى يَطْعَى طُعْيَانًا فَهُوَ طَاعٍ
طُعِيَ يَطْعَى طُعْيَانًا فَهُوَ مَطْعِيٌّ
إِطْعَ لَا تَطْعَ مَطْعًى مِطْعَاءٌ

FAMILY I - سمع

نَسِيَ يَنْسَى نِسْيَانًا فَهُوَ نَاسٍ
نُسِيَ يَنْسَى نِسْيَانًا فَهُوَ مَنْسِيٌّ
إِنْسٍ لَا تَنْسَ مَنْسًى مِّنْسَاءٌ

FAMILY II

سَمَى يُسَمِّي تَسْمِيَةً فَهُوَ مُسَمِّ
سُمِيَ يُسَمَّى تَسْمِيَةً فَهُوَ مُسَمًّى
سَمَّ لَا تُسَمِّ مُسَمًّى

FAMILY III

نَادَى يُنَادِي نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادٍ
نُودِيَ يُنَادَى نِدَاءً وَمُنَادَاةً فَهُوَ مُنَادًى
نَادٍ لَا تُنَادِ مُنَادًى

FAMILY IV

أَلْفَى يُلْفِي إِלْفَاءً فَهُوَ مُلْفٍ
أُلْفِيَ يُلْفَى إِلْفَاءً فَهُوَ مُلْفًى
أَلْفٍ لَا تُلْفِ مُلْفًى

FAMILY V

تَزَكَّى يَتَزَكَّى تَزَكُّيًا فَهُوَ مُتَزَكِّ
تُزَكِّي يَتَزَكَّى تَزَكُّيًا فَهُوَ مُتَزَكِّ
تَزَكَّ لَا تَتَزَكَّ مُتَزَكِّ

FAMILY VI

تَمَارَى يَتَمَارَى تَمَارِيًّا فَهُوَ مُتَمَارٍ
تُمَوَّرِي يَتَمَارَى تَمَارِيًّا فَهُوَ مُتَمَارًى
تَمَارَ لَا تَتَمَارَ مُتَمَارًى

FAMILY VII

إِنْبَغَى يَنْبَغِي إِنْبِعَاءً فَهُوَ مُنْبِغٍ
إِنْبِغَ لَا تَنْبِغَ مُنْبِغًى

FAMILY VIII

إِفْتَرَى يَفْتَرِي إِفْتِرَاءً فَهُوَ مُفْتَرٍ
أُفْتَرِيَ يُفْتَرَى إِفْتِرَاءً فَهُوَ مُفْتَرًى
إِفْتَرٍ لَا تُفْتَرِ مُفْتَرًى

FAMILY X

إِسْتَعْشَى يَسْتَعْشِي إِسْتِعْشَاءً فَهُوَ مُسْتَعْشٍ
أُسْتُعْشِيَ يُسْتَعْشَى إِسْتِعْشَاءً فَهُوَ مُسْتَعْشًى
إِسْتَعْشٍ لَا تَسْتَعْشِ مُسْتَعْشًى

FAMILY I - ناقص واوي

الماضي المبني للمعلوم

دَعَا	دَعَا	دَعَا
دَعَتْ	دَعَتَا	دَعَوْنَ
دَعَوْتُ	دَعَوْتُمَا	دَعَوْتُمْ
دَعَوْتُ	دَعَوْتُمَا	دَعَوْتُنَّ
دَعَوْتُ		دَعَوْنَا

الماضي المبني للمجهول

دُعِيَ	دُعِيََا	دُعِيََا
دُعِيَتْ	دُعِيَتَا	دُعِيْنَ
دُعِيْتُ	دُعِيْتُمَا	دُعِيْتُمْ
دُعِيْتُ	دُعِيْتُمَا	دُعِيْتُنَّ
دُعِيْتُ		دُعِينَا

المضارع المبني للمعلوم

يَدْعُو	يَدْعُوَانِ	يَدْعُوْنَ
تَدْعُو	تَدْعُوَانِ	يَدْعُوْنَ
تَدْعُو	تَدْعُوَانِ	تَدْعُوْنَ
تَدْعِيْنَ	تَدْعُوَانِ	تَدْعُوْنَ
أَدْعُو		تَدْعُوْا

المضارع المبني للمجهول

يُدْعَى	يُدْعَيَانِ	يُدْعَوْنَ
تُدْعَى	تُدْعَيَانِ	يُدْعَوْنَ
تُدْعَى	تُدْعَيَانِ	تُدْعَوْنَ
تُدْعِيْنَ	تُدْعَيَانِ	تُدْعَوْنَ
أُدْعَى		تُدْعَوْا

اسم فاعل

دَاعٍ	دَاعِيَانِ	دَاعُوْنَ
دَاعِيَا	دَاعِيَيْنِ	دَاعِيْنَ
دَاعٍ	دَاعِيَيْنِ	دَاعِيْنَ
دَاعِيَةٌ	دَاعِيَتَانِ	دَاعِيَاتُ
دَاعِيَةٌ	دَاعِيَتَيْنِ	دَاعِيَاتِ
دَاعِيَةٌ	دَاعِيَتَيْنِ	دَاعِيَاتِ

اسم مفعول

مَدْعُوٌّ	مَدْعُوَانِ	مَدْعُوْنَ
مَدْعُوًّا	مَدْعُوَيْنِ	مَدْعُوْنَ
مَدْعُوٌّ	مَدْعُوَيْنِ	مَدْعُوْنَ
مَدْعُوَّةٌ	مَدْعُوَتَانِ	مَدْعُوَاتُ
مَدْعُوَّةٌ	مَدْعُوَتَيْنِ	مَدْعُوَاتِ
مَدْعُوَّةٌ	مَدْعُوَتَيْنِ	مَدْعُوَاتِ

أمر

أَدْعُوا	أُدْعُوا	أُدْعُ
أُدْعُونَ	أُدْعُوا	أُدْعِي

نهي

لا تَدْعُوا	لا تَدْعُوا	لا تَدْعُ
لا تَدْعُونَ	لا تَدْعُوا	لا تَدْعِي

ظرف

مَدْعِي	مَدْعِيَانِ	مَدْعَى
مَدْعِي	مَدْعِيَيْنِ	مَدْعَى
مَدْعِي	مَدْعِيَيْنِ	مَدْعَى

ناقص يائي - FAMILY I

الماضي المبني للمعلوم

هَدَوْا	هَدَا	هَدَى
هَدَيْنَ	هَدَتَا	هَدَتْ
هَدَيْتُمْ	هَدَيْتُمَا	هَدَيْتَ
هَدَيْنَ	هَدَيْتُمَا	هَدَيْتَ
هَدَيْنَا		هَدَيْتُ

الماضي المبني للمجهول

هُدُوا	هُدَا	هُدِيَ
هُدَيْنَ	هُدَيْتَا	هُدِيتَ
هُدَيْتُمْ	هُدَيْتُمَا	هُدِيتَ
هُدَيْنَ	هُدَيْتُمَا	هُدِيتَ
هُدَيْنَا		هُدِيتُ

المضارع المبني للمعلوم

يَهْدُونَ	يَهْدِيَانِ	يَهْدِي
يَهْدَيْنَ	يَهْدِيَانِ	يَهْدِي
يَهْدُونَ	يَهْدِيَانِ	يَهْدِي
يَهْدَيْنَ	يَهْدِيَانِ	يَهْدِي
يَهْدِينِ		أَهْدِي

المضارع المبني للمجهول

يُهْدُونَ	يُهْدِيَانِ	يُهْدَى
يُهْدَيْنَ	يُهْدِيَانِ	يُهْدَى
يُهْدُونَ	يُهْدِيَانِ	يُهْدَى
يُهْدَيْنَ	يُهْدِيَانِ	يُهْدَى
يُهْدَى		أُهْدَى

اسم فاعل

هَادٍ	هَادِيَانِ	هَادُونَ
هَادِيًا	هَادِيَيْنِ	هَادِينَ
هَادٍ	هَادِيَيْنِ	هَادِينَ
هَادِيَّةٌ	هَادِيَتَانِ	هَادِيَاتُ
هَادِيَّةٌ	هَادِيَتَيْنِ	هَادِيَاتٍ
هَادِيَّةٌ	هَادِيَتَيْنِ	هَادِيَاتٍ

اسم مفعول

مَهْدِيٌّ	مَهْدِيَّانِ	مَهْدِيُونَ
مَهْدِيًّا	مَهْدِيَّيْنِ	مَهْدِيَّيْنَ
مَهْدِيٌّ	مَهْدِيَّيْنِ	مَهْدِيَّيْنَ
مَهْدِيَّةٌ	مَهْدِيَّتَانِ	مَهْدِيَّاتُ
مَهْدِيَّةٌ	مَهْدِيَّتَيْنِ	مَهْدِيَّاتٍ
مَهْدِيَّةٌ	مَهْدِيَّتَيْنِ	مَهْدِيَّاتٍ

أمر

اهْدِ	اهْدِيَا	اهْدُوا
اهْدِيْ	اهْدِيَا	اهْدِيْنَ

نهي

لا تَهْدِ	لا تَهْدِيَا	لا تَهْدُوا
لا تَهْدِيْ	لا تَهْدِيَا	لا تَهْدِيْنَ

ظرف

مَهْدَى	مَهْدِيَانِ	مَهْدِيْ
مَهْدَى	مَهْدِيَّيْنِ	مَهْدِيْ
مَهْدَى	مَهْدِيَّيْنِ	مَهْدِيْ

FAMILY II – ناقص

الماضي المبني للمعلوم

زَكَّوْا	زَكَّيَا	زَكَّى
زَكَّيْنِ	زَكَّيَا	زَكَّتْ
زَكَّيْتُمْ	زَكَّيْتُمَا	زَكَّيْتَ
زَكَّيْتُمْ	زَكَّيْتُمَا	زَكَّيْتَ
زَكَّيْنَا		زَكَّيْتُ

الماضي المبني للمجهول

زُكِّوا	زُكِّيَا	زُكِّيَ
زُكِّينِ	زُكِّيَا	زُكِّيَتْ
زُكِّيتُمْ	زُكِّيتُمَا	زُكِّيتَ
زُكِّيتُمْ	زُكِّيتُمَا	زُكِّيتَ
زُكِّينَا		زُكِّيتُ

المضارع المبني للمعلوم

يُزَكِّوْنَ	يُزَكِّيَانِ	يُزَكِّيْ
يُزَكِّيْنَ	يُزَكِّيَانِ	تُزَكِّيْ
تُزَكِّوْنَ	تُزَكِّيَانِ	تُزَكِّيْ
تُزَكِّيْنَ	تُزَكِّيَانِ	تُزَكِّيْنَ
نُزَكِّيْ		أُزَكِّيْ

المضارع المبني للمجهول

يُزَكَّوْنَ	يُزَكِّيَانِ	يُزَكِّيْ
يُزَكِّيْنَ	يُزَكِّيَانِ	تُزَكِّيْ
تُزَكِّوْنَ	تُزَكِّيَانِ	تُزَكِّيْ
تُزَكِّيْنَ	تُزَكِّيَانِ	تُزَكِّيْنَ
نُزَكِّيْ		أُزَكِّيْ

اسم فاعل

مُزَكِّوْنَ	مُزَكِّيَانِ	مُزَكِّيْ
مُزَكِّيْنَ	مُزَكِّيَيْنِ	مُزَكِّيَا
مُزَكِّيْنَ	مُزَكِّيَيْنِ	مُزَكِّيَا
مُزَكِّيَاتُ	مُزَكِّيَاتِ	مُزَكِّيَّةُ
مُزَكِّيَاتُ	مُزَكِّيَاتِ	مُزَكِّيَّةُ
مُزَكِّيَاتُ	مُزَكِّيَاتِ	مُزَكِّيَّةُ

اسم مفعول

مُزَكَّوْنَ	مُزَكِّيَانِ	مُزَكِّيْ
مُزَكِّيْنَ	مُزَكِّيَيْنِ	مُزَكِّيَا
مُزَكِّيْنَ	مُزَكِّيَيْنِ	مُزَكِّيَا
مُزَكِّيَاتُ	مُزَكِّيَاتِ	مُزَكِّيَّةُ
مُزَكِّيَاتُ	مُزَكِّيَاتِ	مُزَكِّيَّةُ
مُزَكِّيَاتُ	مُزَكِّيَاتِ	مُزَكِّيَّةُ

أمر

نهي

زَكُّوا	زَكَّيَا	زَكَّ
زَكَّيْنِ	زَكَّيَا	زَكَّيْ

لا تُزَكُّوا	لا تُزَكِّيَا	لا تُزَكِّ
لا تُزَكَّيْنِ	لا تُزَكِّيَا	لا تُزَكَّيْ

ظرف

مُزَكَّيَاتٌ	مُزَكِّيَانِ	مُزَكِّي
مُزَكَّيَاتٍ	مُزَكِّيَيْنِ	مُزَكِّي
مُزَكَّيَاتٍ	مُزَكِّيَيْنِ	مُزَكِّي

FAMILY III - ناقص

الماضي المبني للمعلوم

نَادَوْا	نَادَا	نَادَى
نَادَيْنِ	نَادَاتَا	نَادَتْ
نَادَيْتُمْ	نَادَيْتُمَا	نَادَيْتَ
نَادَيْتُنَّ	نَادَيْتُمَا	نَادَيْتِ
نَادَيْنَا		نَادَيْتُ

الماضي المبني للمجهول

نُودُوا	نُودِيَا	نُودِي
نُودِينِ	نُودَيْتَا	نُودِيَتْ
نُودَيْتُمْ	نُودَيْتُمَا	نُودِيَتْ
نُودَيْتُنَّ	نُودَيْتُمَا	نُودِيَتْ
نُودَيْنَا		نُودِيَتْ

المضارع المبني للمعلوم

يُنَادُونَ	يُنَادِيَانِ	يُنَادِي
يُنَادَيْنِ	تُنَادِيَانِ	تُنَادِي
تُنَادُونَ	تُنَادِيَانِ	تُنَادِي
تُنَادَيْنِ	تُنَادِيَانِ	تُنَادِي
تُنَادَيْنَا		أُنَادِي

المضارع المبني للمجهول

يُنَادُونَ	يُنَادِيَانِ	يُنَادَى
يُنَادَيْنِ	تُنَادِيَانِ	تُنَادَى
تُنَادُونَ	تُنَادِيَانِ	تُنَادَى
تُنَادَيْنِ	تُنَادِيَانِ	تُنَادَى
تُنَادَيْنَا		أُنَادَى

اسم فاعل

اسم مفعول

مُنَادُونَ	مُنَادِيَانِ	مُنَادٍ
مُنَادِيْنَ	مُنَادِيَيْنِ	مُنَادِيًّا
مُنَادِيْنَ	مُنَادِيَيْنِ	مُنَادٍ
مُنَادِيَاتُ	مُنَادِيَتَانِ	مُنَادِيَّةٌ
مُنَادِيَاتٍ	مُنَادِيَتَيْنِ	مُنَادِيَّةً
مُنَادِيَاتٍ	مُنَادِيَتَيْنِ	مُنَادِيَّةٍ

مُنَادَى	مُنَادِيَانِ	مُنَادُونَ
مُنَادَى	مُنَادِيَيْنِ	مُنَادِيْنَ
مُنَادَى	مُنَادِيَيْنِ	مُنَادِيْنَ
مُنَادَاةٌ	مُنَادَاتَانِ	مُنَادِيَاتُ
مُنَادَاةٌ	مُنَادَاتَيْنِ	مُنَادِيَاتٍ
مُنَادَاةٍ	مُنَادَاتَيْنِ	مُنَادِيَاتٍ

أمر

نَادُوا	نَادِيَا	نَادِ
نَادِيْنَ	نَادِيَا	نَادِيْ

نهي

لَا تُنَادُوا	لَا تُنَادِيَا	لَا تُنَادِ
لَا تُنَادِيْنَ	لَا تُنَادِيَا	لَا تُنَادِيْ

ظرف

مُنَادَاتُ	مُنَادِيَانِ	مُنَادَى
مُنَادَاتٍ	مُنَادِيَيْنِ	مُنَادَى
مُنَادَاتٍ	مُنَادِيَيْنِ	مُنَادَى

FAMILY IV – ناقص

الماضي المبني للمعلوم

أَلْقُوا	أَلْقَا	أَلْقَى
أَلْقَيْنَ	أَلْقَتَا	أَلْقَتْ
أَلْقَيْتُمْ	أَلْقَيْتُمَا	أَلْقَيْتَ
أَلْقَيْنَ	أَلْقَيْتُمَا	أَلْقَيْتَ
أَلْقَيْنَا		أَلْقَيْتُ

الماضي المبني للمجهول

أُلْقُوا	أُلْقِيَا	أُلْقِيَ
أُلْقِيْنَ	أُلْقِيَتَا	أُلْقِيَتْ
أُلْقِيْتُمْ	أُلْقِيْتُمَا	أُلْقِيَتْ
أُلْقِيْنَ	أُلْقِيْتُمَا	أُلْقِيَتْ
أُلْقِينَا		أُلْقِيَتْ

المضارع المبني للمعلوم

يُلْقِي	يُلْقِيَانِ	يُلْقُونَ
تُلْقِي	تُلْقِيَانِ	يُلْقِينَ
تُلْقِي	تُلْقِيَانِ	تُلْقُونَ
تُلْقِينَ	تُلْقِيَانِ	تُلْقِينَ
أُلْقِي		

المضارع المبني للمجهول

يُلْقَى	يُلْقِيَانِ	يُلْقُونَ
تُلْقَى	تُلْقِيَانِ	يُلْقِينَ
تُلْقَى	تُلْقِيَانِ	تُلْقُونَ
تُلْقِينَ	تُلْقِيَانِ	تُلْقِينَ
أُلْقَى		

اسم فاعل

مُلْقِي	مُلْقِيَانِ	مُلْقُونَ
مُلْقِيَاً	مُلْقِيَيْنِ	مُلْقِينَ
مُلْقِي	مُلْقِيَيْنِ	مُلْقِينَ
مُلْقِيَةٌ	مُلْقِيَاتِ	مُلْقِيَاتِ
مُلْقِيَةٌ	مُلْقِيَاتِ	مُلْقِيَاتِ
مُلْقِيَةٌ	مُلْقِيَاتِ	مُلْقِيَاتِ

اسم مفعول

مُلْقَى	مُلْقِيَانِ	مُلْقُونَ
مُلْقَى	مُلْقِيَيْنِ	مُلْقِينَ
مُلْقَى	مُلْقِيَيْنِ	مُلْقِينَ
مُلْقَاهُ	مُلْقَاتَانِ	مُلْقِيَاتِ
مُلْقَاهُ	مُلْقَاتَيْنِ	مُلْقِيَاتِ
مُلْقَاهُ	مُلْقَاتَيْنِ	مُلْقِيَاتِ

أمر

أَلْقِ	أَلْقِيَا	أَلْقُوا
أَلْقِي	أَلْقِيَا	أَلْقِينَ

نهي

لا تُلْقِ	لا تُلْقِيَا	لا تُلْقُوا
لا تُلْقِي	لا تُلْقِيَا	لا تُلْقِينَ

ظرف

مُلْقِي	مُلْقِيَانِ	مُلْقِيَاتِ
مُلْقَى	مُلْقِيَيْنِ	مُلْقِيَاتِ
مُلْقَى	مُلْقِيَيْنِ	مُلْقِيَاتِ

FAMILY V - ناقص

الماضي المبني للمعلوم

تَوَلَّى	تَوَلَّى	تَوَلَّوْا
تَوَلَّيْتُ	تَوَلَّيْنَا	تَوَلَّيْتُمْ
تَوَلَّيْتُ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ
تَوَلَّيْتُ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ
تَوَلَّيْتُ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ

الماضي المبني للمجهول

تَوَلَّى	تَوَلَّى	تَوَلَّوْا
تَوَلَّيْتُ	تَوَلَّيْنَا	تَوَلَّيْتُمْ
تَوَلَّيْتُ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ
تَوَلَّيْتُ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ
تَوَلَّيْتُ	تَوَلَّيْتُمَا	تَوَلَّيْتُمْ

المضارع المبني للمعلوم

يَتَوَلَّى	يَتَوَلَّى	يَتَوَلَّوْنَ
يَتَوَلَّى	يَتَوَلَّيْنَا	يَتَوَلَّيْتُمْ
يَتَوَلَّى	يَتَوَلَّيْتُمَا	يَتَوَلَّيْتُمْ
يَتَوَلَّى	يَتَوَلَّيْتُمَا	يَتَوَلَّيْتُمْ
يَتَوَلَّى	يَتَوَلَّيْتُمَا	يَتَوَلَّيْتُمْ

المضارع المبني للمجهول

يَتَوَلَّى	يَتَوَلَّى	يَتَوَلَّوْنَ
يَتَوَلَّى	يَتَوَلَّيْنَا	يَتَوَلَّيْتُمْ
يَتَوَلَّى	يَتَوَلَّيْتُمَا	يَتَوَلَّيْتُمْ
يَتَوَلَّى	يَتَوَلَّيْتُمَا	يَتَوَلَّيْتُمْ
يَتَوَلَّى	يَتَوَلَّيْتُمَا	يَتَوَلَّيْتُمْ

اسم فاعل

مُتَوَلَّى	مُتَوَلَّى	مُتَوَلَّوْنَ
مُتَوَلَّى	مُتَوَلَّيْنَا	مُتَوَلَّيْتُمْ
مُتَوَلَّى	مُتَوَلَّيْتُمَا	مُتَوَلَّيْتُمْ
مُتَوَلَّى	مُتَوَلَّيْتُمَا	مُتَوَلَّيْتُمْ
مُتَوَلَّى	مُتَوَلَّيْتُمَا	مُتَوَلَّيْتُمْ

اسم مفعول

مُتَوَلَّى	مُتَوَلَّى	مُتَوَلَّوْنَ
مُتَوَلَّى	مُتَوَلَّيْنَا	مُتَوَلَّيْتُمْ
مُتَوَلَّى	مُتَوَلَّيْتُمَا	مُتَوَلَّيْتُمْ
مُتَوَلَّى	مُتَوَلَّيْتُمَا	مُتَوَلَّيْتُمْ
مُتَوَلَّى	مُتَوَلَّيْتُمَا	مُتَوَلَّيْتُمْ

أمر

نهي

تَوَلَّى	تَوَلَّى	تَوَلَّى
تَوَلَّى	تَوَلَّى	تَوَلَّى

لا تَتَوَلَّى	لا تَتَوَلَّى	لا تَتَوَلَّى
لا تَتَوَلَّى	لا تَتَوَلَّى	لا تَتَوَلَّى

ظرف

مُتَوَلِّيًا	مُتَوَلِّيًا	مُتَوَلِّيًا
مُتَوَلِّيًا	مُتَوَلِّيًا	مُتَوَلِّيًا
مُتَوَلِّيًا	مُتَوَلِّيًا	مُتَوَلِّيًا

مصدر

تَوَلَّى	تَوَلَّى	تَوَلَّى
تَوَلَّى	تَوَلَّى	تَوَلَّى
تَوَلَّى	تَوَلَّى	تَوَلَّى

FAMILY VI – ناقص

الماضي المبني للمعلوم

تَوَاصَى	تَوَاصَى	تَوَاصَى
تَوَاصَتْ	تَوَاصَتْ	تَوَاصَتْ
تَوَاصَيْتُمْ	تَوَاصَيْتُمْ	تَوَاصَيْتُمْ
تَوَاصَيْتُمْ	تَوَاصَيْتُمْ	تَوَاصَيْتُمْ
تَوَاصَيْنَا		تَوَاصَيْنَا

الماضي المبني للمجهول

تَوُوصِيَ	تَوُوصِيَ	تَوُوصِيَ
تَوُوصِيَتْ	تَوُوصِيَتْ	تَوُوصِيَتْ
تَوُوصِيْتُمْ	تَوُوصِيْتُمْ	تَوُوصِيْتُمْ
تَوُوصِيْتُمْ	تَوُوصِيْتُمْ	تَوُوصِيْتُمْ
تَوُوصَيْنَا		تَوُوصَيْنَا

المضارع المبني للمعلوم

يَتَوَاصَى	يَتَوَاصِيَانِ	يَتَوَاصُونَ
تَتَوَاصَى	تَتَوَاصِيَانِ	تَتَوَاصُونَ
تَتَوَاصَى	تَتَوَاصِيَانِ	تَتَوَاصُونَ
تَتَوَاصِينَ	تَتَوَاصِيَانِ	تَتَوَاصُونَ
أَتَوَاصَى		أَتَوَاصَى

المضارع المبني للمجهول

يُتَوَاصَى	يُتَوَاصِيَانِ	يُتَوَاصُونَ
تُتَوَاصَى	تُتَوَاصِيَانِ	تُتَوَاصُونَ
تُتَوَاصَى	تُتَوَاصِيَانِ	تُتَوَاصُونَ
تُتَوَاصِينَ	تُتَوَاصِيَانِ	تُتَوَاصُونَ
أُتَوَاصَى		أُتَوَاصَى

اسم فاعل

اسم مفعول

مُتَوَاصٍ	مُتَوَاصِيَانِ	مُتَوَاصُونَ
مُتَوَاصِيَاً	مُتَوَاصِيَيْنِ	مُتَوَاصِينَ
مُتَوَاصٍ	مُتَوَاصِيَيْنِ	مُتَوَاصِينَ
مُتَوَاصِيَةً	مُتَوَاصِيَتَانِ	مُتَوَاصِيَاتٌ
مُتَوَاصِيَةً	مُتَوَاصِيَتَيْنِ	مُتَوَاصِيَاتٍ
مُتَوَاصِيَةً	مُتَوَاصِيَتَيْنِ	مُتَوَاصِيَاتٍ

مُتَوَاصٍ	مُتَوَاصِيَانِ	مُتَوَاصُونَ
مُتَوَاصِيَاً	مُتَوَاصِيَيْنِ	مُتَوَاصِينَ
مُتَوَاصٍ	مُتَوَاصِيَيْنِ	مُتَوَاصِينَ
مُتَوَاصِيَةً	مُتَوَاصِيَتَانِ	مُتَوَاصِيَاتٌ
مُتَوَاصِيَةً	مُتَوَاصِيَتَيْنِ	مُتَوَاصِيَاتٍ
مُتَوَاصِيَةً	مُتَوَاصِيَتَيْنِ	مُتَوَاصِيَاتٍ

أمر

تَوَاصُوا	تَوَاصِيَا	تَوَاصَ
تَوَاصِينَ	تَوَاصِيَا	تَوَاصِيْ

نهي

لَا تَتَوَاصُوا	لَا تَتَوَاصِيَا	لَا تَتَوَاصَ
لَا تَتَوَاصِينَ	لَا تَتَوَاصِيَا	لَا تَتَوَاصِيْ

ظرف

مُتَوَاصِيَاتٌ	مُتَوَاصِيَانِ	مُتَوَاصِيْ
مُتَوَاصِيَاتٍ	مُتَوَاصِيَيْنِ	مُتَوَاصِيْ
مُتَوَاصِيَاتٍ	مُتَوَاصِيَيْنِ	مُتَوَاصِيْ

مصدر

تَوَاصِيَاتٌ	تَوَاصِيَانِ	تَوَاصٍ
تَوَاصِيَاتٍ	تَوَاصِيَيْنِ	تَوَاصِيَاً
تَوَاصِيَاتٍ	تَوَاصِيَيْنِ	تَوَاصٍ

FAMILY VII – ناقص

الماضي المبني للمعلوم

اِنْجَلَوْا	اِنْجَلَيَا	اِنْجَلَى
اِنْجَلَيْنِ	اِنْجَلْنَا	اِنْجَلَتْ
اِنْجَلَيْتُمْ	اِنْجَلَيْتُمَا	اِنْجَلَيْتِ
اِنْجَلَيْتُنَّ	اِنْجَلَيْتُمَا	اِنْجَلَيْتِ
اِنْجَلَيْنَا		اِنْجَلَيْتُ

الماضي المبني للمجهول

المضارع المبني للمعلوم

يَنْجَلِي	يَنْجَلِيَانِ	يَنْجَلُونَ
تَنْجَلِي	تَنْجَلِيَانِ	يَنْجَلِينَ
تَنْجَلِي	تَنْجَلِيَانِ	تَنْجَلُونَ
تَنْجَلِينَ	تَنْجَلِيَانِ	تَنْجَلِينَ
أَنْجَلِي		تَنْجَلِي

المضارع المبني للمجهول

اسم فاعل

مُنْجَلٍ	مُنْجَلِيَانِ	مُنْجَلُونَ
مُنْجَلِيًّا	مُنْجَلِيَيْنِ	مُنْجَلِينَ
مُنْجَلٍ	مُنْجَلِيَيْنِ	مُنْجَلِينَ
مُنْجَلِيَّةٌ	مُنْجَلِيَّتَانِ	مُنْجَلِيَّاتٌ
مُنْجَلِيَّةً	مُنْجَلِيَّتَيْنِ	مُنْجَلِيَّاتٍ
مُنْجَلِيَّةٌ	مُنْجَلِيَّتَيْنِ	مُنْجَلِيَّاتٍ

اسم مفعول

أمر

اِنْجَلِ	اِنْجَلِيَا	اِنْجَلُوا
اِنْجَلِي	اِنْجَلِيَا	اِنْجَلِينَ

نهي

لا تَنْجَلِ	لا تَنْجَلِيَا	لا تَنْجَلُوا
لا تَنْجَلِي	لا تَنْجَلِيَا	لا تَنْجَلِينَ

ظرف

مُنْجَلِيًّا	مُنْجَلِيَانِ	مُنْجَلِيَّاتٌ
مُنْجَلِيًّا	مُنْجَلِيَيْنِ	مُنْجَلِيَّاتٍ
مُنْجَلِيًّا	مُنْجَلِيَيْنِ	مُنْجَلِيَّاتٍ

FAMILY VIII – ناقص

الماضي المبني للمعلوم

إِنْتَهَى	إِنْتَهَيَا	إِنْتَهَوْا
إِنْتَهَتْ	إِنْتَهَتَا	إِنْتَهَيْنِ
إِنْتَهَيْتَ	إِنْتَهَيْتُمَا	إِنْتَهَيْتُمْ
إِنْتَهَيْتِ	إِنْتَهَيْتُمَا	إِنْتَهَيْتُنَّ
إِنْتَهَيْتُ		إِنْتَهَيْنَا

الماضي المبني للمجهول

أُنْتَهِيَ	أُنْتَهَيَا	أُنْتَهَوْا
أُنْتَهِيَتْ	أُنْتَهِيَتَا	أُنْتَهِيَنِ
أُنْتَهِيَتْ	أُنْتَهِيَتُمَا	أُنْتَهِيْتُمْ
أُنْتَهِيَتْ	أُنْتَهِيَتُمَا	أُنْتَهِيْتُنَّ
أُنْتَهِيَتْ		أُنْتَهِيْنَا

المضارع المبني للمعلوم

يَنْتَهِي	يَنْتَهِيَانِ	يَنْتَهُونَ
تَنْتَهِي	تَنْتَهِيَانِ	يَنْتَهَيْنِ
تَنْتَهِي	تَنْتَهِيَانِ	تَنْتَهُونَ
تَنْتَهِيْنَ	تَنْتَهِيَانِ	تَنْتَهَيْنِ
أَنْتَهِي		تَنْتَهَيْنِ

المضارع المبني للمجهول

يُنْتَهَى	يُنْتَهَيَانِ	يُنْتَهُونَ
تُنْتَهَى	تُنْتَهَيَانِ	يُنْتَهَيْنِ
تُنْتَهَى	تُنْتَهَيَانِ	تُنْتَهُونَ
تُنْتَهَيْنِ	تُنْتَهَيَانِ	تُنْتَهَيْنِ
أُنْتَهَى		تُنْتَهَيْنِ

اسم فاعل

مُنْتَهِي	مُنْتَهِيَانِ	مُنْتَهُونَ
مُنْتَهِيَاً	مُنْتَهِيَيْنِ	مُنْتَهَيْنِ
مُنْتَهِي	مُنْتَهِيَيْنِ	مُنْتَهَيْنِ
مُنْتَهِيَةٌ	مُنْتَهِيَتَانِ	مُنْتَهِيَاتُ
مُنْتَهِيَةٌ	مُنْتَهِيَتَيْنِ	مُنْتَهِيَاتِ
مُنْتَهِيَةٌ	مُنْتَهِيَتَيْنِ	مُنْتَهِيَاتِ

اسم مفعول

مُنْتَهِي	مُنْتَهِيَانِ	مُنْتَهُونَ
مُنْتَهِي	مُنْتَهِيَيْنِ	مُنْتَهَيْنِ
مُنْتَهِي	مُنْتَهِيَيْنِ	مُنْتَهَيْنِ
مُنْتَهَاءٌ	مُنْتَهَاتَانِ	مُنْتَهَاتُ
مُنْتَهَاءٌ	مُنْتَهَاتَيْنِ	مُنْتَهَاتِ
مُنْتَهَاءٌ	مُنْتَهَاتَيْنِ	مُنْتَهَاتِ

أمر

نهي

إِنْتَهَوْا	إِنْتَهَيْهَا	إِنْتَهَ
إِنْتَهَيْنَ	إِنْتَهَيْهَا	إِنْتَهِي

لَا تَنْتَهُوْا	لَا تَنْتَهِيهَا	لَا تَنْتَهَ
لَا تَنْتَهِيْنَ	لَا تَنْتَهِيهَا	لَا تَنْتَهِي

ظرف

مُنْتَهَيْتُ	مُنْتَهَيْانِ	مُنْتَهَيْ
مُنْتَهَيْتِ	مُنْتَهَيْتَيْنِ	مُنْتَهِي
مُنْتَهَيْتُمْ	مُنْتَهَيْتُمَا	مُنْتَهَيْتُمْ
مُنْتَهَيْتُمْ	مُنْتَهَيْتُمَا	مُنْتَهَيْتُمْ

FAMILY X – ناقص

الماضي المبني للمعلوم

إِسْتَعْشَوْا	إِسْتَعْشَيْهَا	إِسْتَعْشَى
إِسْتَعْشَيْنَ	إِسْتَعْشَيْتَا	إِسْتَعْشَيْتَ
إِسْتَعْشَيْتُمْ	إِسْتَعْشَيْتُمَا	إِسْتَعْشَيْتُمْ
إِسْتَعْشَيْتُمْ	إِسْتَعْشَيْتُمَا	إِسْتَعْشَيْتُمْ
إِسْتَعْشَيْنَا		إِسْتَعْشَيْتُمْ

الماضي المبني للمجهول

أُسْتُعْشِ	أُسْتُعْشِهَا	أُسْتُعْشَوْا
أُسْتُعْشِيتَ	أُسْتُعْشِيتَا	أُسْتُعْشِيتُمْ
أُسْتُعْشِيتَ	أُسْتُعْشِيتُمَا	أُسْتُعْشِيتُمْ
أُسْتُعْشِيتَ	أُسْتُعْشِيتُمَا	أُسْتُعْشِيتُمْ
أُسْتُعْشِيتَ		أُسْتُعْشِيتُمْ

المضارع المبني للمعلوم

يَسْتَعْشُونَ	يَسْتَعْشِيَانِ	يَسْتَعْشِي
يَسْتَعْشَيْنَ	يَسْتَعْشِيَانِ	يَسْتَعْشِي
يَسْتَعْشُونَ	يَسْتَعْشِيَانِ	يَسْتَعْشِي
يَسْتَعْشَيْنَ	يَسْتَعْشِيَانِ	يَسْتَعْشِي
يَسْتَعْشَيْنَا		يَسْتَعْشِي

المضارع المبني للمجهول

يُسْتَعْشَى	يُسْتَعْشِيَانِ	يُسْتَعْشُونَ
يُسْتَعْشَى	يُسْتَعْشِيَانِ	يُسْتَعْشَيْنَ
يُسْتَعْشَى	يُسْتَعْشِيَانِ	يُسْتَعْشُونَ
يُسْتَعْشَى	يُسْتَعْشِيَانِ	يُسْتَعْشَيْنَ
يُسْتَعْشَى		يُسْتَعْشَيْنَا

اسم فاعل

اسم مفعول

مُسْتَغْشُونَ	مُسْتَغْشِيَانِ	مُسْتَغْشٍ
مُسْتَغْشِينَ	مُسْتَغْشِيَيْنِ	مُسْتَغْشِيًّا
مُسْتَغْشِيْنَ	مُسْتَغْشِيَيْنِ	مُسْتَغْشٍ
مُسْتَغْشِيَاتٌ	مُسْتَغْشِيَاتَانِ	مُسْتَغْشِيَّةٌ
مُسْتَغْشِيَاتٍ	مُسْتَغْشِيَاتَيْنِ	مُسْتَغْشِيَّةً
مُسْتَغْشِيَاتٍ	مُسْتَغْشِيَاتَيْنِ	مُسْتَغْشِيَّةٍ

مُسْتَغْشَى	مُسْتَغْشِيَانِ	مُسْتَغْشُونَ
مُسْتَغْشَى	مُسْتَغْشِيَيْنِ	مُسْتَغْشِينَ
مُسْتَغْشَى	مُسْتَغْشِيَيْنِ	مُسْتَغْشِينَ
مُسْتَغْشَاءٌ	مُسْتَغْشَاتَانِ	مُسْتَغْشِيَاتٌ
مُسْتَغْشَاءٌ	مُسْتَغْشَاتَيْنِ	مُسْتَغْشِيَاتٍ
مُسْتَغْشَاءٌ	مُسْتَغْشَاتَيْنِ	مُسْتَغْشِيَاتٍ

أمر

اِسْتَغْشُوا	اِسْتَغْشِيَا	اِسْتَغْشِ
اِسْتَغْشِيْنَ	اِسْتَغْشِيَا	اِسْتَغْشِيْ

نهي

لَا تَسْتَغْشِ	لَا تَسْتَغْشِيَا	لَا تَسْتَغْشُوا
لَا تَسْتَغْشِيْ	لَا تَسْتَغْشِيَا	لَا تَسْتَغْشِيْنَ

ظرف

مُسْتَغْشِيَاتٌ	مُسْتَغْشِيَانِ	مُسْتَغْشَى
مُسْتَغْشِيَاتٍ	مُسْتَغْشِيَيْنِ	مُسْتَغْشَى
مُسْتَغْشِيَاتٍ	مُسْتَغْشِيَيْنِ	مُسْتَغْشَى

VOCABULARY – لفيف

مجرد			
طَوَى يَطْوِي طَيًّا	to fold	وَلَّى يَلِي وَئِيًّا	to become weak, dispirited
كَوَّى يَكْوِي كَيًّا	to iron	وَقَّى يَقِي وَقَايَةً	to protect
شَوَّى يَشْوِي شَيًّا	to grill, roast	عَيَّى/عَيَّ يَعْئِي عَيًّا (ب)	to be incapable (of)
أَوَى يَأْوِي أَوِيًّا	to take refuge, to shelter	رَوَّى يَرُوِّي رَوَايَةً	to narrate
وَلَّى يَلِي وَلَايَةً	to befriend, to be in charge	حَيَّى/حَيَّ يَحْيِي حَيًّا	to live

FAMILY II			
وَفَّى يُوفِّي تَوْفِيَةً	to fulfill a promise, to pay in full	وَصَّى يُوصِّي تَوْصِيَةً	to enjoin, to command
سَوَّى يُسَوِّي تَسْوِيَةً	to fashion/form, to make equal	حَيَّى يُحْيِي نَحِيَّةً	to greet

FAMILY IV			
أَوْصَى يُوصِي إِيصَاءً	to command, to bequeath	أَوْفَى يُوفِّي إِيفَاءً	to honor an agreement, to pay in full

FAMILY VI	
تَوَاصَى يَتَوَاصَى تَوَاصِيًّا (ب)	to urge each other to do something

FAMILY VIII	
إِتَّقَى يَتَّقِي إِتْقَاءً	to be pious, to be conscious of, to guard against

FAMILY X			
إِسْتَوَى يَسْتَوِي إِسْتِيفَاءً	to demand one's due in full	إِسْتَوَى يَسْتَوِي إِسْتَوَاءً	to ascend, to be equal

CHAPTER 10 - لَفِيفٌ

10.1 INTRODUCTION

Recall that a word is considered لفيف مفروق when the first and last root letters are vowels. In other words, this irregularity combines مثال and ناقص. The same rules of مثال and ناقص apply, both in مزيد فيه and مجرد.

A word is considered لفيف مقرون when the second and third root letters are vowels. This type of word behaves just like a ناقص word. The same rules of ناقص apply, both in مزيد فيه and مجرد.

The only exception to this is when both root letters are ي. In this case, the word can either be treated like a ناقص word or a مضاعف word.

Let us look at some examples.

10.2 لفيف مفروق

FAMILY IV

أَوْحَى يُوحِي إِيجَاءٌ فَهُوَ مُوَحٍ
أَوْحِي يُوحِي إِيجَاءٌ فَهُوَ مُوَحِيٌّ
أَوْحٍ لَا تُوَحِ مُوَحِيٌّ

Notice how the واو in the مصدر turned into a ياء, just as we saw in مثال.

FAMILY I - ضَرْبٌ

وَقِيَ يَقِي وَقَايَةً فَهُوَ وَاقٍ
 وَقِي يُوقِي وَقَايَةً فَهُوَ مَوْقِيٌّ
 ق لا تَقِي مَوْقِيٌّ مِيقَاةٌ

Notice how the *أمر* is only one letter. That is because the last letter is dropped due to it being ناقص, and the first letter is dropped as part of the process of making a *فعل أمر*.

لفيف مقرون 10.3

FAMILY III

سَاوَى يُسَاوِي سِوَاءً وَمُسَاوَاةً فَهُوَ مُسَاوٍ
 سُوَوِي يُسَاوِي سِوَاءً وَمُسَاوَاةً فَهُوَ مُسَاوٍ
 سَاوٍ لا تُسَاوِي مُسَاوٍ

Notice how it is treated like a normal *فعل ناقص*.

طَوَى يَطْوِي طَيًّا فَهُوَ طَاوٍ
 طُوِيَ يُطْوَى طَيًّا فَهُوَ مَطْوِيٌّ
 اِطْوِ لَا تَطْوِ مَطْوً مِطْوَاةٌ

Notice how it is treated like a normal فعل ناقص. Even though the middle letter is معتل, it is not treated as أجوف.

حَيَّ / حَيٍّ يَحْيِي حَيًّا فَهُوَ حَيٌّ
 اِحْيِ لَا تَحْيِ مَحْيً مَحْيَاةٌ

The مضاعف can be either treated as a لفيف word or as مضاعف.

FAMILY I – لفيف مفروق (ضرب)

الماضي المبني للمعلوم

وَقَى	وَقَا	وَقُوا
وَقَتْ	وَقَتَا	وَقَيْنَ
وَقَيْتَ	وَقَيْتُمَا	وَقَيْتُمْ
وَقَيْتِ	وَقَيْتُمَا	وَقَيْتُنَّ
وَقَيْتُ		وَقَيْنَا

الماضي المبني للمجهول

وُقِيَ	وُقِيَا	وُقُوا
وُقِيَتْ	وُقِيَتَا	وُقِيْنَ
وُقِيَتْ	وُقِيْتُمَا	وُقِيْتُمْ
وُقِيَتْ	وُقِيْتُمَا	وُقِيْتُنَّ
وُقِيَتْ		وُقِينَا

المضارع المبني للمعلوم

يَقِي	يَقِيَانِ	يَقُونُ
تَقِي	تَقِيَانِ	يَقَيْنَ
تَقِي	تَقِيَانِ	تَقُونُ
تَقِيْنَ	تَقِيَانِ	تَقَيْنَ
أَقِي		نَقِي

المضارع المبني للمجهول

يُوقَى	يُوقِيَانِ	يُوقُونَ
تُوقَى	تُوقِيَانِ	يُوقَيْنَ
تُوقَى	تُوقِيَانِ	تُوقُونَ
تُوقِيْنَ	تُوقِيَانِ	تُوقَيْنَ
أُوقَى		تُوقَى

اسم فاعل

وَاقٍ	وَاقِيَانِ	وَاقُونَ
وَاقِيَا	وَاقِيَيْنِ	وَاقَيْنَ
وَاقٍ	وَاقِيَيْنِ	وَاقَيْنَ
وَاقِيَةٌ	وَاقِيَتَانِ	وَاقِيَاتُ
وَاقِيَةٌ	وَاقِيَتَيْنِ	وَاقِيَاتِ
وَاقِيَةٌ	وَاقِيَتَيْنِ	وَاقِيَاتِ

اسم مفعول

مَوْقِيٌّ	مَوْقِيَّانِ	مَوْقِيُونَ
مَوْقِيَا	مَوْقِيَيْنِ	مَوْقِيْنَ
مَوْقِيٌّ	مَوْقِيَيْنِ	مَوْقِيْنَ
مَوْقِيَّةٌ	مَوْقِيَّتَانِ	مَوْقِيَّاتُ
مَوْقِيَّةٌ	مَوْقِيَّتَيْنِ	مَوْقِيَّاتِ
مَوْقِيَّةٌ	مَوْقِيَّتَيْنِ	مَوْقِيَّاتِ

أمر

قُؤَا	قِيَا	قِي
قِيْن	قِيَا	قِيْ

نهي

لا تَقِيَا	لا تَقِيَا	لا تَقِي
لا تَقِيْن	لا تَقِيَا	لا تَقِيْ

ظرف

مَوْقِيْ	مَوْقِيَانِ	مَوْقِيْ
مَوْقِيْ	مَوْقِيَيْنِ	مَوْقِيْ
مَوْقِيْ	مَوْقِيَيْنِ	مَوْقِيْ

FAMILY I - لفيف مفروق (سمع)

الماضي المبني للمعلوم

وَلُوا	وَلِيَا	وَلِيْ
وَلِيْن	وَلِيْتَا	وَلِيْتُ
وَلِيْتُمْ	وَلِيْتُمَا	وَلِيْتُ
وَلِيْتُنَّ	وَلِيْتُمَا	وَلِيْتُ
وَلِينَا		وَلِيْتُ

الماضي المبني للمجهول

وُلُوا	وُلِيَا	وُلِيْ
وُلِيْن	وُلِيْتَا	وُلِيْتُ
وُلِيْتُمْ	وُلِيْتُمَا	وُلِيْتُ
وُلِيْتُنَّ	وُلِيْتُمَا	وُلِيْتُ
وُلِينَا		وُلِيْتُ

المضارع المبني للمعلوم

يَلُون	يَلِيَانِ	يَلِيْ
يَلِيْن	تَلِيَانِ	تَلِيْ
تَلُون	تَلِيَانِ	تَلِيْ
تَلِيْن	تَلِيَانِ	تَلِيْن
تَلِيْ		أَلِيْ

المضارع المبني للمجهول

يُؤَلُون	يُؤَلِيَانِ	يُؤَلِيْ
يُؤَلِيْن	تُؤَلِيَانِ	تُؤَلِيْ
تُؤَلُون	تُؤَلِيَانِ	تُؤَلِيْ
تُؤَلِيْن	تُؤَلِيَانِ	تُؤَلِيْن
تُؤَلِيْ		أُؤَلِيْ

اسم مفعول

اسم فاعل

مَوْئِي	مَوْلِيَانِ	مَوْلِيُونِ
مَوْلِيَا	مَوْلِيَيْنِ	مَوْلِيَيْنِ
مَوْئِي	مَوْلِيَيْنِ	مَوْلِيَيْنِ
مَوْلِيَّةٌ	مَوْلِيَتَانِ	مَوْلِيَاتٍ
مَوْلِيَّةٌ	مَوْلِيَتَيْنِ	مَوْلِيَاتٍ
مَوْلِيَّةٌ	مَوْلِيَتَيْنِ	مَوْلِيَاتٍ

وَالِ	وَالِيَانِ	وَالُونِ
وَالِيَا	وَالِيَيْنِ	وَالِيَيْنِ
وَالِ	وَالِيَيْنِ	وَالِيَيْنِ
وَالِيَّةٌ	وَالِيَتَانِ	وَالِيَاتٍ
وَالِيَّةٌ	وَالِيَتَيْنِ	وَالِيَاتٍ
وَالِيَّةٌ	وَالِيَتَيْنِ	وَالِيَاتٍ

نهي

أمر

لا تَلِ	لا تَلِيَا	لا تَلُوا
لا تَلِي	لا تَلِيَا	لا تَلِيَيْنِ

لِ	لِيَا	لُوا
لِي	لِيَا	لِيَيْنِ

ظرف

مَوْئِي	مَوْلِيَانِ	مَوْلِي
مَوْئِي	مَوْلِيَيْنِ	مَوْلِي
مَوْئِي	مَوْلِيَيْنِ	مَوْلِي

FAMILY I – (ضرب) لفيف مقرون

الماضي المبني للمعلوم

طَوَى	طَوَا	طَوَوْا
طَوَتْ	طَوَاتَا	طَوَيْنَ
طَوَيْتَ	طَوَيْتُمَا	طَوَيْتُمْ
طَوَيْتِ	طَوَيْتُمَا	طَوَيْتُنَّ
طَوَيْتُ		طَوَيْنَا

الماضي المبني للمجهول

طُوِيَ	طُوَا	طُوَوْا
طُوِيَتْ	طُوِيَتَا	طُوِيْنَ
طُوِيْتَ	طُوِيْتُمَا	طُوِيْتُمْ
طُوِيْتِ	طُوِيْتُمَا	طُوِيْتُنَّ
طُوِيْتُ		طُوِينَا

المضارع المبني للمعلوم

يَطْوِي	يَطْوِيَانِ	يَطْوُرُونَ
تَطْوِي	تَطْوِيَانِ	يَطْوِيْنَ
تَطْوِي	تَطْوِيَانِ	تَطْوُرُونَ
تَطْوِيْنَ	تَطْوِيَانِ	تَطْوِيْنَ
أَطْوِي		نَطْوِي

المضارع المبني للمجهول

يُطْوَى	يُطْوِيَانِ	يُطْوُرُونَ
تُطْوَى	تُطْوِيَانِ	يُطْوِيْنَ
تُطْوَى	تُطْوِيَانِ	تُطْوُرُونَ
تُطْوِيْنَ	تُطْوِيَانِ	تُطْوِيْنَ
أُطْوَى		نُطْوَى

اسم فاعل

طَاوٍ	طَاوِيَانِ	طَاوُونَ
طَاوِيَا	طَاوِيَيْنَ	طَاوِيْنَ
طَاوٍ	طَاوِيَيْنَ	طَاوِيْنَ
طَاوِيَّةٌ	طَاوِيَتَانِ	طَاوِيَاتٌ
طَاوِيَّةٌ	طَاوِيَتَيْنِ	طَاوِيَاتٍ
طَاوِيَّةٌ	طَاوِيَتَيْنِ	طَاوِيَاتٍ

اسم مفعول

مَطْوِيٌّ	مَطْوِيَّانِ	مَطْوِيُونَ
مَطْوِيَّا	مَطْوِيَّيْنِ	مَطْوِيْنَ
مَطْوِيٌّ	مَطْوِيَّيْنِ	مَطْوِيْنَ
مَطْوِيَّةٌ	مَطْوِيَّتَانِ	مَطْوِيَّاتٌ
مَطْوِيَّةٌ	مَطْوِيَّتَيْنِ	مَطْوِيَّاتٍ
مَطْوِيَّةٌ	مَطْوِيَّتَيْنِ	مَطْوِيَّاتٍ

أمر

نهي

اِطْوُوا	اِطْوِيا	اِطْوِ
اِطْوِينَ	اِطْوِيا	اِطْوِي

لا تَطْوُوا	لا تَطْوِيا	لا تَطْوِ
لا تَطْوِينَ	لا تَطْوِيا	لا تَطْوِي

ظرف

مَطْوِي	مَطْوِيَانِ	مَطْوَى
مَطْوِي	مَطْوِيَيْنِ	مَطْوَى
مَطْوِي	مَطْوِيَيْنِ	مَطْوَى

FAMILY I - لفيف مقرون (سمع)

الماضي المبني للمعلوم

حَيُّوا/ حَيُّوا	حَيَّا/ حَيَّا	حَيَّ/ حَيَّ
حَيَّيْنِ	حَيَّيْنَا/ حَيَّيْنَا	حَيَّيْتُ/ حَيَّيْتُ
حَيَّيْتُمْ	حَيَّيْتُمَا	حَيَّيْتُ
حَيَّيْنِ	حَيَّيْتُمَا	حَيَّيْتُ
حَيَّيْنَا		حَيَّيْتُ

الماضي المبني للمجهول

المضارع المبني للمعلوم

يَحْيَوْنَ	يَحْيِيَانِ	يَحْيِي
يَحْيَيْنِ	يَحْيِيَانِ	يَحْيِي
يَحْيَوْنَ	يَحْيِيَانِ	يَحْيِي
يَحْيَيْنِ	يَحْيِيَانِ	يَحْيِي
يَحْيِي		أَحْيِي

المضارع المبني للمجهول

اسم فاعل/ اسم صفة

اسم مفعول

حَيٍّ	حَيَّانٍ	أَحْيَاءُ
حَيًّا	حَيِّينَ	أَحْيَاءَ
حَيٍّ	حَيِّينَ	أَحْيَاءَ
حَيَّةٌ	حَيَّانٍ	حَيَّاتٌ
حَيَّةٌ	حَيَّيْنِ	حَيَّاتٍ
حَيَّةٌ	حَيَّيْنِ	حَيَّاتٍ

رباعيّ – VOCABULARY

مزید فیہ	
إِطْمَأَنَّ يَطْمَئِنُّ إِطْمِئْنَانًا	to be tranquil, at ease
إَفْشَعَرَ يَقْشَعِرُّ إِفْشِعْرَارًا	to tremble, quiver

مجرد	
زَحَزَحَ يُزَحِزِحُ زَحْزَحَةً	to push away
وَسَّوَسَ يُوسِّوِسُ وَسْوَسةً	to insinuate evil thoughts
دَمَدَمَ يَدْمِدِمُ دَمْدمَةً	to destroy, crush
حَصَّحَصَ يُحْصِصُ حَصَّحَصَةً	to become manifest
بَعَثَرُ يُبْعِثِرُ بَعْثرَةً	to scatter, to turn inside out
رَلَزَلَ يَرْلِزِلُ رَلْزَلَةً	to shake violently, tremble
هَيَمَنَ يُهَيِّمُنْ هَيْمَنَةً	to guard over/stand witness

CHAPTER 11 – الفعل الرباعي

11.1 INTRODUCTION

A majority of أفعال in Arabic are made up of a three-letter root. There are a handful of أفعال, however, that contain a four-letter root. The technical term for this is رباعي.

رباعي مجرد is the technical term for patterns in which the past tense has no extra letters outside of the four-letter root.

رباعي مزيد فيه is the technical term for patterns in which there are extra letters.

We will learn one مجرد family and one مزيد فيه family – the patterns that occur in the Quran.

11.2 رباعي مجرد

This family is alternately known as R1.

أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ۚ

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسَّسُ بِهِ ۚ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ١٦

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ۚ

بُعْثِرَ يُبْعَثِرُ بَعْثَرَةٌ فَهُوَ مُبْعَثِرٌ

بُعْثِرَ يُبْعَثِرُ بَعْثَرَةٌ فَهُوَ مُبْعَثِرٌ

بُعْثِرَ لَا تُبْعَثِرُ مُبْعَثِرٌ

رباعي مزید فیہ 11.3

This family is alternately known as R2.

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ... ١١

...تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ... ١٢

اِقْشَعِرْ يَقْشَعِرُّ اِقْشَعِرَارًا فَهُوَ مُقْشَعِرٌّ
اُقْشَعِرْ يُقْشَعِرُّ اِقْشَعِرَارًا فَهُوَ مُقْشَعِرٌّ
اِقْشَعِرْ اِقْشَعِرْ اِقْشَعِرْ
لَا تَقْشَعِرْ لَا تَقْشَعِرْ لَا تَقْشَعِرْ
مُقْشَعِرٌّ

Notice that the commanding and forbidding work like a فعل that is مضاعف. Also notice that the family contains more than the base four letter root (شدة and همزة الوصل)

CHAPTER 12 – USES FOR صرف WORDS

12.1 INTRODUCTION

Now that we have learned every صيغة and how to recognize and translate them, let us learn some practical uses for the different صيغ.

12.2 WORDS THAT ACT AS A صفة

The اسم مفعول and the اسم فاعل and the اسم صفة are commonly used as صفات. Let us understand under what circumstance each of these صيغ is used.

اسم مفعول

The اسم مفعول is used as a صفة when the صفة has a passive meaning. Take a look at the following examples.

... وَبِئْرٍ مُّعْظَلَةٍ وَقَصْرِ مَّشِيدٍ ٥٠

...an abandoned well and a constructed palace

Notice that the صفات in the ayah above (abandoned and constructed) have a passive meaning, thus the اسم مفعول is used.

اسم صفة

The اسم صفة is used as a صفة when the صفة is a permanent or inherent quality of that which is being described. Take a look at the following examples.

... وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ٦١

... We drowned the ones who denied our miraculous signs. No doubt, they were a blind nation.

اسم فاعل

The اسم فاعل is the default صيغة for صفات on the condition that the صفة does not have a passive meaning.

وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ٢٢١

And certainly, a believing slave is better than a polytheist even if he impresses you.

12.3 WORDS THAT BEHAVE LIKE A فعل

There are a few أسماء that have an action-like meaning to them. In this way, they are similar to أفعال. They are, however, not only similar to أفعال in terms of meaning. They also behave like أفعال in some ways.

This particular group of أسماء is special in that they can take a مفعول and a فاعل. Included in this group is:

- 1) اسم فاعل
- 2) اسم مفعول
- 3) مصدر

These صيغ often take a مفعول به and sometimes they take a فاعل as well. Take a look at the following examples.

اسم فاعل

When the اسم فاعل takes a مفعول or فاعل, it translates like a فعل مضارع.

Take a look at the example below. Notice that the اسم فاعل (بَاخِعٌ) is taking a مفعول به (نَفْسَكَ). Also notice how the اسم فاعل translates as a فعل مضارع and the مفعول translates as a مفعول.

لَعَلَّكَ بِخَعٍ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ ۚ

Perhaps you will kill yourself in grief that they will not be believers.

Take a look at the example below. Notice that اسم فاعل (مانعة) is taking a فاعل (حصونهم). Also notice how the اسم فاعل is translated as a فعل مضارع and the فاعل is translated as a فاعل.

... وَظَنُوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِّنَ اللَّهِ ... ۚ

And they thought that their fortresses would protect them from Allah.

اسم مفعول

Since the اسم مفعول is passive in meaning, it takes a نائب الفاعل rather than a فاعل and does not generally take a مفعول به. It translates in the future tense.

Take a look at the following example. Notice that the اسم مفعول (مَجْمُوعٌ) is taking a نائب الفاعل (الناس). Also notice how the اسم مفعول is translated as a فعل مضارع and the نائب الفاعل is translated as a done-to.

... ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ۖ

That is a day for which people will be collected and that is a witnessed day.

مصدر

In many cases, a مصدر and its مفعول به translate most naturally as an إضافة. Take a look at the examples below. Also notice that the مصدر often has an pronoun attached to it.

وَأَخَذِهِمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالَ النَّاسِ بِالْبَاطِلِ ... ١٦١

And *their taking of usury* while they were forbidden from it and *their consumption of people's money* unjustly.

... فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ... ٢٠٠

Then remember Allah the way *you remember your fathers* or more intensely.
(your remembering of your fathers)

12.4 USES FOR THE مصدر

Think back to our study of the different مفاعيل. Recall that there were two types of مفعول له – the مفعول له and the مفعول مطلق – that appear as a مصدر. Now that you have learned to recognize the مصدر, you should be able to distinguish between the different types of مفاعيل. Let us take a closer look at each of these two kinds of مفعول and how to recognize and translate them.

المفعول له

The مفعول له, also known as the مفعول لأجله, answers the question “Why did the action occur?” In most cases, when you see a مصدر in the نصب status in a جملة فعلية, it is functioning as a مفعول له and serves to answer the question “Why did the action take place?”

The مفعول له oftentimes translates as “because of” or “out of” or “for”. Take a look at the following examples.

... مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ... ٥٨

They did not draw the comparison except for argumentation

Why did they draw the comparison? For the sake of argumentation/to argue.

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ... ٣١

And do not kill your children out of fear of poverty

Why would they kill their children? Out of fear of poverty.

There are some cases in which a مفعول له does not translate naturally into English according to one of the templates mentioned above. Take a look at the following example.

وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ... ٢٠٧

And from the people, there are those who sell themselves seeking the pleasure of Allah.

Why does he sell himself? For the pleasure of Allah/to seek the pleasure of Allah.

Though the translation makes it appear as though ابتغاء مرضات الله is acting as a حال, the حال rarely appears as a مصدر, so it is safe to assume that it is a مفعول له.

WHEN THE مفعول له APPEARS AS SOMETHING OTHER THAN A مصدر

It is possible for a مفعول له to appear as a something other than a مصدر. Recall that there were two حروف that mean “so that” or “in order to”, لام and كي. These two حروف answer the question “Why did the action happen?” and serve as a مفعول له.

Take a look at the following examples.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِّنُذِركَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا ... ٧

And that is how we revealed to you an Arabic Quran so that you may warn the mother of the towns and whoever is around it.

المفعول المطلق

A مفعول مطلق is a مصدر that appears in a جملة فعلية and shares the same root letters as the فعل in the sentence. It is always منصوب. A مفعول مطلق is used for one of three purposes:

- 1) Emphasis
- 2) Adding a descriptor to the action
- 3) Adding number to the action

Let us take a look at examples of each to better understand each of these three purposes.

EMPHASIS

إِذَا رُجَّتِ الْأَرْضُ رَجًّا ، وَبُسَّتِ الْجِبَالُ بَسًّا .

When the earth is shaken violently and the mountains are crushed to dust

The مفعول مطلق in the ayah above is adding emphasis to the two فعل “shaking” and “crushing”. Notice that translation of the مفعول مطلق varies according to what the action is.

DESCRIPTOR

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ١

No doubt, we, we have given you a *clear victory*.

In the ayah above, the مفعول مطلق is used so that a صفة can be added to the action. What kind of victory did we give you? A clear victory.

... وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ٧١

And whoever obeys Allah and His messenger has certainly *achieved a great achievement*.

In the ayah above, the مفعول مطلق is used so that a صفة can be added to the action. What kind of achievement have they achieved? A great achievement.

... وَلَا تَبْرَجْنَ تَبْرِجَ الْجَاهِلِيَّةِ الْأُولَى ... ٣٣

And do not display yourselves *the display of the previous times of ignorance*.

In the ayah above, the مفعول مطلق is used so that a descriptor can be added to the action. What kind of display should they avoid? The type of display that was the norm in the times of ignorance. Notice that the descriptor does not always have to be a صفة.

NUMBER

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ١٤

And the earth and the mountains are lifted and *crushed with a single blow*.

In the ayah above, the مفعول مطلق is used so that the number of times the action occurred can be specified. How many crushes/blows were dealt to the earth and mountains? One.

12.5 – THE COMPOUND اسم

There are a handful of tools that appear before a complete sentence and cause it to function like an ordinary اسم. They create what is known as a compound اسم.

We learned that اَنَّ makes the فعل after it light. We learned that اَنَّ makes the اسم after it منصوب. That is one function that each of these حروف serve. Both of these حروف, however, serve another function. They transform a sentence into a compound اسم.

أَنْ

Let us begin by studying أَنْ. أَنْ transforms a جملة فعلية into a compound اسم.

Take يَذْهَبُ إِلَى الْمَسْجِدِ as an example. It is a normal جملة فعلية. In order to make it function like an اسم, simply place an أَنْ before it.

أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ is a compound اسم and can play the role that any other اسم can play. Take a look at the following example.

يُرِيدُ أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

He wants to go to the masjid.

"To go to the masjid" or "أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ" answers the questions "What does he want to do?" This means that it is a detail or a مفعول به.

عَلَيْهِ أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ

*He has to go to the masjid.
(lit. it is upon him to go to the masjid)*

"عَلَيْهِ" is a متعلق بالخبر مقدم. "أَنْ يَذْهَبَ إِلَى الْمَسْجِدِ" is a مبتدأ مؤخر. The "عَلَيْهِ أَنْ..." template is a useful one to remember when saying "x has to ..."

أَنْ تَصُومُوا خَيْرٌ لَكُمْ

That you fast is better for you.

"That you fast" or "أَنْ تَصُومُوا" is that part before the "is". It is serving as a مبتدأ in this sentence.

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْفُسٌ يَتَطَهَّرُونَ

The answer of his people was only that they said, "Expel them from your town! No doubt, they are self-righteous people!"

The اسم كان is already present in the sentence (جواب قومه), meaning the only role أَنْ قَالُوا can be playing is the role of فاعل. This template is very commonly used in the Qur'an.

The technical term for this type of أَنْ is أَنْ المَصْدَرِيَّة. This is because أَنْ turns the فعل that follows it into a pseudo-مصدر, which allows the فعل to play roles that an اسم normally plays, like a مبتدأ or a فاعل, etc.

أَنَّ

Next, let us take a look at أَنَّ. أَنَّ transforms a جملة اسمية into a compound اسم.

Take هُوَ طَالِبٌ as an example. It is a normal جملة اسمية. In order to make it function like an اسم, simply place an أَنَّ before it.

أَنَّ هُوَ طَالِبٌ is a compound اسم and can play the role of a regular ism.

وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ

They believe that they are committed to guidance

"That they are committed to guidance" or "أَنَّهُمْ مُهْتَدُونَ" answers the question "What do they believe?" This means that it is a detail or a مفعول به في محل نصب. It is labeled as a مفعول به.

تَبَيَّنَ لَهُ أَنَّهُ عَدُوٌّ

That is he is an enemy became clear to him.

تَبَيَّنَ is a فعل لازم and cannot take a مفعول. Here, "أَنَّهُ عَدُوٌّ" is acting as the فاعل. What did the action of becoming clear? That he is an enemy.

CHAPTER 13 – PLURAL PATTERNS

13.1 INTRODUCTION

Recall that there are two types of plurals:

- 1) الجمع السالم – sound plurals
- 2) جمع التذكير – broken plurals

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

13.2 – PLURAL PATTERNS THAT ARE مشتق

Below is a list of صيغ along with some of their different possible broken plurals. Each pattern has its own rhetorical benefit which will be studied further in بلاغة. For now, be able to recognize plural patterns when you see them, and be able to trace it back to the singular version.

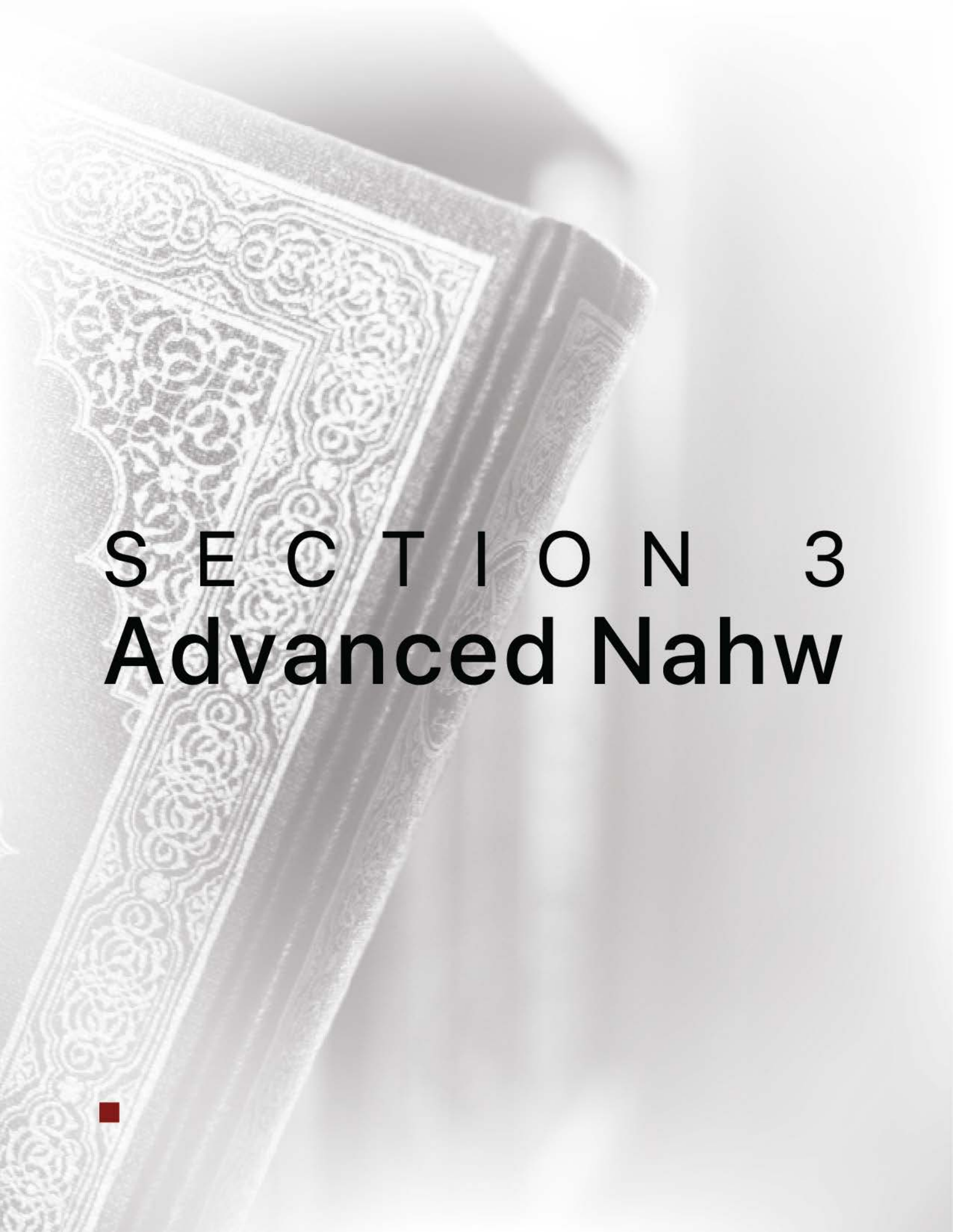
EXAMPLE	PLURAL PATTERN	SINGULAR
كَافِرٌ - كُفَّارٌ	فُعَالٌ	فَاعِلٌ
خَازِنٌ - خَزَنَةٌ	فَعَلَةٌ	
رَّاكِعٌ - رَّكْعٌ	فُعْلٌ	
قَائِمٌ - قِيَامٌ	عَلَى وَزْنِ الْمَصْدَرِ	
كَبِيرٌ - كِبَرَاءٌ	فُعَلَاءٌ	فَعِيلٌ
شَدِيدٌ - شِدَادٌ	فِعَالٌ	
حَبِيبٌ - أَجْبَاءٌ	أَفْعِلَاءٌ	
عَدُوٌّ - أَعْدَاءٌ	أَفْعَالٌ	
بَيْتٌ - بَيْتَاتٌ	فَعَالِي	
مَيِّتٌ - مَوْتَى	فَعَلَى	
صَاعِقَةٌ - صَوَاعِقُ	فَوَاعِلٌ	فَاعِلَةٌ
سَكْرَانٌ - سُكَارَى	فُعَالَى	فُعْلَانُ
أَصَمٌ - صُمٌّ	فُعْلٌ	أَفْعَلٌ

13.5 OTHER PATTERNS

Below are additional plural patterns. You cannot trace these patterns back to the singular, as they are usually جامد and the singular does not follow a particular pattern.

Commit these patterns to memory.

PATTERN	EXAMPLE
أَفْعُلُّ	الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ... ١٩٧
أَفْعَالُ	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ١٠٢
أَفْعِلَّةٌ	... وَجَعَلْنَا لَهُمْ سَمْعًا وَبَصَرًا وَأَفْئِدَةً ... ٢١
فِعْلَةٌ	... إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَرَدْنَاهُمْ هُدًى ١٣
فُعُلُّ	فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّنْ قَبْلِكَ ... ١٨٤
فِعْلٌ	وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ ... ٤
فُعُولُ	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ٧
فَعَائِلُ	إِنْ تَحْتَسِبُوا كِبَايِرَ مَا تُنْهَوْنَ عَنْهُ ... ٣١٠
فُعْلَانُ	وَيُطَوَّفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكَنُونٌ ٢٤

The background of the slide is a close-up, slightly angled view of an old book's cover. The cover is dark, possibly leather or cloth, and features a highly detailed, light-colored decorative border. This border is composed of multiple layers of intricate, repeating geometric and floral patterns, characteristic of traditional Islamic or Persian bookbinding. The book is positioned diagonally, with the top-left corner of the cover visible. The lighting is soft, creating a subtle gradient across the cover and highlighting the texture of the material.

SECTION 3

Advanced Nahw



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CHAPTER 12 VOCABULARY

الأسماء

بَأْسٌ hardship/torture	مَتَاعٌ - أَمْتَعَةٌ belongings/enjoyment	سُلْطَانٌ authority	جُنْدٌ - جُنُودٌ army	عَرْشٌ throne
عَهْدٌ agreement/covenant	يَمِينٌ - أَيْمَانٌ oath/right hand	شِمَالٌ - شَمَائِلٌ left	مَلَأٌ chiefs/elite	جُنَاحٌ blame
وَيْلٌ agony/misery/woe	ضِعْفٌ - أَضْعَافٌ several times the amount	عَاقِبَةٌ end/outcome	خَصْمٌ argumentative group	نَبَأٌ - أَنْبَاءٌ news/story

الأفعال

to be intimate	بَاشَرَ يُبَاشِرُ بَشَارًا وَمُبَاشَرَةً	to reach	بَلَغَ يَبْلُغُ بُلُوغًا
to excel	أَحْسَنَ يُحْسِنُ إِحْسَانًا	to forbid (s/t for s/o)	حَرَّمَ يُحَرِّمُ تَحْرِيمًا (ه، على)
to act abominably	أَسَاءَ يُسِئُ إِسَاءَةً	to draw near (time)	أَزَفَ يَأْزِفُ أَزُوفًا
to try/test	فَتَنَ يَفْتِنُ فِتْنَةً	to see	أَبْصَرَ يُبْصِرُ ابْصَارًا
to grieve/harm	سَاءَ يَسُوءُ سَوَاءً	to reform/to fix	أَصْلَحَ يُصْلِحُ إِصْلَاحًا
to swear	حَلَفَ يَحْلِفُ حُلْفًا	to surround	حَاقَ يَحِيطُ (بِ)
to fall/crumble	خَرَّ يَخِرُّ خَرِيرًا	to cover	غَشِيَ يَغْشَى غِشَاوَةً

VERBAL IDIOMS

إِنْقَلَبَ عَلَى عَقْبَيْهِ/ أَغْقَابِهِ	to turn back/to revert to one's old ways [lit. to turn on one's heels]	2:143 3:144
إِنْقَلَبَ عَلَى وَجْهِهِ	to turn back completely [lit. to fall on one's face]	22:11
صَعَرَ خَدَّهُ	to be contemptuously indifferent to someone [lit. to turn one's cheek away from/toward someone]	31:18
رَدَّ يَدَهُ فِي فَمِ فُلَانٍ	to compel/reduce someone to silence [lit. to put one's fist in someone's mouth]	14:9

CHAPTER 12 - الْأَسْمُ الْمَوْصُولُ وَصِلَتُهُ

12.1 INTRODUCTION

In this chapter, we will be learning about the most commonly used compound اسم in the Quran; الموصول وصلته.

This compound اسم is made up of two parts: الصلة and الاسم الموصول.

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

مَا	مَنْ
الَّذِي	الَّذِينَ
الَّتِي	الَّتِي/الَّتِي
الَّتِي	الَّتَانِ

*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 الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ ... 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 تُخْفِي صُدُورُهُمْ أَكْبَرُ ... ١١٨

What their chests hide is greater.

خبر AS اسم موصول

هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ 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 اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ١٢

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

مضاف إليه AS اسم موصول

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا ... ١

Certainly, Allah heard the speech of the one who argues with you about her husband...

اسم إن AS اسم موصول

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ٦

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

مجرور AS اسم موصول

...وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ١٨٤

And upon those who are capable of it is a substitute of feeding a poor person.

12.3 DETERMINING THE ROLE OF AN اسم موصول IN A SENTENCE

Because الأسماء الموصولة are مَبْنِيَّة (non-flexible) and do not show their status, figuring out what role they are playing in a sentence is less straightforward than it is when working with a regular اسم. Below are some tips that are to be used as hints, not as concrete rules.

ON A FRAGMENT LEVEL

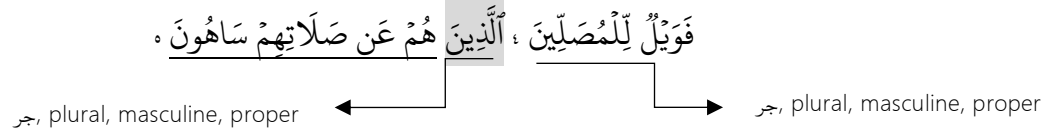
- If it comes after an اسم that is light with no ال, it is a مضاف إليه

...ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ٨٢

مضاف إليه

Light, no ال

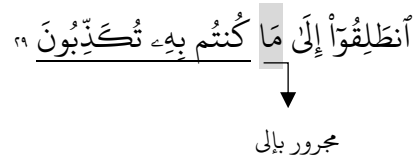
- If it comes after an اسم that is proper and matches in number and gender, it is a **صفة** ما and **من**. (Note that in the Quran, sentences are sometimes broken up across several ayahs. In this case the **صفة** may appear in a different ayah than the **موصوف**.)



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

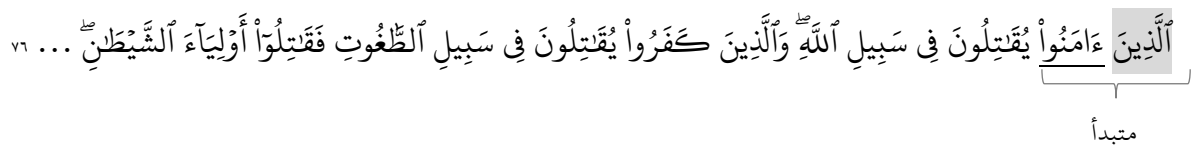


- If it comes after a حرف جر it is part of a **جار ومجرور**, which is a **متعلق بالخبر** in a **جملة اسمية** and a **متعلق** **جملة فعلية** in a **جملة فعلية**.

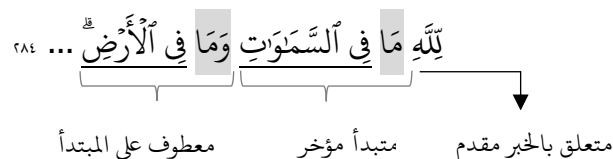


ON A SENTENCE LEVEL

- If it is the first word in a sentence, it is a **مبتدأ**.



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



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

... أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ١٨

خبر

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

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ١٤

فاعله "هم"

مفعول به

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

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ ... ١٥

فعل أمر

مفعول به

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

... لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ٨٣

مفعول به

فاعل

... وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ١٥١

متعدّد على مفعولين

مفعول به أول مفعول به ثان

- If it follows قال it is a فاعل

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ... ١١٨

فاعِل

- If the فعل is لازم it is a فاعِل

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا ١

فاعِل

فعل لازم

- If the فعل is مجهول it is a نائب الفاعِل

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا... ٧٣

نائب الفاعِل

فعل مجهول

12.4 STATUS

The status of the اسم موصول depends on the role it is playing in the sentence, as is the case with any other اسم. However, since it is مبني and cannot show its status, it is labeled as في محل _____. The صلة has no grammatical labeling. The way this is expressed in Arabic is لا محل لها من الإعراب. The صلة as a whole has no labeling; however, if you go *inside* the صلة, you will find a complete sentence. You can do the إعراب of this sentence as you would do the إعراب of any other sentence.

12.5 RECOGNIZING THE عائد

The عائد is a pronoun within the صلة which refers back to the اسم موصول. It can appear as an attached, detached, inside, or implied pronoun. It always matches in number and gender with the اسم موصول. There is **no equivalent** of a عائد in English, and it is **DISREGARDED WHEN TRANSLATING**.

ATTACHED

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ٥٣

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

DETACHED

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

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

INSIDE

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

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

IMPLIED

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

The implied عائد (هو) at the beginning of the صلة (هو في 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.

سَمِعْتُ الَّذِي تَكَلَّمَ

I heard the one who spoke.

In the example above, الذي is talking about the man who spoke. The subject of the صلة is the man who spoke – the **SAME** man. For this reason, the هو inside of the word تَكَلَّمَ suffices as a عائد, and an attached عائد is not required.

سَمِعْتُ الَّذِي تَكَلَّمَ عَنْهُ

I heard what he spoke about.

In the example above, الذي refers to that which was heard – the speech. The pronoun inside the word 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 الْكُتُبَ الَّتِي كَتَبَهَا هَمْزَةٌ

I read the books that Hamza wrote.

DETACHED

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

لَقِيتُ الَّتِي هِيَ عَامِلَةٌ فِي الْمَدْرَسَةِ

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 فعلية جملة. When constructing, be sure that the pronoun in the فعل matches with the اسم موصول in number and gender.

هَمْ الَّذِينَ قَالُوا ذَلِكَ

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 اللَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ
خَلَقَ اللَّهُ مَا هُوَ فِي السَّمَوَاتِ وَالْأَرْضِ

Allah created whatever is in the skies and the earth

هَذَا مَا قُلْتُ
هَذَا 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 الَّذِينَ عِنْدَ رَبِّكَ

إِنَّ الَّذِينَ هُمْ عِنْدَ رَبِّكَ

Certainly those who are with your Master...

CHAPTER 13 – COMPOUND صفة

الأسماء

طَيِّبَةٌ – طَيِّبَاتٌ pure/good thing	شَهْدَةٌ testimony/martyrdom	فُلٌّ boat	طَائِفَةٌ group	مِيثَاقٌ/مَوَاقِفٌ pledge/pact
فَلَكَ star orbit	ضَيْفٌ – ضُيُوفٌ guest	زِينَةٌ decoration	حِزْبٌ – أَحْزَابٌ team/group	يَتِيمٌ – يَتَامَى Orphan
أَصْلٌ origin/root	بَطْنٌ – بُطُونٌ stomach	فَاحِشَةٌ – فَوَاحِشٌ shamelessness	هَوًى – أَهْوَاءٌ empty desire	دَرَجَةٌ Level

الأفعال

to strive	سَعَى يَسْعَى سَعِيًّا	to suppress/hide	كَتَمَ يَكْتُمُ كِتْمًا
to swear/take an oath	أَقْسَمَ يُقْسِمُ إِقْسَامًا	to test/put in trial	بَلَا يَبْلُو بَلَاءً
to tell stories	قَصَّ يَقْصُ 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	قَدَرَ يَقْدِرُ تَقْدِيرًا
to remove/hide	كَفَّرَ يُكْفِرُ تَكْفِيرًا (عن)	to avert	صَرَفَ يَصْرِفُ صَرْفًا
to pave	سَلَكَ يَسْلُكُ سُلُوكًا	to choose	اجْتَبَى يَجْتَبِي اجْتِبَاءً

VERBAL IDIOMS

مَا قَدَرُوا اللَّهَ 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
إِتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ	Be mindful of Allah as he deserves. [lit. be mindful of Allah the right of His mindfulness]	3:102
رَجَعَ إِلَى نَفْسِهِ	to engage in self examination [lit. to return to oneself]	21:64
نُكِسَ عَلَى رَأْسِهِ	for one's judgement to become warped/ to relapse into sickness [lit. to be turned over on one's head]	21:65
لَهُ مِنَ الْأَمْرِ شَيْءٌ	To have control over the matter [lit. to have something in the matter]	3:128 3:154

CHAPTER 13 - COMPOUND صفة

13.1 TYPES OF صفة

A صفة is an adjective used to describe an اسم. When we first studied the موصوف وصفة, we learned that a صفة is made up of a single اسم (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 جار ومجرور are used only when the موصوف is common. The إضافة and اسم تفضيل can be used with both a proper and common موصوف.

{	1. الاسم المفرد	}	proper or common موصوف
{	2. الإضافة	}	
{	3. الاسم الموصول وصلته	}	proper موصوف only
{	4. الجملة الاسمية	}	
{	5. الجملة الفعلية	}	common موصوف only
{	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 A AS 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

... كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا ... ١٠٠

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

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

... مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ ٣١

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

يَوْمٌ is a common word followed by a جملة اسمية : "لَا بَيْعٌ فِيهِ وَلَا خِلَالٌ". The "و" is serving as the عائد for يَوْمٌ.

... رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ٢٤

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

رِيحٌ is a common word followed by a جملة اسمية : "فِيهَا 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 موصوف and the صفة.

13.3 صفة A AS 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 عائِد within the جملة فعلية that matches the موصوف in number and gender

... جَنَّتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ... ١٥

... Gardens from under which rivers flow ...

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

... قُلْ أَفَأَتَّخِذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعًا وَلَا ضَرًّا ... ١٦

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

أَوْلِيَاءَ is a common word followed by a جملة فعلية. The "هم" is serving as the عائِد for أَوْلِيَاءَ.

وَلَمْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا ١٧

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

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

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

13.4 AS A صفة إضافة

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

... بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ... ١٨

... We replace them with other skins so they can taste the punishment...

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

وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۝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.

قُلْ إِنَّمَا أَنَا 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 comes before the خبر. Take a look at the following examples:

وَلَيْنُ أَذَقْنَاهُ رَحْمَةً مِنَّا مِنْ بَعْدِ ضَرَاءٍ مَسَّتْهُ لَيَقُولَنَّ هَذَا لِي...٥

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

وَلَيْنُ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَكَفُورٌ ۝٩

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 مقلت can appear to interrupt a موصوف and a صفة. In such cases, the مقلت 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 من

... أَبْتَغَاءِ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا.

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

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

... أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ 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 تَكَلِّمُهُمْ, a JF acting as a صفة.

... طَائِفَةٌ مِّنكُمْ ءَامَنُوا بِالَّذِي أُرْسِلْتُ بِهِ ... ٨٧

...a group from among you that believed in what I was sent with...

طائفة is the موصوف. It has two صفة. The first is منكم. The second is ءَامَنُوا بِالَّذِي, a JF acting as a صفة.

CHAPTER 14 VOCABULARY

الأسماء				
حَدٌّ - حَدُودٌ boundary	أَثَرٌ - آثَارٌ traces/remnants	مِلَّةٌ - مِلَلٌ creed/belief	قِسْطٌ justice	فُؤَادٌ - أَفِيدَةٌ emotional heart
فَتْحٌ victory	وَبَالٌ negative consequence	صَيْحَةٌ a loud cry/shout	شَفَعَةٌ intercession	حَرْجٌ blame/constriction
نَجْمٌ - نُجُومٌ star	وِزْرٌ - أَوْزَارٌ burden	بَغْتَةً suddenly	نُطْقَةٌ a sperm drop	لَحْمٌ meat

الأفعال			
to dissuade	أَفَكَ يَأْفِكُ إِفْكَاً	to give longevity/provision	مَتَعَ يُمَتِّعُ تَمَتُّعاً
to know	دَرَى يَدْرِي دِرَايَةً	to remain/to enjoy the pleasures of life	تَمَتَّعَ يُتَمَتَّعُ تَمَتُّعاً
to expand/spread	بَسَطَ يَبْسُطُ بَسْطاً	to hold/be miserly	أَمْسَكَ يُمْسِكُ إِمْسَاكاً
to walk/journey	سَارَ يَسِيرُ سَيْراً	to inform	أَدْرَى يُدْرِي إِدْرَاءً
to bring into life	أَنْبَتَ يُنْبِتُ إِنْبَاتاً	to detail/explain	فَصَّلَ يُفَصِّلُ تَفْصِيلاً
to bless	أَنْعَمَ يُنْعِمُ إِنْعَاماً (على)	to lend	أَقْرَضَ يُقْرِضُ إِقْرَاضاً
to tire/slacken	فَطَرَ يَفْطُرُ فِطْرَةً	to persist	أَصَرَ يُصِرُّ إِصْرَاراً

VERBAL IDIOMS		
شَدَّ أَرْزَهُ	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 سَبِيلٌ	a cause to act against someone [lit. there is a path against him]	3:75, 4:34 4:141, 9:91

CHAPTER 14 – الْجُمْلَةُ الشَّرْطِيَّةُ

14.1 INTRODUCTION

The word شرط literally means “condition”. A جُمْلَةُ شَرْطِيَّةٍ 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 الشَّرْطِ, the answer or result of the condition.

In Arabic, there are various tools that can be used to create a جُمْلَةُ شَرْطِيَّةٍ. 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 الْجَازِمَةُ – tools that make both parts of the conditional sentence مجزوم (given that they both contain a فعل مضارع)
- 2) أَدَوَاتُ غَيْرِ 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 فعل مضارع
- 2) They **ALWAYS** translate in the present tense even when the ماضٍ 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. شرط is present tense and جواب is past-tense OR شرط is فعلية and the جواب is اسمية)

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.

إِنْ - IF

إِنْ تَمَسَّسَكُمْ حَسَنَةٌ تَسُوءُهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ... ١٠

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 أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ ...

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

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

إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ ... ٧

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

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

مَنْ - WHOEVER

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

...وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ١١

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 ف on the جواب

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ... ١٥

Whoever commits to guidance is only doing so for their own self. Whoever strays, strays against his self...

- مَنْ appears with the ماضى in this example and has no effect on it
- The ayah translates in the present, even though the ماضى is فعل

ما – WHATEVER

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

وَمَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ٦٠

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

- Both the شرط and the جواب are محزوم.

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

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ ... ٣٠

Whatever strikes you of disaster, then it is from what you have earned...

- The ayah translates in the present-tense even though the ماضى is used.
- There is a فَ on the جواب.
- The من البيانىة is clarifying the doer.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا ... ٣١

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

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

- The من البيانة is clarifying the detail.

أَيْنَمَا – WHEREVER

... أَيْنَمَا تُقْفُوا أَخَذُوا وَقَتَّلُوا تَقْتِيلًا ٦١

Wherever they are found, they are taken and massacred completely.

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

أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ... ٧٨

Wherever you may be, death will find you, even if you are in towers of lofty construction...

- Both the شرط and the جواب are مجزوم.

14.3 أدوات غير جازمة

There are two أدوات غير جازمة. They each have their own meaning and rules.

لَوْ

- لَوْ is used to express conditions that are highly unlikely or hypothetical. It generally translates as "Had it been the case that..." or "Had...".
- This is the only شرط that translates in the past tense.
- In a conditional sentence that uses لَوْ, you will generally find a 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.

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا... ٢١

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

- The condition described is a hypothetical one.
- There is a لَ on the جواب.

لَوْ كَانَ هَؤُلَاءِ ٱلْءِلَٰهَ مَا وَرَدُوہَا وَكُلٌّ فِیہَا خٰلِدُونَ ۝

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 ل on the جواب is omitted.

... قَالُوا لَوْ نَعْلَمُ قِتَالًا لَا تَتَّبِعُنَا ۖ ... ۱۶۷

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

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

إِذَا – WHEN

- إِذَا translates as “when” and describes conditions that are highly likely to happen.
- When it comes with a فعل مضارع, it is translated in the present/future tense and indicates a repeated event.
- When it comes with a فعل ماضٍ, it is translated in the present/future tense and indicates a single event.
- The جواب can sometimes have a ف on it. This usually happens when the شرط and the جواب are different (e.g شرط is present tense and جواب is past-tense OR شرط is فعلية and 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.

ٱلَّذِينَ إِذَا أَصَبَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَٰجِعُونَ ۝ ۱۵۶

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 ماض is فعل.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي 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 ماض is فعل.
- There is a ف on the جواب. Notice that the جواب is a جملة اسمية.

وَإِذَا تُتْلَىٰ عَلَيْهِ ءَايَاتُنَا وَلَّىٰ مُسْتَكْبِرًا كَانَ لَمْ 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 مضارع فعل is unaffected by إذا as it is غير جازمة.

إذا WHEN IT COMES WITH A جملة اسمية

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

فَالْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى

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

14.6 الأمر وجواب الأمر

The الأمر وجواب الأمر 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 إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٣١

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

The أمر is فاتتبعوني. 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.

وَأَضْمُ يَدَكَ إِلَى جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ آيَةً أُخْرَىٰ ٢٠

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

The أمر is واضم 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 فعل أمر, it will not be considered a جواب if it is not مجزوم.

Take a look at the following example.

... ثُمَّ ذَرَّهُمْ فِي خَوَاضِهِمْ يَلْعَبُونَ ٢١

...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 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 a group	زَرْعٌ plants	فُكَيْهَةٌ - فَوَاكِهُ fruit	عِنَبٌ - أَعْنَابٌ grapes	ثَمَنٌ value
نَصِيبٌ portion/share	أَذَى harm/injury	مُصِيبَةٌ calamity	نَخْلٌ - نَخِيلٌ date palm	لَهْوٌ distraction

الأفعال			
to speak truth	صَدَقَ يَصْدُقُ صِدْقًا	to favor	مَنْ يَمُنُّ مِنَّا (على)
to fashion/built/produce	صَنَعَ يَصْنَعُ صُنْعًا	to make apparent	أَبْدَى يُبْدِي إِبْدَاءً
to transgress	إِعْتَدَى يَعْتَدِي إِعْتِدَاءً	to delay	أَخَّرَ يُؤَخِّرُ تَأْخِيرًا
to convey	بَلَّغَ يُبَلِّغُ تَبْلِيغًا	to follow/to make follow	أَتْبَعَ يُتْبِعُ إِتْبَاعًا
to be extravagant/wasteful	أَسْرَفَ يُسْرِفُ إِسْرَافًا	to make subservient	سَخَّرَ يُسَخِّرُ تَسْخِيرًا

VERBAL IDIOMS		
شَرَحَ صَدْرُهُ	To set someone's mind at ease. [lit. He expanded/dilated his chest.]	16:106, 20:25 94:1
شَرَحَ صَدْرُهُ لِلْإِسْلَامِ/لِلْكَفْرِ	He made him disposed to Islam/disbelief. [lit. He opened/dilated his chest to Islam/disbelief.]	6:125 39:22
مَلَكَ لَهُ مِنَ اللَّهِ شَيْئًا	To be able to protect someone against Allah. [lit. to possess something for someone against Allah]	5:17 48:11

CHAPTER 15 - الحال

15.1 INTRODUCTION

MEANING AND TRANSLATION

The word حال literally means “state” or “condition”. Grammatically, a حال gives information about the state of someone or something when an action is carried out. The person or thing in that state is called صاحب الحال. Take a look at the examples below. The حال is highlighted and the صاحب الحال is underlined.

Bilal left while crying.

The book came down gradually.

It ran toward me barking.

A حال is generally translated as an adverb ('-ly'), or as an -ing word, or using the words “while” or “as”.

GRAMMATICAL RULES

- A حال can only appear in a complete sentence. If the حال is removed, the sentence should still be complete. Consider the previous examples. If the حال is removed, the sentence still conveys a complete meaning.

Bilal left.

The book came down.

It ran toward me.

- The صاحب الحال is almost always **PROPER**.
- The حال can appear in one of three forms:
 1. An اسم in the نصب status
 2. جملة فعلية A
 3. واو حالية (called the جملة اسمية A that starts with a و)

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 مصدر, and sometimes as a اسم صفة.

- 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 فاعل and فعل, 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.

... وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ٥٤

...We did not send you as a protector over them.

- The حال in this ayah is a اسم صفة.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the attached pronoun ك.

وَإِذَا أُلْقُوا مِنْهَا مَكَاتًا ضَبًّا مُقَرَّرِينَ دَعَوْا هُنَالِكَ ثُبُورًا ١٢

When they are thrown in a tight place within it chained up, they pray for death there and then.

- The حال in this ayah is an اسم مفعول.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the pronoun inside أُلْقُوا.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ ... ١١

Those who remember Allah sitting, standing, and on their sides...

- قِيَمًا is the plural of قَامَ, and قُعُودًا is the plural of قَاعَد. The حال in this ayah is an اسم فاعل.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also notice that it matches in number and gender with the صاحب الحال, which is the pronoun inside يَذْكُرُونَ.

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ... ٣٧

And do not walk around (on earth) arrogantly...

- The حال in this ayah is a مصدر.
- Notice that it is منصوب and that if the حال is removed, the sentence is still complete.
- Also note that a مصدر does not necessarily have to match in gender and number. This is because the مصدر cannot be made feminine, and always stays in the singular form.

15.3 جملة فعلية AS A حال

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.

...ثُمَّ جَاءُوكَ يَحْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ٦٢

Then they came to you swearing by Allah, "We only wanted to do good and reconcile."

- Notice that there are two فعل, one after the other. The second one is a حال.
- The صاحب الحال is the pronoun inside of 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"يحلِفون". The word حَلَفَ comes with ب.

... وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ١٨٦

...and He leaves them 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.

وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ^{٦٧}

And the people of the city 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 أَتُحْجُّونَنِي فِي اللَّهِ وَقَدْ هَدَانِ^{٨٠}

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

لَا يُؤْمِنُونَ بِهِ^{١٣} وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ

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 جملة 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 افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ^٧

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

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أَنَّى^{١٧} وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً^{١٧}

Whoever does good, whether male or female, while he is a believer, no doubt, We will definitely cause him to live a good life.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ وَالرَّسُولِ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ۝

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. The teacher taught them sitting.

Step 2: Find your حال. The teacher taught them sitting.

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

Step 4: Translate using one of the following forms:

1. Using الاسم المفرد عَلَّمَهُمُ الْأُسْتَاذُ جَالِسًا

2. Using a جملة فعلية عَلَّمَهُمُ الْأُسْتَاذُ يَجْلِسُ

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

4. Using a *حالية* (always followed by a *جملة اسمية*, but with *عَلَّمَهُمُ الْأُسْتَاذُ وَهُوَ يَجْلِسُ* as the *خبر* جملة فعلية)

15.6 A *جملة اسمية* IN A *حال*

According to what we have learned so far, a *حال* is associated with an action. This means that it appears in the *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.

... فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا ... ٩٣

Then his compensation is hellfire, residing in it forever.

وَيَقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ ^{آية} ... ٦٤

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

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَتَّبِعِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ... 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 - مُلْكٌ king	مُلْكٌ - أَمْلَاكٌ possession/dominion	مَلَكٌ - مَلَائِكَةٌ angel	جَمِيعٌ/أَجْمَعُ - أَجْمَعُونَ all	بَاطِلٌ falsehood
أَلَا Listen up!	لَوْ أَنَّ if only	لَوْلَا Why not...?	أَوْلَى more deserving	سَحَابٌ clouds

الأفعال

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

VERBAL IDIOMS

شَرَى نَفْسَهُ	To exert one's best efforts. [lit. He sold his being/soul.]	2:207
اشْتَرَى لَهُوَ الْحَدِيثِ	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 - التَّمْيِيزُ

16.1 INTRODUCTION

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

Grammatically, a تَمْيِيز is:

- 1) singular
- 2) common
- 3) وصنمب
- 4) comes after the vague word

16.2 تَمْيِيز THAT TAKE أَسْمَاء

There are two types of أَسْمَاء that take a تَمْيِيز:

- 1) أَسْمَاء التفضيل
- 2) Numbers (11+)

أَسْمَاء 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 تَمْيِيز is being used and notice how it is translated.

... أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ٣٤

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

... هُوَ خَيْرٌ نَوَابًا وَخَيْرٌ عَقَبًا ٤٤

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

... أَوْلَيْكَ شَرُّ مَكَانًا وَأَضَلُّ سَبِيلًا ٣٤

Those are worse in terms of position and more astray in their way.

Notice that the تميز (سيلا) is not translated using “in terms of”. This is simply because it would not translate naturally in English.

NUMBERS 11+

In numbers eleven onwards (with the exception of 100 and 1000), the thing being counted (المعدود) appears as a تميز. An example of a معدود in would be the word “apples” in the fragment “fourteen apples”. Take a look at the following examples.

...فَانْفَجَرَتْ مِنْهُ اَثْنَتَا عَشْرَةَ عَيْنًا ... ٦٠

Then twelve springs burst forth from it.

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

... اِنِّى رَأَيْتُ اَحَدَ عَشَرَ كَوْكَبًا ... ء

No doubt I, I saw eleven planets...

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

...فَاِطْعَامُ سِتِّينَ مِسْكِيْنًا ... ء

Then (they should) feed sixty poor people.

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

16.3 تميز THAT TAKE أفعال

The following is a list of vague أفعال that take a تميز. 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.

... وَقُلْ رَبِّ زِدْنِي عِلْمًا ١٤

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

... لِيَزِدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ ١٥

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

... وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ١٥

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

... بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ٢٩

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

... نِعَمَ الْثَوَابُ وَحَسَنَتْ مُرْتَفَقًا ٣١

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

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ١١

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				
عَالَاء	أَنَّى	بَلَى	كَلَّا	عَسَى (أَنْ)
blessings	How?!	yes	No/Not at all!	Perhaps
مَعْرُوفٌ	مُنْكَرٌ	بَرٌّ	قَبْرٌ - قُبُورٌ	لُبٌّ - أَلْبَابٌ
norms/fairness	unknown/untrue	land	grave	intellect
نَصْرَانِيٌّ - نَصَارَى	يَهُودِيٌّ - يَهُودٌ	ظِلٌّ - ظِلَالٌ/ظِلَلٌ	حَرْثٌ	رَجْمٌ - أَرْحَامٌ
Christian	Jewish	shade	cultivated land	womb/family tie
قَرْضٌ	شِيعَةٌ - شِيعٌ	أَعْرَابِيٌّ - أَعْرَابٌ	دَمٌ - دِمَاءٌ	رَجَسٌ
loan	faction	Bedouin	blood	filth

الأفعال			
to deny/reject	جَحَدَ يَجْحَدُ جُحُودًا	to hope for	رَجَا يَرْجُو رَجَاءً
to come to nothing	حَبِطَ يَحْبِطُ حُبُوطًا	to humiliate	خَزَى يَخْزِي خِزْيًا
to beware	حَذَرَ يَحْذَرُ حَذَرًا	to establish	مَكَّنَ يُمَكِّنُ تَمْكِينًا
to warn	حَذَرَ يُحَذِّرُ تَحْذِيرًا	to choose	إِصْطَفَى يَصْطَفِي إِصْطِفَاءً
to seal	خَتَمَ يَخْتِمُ خَتْمًا	to seal	طَبَعَ يَطْبَعُ طَبْعًا

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

CHAPTER 17 – الْعَدَد فِي الْقُرْآن

17.1 INTRODUCTION

Every number is made up of two parts:

- 1) الْعَدَد – the number
- 2) الْمَعْدُود – 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.

1	وَاحِدٌ	40	أَرْبَعُونَ
2	إِثْنَانِ	50	خَمْسُونَ
3	ثَلَاثَةٌ	60	سِتُّونَ
4	أَرْبَعَةٌ	70	سَبْعُونَ
5	خَمْسَةٌ	80	ثَمَانُونَ
6	سِتَّةٌ	99	تِسْعٌ وَتِسْعُونَ
7	سَبْعَةٌ	100	مِئَةٌ
8	ثَمَانِيَةٌ	200	مِئَتَانِ
9	تِسْعَةٌ	300	ثَلَاثُ مِئَةٍ
10	عَشْرَةٌ/عَشْرَةٌ	1,000	أَلْفٌ
11	أَحَدَ عَشَرَ	2,000	أَلْفَانِ
12	إِثْنَا عَشَرَ	3,000	ثَلَاثَةُ آلَافٍ
19	تِسْعَ عَشْرَةَ	5,000	خَمْسَةُ آلَافٍ
20	عِشْرُونَ	50,000	خَمْسُونَ أَلْفًا
30	ثَلَاثُونَ	100,000	مِئَةُ أَلْفٍ

Note that the status and gender of the numbers in the table above are subject to change depending on the معدود as well as the role that the number is playing in the sentence. This will make more sense as we study each range of numbers and the grammatical rules associated with that range.

17.2 NUMBERS 1-2

Generally, the singular form of a word is enough to express that there is one of something. Likewise, the dual form of a word is enough to express that there is two of something.

For example, كتابٌ means “a book” or “one book”. كتابانِ means “two books”.

There are some cases, however, in which the numbers واحدٌ and اثنانِ 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 اللَّهُ لَا تَتَّخِذُوا إِلَٰهَيْنِ إِلَّا مَا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَارْهَبُونِ ١٥

And Allah said, “Do not take two gods. He is only one god, 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 تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَٰلِكَ وَعَدُّ غَيْرُ مَكْذُوبٍ ١٥

Then they slaughtered it, so he said, “Enjoy yourselves in your home for three days. 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.

فَسِيحُوا فِي الْأَرْضِ 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 (شهر) 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.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةَ أَيَّامٍ حُسُومًا ... ٧

He imposed it on them for seven nights and eight days 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. ثَمَانِيَة 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.

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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.

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ١١

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

- Both parts of the compound (أحد 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.

...فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ... ١٠

Then twelve springs gushed forth from it...

- Both parts of the compound (اثنتا and عشره) are feminine. They match in gender with the معدود (عين), 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 مرفوع; therefore, it is مرفوع.

***NOTE that the feminine form of اَحَد is اَحَدٌ.

The number عَشْر can be made feminine simply by adding a ة → عَشْرَةٌ

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

masculine → اِثْنَانِ اِثْنَيْنِ اِثْنَيْنِ

feminine → اِثْنَانِ 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 (19), and the second part is the tens place (19). Though nineteen is the only one of these numbers that appears in the Quran, all numbers from 13-19 follow the same rules.

The gender of the second digit in the compound (the 9 in this case) is **OPPOSITE** of the معدود. 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.

عَلَيْهَا تِسْعَةَ عَشَرَ ٣٠

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. عَشْرُونَ عَشْرِينَ).

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 forty years..."

- The معدود (سنة) 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.

...فَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً ...

Then lash them eighty lashes...

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

17.7 NUMBER 99

The number ninety (تِسْعُونَ) follows the same rules mentioned above. The way an Arab would say ninety nine (or any double-digit number 20+) is "nine and ninety".

The gender of the second digit (the nine, in this case) is **OPPOSITE** of the gender of the معدود. In other words, the word closest to the معدود matches it in gender.

The معدود acts as a تمييز to the number.

Let us take a look at an example. This number occurs only once in the Quran.

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْبَةً وَلِي نَعْبَةٌ وَاحِدَةٌ ... ٢٣

Certainly this (person), my brother, he has ninety nine ewes 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 مائة (with a silent ا) in the Uthmani script.

Take a look at the following examples.

... فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ... ٢٥٩

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

- The number (مائة) 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.

... فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ... ٢٦١

In each ear is a hundred grains.

- The number (مائة) is acting as a مضاف to the معدود (حبة), 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 مبتدأ.

As for the number 200 (مِائَتَانِ), 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.

... إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ... ٦٥ ... فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ... ٦٦

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

17.9 NUMBER 300

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

The gender of مِائَةٌ never changes, but the gender of ثَلَاث 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.

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا ۖ

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

- The gender of ثَلَاث is *opposite* of the gender of the معدود (سَنَةٍ).
- The معدود (سِنِينَ) is acting as a تمييز for the number. This is one of the rare cases in which a تمييز is plural.

17.10 NUMBERS 1,000 AND 2,000

The numbers 1,000 (أَلْفٌ) and 2,000 (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 أَلْفٌ سَنَةٍ إِلَّا خَمْسِينَ عَامًا ... ١٤

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

The ألف 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 أَلْفٌ (آلاف) serves as the مضاف إليه.

3,000 is ثَلَاثُ آلَافٍ.

5,000 is خَمْسُ آلَافٍ.

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 أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدِّدَ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ۚ بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمَدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ۝

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

- Both ثلاثة and خمسة are feminine. They are opposite of the singular form of the معدود (ملك).
- Note that with these numbers, the معدود can also appear as a مضاف إليه. In these ayaat, they appear with a من to convey the meaning “from among the angels”.

17.12 NUMBER 50,000

The number 50,000 is a compound number made up of two parts: the fifty and the thousand. Recall that all numbers from 20-90 take a تمييز. This applies here as well. The thousand appears as a تمييز to the fifty. 50,000 is خَمْسُونَ أَلْفًا. The معدود appears as a مضاف إليه.

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

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۚ

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

- The خَمْسِينَ أَلْفَ (سنة) acts as a مضاف إليه to the number معدود.

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 مِائَةُ أَلْفٍ.

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

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝

We sent him to one hundred thousand or more.

If this number were to take a معدود, it would simply appear as a مضاف إليه (e.g. مِائَةُ أَلْفٍ 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 ثَانٍ follows the ناقص pattern for the اسم فاعل.

Take a look at the following examples.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ۚ

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

... ثَانِيَانِ إِذْ هُمَا فِي الْغَارِ ... ۖ

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

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ... ۖ

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

... مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرُ إِلَّا هُوَ مَعَهُمْ

There is not a single private conversation of three except that He is the fourth of them, nor five except that He is the sixth of them, or less than that or more except that He is with them wherever they may be.

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ ۚ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ ... ۚ

They will say, “(They are) three, the fourth of them is their dog. And they say five, the sixth of them is their dog. And they say seven, the eighth of them is their dog.”

17.15 FRACTIONS

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

نِصْفٌ	ثُلُثٌ	ثُلُثَانِ	رُبْعٌ	خُمْسٌ	سُدُسٌ	ثُمْنٌ
half	one third	two thirds	a fourth	a fifth	a sixth	an eighth

Notice that other than نِصْفٌ, all of them follow the patten فُعْلٌ.

Take a look at the following examples.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ... ١٠

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

...فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ... ١١

Then if they have a child, then you all have a fourth of what they left...

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ... ١٢

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

... لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ... ١٣

For each one of them is a sixth of what he left if he had a child...

... فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمْنُ مِمَّا تَرَكْتُمْ... ١٤

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

CHAPTER 18 – أفعال الشروع

18.1 INTRODUCTION

The word شُروع 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.

18.2 أفعال الشروع في القرآن

The only فعل شروع that is used in the Quran is the word طَفِقَ يَطْفِقُ. 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 طَفِقَ يَطْفِقُ as “to start immediately” or “to start suddenly”.

فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ... ١١

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

- Notice that the context necessitates a certain immediacy and frantiness; thus طَفِقَ 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.

بَدَأَ يَكْتُبُ فِي دَفْتَرِهِ

He started writing in his notebook.

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

أَخَذُوا يَضْرِبُونَهُ حَتَّى أَغْمِيَ عَلَيْهِ

They started beating him up until he passed out.

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

جَعَلَتْ تُرَاقِبُ الطُّلَّابَ

She started observing the students.

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

Note that it is possible for an outside فاعل to interrupt the فعل الشروع and the ordinary فعل. For instance, it would be possible to say بَدَأَ الْوَلَدُ يَكْتُبُ فِي دَفْتَرِهِ or أَخَذَ النَّاسُ يَضْرِبُونَهُ or جَعَلَتْ الْأُسْتَاذَةُ تُرَاقِبُ الطُّلَّابَ. 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 النَّاسُ يَضْرِبُونَهُ the pronoun in the second فعل (يَضْرِبُونَهُ) is هم. It matches with the outside فاعل (النَّاسُ).

CHAPTER 19 – التَّعَجُّبُ

19.1 INTRODUCTION

The words تَعَجُّبُ means “amazement” and can have either a positive or a negative connotation. In grammar, صَيَغَ التَّعَجُّبِ are expressions that the Arabs use to show their amazement. Let us learn these expressions.

19.2 نِعَمَ AND يُبْسَ

نِعَمَ and يُبْسَ are sister words. يُبْسَ is used to express negative amazement and translates as “What a terrible...!” or “How terrible...is!”

نِعَمَ 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 نِعَمَ and يُبْسَ never conjugate. They are always in the هُوَ form.

Take a look at the following examples.

... فَرَادَهُمْ إِيمَنًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعَمَ الْوَكِيلُ ١٧٣

So it increased them in faith and they said, “Allah is enough for us, and what an amazing trustee [He is]!”

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتُ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَنِعَمَ أَجْرُ الْعَامِلِينَ ١٣٦

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

... يُبْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ ٥

How terrible is the example of the people who denied the miraculous signs of Allah!

Note that ما (the اسم موصول) often appears as the فاعل for يَبْسُ. 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 happens, the sentence translates as, “How terrible is that which...!”

Take a look at the following example.

بَيْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ ... ٩٠

How terrible is that for which they sold themselves!

It is possible for يَبْسُ and يَغَمُ to take a تمييز. The تمييز translates as the word, “as”. There is one case in the Quran in which this happens.

... أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ ۚ بِئْسَ لِلظَّالِمِينَ 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 حَسَنٌ AND سَاءٌ

سَاءٌ and حَسَنٌ are sister words. سَاءٌ is used to express negative amazement and translates as “How terrible/evil is...!”

حَسَنٌ is used to express positive amazement and translates as “How amazing/beautiful is...!”

Grammatically, these two words are أفعال. They always have a فاعل and in many cases, they take a تمييز as well. If there is a تمييز, it translates as the word “as”.

Take a look at the following examples.

... فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ 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.

... وَحَسُنَ أُولَئِكَ رَفِيقًا ٦٩

And how amazing those people are as companions!

تميز is the outside فاعل and رفيقا is the تمييز.

... أَلَا سَاءَ مَا يَزُرُونَ ٣١

How terrible is that which they bear!

This example has only a فاعل and no تمييز.

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.

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ ١٧

May man be cursed! How disbelieving he is!

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَى وَالْعَذَابَ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ١٧٥

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

19.5 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.

... لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ ... ٢٦

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

أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ... ٣٨

How hearing they are and how seeing on that day that they come to us!

In terms of grammar, this structure is made up of two parts:

- 1) A word that follows the patten 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.

البَدَل – CHAPTER 20

20.1 INTRODUCTION

The word بدل literally means to swap or replace. A بدل in grammar is an اسم+اسم fragment in which one اسم is followed directly by another اسم. The second اسم serves to clarify and give more detail about the first اسم.

One way to think about it, is that between these two words is an implied [that is to say...] or [by which I mean...].

An example of a بدل would be, “The CEO, Ustadh is coming.” Another way to read the example above would be, “The CEO [that is to say, Ustadh] is coming.”

A بدل is called a بدل because one of the اسم in the sequence could be swapped out for the other and the sentence would still make sense.

For example, you could say, “The CEO is coming” or you could say, “Ustadh is coming.” Either way, the same meaning is conveyed. When the two words come together to form a بدل, however, the sentence becomes more detailed and informative.

In terms of grammatical rules, the two اسم in a بدل must match in status.

البَدَل في القرآن 20.2

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

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ٥

...and that He created the pair, [that is to say] the male and the female.

- “The male and the female” further clarifies what is meant by “the pair”.
- Notice that the two اسم in the بدل match in status.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٦ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ... ٧

Guide us to the straight path, [that is to say] the path of those who You have blessed...

- “The path of those who you have blessed” serves to clarify what is meant by “the straight path”.
- Notice that the two اسم in the بدل match in status.

قُمْ اللَّيْلَ إِلَّا قَلِيلًا ۖ تَصِفُهُ ۖ أَوْ أَنْقُصْ مِنْهُ قَلِيلًا ۚ

Stand up (in prayer) during the night except for a little, [that is to say] half of it or decrease a little from it.

- "Half or a little less" clarifies what is meant by "the night except for a little of it".
 - Notice that the two اسم in the بدل match in status.

... وَأَرْزُقْ أَهْلَهُ ۚ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ... ۝١٦

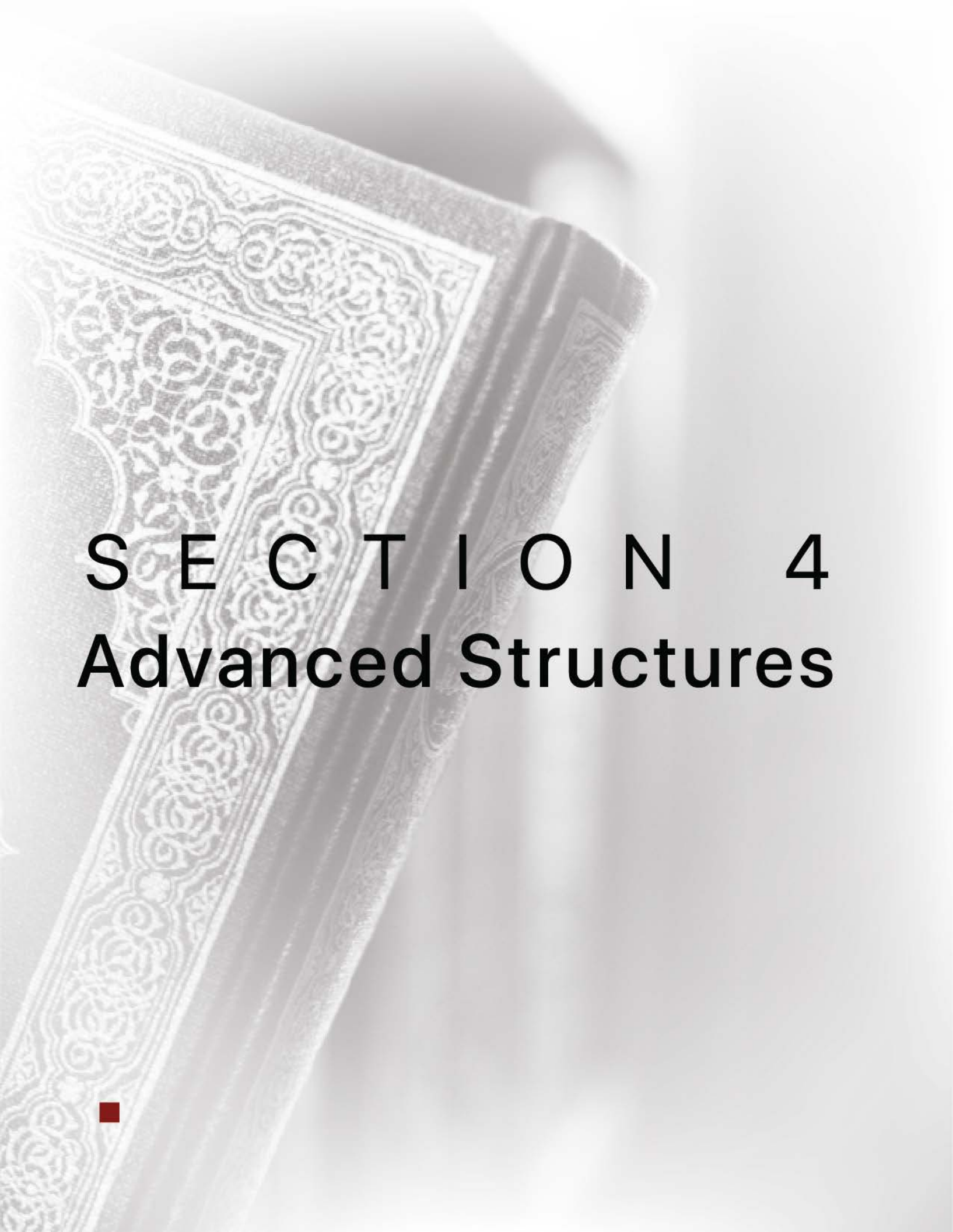
And bless its people with fruits, [that is to say] those of them who have believed in Allah and the last day...

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

قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ۖ رَبِّ مُوسَى وَهَارُونَ ۝١٧

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

- "The Master of Musa and Harun" further clarifies what is meant by "the Master of the worlds". It is as though the speakers are saying, "We believe in the Master of the worlds...we mean the Master of Musa and Harun."
 - Notice that the two اسم in the بدل match in status.

The background of the slide is a grayscale image of a book cover. The cover features a complex, repeating geometric and floral pattern, possibly a traditional Islamic or Persian design. The book is shown at an angle, with the spine visible on the right side. The lighting is soft, creating a subtle gradient across the cover.

SECTION 4

Advanced Structures



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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)

قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ^٢

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

3. ما النافية (of refutation)

...وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ^٣

No, they are not exiting from the fire!

4. ما شرطية (the conditional)

...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 الجار والمجرور and الموصوف والصفة. It is considered غير كافية, 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 أُفٍّ 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 أُنْزِلَتْ 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 الْقُرْآنُ 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 آيَاتِي 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*. *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 نُّوحٍ 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 *ضمير الفصل* along with *إنهم*. Notice how the *خير* of *كان* remained منصوب (*أظلم وأطعى*).

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 ه 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 ه 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 صيغ of أفعال. Also, note that the pronoun will not be repeated in the translation.

أَذْهَبْ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا تَنِيَا فِي ذِكْرِي ٢٠

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 ٢١

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 آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ 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, أَذَّنَ, 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 translates 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**.

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

5.2B إنّ المخففة

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

Take a look at the following example.

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِن نَّظُنُّكَ 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 إنّ 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

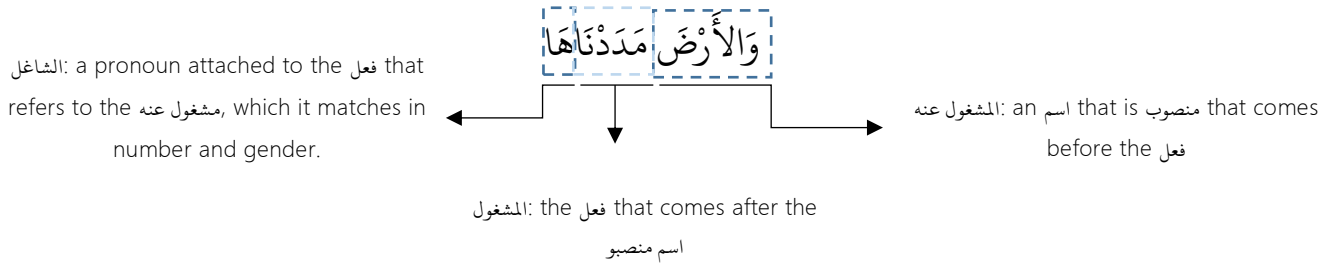
- ✓ *Abnormal Sentence Structure for a جملة اسمية (Chapter 5.4 – Beginning نحو)*
- ✓ *Abnormal Sentence Structure for a جملة فعلية (Chapter 6.6 – Beginning نحو)*

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) الفعل – The فعل
- 3) المشغول – 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 شَهَابٌ 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 التقديم اللفظي 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 السَّبْبِي

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 السَّبْبِي, a structure that breaks this pattern. (نعت is an alternate word for صفة.)

7.2 GRAMMATICAL STRUCTURE OF النَّعْتُ السَّبْبِي

Compare the two following examples:

هَذَا رَجُلٌ اتَّسَخَتْ 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 السَّبْبِي. 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 أَهْلِهَا
I passed by a village whose
people are oppressive.

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

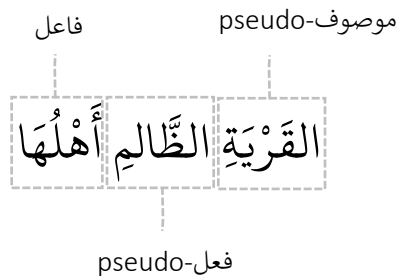
هَذِهِ قَرْيَةٌ ظَالِمِ أَهْلِهَا
This is a village whose
people are oppressive.

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

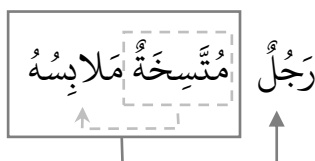
- the فعل must be **SINGULAR** (هو or هي form)
- the فاعل **MATCHES** the فعل in **GENDER**
- the فاعل must come **AFTER** the فعل
- the فاعل must be in the **رفع STATUS**

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

7.3 RHETORICAL IMPLICATIONS OF النعت السببي

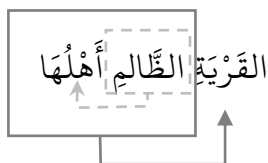
As mentioned previously, the نعت سببي structure bears resemblance to the complex صفة structure. So what distinguishes one from the other in terms of usage and meaning?

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 (مَلَابِسُهُ), 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 مَلَابِسُهُ 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 (الظَّالِمُ) is describing the people (أَهْلُهَا), 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 الظَّالِمُ أَهْلُهَا 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 الْآنَ ... 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 يَاقَوْمُ لَقَدْ أَتَيْتُكُمْ بِرُسُلٍ مِنْ 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 ... ١١٠

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 + ماض** 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 + ماض** indicates a single occurrence.

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

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

DU'A

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

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

PROMISES AND WARNINGS

The ماض can be used to make promises or to issue warnings. Though both promises and warnings are events that are to occur in the future, the past is used as a form of emphasis or 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 than 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 ٢

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 ... ٣٥

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 ... ٣٦

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 ماض, the word أَمْ, and another فعل ماض. 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 أَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ 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 ١١٣

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 ماض, it can translate either as مضارع or مضارع.

Take a look at the following examples.

... فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ 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 عَلَىٰ 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 فَهُوَ 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 حَتَّىٰ 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 ... ٢٣٣

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 الضُّعَفَاءُ 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!"

المرء 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 ۚ...

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

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

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 إِذًا لَّخَسِرُونَ ۖ

*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) الجمع السالم – sound plurals
- 2) جمع التذكير – broken plurals

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

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

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

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

10.2 SOUND VS. BROKEN

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

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

The plural patterns that fall under the category of “no alternative” are the ظرف pattern (مَسَاجِدُ) and the آلة pattern (مَصَابِيحُ). 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) القلة والكثرة – 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) إرادة الحدث – إرادة الحدث is when the اسم carries a strong element of action and is behaving similarly to a فعل. إرادة الاسم 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 حَتَّىٰ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَمِلِينَ 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 غُرْفٌ 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 لَوَافِحَ 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.

* * *

...الَّذِينَ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ 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 (الحدود 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 وَالْمَلَائِكَةِ 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 أَصْـدِعَهُمْ فِي ءَآذَانِهِم مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ١٩

They put their fingers in their ears 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 عباد الرحمن, which is a group that is small relative to those who are misguided. For this reason, أَعْمَى is pluralized as غُثْيَانٌ, following the فُعْلَانٌ pattern. This is the only time in the Quran that أَعْمَى is pluralized this way.

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

صُمٌّ بُكْمٌ عُمٌّ فَهُمْ لَا يَرْجِعُونَ ١٨

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

... وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَىٰ وُجُوهِهِمْ عُمِّيًّا وَبُكْمًا وَصُمًّا مَّا وُهِمَ بِهِمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ٩٧

وَمَا أَنْتَ بِهَادِيَ الْعُمِّيِّ عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ٨١

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ 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 نُعْلَلُ 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 عَلَىٰ 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 وَفُوعَالَىٰ وَفُوعَالَىٰ

This plural patter 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 ... ٣٠

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

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

وَعَاثُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَالِصَ بِالْظَّيْبِ ... ٢

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 يَتَحَاجُّونَ 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 ... ١

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 وَيُنْشِئُ 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 **أَشِدَّاءُ**. 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 لِلطَّائِفِينَ 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.

10.4 SUMMARY

There are two main discussion points when it comes to the topic of plural patterns:

**SOUND PLURALS
VS
BROKEN PLURALS**

**UNIQUE IMPLICATIONS
OF PARTICULAR
PATTERNS**

As far as sound vs. broken, the rules differ when dealing with *INANIMATE* and *ANIMATE*.

INANIMATE RULES

- ✓ Sound indicates smaller amount (قلة)
- ✓ Broken indicates larger amount (كثرة)

ANIMATE RULES

- ✓ Sound indicates action
- ✓ Broken indicates noun

Below is a summary of each plural pattern and its implications.

PATTERN	EXAMPLE	IMPLICATIONS
فُعَّالٌ	كُفَّارٌ زُرَّاعٌ	doing the action a lot
فَعَلَةٌ	حَزَنَةٌ حَفَظَةٌ	lack of movement, label/classification
فُعْلٌ	رُكْعٌ سَجْدٌ	visibly apparent action, short-term
فَوَاعِلُ	صَوَاعِقُ قَوَاعِدُ	lack of movement
فُعْلَانٌ	دُكْرَانٌ عَمَيَانٌ	a relatively small number
فَعْلَى/فُعَالَى/فَعَالَى	مَوْتَى سَكَارَى يَتَامَى	illness, deficiency, calamity
فُعْلَاءُ/فُعَالُ/أَفْعِلَاءُ	كُبْرَاءُ شِدَاءُ أَشِدَاءُ	metaphorical and literal attributes
على وزن المصدر	سُجُودٌ قِيَامٌ	true or literal action

10.5 ADDITIONAL PATTERNS

Below are additional plural patterns. Commit them to memory.

أوزان القلة (3-10)	
PATTERN	EXAMPLE
أَفْعُلْ	أَلْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ... ١٩٧
أَفْعَالٌ	قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ١٠٣
أَفْعِلَّةٌ	... وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفِيدَةً ... ٢٦
فِعْلَةٌ	... إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى ١٣

أوزان الكثرة (11+)	
PATTERN	EXAMPLE
فُعُلْ	صُمُّكُمْ عُمًى فَهُمْ لَا يَرْجِعُونَ ١٨
فُعُلٌ	فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ ... ١٨٤
فِعْلٌ	وَفِي الْأَرْضِ قِطْعٌ مُّتَجَوِّرَاتٌ ... ٤
فُعُولٌ	وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ٧
فَعَائِلٌ	إِنْ تَحْتَبِئُوا كِتَابِيرَ مَا تُنْهَوْنَ عَنْهُ ... ٣١٠
فِعْلَانٌ	وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ٢٤

SECTION 5
BALAGHA



علم البيان



CREATIVE DEVICES BY MEANS OF WHICH
AN IDEA CAN BE **MADE CLEAR AND EASY**
TO UNDERSTAND. EXPRESSIONS THAT
ENGAGE THE AUDIENCE MENTALLY AND
STIMULATE THE IMAGINATION.

CHAPTER 1

التشبيہ

INTRODUCTION

التشبيہ is a figure of speech that involves the comparison or likening of one thing to another thing of a different sort. An example of تشبيہ would be “He is as brave as a lion”. This statement involves the comparison of two different things (a human and a lion) that share a trait. In English literary terms التشبيہ can be defined as a simile.

Root Meaning: The root letters ش ب ه mean “likeness” or “similarity”. Placed in family II, the meaning becomes “to liken” or “to compare”.

The word شَبَّهَ شَبَّهٌ takes a direct مفعول به in addition to a ب. Since there are two elements in a comparison, the first will appear as a direct مفعول به and the second will have a ب attached to it. The person/thing being compared acts as the مفعول به, and that which it is compared to attaches to the ب.

شَبَّهْتُهُ بِالْأَسَدِ

I compared him to a lion

Alternatively Known As: This concept is alternately known as التمثيل. Remember that the root letters م ث ل also mean “likeness” or “similarity”.

As the name would suggest, التشبيہ is drawing a comparison or likening something to something else.



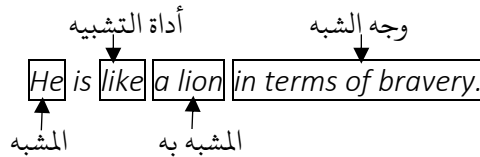
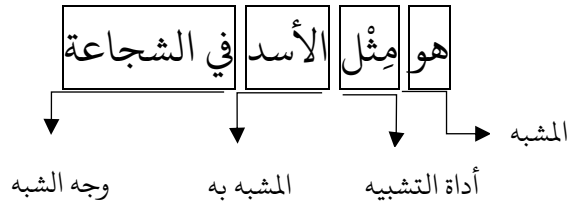
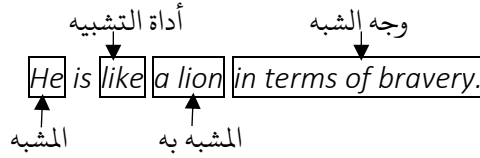
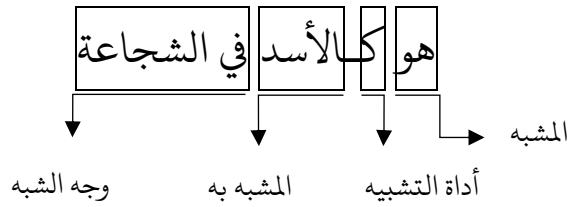
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This literary device is used to make a description more vivid and to make it easier to understand.
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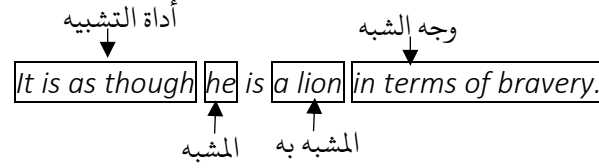
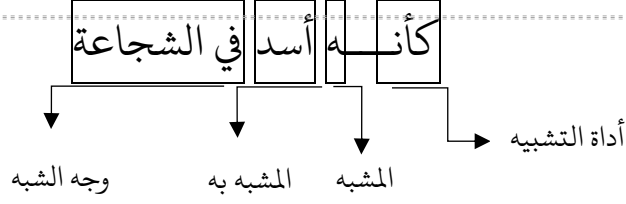
There are different types of تشبيہ and further subtleties and rhetorical implications that are associated with each type. To learn about the different kinds of تشبيہ, we must first learn about the **COMPONENTS** and **CONSTRUCTION** of تشبيہ.

التشبيه COMPONENTS AND CONSTRUCTION OF

There are **four components** to the تشبيه construction. They are:

1. المُشَبَّه That which is **being compared**
2. المُشَبَّه بِهِ That which it is **compared to**
3. أداة التشبيه **The tool** of comparison (they are كَأَنَّ، مِثْلُ)
4. وَجْهُ الشَّبَه **The point of similarity** between that which is being compared (المشبه) and that which it is being compared to (المشبه به)





المشبه: Notice that the term مشبه is the اسم مفعول and therefore translates as “that which is being compared.”

المشبه به: Recall that with the word شَبَّهَ يُشَبِّهُ, the second word in a comparison appears with a ب on it (e.g. الأسد - شَبَّهْتُه). This explains the naming المَشَبَّه به for “that which it is being compared to”.

أداة التشبيه: Remember that the word أداة literally means “tool”.

وجه الشبه: A meaning for “وجه” that is commonly used in تفاسير and grammar books is “way” or “manner” hence the definition “the way in which they are similar” or “the manner of their similarity”.



THE VARIETIES OF التشبيه AND THEIR RHETORICAL IMPLICATIONS



Of the four components mentioned in the previous section, the first two components (المشبه and المشبه به) are irremovable. They are the **PILLARS** of the structure of تشبيه. Without them تشبيه cannot exist.

The أداة التشبيه and the وجه الشبه, on the other hand, can be excluded. Their inclusion and exclusion have an effect on the literary and rhetorical implications of the construction.

Let us learn about the different variations of التشبيه and the rhetorical implications that come with each.

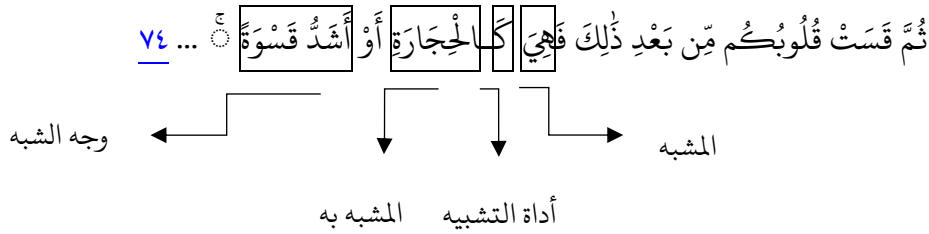
As mentioned previously, the أداة التشبيه and وجه الشبه can be excluded from the تشبيه. This leaves us with four possible combinations:

	وجه الشبه	أداة التشبيه
1. Both the وجه and أداة are present	✓	✓
2. The أداة is present and the وجه is missing	✗	✓
3. The وجه is present and the أداة is missing	✓	✗
4. Both the أداة and the وجه are missing	✗	✗

Let us explore each of these four possibilities.

Option 1. Both are Present

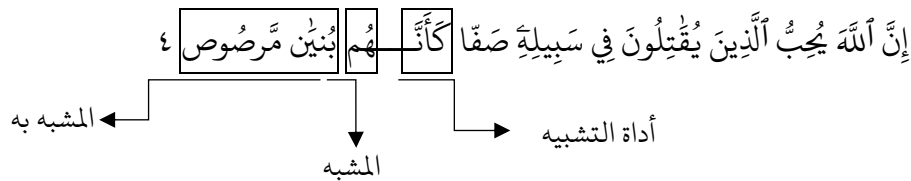
When both أداة التشبيه and وجه الشبه are present, this is the standard. There are no rhetorical implications aside from the aforementioned balagha benefit of similes. This type of تشبيه is known as تشبيه مُرْسَل مُفَصَّل.



Above is an example of تشبيه مُرْسَل مُفَصَّل. Notice that all elements are present. The two things being compared (الْحِجَارَةِ + هي) are present, interrupted by an أداة (ك). The term (أشد قسوة) tells us how the two things being compared are similar. This makes it the وجه الشبه.

Option 2. أداة is Present and وجه is Missing

When only the وجه الشبه is missing, the way in which the مشبه and مشبه به are similar is not specified. This aspect is left to the imagination and is open to interpretation. It leaves the possibilities open and allows different minds to come up with different ideas. This is known as تشبيه مُرْسَل مُجْمَل.



Above is an example of تشبيه مرسل مجمل. Notice that the وجه الشبه is missing. We are not told how the مشبه (the pronoun هم) and the مشبه به (a well-compacted wall) are similar.



What are the characteristics of a well-compacted wall? How might a group of firm believers in battle be similar to a well-compacted wall? What images does this analogy conjure in your mind?

Compare this ayah to ayah 63:4. How does this comparison parallel the one in the example above?



﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ ۗ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ ۗ وَاللَّهُ وَسِعُ عَلِيمٌ ۞﴾

{ كمثل حبة } شبه سبحانه الصدقة التي تُنفق في سبيله بحبة زرع وتباركها المولى، فأصبحت سبعمئة حبة، ففيه تشبيه مرسل مجمل لذكر أداة التشبيه وحذف وجه الشبه، قال أبو حيان: وهذا التمثيل تصوير للأضعاف كأنها ماثلة بين عيني الناظر. (صفوة التفاسير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه : _____ أداة : _____ المشبه به : _____ المشبه : _____

Notes: _____



﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالسَّمِيعِ وَالْبَصِيرِ﴾

«كالأعمى والأصم» فيه تشبيه مرسل مجمل لوجود أداة التشبيه وحذف وجه الشبه. أي مثل الفريق الكافر كالأعمى والأصم في عدم البصر والسمع، ومثل الفريق المؤمن كالسميع والبصير. أي حالة الفريقين المشركين والمؤمنين تشبه حال الأعمى والأصم من جهة وحال السميع والبصير من الجهة الأخرى، فالكلام تشبيه وليس استعارة لوجود كاف التشبيه وهو أيضاً تشبيه مفرد لا مركب. والفريقان هما المعهودان في الذكر في هذا الكلام، وهما فريق المشركين وفريق المؤمنين، إذ قد سبق ما يؤذن بهذين الفريقين من قوله:

{وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا} [هود: 18]. ثم قوله: {إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأُخِبُوا إِلَىٰ رَبِّهِمْ} [هود: 23] الآية.

والفريق: الجماعة التي تُفارق، أي يُخالف حالها حال جماعة أُخرى في عملٍ أو نَحْلَةٍ. وتقدّم عند قوله تعالى: {فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ} في سورة [الأنعام: 81].

شُبّه حال فريق الكُفّار في عَدَم الانتفاع بالنظر في دلائل وحدانيّة الله الواضحة من مخلوقاته بحال الأعمى، وشبّهوا في عَدَم الانتفاع بِأدلة القرآن بحال مَنْ هو أعمّ.

وشبّه حال فريق المؤمنين في ضِدِّ ذلك بحال مَنْ كان سليم البصر، سليم السمع فهو في هُدًى ويقينٍ مِنْ مُدْرَكَاتِهِ. (التحرير والتنوير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه: _____ أداة: _____ المشبه به: _____ المشبه: _____

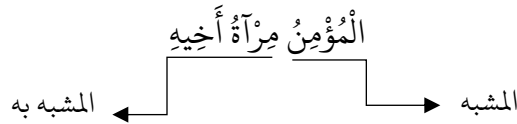
Notes: _____

Option 3. أداة is Missing, وجه is Present

When only the تشبيه أداة is missing, the مشبه and مشبه به become a مبتدأ and a خبر. Rather than saying “He is like a lion in bravery,” you are saying “He is a lion in bravery.” This form of speech is more emphatic. This is known as تشبيه مؤكد مُفَصَّل. This form doesn’t occur in Quran or hadith. It occurs regularly in poetry.

Option 4. Both are Missing

When both the وجه and أداة are missing, the rhetorical implications of option 2 and option 3 are combined. The missing وجه الشبه gives room for speculation and imagination. The missing أداة makes the statement emphatic. This type of تشبيه is simultaneously open and emphatic. It is known as تشبيه بليغ.

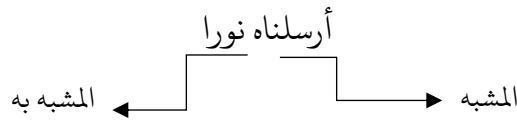


Above is an example of تشبيه بليغ. Notice that there is no أداة nor is there a وجه. This makes the statement more emphatic and allows for freedom in imagination with regards to the وجه.

Note that التشبيه البليغ does not always have to appear in the form of a مبتدأ وخبر. It can also appear in the following three forms:

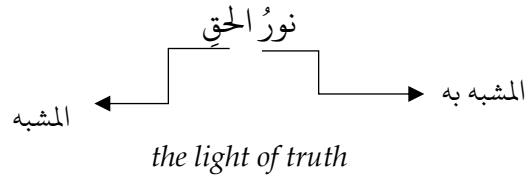
- حال
- إضافة
- مفعول مطلق

Take a look at an example of each below.

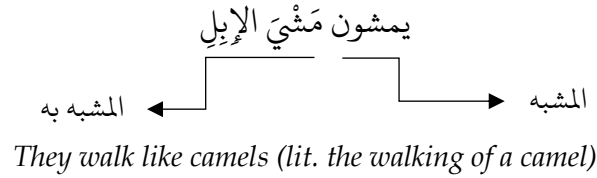


We sent it as a light

In the example above, “it” is being compared to a light. The مشبه به appears as a حال. There is no أداة or وجه, as is the case with التشبيه البليغ.



In the example above, truth is being compared to light. The تشبيه بليغ appears as an إضافة. Notice, however, the المشبه به comes before the مشبه. There is no أداة or وجه, as is the case with التشبيه البليغ.



In the example above, there is a comparison between the way these people are walking (يمشون) and the way a camel walks (مشي الإبل). Notice that the المشبه به appears as a مفعول مطلق in this case. There is no أداة or وجه, as is the case with التشبيه البليغ.



What are the characteristics of a mirror? How might a believer act as a mirror for his/her brother/sister? Why do you think this level of emphasis was applied to this statement?



وقوله {وَسِرَاجاً مُنِيرًا} تشبيه بليغ بطريق الحَالِيَّة وهو طريق جميل، أي أرسلناك كالسراج المنير في الهداية الواضحة التي لا لبس فيها والتي لا تترك للبطل شُبُهَةً إلا فَضَحَتْهَا وأوقفت الناس على دخالِها، كما يُضيء السراج الوقاد ظُلْمَةَ المكان. وهذا الوصف يشمل ما جاء به النبي ﷺ من البيان وإيضاح الاستدلال وانقشاع ما كان قبله في الأديان من مسالك للتبديل والتحريف فشمَل ما في الشريعة من أصول الاستنباط والتفقه في الدين والعلم، فإن العلم يُشَبَّه بالنور فناسبه السراج المنير. وهذا وصف شامل لجميع الأوصاف التي وُصِفَ بها أنفاً. (التحرير والتنوير)

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه : _____ أداة : _____ المشبه به : _____ المشبه : _____

Notes: _____

Below is a summary of the different types of تشبيه and their rhetorical implications.

نوع التشبيه	أداة التشبيه	وجه الشبه	RHETORICAL IMPLICATION
مُرْسَل مُفَصَّل	✓	✓	Standard
مُرْسَل مُجْمَل	✓	✗	open to interpretation
مُؤَكَّد مُفَصَّل	✗	✓	Emphatic
بَلِيغ	✗	✗	most emphatic, open to interpretation

مُرْسَل: Is the اسم مفعول of أرسل and literally means “released” or “free”. In this lesson, we see it used when the أداة التشبيه is present or “free” rather than omitted or “trapped”.

مُؤَكَّد: Is the اسم مفعول of أكد and literally means “emphasized”. In this lesson we see it used when the أداة التشبيه is missing and the statement becomes more emphatic.

مُفَصَّل: Is the اسم مفعول of فصل and literally means “detailed”. In this lesson, we see it used when the وجه الشبه is present. The وجه الشبه provides more detail, so a تشبيه construction that contains a وجه الشبه is considered to be “detailed” or مفصل.



مُجْمَل: Is the اسم مفعول of أَجْمَلَ and literally means “summarized”. In this lesson, we see it used when the **وجه الشبه** is missing. Since this detail is missing, the statement is considered to be “summarized”. It is opposite of مفصل.

بَلِيغ: Means “eloquent”. It comes from ب ل غ which means “to reach”. Eloquent speech is called “بليغ” because it reaches the mind and heart of the listener and leaves an impact. التشبيه البليغ got its name because it is considered to be the most powerful and impactful type of تشبيه.



FIGURING OUT THE PARTS OF A تشبيه

Use the following tips to help you determine the parts of a تشبيه.

- To figure out the مشبه/مشبه به, ask yourself “What two things are being compared?”
- To determine whether something is acting as the وجه, as yourself “Is this telling me how these two things are similar?”

OTHER KINDS OF تشبيه

The four types of تشبيه covered in the previous section depended on what components were included or omitted. There are an additional three types of تشبيه that are not categorized on the same basis. Let us learn about these three types of تشبيه.

1. التشبيه الضمني



Root Letters: The root ض م ن means “hidden” or “interior”.

Alternatively Known As: التشبيه المَكْنِيّ, which comes from the root letters ك ن ي which means “to allude to s.t.” The literary term for this is a metonym.

This type of تشبيه is called التشبيه الضمني because the comparison does not follow the standard construction that تشبيه follows (المشبه - أده التشبيه - المشبه به - وجه التشبيه). In this sense, the تشبيه is hidden or is alluded to.

Take a look at the following example.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ ۖ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بََعْضُكُم بَعْضًا ۚ أَيُحِبُّ
أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢

Believers! Avoid a lot of assumption, for some of assumption is sin. Do not spy, nor should you slander one another. Would one of you like to eat the flesh of his brother while he is dead. You would detest it! Be conscious of Allah! No doubt, Allah is repeatedly forgiving and constantly merciful.

In the ayah above, backbiting is likened to eating the flesh of one's brother while he is dead. The standard structure for تشبيه is not used (e.g. الْغَيْبَةُ كَأَكْلِ لَحْمِ أَخِيكَ مَيْتًا). Rather, the similitude is alluded to through the use of a rhetorical question, "Would any of you like to eat the flesh of your brother while he is dead?"



.....
This type of تشبيه allows the listener to make the connection between the implied مشبه and مشبه به on their own. Arriving at a conclusion by oneself creates greater impact and allows for retention. For this reason, التشبيه الضمني is great for teaching lessons.
.....

2. التشبيه المقلوب



Root Letters: The letters ق ل ب mean "to flip" or "to reverse". In the اسم مفعول form, it means "flipped" or "reversed".

Alternatively Known As: التشبيه المعكوس, تشبيه التفضيل.

Generally, the مشبه is the main idea and the مشبه به is secondary. When it comes to التشبيه المقلوب, the مشبه and the مشبه به are reversed sequentially, making the مشبه به the main idea and the مشبه secondary. They appear in an order opposite to what is expected.



.....
This is done when the speaker perceives that what would normally be the مشبه به (and has now been made the مشبه) should be the primary focus. This can be done for various reasons.
.....

Take a look at the examples below.

أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ ۚ أَفَلَا تَذَكَّرُونَ ١٧

المشبه به أداة المشبه

Preceding this ayah is a passage in which Allah describes His creation. He describes scenes of animals and nature. Then in this ayah, He addresses the idolaters regarding their false gods. Rather than saying, "Then, do those who do not create [i.e your gods] compare to one who does create?..." which would be expected, He says "Then does the one who creates compare to those who do not create?..." This is because the false deities that they worship do not deserve to appear in sequence before Allah. Here Allah makes Himself the main idea and the main topic of focus. He raises His status and lowers the status of the false deities.

... ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَاللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ۚ... ٢٧٥

المشبه به أداة المشبه

The ayah above quotes the response of the كفار to the command not to engage in interest. Rather than saying "Interest is like trade" as one would expect, they say "Trade is like interest" as though to say that trade is worse than interest and is even more deserving of being forbidden.

IMAGINE that you are telling your friend that they should not be smoking. They point at your donut and say "Junk food is just like cigarettes. Both are bad for you."

Imagine now that they respond by saying, "Cigarettes are just like junk food. Why is one okay while the other bad?"



The first scenario, in which junk comes first sequentially, sounds like an aggressive attack. The speaker is directing attention away from what their own fault and directing it toward the advisor.

The second scenario has the tone of a defense or could even sound like a genuine question.



{أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ} [النحل: 17] فِيهِ الْآيَةُ تَشْبِيهُ مَقْلُوبٌ إِذْ مُفْتَضَى الظَّاهِرِ عَكْسُهُ لِأَنَّ الْخِطَابَ لِعِبَادِ الْأَوْثَانِ حَيْثُ سَمَّوْهَا آلِهَةً تَشْبِيهًا بِهِ تَعَالَى فَجَعَلُوا غَيْرَ الْخَالِقِ كَالْخَالِقِ فَجَاءَتْ الْمُخَالَفَةُ فِي الْخِطَابِ كَأَنَّهُمْ لِمُبَالَغَتِهِمْ فِي عِبَادَتِهَا وَلِإِسْفَافِهِمْ وَارْتِكَاسِ عَقُولِهِمْ صَارَتْ عِنْدَهُمُ الْأَصْلَ وَصَارَ الْخَالِقُ الْحَقِيقِيُّ هُوَ الْفَرْعُ فَجَاءَ الْإِنْكَارُ عَلَى وَفْقِ ذَلِكَ.

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه : _____ أداة : _____ المشبه به : _____ المشبه : _____

Notes: _____

3. تشبيه التمثيل

تشبيه التمثيل is when there is more than one وجه الشبه. This essentially means that the مشبه and the مشبه به are similar in more than one way. With this type of تشبيه, the وجه الشبه is never explicitly stated. It must be interpreted.

This type of تشبيه differs from التشبيه المرسل المجمل (where there is an أداة but no وجه) in that المرسل المجمل generally uses a comparison that is culturally understood and fairly obvious. For example, in Arab culture, a lion is an icon of bravery. For this reason, though the وجه الشبه is not mentioned in a sentence like هو كالأسد, most listeners will understand the same thing.

Similarly, with a sentence like كأنهم بنيان مرصوص, the primary trait that comes to mind is strength and unity. Interpretations other than the ones that are immediately understood are acceptable, but they are secondary as they are a matter of opinion.

When it comes to تشبيه التمثيل, however, the وجه الشبه is not generally immediately obvious and must be thought about and interpreted. This puts the multiple possibilities on an equal playing field.



﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا﴾
فقد سبَّه سبحانه صورة اليهود والتوراة بين أيديهم وفيها حُكْمُ اللَّهِ والهدى والنور وهم مُعرضون عنها، بهيئة الحمير تُوضع الكتب على ظهورها ولا تنتفع بها ولا ينالها إلا التعب والمشقة والجامع بين الحالين وجود المشقة والعنت وانتفاء الفائدة مع قربها وإمكانها.

Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه : _____ أداة : _____ المشبه به : _____ المشبه : _____

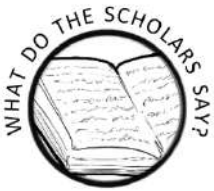
Notes: _____

وجملته {كَانَتْهُمْ خُشْبٌ مُسَنَّدَةٌ} مُسْتَأْنَفَةٌ استئنافاً بيانياً جواباً عن سؤالٍ يَنْشَأُ عن وَصْفِ حُسْنِ أَجْسَامِهِمْ وَذَلَاقَةِ كَلَامِهِمْ، فَإِنَّهُ فِي صُورَةٍ مَذْجٍ فَلَا يُنَاسِبُ مَا قَبْلَهُ مِنْ ذِمِّهِمْ فَيَتَرَقَّبُ السَامِعُ مَا يَرِدُ بَعْدَ هَذَا الْوَصْفِ.

وَيَجُوزُ أَنْ تَكُونَ الْجَمْلَةُ حَالاً مِنْ ضَمِيرِي الْعَيْبَةِ فِي قَوْلِهِ: {إِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ}. وَمَعْنَاهُ أَنَّ حُسْنَ صُورِهِمْ لَا نَفْعَ فِيهِ لِأَنْفُسِهِمْ وَلَا لِلْمُسْلِمِينَ.

{و{خُشْبٌ} بِضَمِّ الْخَاءِ وَضَمِّ الشَّيْنِ جَمْعُ خَشْبَةٍ بَفَتْحِ الْخَاءِ وَفَتْحِ الشَّيْنِ وَهُوَ جَمْعٌ نَادِرٌ لَمْ يُحْفَظْ إِلَّا فِي ثَمَرَةٍ، وَقِيلَ: ثُمَرٌ جَمْعُ ثِمَارٍ الَّذِي هُوَ جَمْعُ ثَمَرَةٍ فَيَكُونُ ثُمَرٌ جَمْعٌ جَمْعٍ. فَيَكُونُ خُشْبٌ عَلَى مِثَالِ جَمْعِ الْجَمْعِ وَإِنْ لَمْ يُسَمَّ مَفْرُودُهُ. وَيُقَالُ: خُشْبٌ بِضَمِّ فَسْكَوْنٍ وَهُوَ جَمْعُ خَشْبَةٍ لَا مُحَالَةٍ، مِثْلُ: بُدْنٌ جَمْعُ بَدْنَةٍ.

وَقَرَأَهُ الْجُمْهُورُ بِضَمَّتَيْنِ. وَقَرَأَهُ قَبْلَ عَنْ ابْنِ كَثِيرٍ وَأَبُو عَمْرٍو وَالْكَسَائِيُّ وَيَعْقُوبُ بِضَمَةٍ فَسْكَوْنٍ. وَالْمُسَنَّدَةُ الَّتِي سُنِدَتْ إِلَى حَائِطٍ أَوْ نَحْوِهِ، أَيْ أُمِيتَتْ إِلَيْهِ فَهِيَ غَلِيظَةٌ طَوِيلَةٌ قَوِيَّةٌ لَكِنْهَا غَيْرُ مُنْتَفِعٍ بِهَا فِي سَقْفٍ وَلَا مَشْدُودٌ بِهَا جِدَارٌ. شَبَّهُوا بِالْخُشْبِ الْمُسَنَّدَةِ تَشْبِيهَ التَّمْثِيلِ فِي حُسْنِ الْمَرَأَى وَعَدَمِ الْجَدْوَى، أُفِيدَ بِهَا أَنَّ أَجْسَامَهُمُ الْمُعْجَبَ بِهَا وَمَقَالَهُمُ الْمُصْغَى إِلَيْهِ خَالِيَانِ عَنِ النِّفَعِ كَخُلُوقِ الْخُشْبِ الْمُسَنَّدَةِ عَنِ الْفَائِدَةِ، فَإِذَا رَأَيْتُمُوهُمْ حَسِبْتُمُوهُمْ أَرْبَابَ لَبٍّ وَشَجَاعَةٍ وَعِلْمٍ وَدِرَافَةٍ. وَإِذَا اخْتَبَرْتُمُوهُمْ وَجَدْتُمُوهُمْ عَلَى خِلَافِ ذَلِكَ فَلَا تَحْتَفِلُوا بِهِمْ (التَّحْرِيرُ وَالتَّنْوِيرُ)



Use the allotted space below to determine the four components of the تشبيه in the ayah and to take notes on the reading presented above.

وجه : _____ أداة : _____ المشبه به : _____ المشبه : _____

Notes: _____

Though this is not always the case, it is common for تشبيه التمثيل to have a lengthy مشبه به. Take a look at the مشبه به highlighted in the ayaat below.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ١٧ صُمُّكُمْ غَمِي فَهُمْ لَا يَرْجِعُونَ ١٨ أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ يَّجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ١٩ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ٢٠ كَلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ٢١ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ ٢٢ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٢٣

Their example is like the example of the one who tries to light a fire, so when it lit up whatever is around him, Allah takes away their light and leaves them in darknesses, unseeing. Deaf, mute and blind, so they do not return! Or like a rainstorm from the sky in which there is darknesses and lightning and thunder.

They place their fingers in their ears because of the lightning strikes out of fear of death. Allah is completely surrounding the disbelievers. The lightening almost makes them blind (lit., steals their eyesight). Every time it lights up for them, they walk about in it, and when it darkens all around them, they stand still. Had Allah willed, He would have taken away their hearing and their sight. No doubt, Allah is capable over everything.

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُونَ عَلَيْهَا أَتَيْنَاهَا أَمْرًا لَّيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبِ بِالْأَمْسِ ٢٤ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ٢٥

The example of the lowest life is only like the example of water which We sent down from the sky, then the plants of the earth (which people and cattle eat from) mixed with it. Until a point in time when the earth

*takes on its adornments and adorns itself and its people think that they have power over it, Our command will come to them at night or in the morning, so We make it level as though it did not exist yesterday.
That is how We detail the signs for a people who think.*



.....
This type تشبيه gives room for interpretation. It allows for the possibility that the simile can apply to multiple groups and in different scenarios.
.....

RECOGNIZING THE OTHER TYPES OF تشبيه

- To recognize a تشبيه ضمني, ask yourself “Is there a hidden meaning?” Then ask yourself, “Does the hidden meaning involve comparison?”
- To recognize a تشبيه تمثيلي, ask yourself, “Is the point of similarity between these two things something that could be immediately understood by most people?”
- To recognize التشبيه المقلوب examine the context and ask yourself what the main point of focus is. Is the element that is the main point of focus coming first? If not, it is تشبيه مقلوب.



Definition of تشبيه - a simile; to compare two things that share a common trait

Components of التشبيه

1. المُشَبَّه That which is **being compared**
2. المُشَبَّه بِهِ That which it is **compared to**
3. أداة التشبيه **The tool** of comparison (they are كَأَنَّ، مِثْلُ، كَأَنَّ)
4. وجه الشَّبه **The point of similarity** between that which that which is being compared (المشبه) and that which it is being compared to (المشبه به)

Types of تشبيه that are categorized based on what components are present/missing.

RHETORICAL IMPLICATION	وجه الشبه	أداة التشبيه	نوع التشبيه	
standard	✓	✓	مرسل مفصل	*doesn't occur often
open to interpretation	✗	✓	مرسل مجمل	*most common in Quran
emphatic	✓	✗	مؤكد مفصل	*doesn't occur often
most emphatic, open to interpretation	✗	✗	بليغ	*can also be حال or إضافة

How to spot a تشبيه بليغ: look for metaphorical usage

Types of تشبيه that are categorized otherwise:

نوع التشبيه	DEFINITION	RHETORICAL IMPLICATION
التشبيه الضمني	Does not follow the standard construction, but it is still clear that a comparison is being made.	Allows listener to make connection on their own. Has great impact and helps with retention.
التشبيه المقلوب	The مشبه به and مشبه are reversed.	Speaker redirects focus for a reason dictated by context.
تشبيه التمثيل	Requires interpretation. Cannot be understood at face value.	Open to multiple interpretations and ideas. Relevant to several contexts.

MIXED PRACTICE

Determine what type of تشبيه you see in the following ayaat. Discuss your observations and reflections on the ayaat accordingly. In the case of تشبيه التمثيل, you may research the ayah.

وَلِلَّهِ غَيْبُ السَّمُوتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ٧٧

Type of تشبيه: _____

Reflections: _____

تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ٢٠

Type of تشبيه: _____

Reflections: _____

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ ۖ أَعْمَلُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ ۖ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ۚ
ذَلِكَ هُوَ الضَّلَلُ الْبَعِيدُ ١٨

Type of تشبيه: _____

Reflections: _____

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَانْسَلَخَ مِنْهَا فَاتَّبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الْعَاوِينَ ١٧٥ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ
أَخْلَدَ إِلَى الْأَرْضِ وَاتَّبَعَ هَوَاهُ ۖ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ إِنْ تَحْمِلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرَكْهُ يَلْهَثْ ۚ ذَلِكَ مَثَلُ الْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ١٧٦

Type of تشبيه: _____

Reflections: _____

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِأَمْنٍ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ
فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ٢٦٤

Type of تشبيه: _____

Reflections: _____

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ٢٦

Type of تشبيه: _____

Reflections: _____

أَعْلَمُوا أَنَّهَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُوَ زِينَةٌ وَتَفَاخُرُ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ
الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهْبِجُ فَتَرَاهُ مُصْفَرًا ثُمَّ يَكُونُ حُطَمًا ۚ وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۚ وَمَا
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ٢٠

Type of تشبيه: _____

Reflections: _____

CHAPTER 2

الاستعارة

INTRODUCTION

الاستعارة is a variation of التشبيه that follows a different structure and that varies somewhat in its rhetorical implications.

Recall that in the التشبيه construction, the مشبه and مشبه به are irremovable. Even التشبيه البليغ – the most bare form of تشبيه – still retains the مشبه and the مشبه به.



When either of these two core components (the مشبه or the مشبه به) are removed from التشبيه, the construction ceases to be considered تشبيه and is called استعارة.

Below is an example of the مشبه being omitted.

He pulled them out of the darkness of misguidance into the light of guidance.

↓ ↓ ↓ ↓

مشبه به مشبه مشبه به مشبه

Notice that in this sentence, there is a comparison being made. Misguidance (acting as the مشبه) is compared to darkness (acting as the مشبه به). Guidance (acting as the مشبه) is compared to light (acting as the مشبه به). There is no أداة or وجه, making this a تشبيه بليغ.

He pulled them out of the darkness of misguidance into the light of guidance.

↓ ↓ ↓ ↓

مشبه به مشبه مشبه به مشبه

Notice, now, that the مشبه has been removed. Recall that when either the مشبه or the مشبه به are removed from a تشبيه بليغ, the construction ceases to be considered تشبيه and is called استعارة. The sentence above is an example of an استعارة.

Now take a look at an example of the مشبه به being omitted.

He roared like a lion

↓ ↓

مشبه مشبه به

In the sentence above, there is a comparison. The man's roaring is being compared to that of a lion.

He roared like a lion

↓ ↓

مشبه مشبه به

Notice, now, that the *مشبه به* (along with the *أداة*) has been removed. Remember that when one of the core elements of a *تشبيه* is removed, the construction is known as an *استعارة*. This is an example of an *استعارة*.

Recall that a standard *تشبيه* compares two things that share a common trait. Notice, on the other hand, that an *استعارة* is like giving something or someone a quality that belongs to something or someone else without explicitly stating what that something or someone else is.



الاستعارة is borrowing a feature and giving it to something that it does not belong to. It is like borrowing something without citing the source.

The closest English literary device to *الاستعارة* is a metaphor.



The root letters *ع و ر* in family X (*اِسْتَعَارَ يَسْتَعِيرُ اِسْتِعَارَةً*) literally mean “to borrow”. Again, this is because a trait that does not belong to something inherently is “borrowed” and given to something else.

Recall that *التشبيه البليغ* also involved metaphorical usage. As such, it is important to be able to distinguish between *التشبيه البليغ* and *الاستعارة*. Use the process below to help you distinguish.



DISTINGUISHING BETWEEN *تشبيه* AND *استعارة*

- if there is an *أداة*, it is *تشبيه*

- in the case of تشبيه بليغ [since there is no أداة]:
 - if you can put an أداة in, it is تشبيه بليغ
 - ex. He is a lion → He is **like** a lion
 - if you try to put an أداة in and it does not work, it is an استعارة
 - ex. She is boiling → She is **like** boiling

TYPES OF استعارة

Remember that when either the مشبه or the مشبه به are removed from a تشبيه, it is considered an استعارة. Since there are two components that can be removed, this means that there are also two types of استعارة.

- ✓ When the مشبه is removed, the construction is known as الاستعارة التصريحية.
- ✓ When the مشبه به is removed, the construction is known as الاستعارة المكنية.

Let us learn about each of these two types in further detail.

REMOVING THE مشبه: الاستعارة التصريحية

When the مشبه is removed, the construction is known as الاستعارة التصريحية. Take a look at the following example.

الرَّ كُتُبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ١

Alif-laam-raa. A book which We sent down to you so that you may extract people from the darknesses to light by the permission of their Master to the path of the Might and the Constantly praised.

The استعارة in this ayah is in the words من الظلمات إلى النور. The Prophet ﷺ does not literally remove people from darkness into light. Here darkness is used as a metaphor for ignorance or misguidance. Light is used as a metaphor for enlightenment and guidance.

If this ayah followed the standard تشبيه construction, it would read “..to remove people from misguidance, which is like darkness into guidance, which is like light...” or as “...to remove people from the darkness of misguidance into the light of guidance...” However, the مشبه (misguidance and guidance) is omitted. Only the مشبه به, light and darknesses, remain.

1) High form of hyperbole.

2) More succinct than even التشبيه البليغ as the مشبه is not mentioned.

3) Keeps possibilities for مشبه open.

Let us analyze the ayah above taking into consideration these rhetorical implications.

1. Using darkness and light to represent guidance and misguidance rather than likening the two sound more matter-of-factly. It is like the difference between saying “His is a lion” and “Here comes the lion.”
2. The مشبه (misguidance and guidance) is not explicitly stated, but it is understood. More is said with fewer words.
3. Darkness could represent misguidance, ignorance, sadness, despair, solitude, emptiness, the lack of an ability to see. Any of these possibilities that are corroborated by something in the Quran or an event or saying from the life of the Prophet can hold true.

For example, the Quran describes itself as رحمة and شفاء. This corroborates with the idea that darkness could represent sadness, despair, and emptiness. The Quran describes itself as هدى and تفصيل كل شيء. This corroborates with the idea that darkness could represent misguidance and ignorance.

4. The words darkness and light conjure imagery in the mind whereas misguidance and guidance are not likely to. Though a standard تشبيه also creates imagery, omitting the مشبه makes the image seem more literal, creating a more vivid image. Think of the image that comes to your mind when you hear “He pulls people out of darkness into light.” Now think of the image that comes to you mind when you hear, “He pulls people out of the darkness of misguidance into the light of guidance.”



The root letters ح ر ص mean “clarity”. In family II, it means “to make clear” or “to make apparent”. The naming of this type of استعارة is based on the مشبه به. Since the مشبه به is made apparent, it is called الاستعارة التصريحية.

الاستعارة المكنية: مشبه به REMOVING THE

When the *مشبه به* is removed, the construction is known as *الاستعارة المكنية*. Take a look at the following example.

﴿وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۚ وَنُفِخَ فِي الصُّورِ فَجَمَعْنَاهُمْ جَمْعًا ۙ﴾

We will leave them on that day, surging into one another. The horn will be blown into, then We will gather them all together.

The word *ماج يمج* means “to surge” or “to be tumultuous”. It is normally used for bodies of water. The word *مُوج* means an ocean wave. In the ayah above however, it is used for humans. Furthermore, there is *مشبه به* no.

If this were a standard *تشبيه* construction, one would expect *يموج كالبحر* or the like. *يموج* would be the *مشبه* and *البحر* would be the *مشبه به*. The *مشبه به*, however, is omitted. This makes the construction a *استعارة مكنية*.

.....
1) High form of hyperbole.

2) More succinct as the *مشبه به* is not mentioned.

3) Keeps possibilities for *مشبه به* open.

4) Creates vivid imagery.
.....



Let us look at the ayah taking into consideration these rhetorical implications.

1. Giving humans a trait that belongs to an ocean (*الاستعارة المكنية*) rather than simply likening them to an ocean (*التشبيه*) is a stronger form of hyperbole.
2. The implication “like the waves of an ocean” is understood. The idea is conveyed using fewer words.
3. Anything that fits within the boundaries of the meaning of *ماج يمج* is a possibility. Take a look at the dictionary entry for the word to explore the possibilities.

ج/و/م m-w-j wave, swell, surge, to swell, to heave, to roll, to be excited, to be agitated, to flood, to be stormy, (of sea) to be high; to intermingle. Of this root, two forms occur seven times in the Qur'an: يَمُوجُ *yamūj* once and مَوْجٌ *mawj* six times.

يَمُوجُ *yamūj* [imperf. of v. مَاجَ *māja* intrans.] to surge up, to swell up, to be tumultuous (18:99) وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ *We will let them, on that day, surge against each other.*

مَوْجٌ *mawj* [n.] waves, breakers (31:32) وَإِذَا غَشِيَهُمْ مَوَّجٌ كَالظُّلِّ دَعَوْا *when waves enshroud them like canopies, they call on God, devoting their religion sincerely to Him.*

4. Though a standard تشبيه also creates imagery, omitting the مشبه به makes the image seem more literal, creating a more vivid image. The image of the dam of يَأْجُوجُ وَمَأْجُوجُ being crushed and people surging and crashing against each other like waves when they flow out is a powerful one.



Root Meaning: مَكْنِي is the اسم مفعول from the word كَفَى يَكْفِي, which means “to allude” or “to express indirectly”. As with الاستعارة التصريحية, the استعارة is named based on the مشبه به. The مشبه به is omitted and alluded to in الاستعارة المكنية hence the naming.

Alternatively known as: الاستعارة بالكناية



FIGURING OUT THE TYPE OF استعارة

- When the مشبه به is missing, the مشبه is usually an action (or an اسم that carries a فعل meaning)
 - ex. She is boiling [**like hot water**], He exploded [**like a volcano**].
- When the مشبه is missing, the مشبه به is usually an اسم
 - ex. He pulls people out of darkness [**of misguidance**] into light [**of guidance**].

➔ To figure out which element is missing [مشبه or مشبه به], ask yourself “is the metaphor in the action or in the noun?”



أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَى تَقْوَى مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَسَّسَ بُنْيَانَهُ عَلَى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾

وشبّه القصد الذي جعل البناء لأجله بأساس البناء، فاستعير له فعل {أَسَّسَ} في الموضعين. ولما كان من شأن الأساس أن تطلب له صلابة الأرض لدوامه جعلت التقوى في القصد الذي بُني له أحد المسجدين، فشبهت التقوى بما يرتكز عليه الأساس على طريقة المكنية، ورُمز إلى المشبه به المحذوف بشيء من ملاماته وهو حرف الاستعلاء.

وفهم أن هذا المشبه به شيء راسخ ثابت بطريق المقابلة في تشبيه الضد بما أسس على شفا جُرُفٍ هارٍ، وذلك بأن شبه المقصد الفاسد بالبناء بجُرُفٍ منهارٍ في عدم ثبات ما يُقام عليه من الأساس بله البناء على طريقة الاستعارة التصريحية. وحرف الاستعلاء ترشيح. (التحرير والتنوير)

Notes:

CONTEXT CLUES: التجريد والترشيح

When a word is used metaphorically as in the example above, how can it be known that the usage is metaphorical and not literal? Sometimes it is intuitive. At other times, there are context clues. These context clues are known as التجريد and الترشيح.

- ✓ When a context clue appears in an استعارة تصريحية, it is known as ترشيح.
- ✓ When a context clue appears in an استعارة مكنية, it is known as تجريد.

Take the following sentence as an example:

قاتل الأسد أعدائه بالسيف

The lion fought his enemies with a sword.

In the sentence above, we can know for sure that the “lion” is not a lion in the literal sense. Rather, it is being used to represent a brave person in battle. We know this for sure because of the use of the **السيف**. If “lion” was meant in its literal sense, the usage of **سيف** would not make sense.

In the ayah mentioned in the reading in the section above (9:109), the context clue that there is an **استعارة** surrounding the word **تقوى** is **على**. You cannot literally build a building **on** **تقوى**. This tells you that there has to be an implied **مشبه به** or **مشبه**. For instance, “**تقوى** that is as solid as a building foundation”.

الاستعارة التمثيلية

Recall that **الاستعارة التصريحية** is when the **مشبه** is omitted and the **مشبه به** remains. **الاستعارة المكنية** is when the **مشبه به** is omitted and the **مشبه** remains.



In either of these cases, if the component that remains (the **مشبه** or the **مشبه به**) is a full sentence, the construction is called **الاستعارة التمثيلية** or alternatively **الاستعارة المركبة**.

Take the following Arabic proverb as an example:

إني أراك تقدّم رجلاً وتؤخّر أخرى

I see you putting a foot forward then withdrawing it again.

This proverb is used as a metaphor for hesitation. This is an **استعارة تمثيلية** in which the **مشبه به** has been omitted and the **مشبه** is a full sentence in which the image of a person putting a foot forward then withdrawing it is non-literal. It is a metaphor for hesitation.

Take a look at the example below to see how the proverb would look if it was **تشبيه** rather than **استعارة**.

إني أراك تقدّم رجلاً وتؤخّر أخرى **كالمتردد**

*I see you putting a foot forward then withdrawing it again **like one who hesitates**.*



اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١٠٩﴾

افتتاح الكلام بهذه الجملة أسلوبٌ بديعٌ في الافتتاح لما فيه من غرابة الأسلوب وإدخال الرّوع على المُنْذِرِينَ، فإن المُراد بالناس مشركو مكّة، والاقترابُ مبالغةٌ في القُرب، فصيغةُ الافتعالِ الموضوعِةُ للمُطاوَعِ مستعملةٌ في تحقّقِ الفعلِ أيّ اشتدَّ قُربٌ وقوعه بهم.

وفي إسنادِ الاقترابِ إلى الحسابِ استعارةٌ تمثيليةٌ شَبَّهَ حالَ إضلالِ الحسابِ لهم بحالةِ شَخْصٍ يَسْعَى ليقربَ من ديارِ ناسٍ، ففيه تشبيهُ هيئَةِ الحسابِ المعقولةِ بهيئةِ محسوسةٍ، وهي هيئَةُ المُعْجِرِ والمُعْجَلِ في الإغارةِ

على القوم فهو يلح في السير تكلفاً للقرب من ديارهم وهم غافلون عن تطلب الحساب إياهم كما يكون قوم غارين معرضين عن اقتراب العدو منهم، فالكلام تمثيل.

Notes:



DEFINITION OF الاستعارة

الاستعارة is when either the مشبه or the مشبه به is omitted from a تشبيه creating metaphorical usage.
Borrowing a trait and giving it to something that it does not originally belong to.

TYPES OF استعارة

TYPE	CONDITIONS	RHETORICAL BENEFITS
التصريحية	When the مشبه is omitted	1) High form of hyperbole. 2) More succinct than even التشبيه البليغ as the مشبه is not mentioned.
المكنية	When the مشبه به is omitted	3) Keeps possibilities for مشبه open.

		4) Creates vivid imagery.
التمثيلية/المركبة	When the remaining component is long and extended	More detailed and animated

التشريح والتجريد

Context clues that make it clear that the speech is metaphorical.

- ✓ الاستعارة التصريحية for التشريح
- ✓ الاستعارة المكنية for التجريد

CHAPTER 3

الحقيقة والمجاز

INTRODUCTION

الحقيقة, in بلاغة, is literal speech and المجاز is figurative speech.



The word الحقيقة has its origins in the root letters ح ق ق and means “reality” or “true nature”.

The word المجاز is a ظرف from the word يجوز, which means “to pass”. Figurative speech is called مجاز because the word has “passed” or exited the boundaries of its original meaning.

There are different types of figurative speech. مجاز can be categorized into two broad categories:

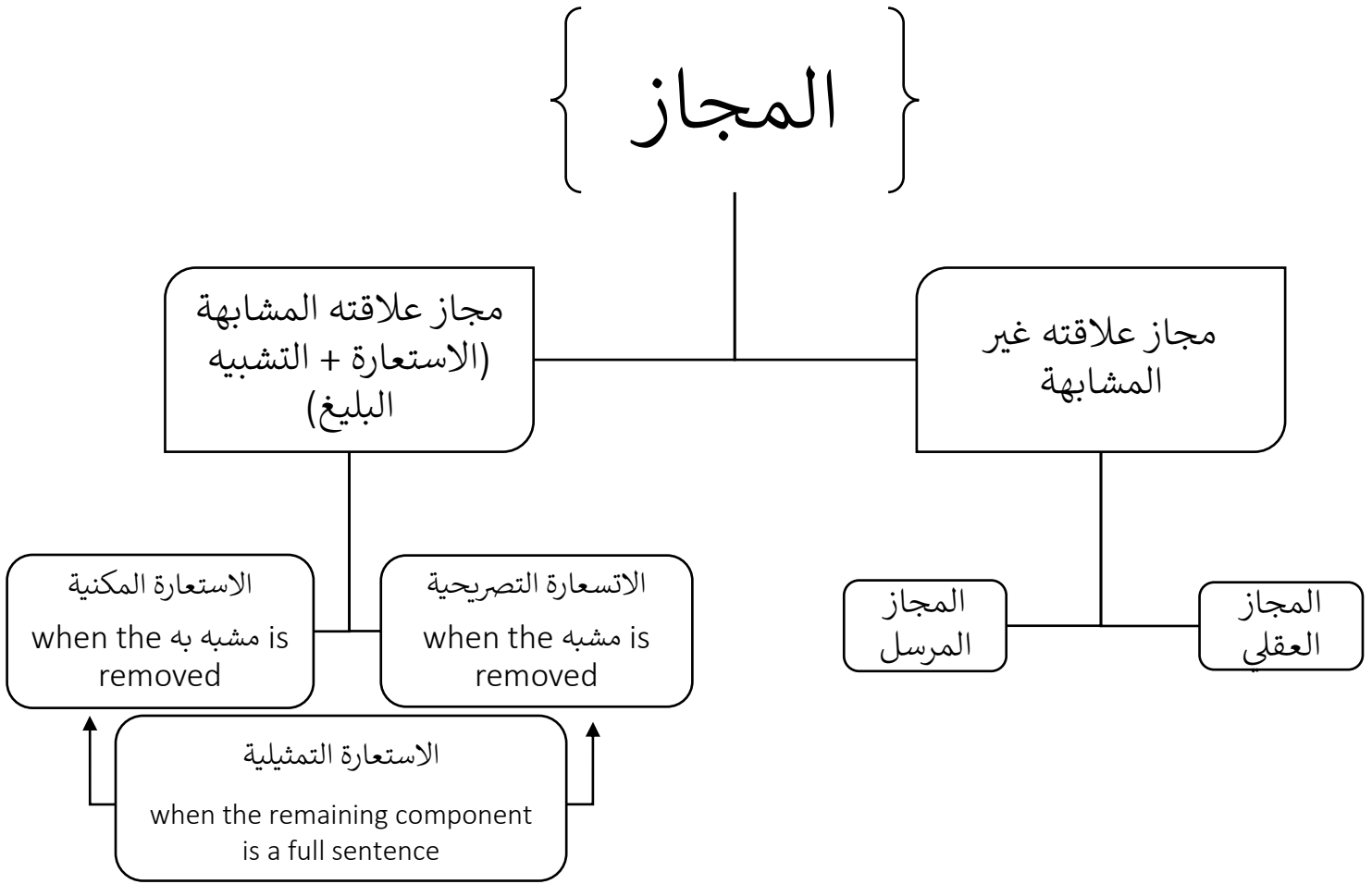
1. Figurative speech that involves a comparison - مجاز علاقته المشابهة
2. Figurative speech that does not involve comparison - مجاز علاقته غير المشابهة

مجاز علاقته المشابهة, the first category of مجاز, is also known as استعارة. This is the same استعارة that was the topic of the previous chapter. Recall that استعارة is تشبيه in which one of the core components is omitted. When the omission happens, the speech becomes metaphorical. استعارة is a comparison in which there is metaphorical/figurative usage. In other words, it is مجاز علاقته المشابهة. Recall also that التشبيه involved metaphorical usage as well as comparison. As such, التشبيه البليغ also falls under the category of مجاز علاقته المشابهة.

The second category, مجاز علاقته غير المشابهة, has two sub-categories. They are:

1. المجاز المرسل
2. المجاز العقلي

These are the two types of مجاز that we will focus on as the first type was covered in the previous chapter.



المجاز المرسل

As mentioned previously, المجاز المرسل is the first sub-category of figurative language that does not involve comparison (مجاز علاقته غير المشابهة). When مجاز does not involve comparison, it involves a different literary device. Aside from comparison, there are twenty-eight devices that exist within المجاز المرسل. These twenty-eight devices together make up المجاز المرسل. We will be looking at seven of the most common devices. Let us look at examples of each and understand the concept through the examples.

١. المسببة = CAUSATION

هُوَ الَّذِي يُرِيكُمْ ءَايَاتِهِ وَيُنَزِّل لَكُمْ مِّنَ السَّمَاءِ رِزْقًا ۖ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ١٣

He is the one who shows you His signs and sends down sustenance from the sky for you. And no one reflects but those who turn back.

The ayah above is considered figurative speech because Allah does not literally send down sustenance from the sky. He sends down water, by means of which He grows sustenance from the earth for its inhabitants.

This type of مجاز is known as المسببة because the literary device here is causation. Sustenance is not sent down. Rain, which is the **cause** for sustenance on the earth, is sent down.



.....
This device is a form of hyperbole. Rain, which is a cause of sustenance, has been raised to the status of sustenance itself. It also draws attention to and garners appreciation for the processes by which sustenance is created.
.....

2. الجزئية - REPRESENTATION OF A WHOLE THROUGH A PART

يُـمَرِّـمُ أَقْنِي لِرَبِّكَ وَاسْجُدِي وَأَرْكَبِي مَعَ الرَّاكِعِينَ ٤٣

Maryam! Devote yourself to your Master, and prostrate and bow with those who bow!

The ayah above is considered figurative speech because the command is not only to prostrate and bow. The command is to pray. Prostration and bowing are used to represent the entire prayer or the idea of worship.

This type of مجاز is called الجزئية because a portion of something is being used to represent it in its entirety. This device is sometimes also referred to as ذكر البعض وإرادة الكل.



.....
This device is used to raise the status of the representing portion. Using prostration and bowing to represent prayer highlights their importance as thought to say that they are the essence of prayer. In a negative context, it can be used to put down the representing portion.
.....

3. الكلية - REPRESENTATION OF A PART THROUGH A WHOLE

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْبِعَهُمْ فِي آذَانِهِمْ وَأَسْتَغْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا ٧

No doubt, whenever I call them so that You may forgive them, they place their fingers in their ears and pull their clothes over themselves and they persist and are completely arrogant.

The ayah above is considered figurative speech because those mentioned in the ayah are not literally putting their entire fingers in their ears. Rather they are putting their fingertips in their ears.

This type of مجاز is called الكُليَّة because something in its entirety is being used to represent a part of it.

This is the opposite of الجزئية. This device is something also referred to as ذكر الكل وإرادة البعض.



.....
This device is used as a form of hyperbole.
.....

4. اعتبار ما كان - REFERENCING A PAST CONDITION

وَعَاثُوا لِيَتَمَّى أَمْوَالُهمْ ۖ ... ٢

Give orphans their wealth...

The ayah above is considered figurative speech because the word يتيم is used for orphans only as long as they are children. The command is to return their money to them once they have reached the age of maturity. This means that when the time comes to return the money to them, they will no longer be considered يتامى.

This type of مجاز is called اعتبار ما كان because a statement about a present situation contains elements of the past.



.....
This device allows for brevity. Retaining an element of the past also reminds of the significance of that remaining element. In this case, calling them orphans reminds their guardians of the God-given rights of an orphan and ensures that they treat them justly and fulfill the command even after they have reached the point of maturity.
.....

5. اعتبار ما يكون - PROJECTING THE FUTURE

إِنَّكَ إِن تَذَرَهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ۖ ٢٧

No doubt, if YOU leave them, they will misguide Your slaves, and they will only give birth to sinners and disbelievers.

The ayah above is considered figurative speech because no baby is born as a disbelieving violator. Nuh (AS), however, was making a projection of the future based on the patterns he had seen in countless generations.

This type of مجاز is called اعتبار ما يكون because the statement is a projection of the future.



.....
This device allows for brevity. It also has an element of confidence and emphasis that the alternative would not.
.....

6. المحلية - INHABITANTS REFERRED TO BY LOCATION

وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا ۖ وَإِنَّا لَصٰدِقُونَ ٨٢

Ask the village that we were in and the caravan that we came in. No doubt, we are certainly telling the truth.

The ayah above is considered figurative speech because the addressee is not literally being told to ask a town. Rather, they are being told to ask the people of the town. The place is being used to represent its inhabitants.

This type of مجاز is called المحلية because a place is being used to represent its inhabitants.



.....
This style of speech is more succinct and highlights the collective as opposed to the individual.
.....

7. الحالية - IDEA TURNED INTO A LOCATION

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ١٣

No doubt, the righteous are in luxury.

The ayah above is considered figurative speech because the pious will not literally be in luxury. It could be said that they will be enjoying luxury. Or that they will be in a luxurious place. In this ayah, however, the idea of luxury is turned into a location.

This type of مجاز is called الحالية because an idea is turned into a location.



.....
This device is a form of hyperbole. The extent to which the pious will experience luxury is hyperbolized to the point that their experience is likened to the experience of residing in luxury itself.
.....

المسببة is the اسم مفعول of سَبَّبَ, which means "to cause".

الجزئية comes from the letters ج ز ع, which means "portion"



الكلية comes from the word كُلُّ, meaning “all”

اعتبار ما كان literally means “taking into consideration what was”

اعتبار ما يكون literally means "taking into consideration what will be"

المحلية is the ظرف of the word حَلَّ يَحِلُّ, which means “to reside”. A مَحَلٌّ is a place of residence.

الحالية is the اسم فاعل of the same word, حَلَّ يَحِلُّ.

The يَّة ending that is characteristic of these words means “having to do with...”



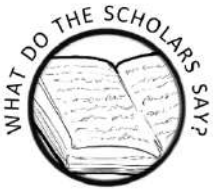
FIGURING OUT THE TYPE OF مجاز

- مسببه: Is the cause omitted? Is the product/result left behind?
 - o e.g. He sends down **fruit** from the sky.
- اعتبار ما كان: Does that which is being mentioned still apply?
 - o e.g. They eat **wheat**.
- اعتبار ما يكون: If something is being mentioned as though it has already happened, has it actually already happened?
 - o e.g. You are **dead** and they are **dead**.
- جزئية: Is a portion being used to represent a whole?
- كلية: Is a whole being used to represent a portion?
- محلية: Is a place being used to represent the inhabitants.
- حالية: Is an idea being turned into a place?

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَابِرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۖ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ

﴿١٢٣﴾

وقد حُذِفَ متعلِّقُ { **ليمكروا** } لظهوره، أي ليمكروا بالنبي ﷺ ظَنًّا مِنْهُمْ بِأَنَّ صَدَّ النَّاسِ عَنْ مُتَابَعَتِهِ يَضُرُّهُ وَيَحْزُنُهُ، وَأَنَّهُ لَا يَعْلَمُ بِذَلِكَ، وَلَعَلَّ هَذَا الْعَمَلُ مِنْهُمْ كَانَ لَمَّا كَثُرَ الْمُسْلِمُونَ فِي آخِرِ مَدَّةِ إِقَامَتِهِمْ بِمَكَّةَ قُبَيْلَ الْهَجْرَةِ إِلَى الْمَدِينَةِ، وَلِذَلِكَ قَالَ اللَّهُ تَعَالَى: { **وما يمكرون إلا بأنفسهم** }، فَالْوَاوُ لِلْحَالِ، أَي هُمْ فِي مَكْرِهِمْ ذَلِكَ إِنَّمَا يَضُرُّونَ أَنْفُسَهُمْ، فَأُطْلِقَ الْمَكْرُ عَلَى مَا لَهُ وَهُوَ الضَّرُّ، عَلَى سَبِيلِ الْمَجَازِ الْمُرْسَلِ، فَإِنَّ



غَايَةُ الْمَكْرِ وَمَالُهُ إِضْرَارُ الْمَمْكُورِ بِهِ ، فَلَمَّا كَانَ الْإِضْرَارُ حَاصِلًا لِلْمَاكِرِينَ دُونَ الْمَمْكُورِ بِهِ أُطْلِقَ الْمَكْرُ عَلَى الْإِضْرَارِ.

Notes:



كَأَنَّ لَا تُطْعُهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾
وَأُطْلِقَتِ الطَّاعَةُ عَلَى الْحَذَرِ الْبَاعِثِ عَلَى الطَّاعَةِ عَلَى طَرِيقِ الْمَجَازِ الْمُرْسَلِ، وَالْمَعْنَى: لَا تَخَفْهُ وَلَا تَحْذَرْهُ فَإِنَّهُ لَا يَضُرُّكَ.
وَأَكَّدَ قَوْلَهُ: {لَا تَطْعُهُ} بِجُمْلَةٍ {وَاسْجُدْ} أَهْتِمَامًا بِالصَّلَاةِ.
وَعَظَّفَ عَلَيْهِ {وَاقْتَرِبْ} لِلتَّنْوِيهِ بِمَا فِي الصَّلَاةِ مِنْ مَرْضَاةِ اللَّهِ تَعَالَى بِحَيْثُ جَعَلَ الْمُصَلِّيَّ مُقْتَرِبًا مِنَ اللَّهِ تَعَالَى.
وَالِاقْتِرَابُ: افْتِعَالٌ مِنَ الْقُرْبِ، عَبَّرَ بِصِيغَةِ الْافْتِعَالِ لِمَا فِيهَا مِنْ مَعْنَى التَّكْلِيفِ وَالتَّطَلُّبِ، أَيْ اجْتَهِدْ فِي الْقُرْبِ إِلَى اللَّهِ بِالصَّلَاةِ. (التَّحْرِيرُ وَالتَّنْوِيرُ)

Notes:

المجاز العقلي

المجاز العقلي is the second category of مجاز that does not involve comparison. المجاز العقلي is when a word or fragment is associated with something that it does not belong to. Again, it is different than استعارة in that there is no element of comparison (التشبيه).

It differs from other types of مجاز in that the فعل is used in its literal sense. When it comes to مجاز عقلي, the مجاز lies in the **ASSOCIATION** of words with each other, not in the words themselves.

Take a look at the following examples.

بَنَى الْأَمِيرُ الْمَدِينَةَ

The prince built the city.

This is considered مجاز عقلي because the prince did not actually build the city. He hired contractors and commanded for the city to be built. The فاعل is being associated with a فعل that it does not actually belong to.

Notice, also, that all the words in the sentence are being used in their literal meaning. The irregularity lies in the association of the فاعل with the فعل.

نَهَارُ الزَّاهِدِ صَائِمٌ وَلَيْلُهُ قَائِمٌ

The day of the ascetic is fasting and his night is standing in prayer.

This is considered مجاز عقلي because the day does not fast, nor does the night stand in prayer. Rather, a person's day can be spent fasting and their night can be spent standing in prayer. In this case, a خبر is being associated with a مبتدأ that it does not belong to.

Notice, also, that all the words in the sentence are being used in their literal meaning. The irregularity lies in the association of the مبتدأ with the خبر.

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ١٧

So how will you all be conscious – if you were to disbelieve – of a day which makes children gray-haired.

This is considered مجاز عقلي because the day does not cause children to become gray-haired. It is the stress and fear that one will experience on that day that causes it. Here, a صفة is being associated with a موصوف that it does not actually belong to.



وَالْمَدِينِ أَخَاهُمْ شُعَيْبًا ۚ قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۚ وَلَا تَنْقُصُوا الْمِكْيَالَ
وَالْمِيزَانَ ۚ إِنِّي أَرَاكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُحِيطٍ ﴿٨٤﴾

و{محيط} وصف لـ{يوم} على وجه المجاز العقلي، أي محيط عذابه، والقرينة هي إضافة العذاب إليه.

Notes:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ ۚ

﴿٦٢﴾



ووصف الأمر بـ{جامع} على سبيل المجاز العقلي لأنه سبب الجمع . وتقدم في قوله تعالى: {فأجمعوا
أمركم} في سورة يونس.

وعن مالك: أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي الْمُنَافِقِينَ يَوْمَ الْخُنْدَقِ (وذلك سنة خمس) كَانَ الْمُنَافِقُونَ يَتَسَلَّلُونَ مِنْ
جَيْشِ الْخُنْدَقِ وَيَعْتَذِرُونَ بِأَعْدَارٍ كَاذِبَةٍ

Notes:



يَا بَنِي آدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُم مِّنَ الْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا
﴿٢٧﴾...

وإسنادُ الإخراجِ والنزعِ والإراءةِ إلى الشَّيْطَانِ مجازٌ عَقْلِيٌّ، مَبْنِيٌّ عَلَى التَّسَامُحِ فِي الْإِسْنَادِ بِتَنْزِيلِ السَّبَبِ
مَنْزِلَةَ الْفَاعِلِ، سَوَاءٌ أَعْتَبِرَ النَّزْعُ حَقِيقَةً أَمْ تَمَثِيلًا

Notes:

القرينة

Recall that an استعارة can contain a context clue by which one can be certain that the speech is metaphorical and not literal. These context clues are referred to as الترشيح والتجريد. In a like manner, مجاز can contain context clues. In the case of مجاز, however, the context clue is referred to as a قرينة.

There are two types of قرائن (pl.) in مجاز. They are:

1. القرينة اللفظية - This is when the evidence is explicit in the text
2. القرينة الحالية - This is when the evidence is circumstantial and is not explicit in the text

Take a look at the following examples.

...قُلْ فَلِمَ قَتَلْتُمُونِ أَنْبِيََاءَ اللَّهِ مِن قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ٩١

Say, "Then why did you kill the prophets of Allah from before, if you all are believers?"

The مضارع is used for a past event. The words من قبل give a clear indication that the past-tense is what is intended. This is an example of a قرينة لفظية as the evidence of metaphorical usage is explicit in the text.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ١٠ ...

There is illness in their hearts, so Allah increased them in illness.

There is nothing explicit in this ayah that suggests that the disease is a metaphorical one. It is understood based on the topic of discussion and the historical context, however, that the disease of the heart that is being described is not literal. This is an example of a قرينة حالية.

Note that القرينة اللفظية is far more common than القرينة الحالية.



The root letters ر ن ق mean “to be linked” or “to be associated”. In language, the word قرينة means “context” or “evidence”.

لفظ means "word" or "that which is pronounced". In a قرينة لفظية, the context clue is explicitly articulated or pronounced, hence the naming.

حال means "state" or "situation". In a قرينة حالية, the context clue is situational, hence the naming.

Note that the term قرينة can be used to mean “evidence” even outside of the context of مجاز.



جُنْدٌ مَا هُنَالِكَ مَهْزُومٌ مِنَ الْأَحْزَابِ ﴿١١﴾

وُوصِفَ {جُنْدٌ} بـ{مَهْزُومٌ} عَلَى مَعْنَى الْأَسْتِقْبَالِ، أَي سَيُهْزَمُ، وَاسْمُ الْمَفْعُولِ كَاسْمِ الْفَاعِلِ مَجَازٌ فِي الْأَسْتِقْبَالِ، وَالْقَرِينَةُ حَالِيَّةٌ وَهِيَ مِنْ بَابِ اسْتِعْمَالٍ مَا هُوَ لِلْحَالِ فِي مَعْنَى الْمُسْتَقْبَلِ تَنْبِيْهُاً عَلَى تَحْقِيقِ وَقُوعِهِ فَكَأَنَّهُ مِنَ الْقُرْبِ بِحَيْثُ هُوَ كَالْوَاقِعِ فِي الْحَالِ.

Notes:



المجاز

مجاز علاقته المشابهة
(الاستعارة)

مجاز علاقته غير
المشابهة

الاستعارة المكنية

when the مشبه به is
removed

الاستعارة التصريحية

when the مشبه is
removed

الاستعارة التمثيلية

when the remaining component
is a full sentence

قرينة

A context clue that tells you that the speech is
metaphorical

1. القرينة اللفظية - This is when the evidence is
explicit in the text
2. القرينة الحالية - This is when the evidence is
circumstantial and is not explicit in the text

المجاز
المرسل

المجاز
العقلي

1. المسببة - causation
2. الجزئية - a part representing a whole
3. الكلية - a whole representing a part
4. اعتبار ما كان - taking a past state into
consideration
5. اعتبار ما يكون - taking a future state
into consideration
6. المحلية - a location representing the
people
7. الحالية - an idea becoming a location

When a word
is used in its
literal sense,
but is
associated
with
something
that it does
not belong to.

CHAPTER 4

الكناية

INTRODUCTION

الكناية is an allusion or the indirect expression of something. It is a statement designed to call something to mind without mentioning it directly. Take the following Arabic expression as an example.

رَجُلٌ كَثِيرُ الرَّمَادِ

a generous man

This expression translates literally as “a man of a lot of ash”. At the time when this expression was coined, burning a fire to cook produced ash. Those who cooked often in order to feed people ended up producing a lot of ash. For this reason, those who were always feeding others were referred to as people of a lot of ash and the term كثير الرماد became an expression of generosity.

The example above is considered a كناية because a person’s generosity is expressed indirectly and is alluded to through something else.



الكناية is the مصدر of the word كَفَى يَكْفِي, which means “to allude” or “to express indirectly”.

Recall that we have encountered these root letters once before in the term الاستعارة المكنية, which is an استعارة in which the مشبه به is alluded to.

Alternatively known as: التعريض



There are many reasons why one may allude to something rather than saying it straight out. This reason is to be determined by context and reflection.

In the Quran, كناية is often used to avoid speaking in vulgar terms. Take a look at the following example.

...وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُم مِّنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ ۖ ... ٤٣

If you all were sick or travelling or one of you came from relieving himself (lit., from hollow ground) or you touched women and you were not able to find water, then wipe yourselves with clean earth and wipe your faces and your hands.

There are two كُنَايَات in this ayah. The first is the expression "مِنَ الْغَائِطِ" which means "a low land". When people used to relieve themselves in the desert, they used to do it in low land for privacy. This expression points to relieving oneself without mentioning it explicitly for the sake of maintaining dignity and respect while dealing with a practical issue that must be dealt with.

The second كُنَايَة in this ayah is the expression "لَا مَسْتُمْ النَّسَاءَ" which translates as "to come in contact with a woman". This is a respectful way of speaking of spousal intimacy, again dealing with the issue with both practicality and respect.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۚ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢

They ask you about menstruation. Say, "It is harm, so distance yourself from women when they are menstruating and do not approach them until they are pure. When they become pure, then come to them from wherever Allah has commanded you." No doubt, Allah loves those who repent repeatedly and He loves those who purify themselves.

The كُنَايَة in this ayah is in the words "وَلَا تَقْرُبُوهُنَّ" and "فَأْتُوهُنَّ", both of which are used to speak about intimacy between a husband and wife. Intimacy is alluded to through the use of the words "do not come near" and "approach".

Look at the following ayah and try to find the كُنَايَة. What is the implication that is not explicitly stated? Why was a كُنَايَة used here rather than an explicit statement?



مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ
ثُمَّ انْظُرْ أَنَّى يُؤْفَكُونَ ﴿٧٥﴾

Though it is common in the Quran for الكُنَايَة to be used to maintain respect while speaking of a sensitive topic, it is by no means the only reason الكُنَايَة is used. Take a look at the following ayaat.

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ٢٧

The day on which the wrongdoer bites his two hands, and he says, "I wish I had taken up a path with the Prophet!"

The كناية in this ayah is in the words “يعض الظالم على يديه”. In this case, a physical action is used to express an emotion. Biting on one’s hand is an allusion to the internal feeling of regret.



Why might a كناية be used here rather than a direct expression? Think about it and discuss with your partner before reading the opinion of the author in the passage below.



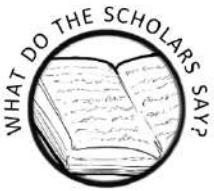
ففي قوله تعالى: وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٧﴾ كناية عن الندم وهذا شيء معنوي عقلي صوره القرآن الكريم بأسلوب الكناية في صورة حسية يراها الناظرون في صورة مَنْ يَعَضُّ يديه لتكون أوقع في النفس وأثبت. (الكناية والتعريض لأبي منصور الثعالبي)

Notes:



إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ١٢

Where do you think the كناية is in this ayah? Why do you think that a كناية is being used here? Discuss with your partner before reading the passage below.



إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ ۚ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾
فالمراد بـ {ما قدموا} ما عملوا من الأعمال قبل الموت؛ شَبَّهَتْ أَعْمَالَهُمْ في الحياة الدنيا بأشياء يُقَدِّمُونَهَا إلى الدار الآخرة كما يقدم المسافر ثقله وأحماله. والمراد بـ كِتَابَةِ ما قدموا الكناية عن الوعد بالشواب على أعمالهم الصالحة والشواب على آثَرِهِمْ.

Notes: _____



كناية is expressing something without mentioning it explicitly. The reason for a كناية being chosen over direct expression is determined by context.

THE 4 DEVICES OF علم البيان – WHICH IS IT?

تشبيه, استعارة, and مجاز all involve metaphorical speech.

When you spot metaphorical speech, how do you determine which of these devices is being used?

Ask yourself the following questions:

- Is there a comparison involved?
 - If yes, it is either تشبيه or استعارة
 - To determine which it is, use the أداة test
 - If no, it is مجاز
 - To determine what type of مجاز, use the guide above

If you can read something between the lines, or it is apparent that there is something that is being expressed indirectly, it is a كناية

CHAPTER 5

الخبر والإنشاء

INTRODUCTION

Recall that in نحو, there are two types of sentences: الجملة الاسمية والجملة الفعلية. Similarly, in بلاغة there are two types of sentences. This categorization is not a grammatical one. It is based on what type of message the sentence conveys. The two types of sentences in بلاغة are:

1. الجملة الخبرية – a statement of fact that can either be confirmed or denied. A statement that can be labeled either as a truth or a lie.
2. الجملة الإنشائية – a statement that can neither be confirmed nor denied. A statement that can neither be labeled as a truth or a lie.

Take a look at the following examples.

هو في البيت

This is an example of a جملة خبرية. It is a statement of fact that can either be confirmed or denied. It can be labeled as a truth or a lie.

تعلّم حُسنَ الاستماع كما تتعلّم حُسنَ الحديث

This is an example of a جملة إنشائية. It is not a statement of fact and can be neither confirmed nor denied.



Based on what you know about خبر and إنشاء, do you think the following sentences are خبرية or إنشائية?

خبرية إنشائية	3. كنتُ معها بالأمس	خبرية إنشائية	2. السماء زرقاء	خبرية إنشائية	1. كيف حالك؟
خبرية إنشائية	6. ما أروع ركوب الخيل!	خبرية إنشائية	5. تُؤفّق الخليفة وهو يصلي الفجر	خبرية إنشائية	4. لا تأكل طعامهم.

These categorization are important as they form the basis for many discussions in بلاغة. Let us learn more about the subcategories of خبر and إنشاء and the significance of these categorizations.

الخبر

A جملة خبرية is a statement of fact that can either be confirmed as a truth or denied as a lie. There are three sub categories of الجملة الخبرية. They are:

1. خبر الابتداء – this is when the audience either has no prior information or opinion about what is being said or when what is being said is well accepted and well known.
2. خبر طَلَبِي – this is when the audience has doubt or uncertainty about what is being said
3. خبر إنكاري – this is when the audience is in direct opposition and denial of what is being said.



The level of emphasis a speaker uses in a statement is generally dictated by **the state of mind of the listener**. Less emphasis is used when there is less convincing to be done and more emphasis is used when the opposite is true. When there is no convincing to be done, there is no need for any emphasis.

For this reason, the different types of خبر follow the emphasis scale listed below:

1. الخبر الابتدائي - no emphasis
2. الخبر الطلبي - mild emphasis (~1 tool of emphasis)
3. الخبر الإنكاري - heavy emphasis (more than one tool of emphasis)

As a review, the tools of emphasis include the following:

إِنَّ	لام التوكيد	نون التوكيد (الخفيفة والثقيلة)	الحروف الزائدة (مِنْ، بَ، مَا)	أَلَا	و، ت (حروف الجر)
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كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ... ٣٥

Every soul is going to taste death.

The ayah above is an example of a خبر ابتدائي because the statement is something that is accepted and known by everyone irrespective of faith or any other beliefs. Notice that there is no emphasis in this statement.

إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۖ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ١٩٦

No doubt, my protective friend is Allah who sent down the book, and HE allies Himself with the righteous.

The ayah above is an example of خبر طلبي. Notice that it is mildly emphasized. The fact that the Prophet ﷺ was backed by a divine power is something that would have been somewhat apparent even to the non-believers of the time. At the same time, it was not a widely accepted, obvious fact. For this type of statement, mild emphasis is appropriate.

إِنَّ مَا تُوعَدُونَ لَآتٍ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ۝١٣٤

No doubt, what you all are promised is definitely coming. You all are definitely not out of reach.

The ayah above is an example of خبر إنكاري. Notice that there are two tools of emphasis. This is because the addressees deny and reject the coming of the hour and the idea of accountability and recompense.

This method of adjusting the level of emphasis according to the state of mind of the listener is an activity in audience awareness. Understanding one's audience and addressing them accordingly is in and of itself a type of بلاغة. This standard scheme, however, can be broken for بلاغة purposes other than that of simply understanding one's audience.

BREAKING THE RULES

The rules can be broken in the following cases:

1. Extra emphasis can be added when the audience understands something intellectually, but they do not behave according to this understanding.



In this sense, they are being demoted from the position of someone who understands and knows to the position of someone who does not understand or is in denial. Take a look at the following example.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ۝١٥

Then, no doubt, you will definitely die after that.

This ayah has two level of emphasis, which would normally cause it to fall under the category of خبر إنكاري. Death, however, is not something that is disputed or denied by anyone. The extra emphasis implies that the consciousness of death (and therefore accountability) is not reflected in the behavior of the audience. Because they do not behave as though they are going to die, they are placed in the same category as someone who denies the fact that they will die.



2. Conversely, emphasis can be withheld when the speaker simply does not want to humor or acknowledge the denial of the audience because what is being said is obvious and will not be argued or discussed. Take a look at the following example.

إِلَهُكُمْ إِلَهٌ وَحِدٌ ۖ ۝٢٢

Your God is one god.

This ayah has no emphasis, which would normally cause it to fall under the category of خبر ابتدائي. However, it is addressed to the مشركين. As such, the expectation is that the statement would be heavily emphasized and would fall under the category of خبر إنكاري. There is no emphasis, however, because the argument for multiple gods has no basis and is not worth debating with at the point in time that this statement is made.



Observe the level of emphasis in the following ayaat. Does this seem like standard usage or non-standard usage? Why do you think each ayah is emphasized in the way that it is?

Hint: Pay attention, not only to the contents of the ayah, but also to the context.

أَلْهَكُمُ التَّكَاثُرُ ۝

STANDARD NON-STANDARD

WHY? _____

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ۝

STANDARD NON-STANDARD

WHY? _____

أَتَى أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۚ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ ۝

	STANDARD	NON-STANDARD
WHY?		

وَيَسْتَنبِئُونَكَ أَحَقُّ هُوَ ۖ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٣

	STANDARD	NON-STANDARD
WHY?		

لَخَلْقُ السَّمُوتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ٥٧

	STANDARD	NON-STANDARD
WHY?		

إِنَّ السَّاعَةَ لَأْتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ٥٩

	STANDARD	NON-STANDARD
WHY?		

اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَنْعُمَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ٧٩

STANDARD NON-STANDARD

WHY? _____

الإنشاء

A جملة إنشائية is a sentence that cannot be labeled as either a truth or a lie, meaning that it is not a statement of fact. There are two main categories of إنشاء. They are:

1. إنشاء طلبِيّ – this is إنشاء that demands something from the audience
2. إنشاء غير طلبِيّ – this is إنشاء that does not demand anything from the audience

Each of these two types of إنشاء include the following.

الإنشاء الطلبي includes:

- الأمر والنهي commanding and forbidding
- الاستفهام Questions
- النداء Calling
- التمني words that express desire that **cannot** be fulfilled (لو، لَئِيَّتْ)
- الترجي words that express desire that **can** be fulfilled (لَعَلَّ، عَسَى، هل)

الإنشاء غير الطلبي includes:

التعجب	expressions of amazement or shock
المدح والذم	expression of praise and criticism (نِعَمَ بِئْسَ سَاءَ حَسُنَ)
القسم	oaths (وَ، تَ)

BREAKING THE STANDARD

Of these categories of إنشاء, the following can be used in non-standard ways for بلاغة purposes:

1. الأمر والنهي
2. الاستفهام
3. التمني والترجي

Notice that all are from الإنشاء الطلبي. Let us learn about the non-standard uses of each item in the list above.

COMMANDING AND FORBIDDING: الأمر والنهي

Below is a list of usages of أمر and نهي that depart from the standard meaning. Take a look at the list of different usages along with the accompanying examples.

النهي	الأمر	Non-Standard Usage
... رَبِّ لَا تَذَرْنِي فَرْدًا ...	... رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ ...	الدعاء <i>prayer</i>
... لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ...	...إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ...	الإرشاد <i>giving guidance</i>
--	...أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ؛	التهديد <i>threatening</i>
--	... فَأَتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ ...	التعجيز <i>challenging</i>
قَالَ أَحْسَنُوا فِيهَا وَلَا تُكَلِّمُونِ ١٠٨	﴿قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ٥٠﴾	الإهانة <i>humiliating</i>

--	...وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ...	الإباحة permission
--	أَنْظِرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ ...	التعجب amazement

***Note that the possibilities are not limited to what is listed above.



Are the commanding/forbidding words in the ayaat below standard or non-standard? If they are non-standard, how is it being used?

1. وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ٣٢

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب

Other:

2. فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ١٠

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب

Other:

3. لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ ۚ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبُ طَائِفَةً بِأَنَّهُمْ كَانُوا مُجْرِمِينَ ٦٦

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب

Other:

4. لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٨٦

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب Other:

5. وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأُوا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ٦٤

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب Other:

6. يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب Other:

7. أَصْلَوْهَا فَاصْبِرُوا أَوْ لَا تَصْبِرُوا سَوَاءٌ عَلَيْكُمْ ۖ إِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ ١٦

Standard الدعاء الإرشاد التهديد التعجيز الإهانة الإباحة التعجب Other:

الاستفهام: ASKING A QUESTION:

Below is a list of usages of question words that depart from the standard meanings. Take a look at the list of different usages along with the accompanying examples.

Example	Non-Standard Usage
يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ٤٢	الإنكار والتحقير <i>denial and disdain</i>
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ ءَمُوتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨	التوبيخ <i>scolding</i>
وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ٣٣	التقرير والتعظيم <i>affirmation and glorification</i>

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨	amazement التعجب
يَا أَيُّهَا الَّذِينَ ءَامَنُوا هَلْ أَدْلُكُمْ عَلَىٰ تِجْرَةٍ تُنْجِيكُمْ مِّنْ عَذَابِ أَلِيمٍ ١٠	piquing interest التشويق
قَالُوا رَبَّنَا آمَنَّا أَثْنَتَيْنِ وَأُحْيَيْتَنَا أَثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ١١	expressing desire التمني
فَإِلَّا يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَن لَا إِلَهَ إِلَّا هُوَ ۚ فَهَلْ أُنْتُمْ مُسْلِمُونَ ١٤	commanding and forbidding الأمر والنهي
قَالُوا يُشْعِبُ أَصْلَوكُكَ تَأْمُرُكَ أَن نَّتْرِكَ مَا يَعْبُدُ ءَابَاؤُنَا وَأَن نَّفْعَلَ فِيْ أَمْوَالِنَا مَا نَشَؤُا ۚ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ٨٧	sarcasm التهكم

***Note that the possibilities are not limited to what is listed above.



Are the questions in the ayaat below standard or non-standard? If they are non-standard, how is the question being used? Note that one question may carry more than one meaning.

1. قَالُوا يُشْعِبُ أَصْلَوكُكَ تَأْمُرُكَ أَن نَّتْرِكَ مَا يَعْبُدُ ءَابَاؤُنَا وَأَن نَّفْعَلَ فِيْ أَمْوَالِنَا مَا نَشَؤُا ۚ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ٨٧
Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

2. أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ٨
Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

3. إِذْ قَالَ لِأَيُّبِهِ وَقَوْمِهِ مَا هَذِهِ اللَّمَائِلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ٥٢
Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

4. قُلْ أَفَعَيَّرَ اللَّهُ تَأْمُرُوَنِّي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ٦٤

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

5. وَإِذْ قُلْتُمْ يُمُوسَى لَنْ نَصْبِرَ عَلَى طَعَامٍ وَجِدْ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلَهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ خَيْرٌ ۚ اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۖ وَضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ وَالْمَسْكَنَةُ وَبَاءَؤُا بِغَضَبٍ مِّنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّاتِ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ٦١

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

6. إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۚ فَهَلْ أَنْتُمْ مُنْتَهُونَ ٩١

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

7. وَقَالُوا مَالِ هَٰذَا الرَّسُولِ بِأَكْلِ الطَّعَامِ وَيَمْسِي فِي الْأَسْوَاقِ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ نَذِيرًا ٧

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

8. وَإِذَا رَأَوْا الَّذِينَ كَفَرُوا مِنْ يَتَخَذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُمْ بِذِكْرِ الرَّحْمَنِ هُمْ كَافِرُونَ ٣٦

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

9. هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ٦٠

Standard الإنكار والتحقير التوبيخ التقرير والتعظيم التعجب التشويق التمني الأمر والنهي التهكم

التمني والترجي: WISHING AND HOPING

Recall that التمني is the expression of a wish or desire that cannot be fulfilled. Words used to express تمنى are لو and ليت.

Recall also the الترجي is the expression of a wish or desire that is within the realm of possibility. Words used to express ترجى are هل and لعل.



As far as non-standard usage goes, the words that are normally used for **ترجي** can be used for **تمني** and vice versa.

In some cases, **لعل/عسى/هل** (normally used for **ترجي**) can be used for **تمني**.

This is done to show either the hopefulness or the desperation that they are feeling. Though they know logically that the wish cannot possibly be fulfilled, they express it in a way that shows that they have a glimmer of hope that it somehow may be. It could also show that they are so desperate are to have their wish granted.

In some cases, **لو/ليت** (normally used for **تمني**) can be used for **ترجي**.

This is done to show how unlikely the speaker perceives the matter to be. Though they logically know that it is possible, their mindset is one of hopelessness and they do not truly believe that it can happen.

Take a look at the following examples.

... فَهَلْ إِلَى خُرُوجٍ مِّن سَبِيلٍ ١١

Then is there ANY path at all to exit!

*In this statement, the dwellers of hell are asking if there is a way out. They know that it is impossible, but they use **هل**, which is normally used for **ترجي**. This is done to show the desperation of the speakers. It may also be done to show their hopefulness in the mercy of Allah.*

... عَسَى اللَّهُ أَن يَأْتِيَنِي بِهِمْ جَمِيعًا ... ٨٣

Perhaps Allah will bring them all to me together.

*This is the statement of Yaqub (AS) after three of his sons go missing, one of whom has been missing for years. His use of a word of **ترجي** rather than **تمني** shows his hopefulness in Allah despite the apparent hopelessness of the situation.*

WHEN **إِنْشَاء** IS USED FOR **خبر**

A **جملة خبرية** can sometimes carry the meaning of a **جملة إنشائية**. Take the sentence, “Your house is on fire!” as an example. This sentence is technically **خبرية** as it is a statement of fact that can either be confirmed or denied. The statement, however, carries a meaning of **إنشاء** because the intent is something along the lines of, “Put the fire out!” This sentence carries both meanings of **خبر** and **إنشاء**.

Take a look at the following Quranic examples.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٢

All praise is due to Allah, the Master of the Worlds.

This ayah is a *جملة خبرية* in that it is Allah's introduction of himself to humanity. It is a piece of information - a statement of fact. It is also *إنشائية* in that the statement is meant to evoke certain emotions within the audience and to prompt them toward action.

"الحمد لله" أهّي خبرٌ أم إنشَاء؟ الخبر هو ما يَحْتَمِلُ الصدق أو الكذب والإنشاء هو ما لا يَحْتَمِلُ الصدق أو الكذب.

قال أكثرُ الثَّاقَةِ والمُفَسِّرِينَ إن الحمد لله إخبارٌ كأنَّه يُخْبِرُ أن الحمد لله سبحانه وتعالى وقِسْمٌ قال إنها إنشَاء لأنَّ فيها استِشْعَارَ المَحَبَّةِ وقِسْمٌ قال إنها خبرٌ يتضمَّنُ إنشَاءً.

أحيانًا يَحْتَمِلُ أن تكونَ التعبيراتُ خبرًا أو إنشَاءً بِحَسَبِ ما يقتضِيهِ المَقَامُ الذي يُقالُ فيه. فعلى سبيلِ المِثَالِ قد نقولُ (رَزَقَكَ اللهُ) ونَقْصِدُ بها الدعاءَ وهذا إنشَاءٌ وقد نقولُ (رَزَقَكَ اللهُ وعافاك) والقَصْدُ منها أفلا تَشْكُرُهُ على ذلك؟ وهذا خبرٌ.

والحمد لله هي مِنَ العِبَارَاتِ التي يُمكنُ أن تُستعملَ خبرًا وإنشَاءً بِمعنى الحمد لله خبرٌ، ونستشعرُ نعمةَ الله علينا ونستشعرُ التقديرَ كأنْ نقولُها عندما نستشعرُ عَظَمَةَ اللهِ سبحانه في أمرٍ ما، فنقولُ الحمد لله.



فَلِمَاذَا لَمْ يَقُلْ سبحانه إِنَّ الحمد لله؟ لا شكَّ أنَّ الحمد لله لكن هناك فَرْقٌ بَيْنَ التعبيرَيْنِ إِنَّ نَجْعَلُ الجملةَ خبرًا مُحْضًا في قولِ الحمد لله (ستعملُ للخبرِ أو الإنشاء) ولكن عندما تدخلُ عليه "إِنَّ"، لا يُمكنُ إلا أن يكونَ إنشَاءً لذا فقولُ الحمد لله أَوْلَى لِمَا فيه مِنَ الإجلالِ والتعظيمِ والشُّعُورِ بِذلك. لذا جَمَعَتْ الحمد لله بَيْنَ الخبرِ والإنشاءِ وَمَعْنَاهُما. مَثَلًا نقولُ رحمةُ الله عليك (هذا دعاء) وعِنْدَمَا نقولُ إِنَّ رحمةَ الله عليك فهذا خبرٌ وليس دعاءً

من المعلوم أَنَّهُ في اللُّغَةِ قد تدخلُ بعضُ الأَدَوَاتِ على عِبَارَاتٍ فتُغَيِّرُ مَعْنَاهَا. مِثَال: رَحِمَهُ اللهُ (دعاء)، قد رَحِمَهُ اللهُ (إخبار) رَزَقَكَ اللهُ (دعاء) قد رَزَقَكَ اللهُ (إخبار).
(لمسات بيانية لفاضل صالح السامرائي)

﴿وَالْوَالِدَتُ يُرْضَعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ ۖ...﴾ ٢٣٣

Mothers should nurse their children for two full rounds.

Taken at face value, the ayah above sounds like a خبر. It is understood, however, that it is not a simple statement of fact. This is because not all mothers nurse their children for two full rounds. Rather, this جملة خبرية is serving as an emphatic command. In this sense, this is actually a جملة إنشائية.



الخبر

خبر is a statement of fact that can be confirmed or denied.

الخبر الابتدائي

no emphasis; used when addressing an impartial person or someone who has no knowledge on the topic.

الخبر الطلبي

mild emphasis (~1 tool of emphasis); used when addressing someone with doubts.

الخبر الإنكاري

heavy emphasis (more than one tool of emphasis); used when addressing someone in denial.

الإنشاء

الإنشاء is not a statement of fact and cannot be confirmed or denied.

الإنشاء الطلبي

This is إنشاء that demands something from the audience

- الأمر والنهي: commanding and forbidding

- الاستفهام: questions

- النداء: calling

- التمني: words that express desire that **cannot** be fulfilled (لو، ليت)

- الترجي: words that express desire that **can** be fulfilled. (لعلّ، عسى، هل)

الإنشاء غير الطلبي

This is إنشاء that does not demand anything from the audience

- التعجب: expressions of amazement and shock

- المدح والذم: expression of praise and criticism
نِعَمَ (بِئْسَ سَاءَ حُسْنٌ)

- القسم: oaths (وَ، تَ)

BREAKING THE STANDARD

1. This standard usage of خبر is broken when someone knows something but behaves otherwise. In this case, they are addressed like someone who does not know.

2. The standard usages of إنشاء are broken in the following categories:

- الأمر والنهي
- الاستفهام
- التمني والترجي

*Refer to tables above for details.

3. There are cases in which a جملة خبرية can carry the meaning of both خبر and إنشاء.

CHAPTER 6

الإيجاز

INTRODUCTION

In the next two chapters, we will be learning a concept called المساواة والإيجاز والإطناب.

المساواة is when a phrase or sentence has the expected amount of words. If a word were to be removed, the meaning would be incomplete. Likewise, adding a word would add nothing to the meaning.

On either extreme of المساواة, there is الإيجاز and الإطناب.

الإيجاز is when a phrase or sentence is very succinct. In the case of إيجاز, few words carry a lot of meaning. There may even be cases in which a word is omitted because the implication is understood.

الإطناب is extending one's speech for a specific purpose.

Between the three, المساواة is the default and is considered "normal speech". الإيجاز and الإطناب, on the other hand, are done for specific purposes in specific contexts.

Let us learn about the different kinds of إيجاز and إطناب and their purpose.



المساواة - The root letters س و ي in family III mean "to balance" or "to be equal". المساواة refers to balance in speech in the sense that it is neither very short nor is it long.

الإيجاز - The root letters ج ز mean "brevity". Placing them in family IV produces the meaning "to make brief".

الإطناب - The root letters ط ن ب in family IV mean "to speak in great detail" or "to speak at great length".

TYPES OF إيجاز

Recall that إيجاز is succinct speech. There are two types of إيجاز. They are:

1. إيجاز القصر - This is when few words carry a lot of meaning.
2. إيجاز الحذف - This is when something that would normally be considered an essential part of the sentence or fragment is omitted for a rhetorical reason.



The root letters ر ص ق mean “to be short” or “to restrict”. إيجاز القصر is when the speech is kept short, but nothing is omitted.

The root letters ح ذ ف mean “to omit”. إيجاز الحذف is when something is omitted from the speech.

Let us look at each type of إيجاز in further detail.

RESTRICTION - إيجاز القصر

This type of إيجاز is a high form of eloquence according to a principal of the Arabs that the best of speech is that which is succinct but conveys a lot of meaning (خير الكلام ما قل ودل).

Take a look at the following example.

الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ ٨٢

Those who believe and do not adulterate their faith with wrongdoing – THOSE people have security and THEY are the ones who are committed to guidance.

The ayah above is an example of إيجاز القصر. The word الأمن means security, but does not specify what they will have security from. It could include security from starvation, betrayal, defeat, injury, poverty, punishment, or the like. These details are not considered an essential part of the sentence, which is why this إيجاز is not labeled as إيجاز الحذف.

إيجاز القصر occurs in the Quran (as in the example above) and also occurs very frequently in hadith literature. The Prophet ﷺ was given the gift of جوامع الكلم, or “concision in speech”. The gift of جوامع الكلم is the skilled usage of إيجاز القصر.



Take a look at the following أحاديث. How does the word count compare to the depth and breadth of the meaning conveyed?

ما قلَّ وكفى خير مما كثر وألهى المسلم مرآة المسلم الدنيا سجن المؤمنين وجنة الكافرين
الغنى غنى النفس سيد القوم خادمهم

OMISSION - إيجاز الحذف

This type of إيجاز can convey a variety of meanings. The meaning conveyed depends on what is being omitted as well as the context. إيجاز الحذف can happen on a **fragment level**, **sentence level**, or **within a word**.

إيجاز الحذف ON A FRAGMENT LEVEL

On a fragment level, there are four possibilities for إيجاز الحذف. They are:

1. The omission of a حرف جر
2. The omission of the مضاف
3. The omission of the مضاف إليه
4. The omission of the موصوف

Let us explore each of these possibilities further.

1. حذف حرف الجر

Most أفعال are associated with particular حروف and some أفعال can come with several different حروف, each giving the word a different meaning.



When a فعل is expected to come with a حرف but the حرف is omitted, the meaning of the فعل expands to include all the meanings the فعل can have with all of the different حروف that are associated with it.

Take a look at the example below.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us (to/through/with/on) the straight path.

This فعل usually comes with إلى, but the إلى is omitted, which opens up the meaning. The إلى can be replaced by other حروف, like بـ, which would give the meaning of “guide us by means of the straight path” or على, which would give the meaning “guide us on the straight path”.

This type of حذف can be recognized only if one knows what حروف are associated with what أفعال.

2. حذف المضاف

It is possible for a مضاف to be omitted, leaving behind a مضاف إليه. When this happens, no grammatical traces are left behind. In other words, the مضاف إليه that is left behind will no longer be محرور. Rather, it will play another role in the sentence. A missing مضاف can be detected based on a missing meaning. There are no grammatical hints.



.....
Generally, when a مضاف is omitted, the speech becomes metaphorical, giving it the meaning of hyperbole. Take a look at the example below.
.....

... وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى ۚ ... ١٨٩

Righteousness is not at all that you enter homes from the back doors; rather, righteousness is [] whoever was conscious of Allah.

Righteousness is an idea and would not usually have a خبر that is human. For example, you would not say "True justice is that country," rather, you would say something along the lines of "True justice is the justice of the people of that country." That is what is happening in this ayah. The implication of would be something along the lines of ولكن البرُّ من اتقى, translating as "rather, true piety is the piety of whoever is god conscious". It is as though Allah is saying that if righteousness was personified, these people embody it.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا ۚ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۚ ... ٩٣

When We accepted your pledge, and We raised the mountain on top of you. Take what We gave you with strength and listen! They said, "We heard, and we disobeyed." They were made to imbibe the [] calf in their hearts because of their disbelief.

Of course the Children of Israel did not actually absorb the golden calf into their hearts, but rather it was the love of the calf that filled their hearts. It is as though Allah is saying that they were so consumed with the love of the calf, that it overtook their being.

3. حذف المضاف إليه

A مضاف can also be محذوف. This usually happens with special مضاف. It happens most often in the Qur'an with بَعْدَ, قَبْلَ, and كُلِّ.

When a مضاف إليه goes missing, the scope expands, making the fragment more general and inclusive.

... لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ٤ ...

The matter belongs to Allah alone, before [] and after [].

... كُلُّ إِلَيْنَا رُجْعُونَ ٩٣ ...

All will return only to us.

4. حذف الموصوف

It is possible for a موصوف to appear without its موصوف.



Imagine students walking out of an exam exclaiming, "That was a tough one!" The موصوف is not mentioned because it is obvious based on context what "tough one" is referring to, but also because the موصوف is being highlighted as the more pertinent subject of discussion.

When a word that is normally used as an adjective or descriptor appear on its own, this is generally a sign of a missing موصوف.

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ٥٣

They wear [] of fine silk and brocade, facing one another.

What is being highlighted in this ayah is the quality and luxury of the clothing of the people of Jannah. For this reason, the موصوف is eliminated. This ayah appears in سورة الدخان, which covers many topics in extreme brevity, so the word choice is very succinct and there is generally a lot of حذف. The story of Musa AS is mentioned without ever mentioning his name.

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ٨

So We destroyed [] that were more intense than them in assault, and the example of the earlier ones has been established.

What is being highlighted in this ayah is the strength of those who Allah destroyed before, not who they actually were. What is important is that they are stronger than those who were denying their prophet (Quraysh) and that Allah had destroyed them despite that.



.....
A موصوف is sometimes omitted when the صفة is of more importance than the موصوف.

إيجاز الحذف ON A SENTENCE LEVEL

On a sentence level, there are five possibilities for إيجاز الحذف. They are:

1. Omission of the مبتدأ
2. Omission of the خبر
3. Omission of the فعل
4. Omission of the مفعول به
5. Omission of the جواب الشرط

1. حذف المبتدأ

When a مبتدأ is omitted, it will leave behind its خبر (which will be مرفوع) or a متعلق بالخبر.



*You broke your rich aunt's expensive vase, and she scolds you by saying, "Clumsy child!"
 What she means is, "You are a clumsy child", but the مبتدأ is omitted because it is a stronger expression of her irritation and frustration with your lack of motor skills.*

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩

Then his wife rushed in with a loud cry, struck her own face, and said, "[] A barren old lady!"

This is the story of the two angels bringing the good news of a child to Ibrahim AS. When she hears the news, she is shocked and exclaims that she is a barren old lady. The omission of the مبتدأ further expresses her shock.

بَلْ قَالُوا أَضْغُثٌ أَحْلَمٌ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بآيَةٍ كَمَا أُرْسِلَ الْأُولُونَ ٥

Rather, they said, "[Jumbled dreams! Rather, he fabricated it! Rather, he is a poet! Then he should bring us a sign just as the earlier ones were given."

This ayah is illustrating Quraysh's confusion and bewilderment as to how to belie the Prophet ﷺ, and how they declared the different slanders they can use against him.



.....
A مبتدأ can be omitted as an exclamation or interjection.
.....

2. حذف الخبر

A خبر can be omitted, leaving behind a مبتدأ. This happens most often with أسماء موصولة and not often with normal أسماء.

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ۝۳۰

No doubt, those who believed and did righteous deeds... Certainly, We do not allow the rewards of whoever are excellent in their actions go to waste.

If we were to explore other ayaat of the Quran that mention those who believe and did righteous deeds, we find that there are many possibilities. In سورة البقرة, Allah mentions that their compensation is with Him,

in سورة يونس He mentions that He will guide them, in سورة مريم He mentions that He will love them, to mention a few. By omitting the خبر, all of what was mentioned elsewhere in the Quran applies, as well as other things that might not have been mentioned.



.....
Omitting the خبر leaves it open to possibilities. It can be used positively as motivation or negatively to cause fear.
.....

3. حذف الفعل

When a فعل is omitted, it takes its فاعل with it and leaves behind a مفعول; an omitted فعل leaves its mark as an اسم that is منصوب for no other apparent reason. The مفعول that is left behind is generally either a مفعول به or مفعول مطلق, and each has a different rhetorical benefit.

Leaving behind a مفعول به generally means a **warning**.



You are desert camping with a friend, and you see a scorpion approaching their cot. You cry, "A scorpion, a scorpion!" You would not say, "Beware of the scorpion!" or, "I warn you of an approaching scorpion!"

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَهَا ١٣

So the prophet of Allah said to them, "[] Allah's she-camel and her drink!"

The status of ناقة الله indicates that Saleh AS was warning his people about the she-camel. The omission of the فعل opens up the possibilities of the warning. It could be, "Don't harm the she-camel!", or "Make sure you take care of the she-camel!"

فَلَمَّا أَنْجَلَهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ يَأْتِيهَا النَّاسُ إِنَّمَا بَغْيُكُمْ عَلَى أَنْفُسِكُمْ ۖ مَتَّعَ الْحَيَاةَ الدُّنْيَا ۚ ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ٢٣

So when He saved them, shockingly, they rebelled on earth without any right. People! Your rebelliousness is only against your own selves. [] The enjoyment of the lowest life!

This is a warning from Allah to the people to beware against putting the enjoyment of this life at a higher place than it belongs, because it results in what was mentioned earlier in the ayah (rebellion and exceeding boundaries).

A مفعول به being left behind can also be for **praise or amazement**.



Imagine that someone sets eyes on the king during a royal procession. He proceeds to exclaim, "The king, the king!" He means something along the lines of, "I see the king!" His exclamation of one of awe and amazement.

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥

[] The revelation of the Mighty, the Constantly Merciful!

The status of تنزيل indicates the omission of a فعل. It is done for praise and glorification of the Quran.



A مفعول مطلق being left behind indicates a command.



Imagine demanding of a nagging child, "Patience!" What is meant is, "Have patience!", or "Be patient!" There is no action mentioned when you yell, "Patience!", but the imperative meaning is understood.

Having just the اسم منصوب without the فعل is a more lasting command, because a فعل is a word that is stuck in time, whereas an اسم is not.

Take a look at the following example.

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَوْفَ
وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ٢٣﴾

Your Master decreed, "Do not worship anyone other than Him! And with parents, [] excellence! If one of them or both of them reach old age around you (and it is very likely to happen), then do not express exasperation to them and do not drive them away, and say kind words to them.

Allah commands us to excellence towards our parents, and the use of the اسم as opposed the فعل means that it is a timeless command.

4. حذف المفعول به

When a مفعول متعد is used in a sentence, but a مفعول به is not included, it is considered محذوف.



A مفعول به is omitted when the action is being highlighted, not that which was affected by the action. If mentioning the مفعول به is not in line with the purpose behind the speech, then it is omitted.



Imagine someone describing the sacrifice of mothers by saying, "They just keep giving and giving." What are they giving, and to whom? Those details are not relevant, because that is not what is being highlighted.

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ٨

There is absolutely no god except for Him; He gives life and death. [] The Master of your earliest forefathers.

The مفعول به يحيي and يميت are omitted because it is Allah's power to give life and death which is being highlighted here.

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ ۖ قَالَ مَا خَطْبُكُمَا ۚ قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ ۖ وَأُبُونَا شَيْخَ كَبِيرٍ ٢٣

When he reached the waters of Madyan, he found upon the a group of people watering [], and he found away from them two women driving back []. He said, "What is your matter?" They said, "We do not water [] until the shepherds drive []."

The type of animal that was at the watering hole is not mentioned a single time in the ayah, because it was not a relevant detail in the story. The actions of the events that transpired are what is important to keep the story moving forward, so whatever details are unnecessary are omitted.

5. حذف جواب الشرط



.....
Omitting the جواب الشرط gives room for the imagination and opens up possibilities. In a negative context, allowing the imagination to run wild induces fear.
.....



Imagine a mom threatening her dirty-mouthed child by saying, "If I hear you saying that one more time..." The omission of the consequence that will follow allows the child's imagination to take flight, which increased her trepidation.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ١٢

If you could see when the criminals will be hanging their heads in front of their Master, "Our Master, we have seen and heard, so send us back and we will do good. No doubt, we are firm believers..."

The horror of what one might see after the shamed criminals beg their Master after they lost all chances is not mentioned to intensify the scene and invoke fear in the heart of the listener.

.....
حذف حرف الجر Expands meaning to allow for other حرف that are associated with that فعل



حذف المضاف	Makes speech metaphorical, giving it the meaning of hyperbole.
حذف المضاف إليه	Expands the scope of the word.
حذف الموصوف	Directs focus towards the description and removes importance from موصوف.
حذف المبتدأ	Creates an exclamation.
حذف الخبر	Leaves the خبر open to imagination to induce either fear or hope.
حذف الفعل	Creates urgency and/or emphasis.
حذف المفعول	Focuses on action rather than the object of the action.
حذف جواب الشرط	Leaves the جواب open to imagination to induce either fear or hope.

إيجاز الحذف ON A WORD LEVEL

We learned about the حذف of words on the **fragment** level and on the **sentence** level. Let us now study the حذف of letters on a **word** level. When it comes to the حذف of letters, there are three letters that can be omitted. Each has its unique scenarios and implications. These three letters are:

1. The ن
2. The ت
3. The ي

Let us learn about the different scenarios in which these letters are dropped, then let us learn about what implications this type of حذف has.

1. حذف النون

There is only one scenario in which the ن is dropped. The ن is dropped from the word يَكُنْ (the مجزوم form of يَكُونُ). This حذف can occur for two reasons depending on whether the sentence is negative or non-negative.

NEGATIVE SENTENCES

Negative sentences include النفي and النهي, forbidding and negation.



When ن in يَكُنْ is dropped in a negative sentence, it emphasizes the negation. It translates as "not in the slightest" or "not one bit".

Take a look at the following examples.

... وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ١٢٧

And do not be sad over them and do not be in the slightest bit of constriction because of their plotting.

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ٢٠

She said, "How in the world could I have a son when no human has touched me and I have not been unchaste in the slightest?!"

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ١٢٠

Certainly Ibrahim was a model, unconditionally obedient to Allah, and inclining to the truth. And he was not from among the polytheists in the least bit.

NON-NEGATIVE SENTENCES



In non-negative sentences, the ن in يَكُنْ is dropped to show the insignificance or smallness of somethings.

Take a look at the following examples.

...وَإِنْ تَكُ حَسَنَةً يُضْعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ٤٠

...And if it is [even a small] good deed, He will multiply it and give a great reward especially from Him.

Notice that the sentence is not negative. The ن is dropped to show that Allah will multiply and reward even the smallest and most insignificant of good actions.

يُبَيِّنُ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ١٦

My dear son, if it is the weight of [something as insignificant as] a mustard seed and it is in a rock or in the skies or the earth, Allah will bring it forth. Certainly Allah is subtle and informed.

The ن is dropped to illustrate that Allah keeps track of all things no matter how small and insignificant they are and no matter how hidden they seem to be.

أَلَمْ يَكُ نُطْقَةً مِّن مَّنِيٍّ يُمْنَىٰ ٣٧

Was he not an insignificant sperm drop that was emitted?

The نون is dropped to demonstrate the humble beginnings of the human who now behaves so arrogantly and to demonstrate Allah's ability to create to those who doubt resurrection.

Notice that this sentence is negated with لَمْ. Though this sentence is negative grammatically, the negation is not literal as it is a rhetorical question. For this reason, the dropped ن translates as it would in a non-negative sentence.

2. حذف التاء

The ت is most often dropped in the مضارع in families V and VI, the two ت families.



.....
Generally, this is done to show that the فعل is less in some way. The فعل could be less, for example, in the duration of time spent doing it or the effort required to carry it out or the number of people carrying out the action.
.....

Let us take a look at case studies of each.

NUMBER

Below are examples of the ت being dropped or kept based on the number of beings carrying out the action.

إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۖ وَسَاءَتْ مَصِيرًا ٩٧

Certainly those who the angels take in full while they are oppressing themselves, [the angels] will say, "What condition were you in?" They will say, "We were made weak in the land." They [the angels] will say, "Was the earth of Allah not spacious for you to immigrate in?" Then those people, their refuge is Hell and what a terrible final destination!

This ayah is speaking specifically of who used being weak and oppressed as an excuse not to believe. These people are only a percentage of all disbelievers. The ت is dropped to indicate that the smaller number of people.

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقُوا السَّلَامَ ۖ إِنَّا اللَّهُ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ٢٨

Those who the angels take in full while they are oppressing themselves, they offer submission [saying] "No we did not used to do any wrong!" Rather, certainly Allah is knowing of what you used to do.

This ayah speaks of the time of death of all disbelievers in general. For this reason, the ت is not dropped.

FREQUENCY OF EVENTS

Below are examples of the ت being dropped or kept based on the frequency of occurrence of the event.

تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۚ

The angels and the Ruh decent in it by the permission of your master on every errand.

A ت is dropped in this فعل because this ayah speaks of the descent of the angels on ليلة القدر. This event occurs only one day in a year. The dropped ت indicates the infrequency of the event.

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنْزِلُ الشَّيَاطِينُ ۚ ٢٢١ تَنْزِيلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ٢٢٢

Should I inform you upon whom the devils descend? They descend upon every sinful repeated liar.

The ت is dropped because devils do not descend on all sinful liars. They descend on soothsayers and magicians, which is a small portion of the population.

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

٣٠

Certainly those who say "My master is Allah" then they remain steadfast, the angels descend upon them saying, "Do not be afraid and do not be sad and receive good news of the Jannah that you were promised."

The ت is kept in this ayah because angels descend upon believers at their time of death on a daily basis. It is a frequently occurring event, which is why both ت are kept.

EFFORT REQUIRED

Below are examples of the ت being dropped or kept based on the frequency of occurrence of the effort required to carry out the action.

مَثَلُ الْفَرِيقَيْنِ كَالْأَعْمَى وَالْأَصَمِّ وَالْبَصِيرِ وَالسَّمِيعِ ۖ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ٢٤

The example of the two groups is like the blind and deaf and the seeing and hearing. Are they equal as an example? Then will you not all contemplate ?

The difference between the blind and deaf and seeing and hearing is easy to see and understand and does not require deep reflection. The ت is dropped as thought to say, "Do you not contemplate even a little bit?"

وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحِبُّونِي فِي اللَّهِ وَقَدْ هَدَانِي ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشَاءَ رَبِّي شَيْئًا ۚ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ أَفَلَا تَتَذَكَّرُونَ ٨٠

And his people argued with him. He said "Do you argue with me with regards to Allah while he has guided me? And I do not fear what you associate as partners except for what Allah wills. My master has encompassed everything in terms of knowledge. Then do you not contemplate "?

In this ayah, Ibrahim (AS) is debating his people. The ت is not dropped because he is debating مشركون and is inviting them to think deeply.

DROPPED ت IN FAMILY X

It is also possible to drop the ت in family X. This only happens twice in the Quran with the words استطاع, both of which occur in سورة الكهف.

فَمَا اسْطَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَعُوا لَهُ نَقْبًا ٩٧

Then they were unable to climb over it and they were unable to pierce it .

The ت is dropped from the first استطاع and kept in the second one, because climbing the wall would have been easier than piercing it.

قَالَ هَذَا فِرَاقٌ بَيْنِي وَبَيْنَكَ ۖ سَأُنَبِّئُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۚ ٧٨

He said, "This is the separation between you and me. I will inform you of the interpretation of what you were unable to be patient with."

Before Khidr tells Musa (AS) the logic behind his actions, it is harder for Musa (AS) to understand them. For this reason, the ت is kept.

... ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۚ ٨٢

That is the interpretation of what you were unable to be patient with .

After Khidr tells Musa (AS) the logic behind his actions, he is able to understand with ease. For this reason, the ت is dropped.

3. حذف الياء

The dropping of the ي is known as الاجتزاء. There are two types of اجتزاء.

1. أنا - dropping of the attached version of الضمير
2. اجتزاء المَعْتَلِّ الآخر - dropping of the weak letter on ناقص words for a reason other than جزم

SHORTENING THE PRONOUN - اجتزاء الضمير

The ي can be dropped whether it is (ي) منصوب or (ي) مجرور.



Generally, حذف means that the word is less in some way. A common reason for the omission of the ي are to indicate smaller numbers. The ي is also often omitted in contexts of brevity and kept in contexts of elaboration.

Take a look at the following examples.

SMALLER NUMBERS

قُلْ يُعْبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Say, "My slaves who have exceeded the bounds against themselves! Do not despair of the mercy of Allah!
No doubt, Allah forgives all sins. No doubt, he is the forgiving, the merciful."

The *ي* remains because people of this type are common.

وَقُلْ لِّعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ... ٥٣

And say to my slaves to say that which is better.

The *ي* remains because this command pertains to most, as most people argue and do not speak with the best manners.

... فَبَشِّرْ عِبَادِ ١٧ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ ... ١٨

Then give good news to my slaves who listen to what it said and follow the best of it...

The *ي* is omitted because those who take what is best from what is said and follow it are few.

قُلْ يُعْبَادِ الَّذِينَ ءَامَنُوا اتَّقُوا رَبَّكُمْ ١٠ ...

Say "My slaves who have believed, have consciousness of your master "

The *ي* is omitted because those who have *تقوى* are few.

CONTEXT

إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَذَا رَشَدًا ٢٤

...except that Allah wills. And remember your master when you forget and say, "Perhaps my master will guide me to [something] closer than this in terms of guidance."

وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ ٢٢

And when he turned in the direction of Madyan, he said, "Perhaps my master will guide me to and along the center of the path."

- سورة الكهف is a سورة of summary. It includes several stories, each of which is relatively short and concise. سورة القصص on the other hand, is a سورة of elaboration. The entire سورة is dedicated to the story of Musa (AS). His story is mentioned in detail. For this reason, the ي is omitted in الكهف and kept in القصص.
- الكهف and its derivatives are mentioned 5 times in الكهف and 12 times in القصص. Again, الكهف is less elaborate in its mention of guidance and القصص is more elaborate. This reflects in what is done with the ي as well.
- The ي is dropped in 5 other places in الكهف while it is kept in most places in القصص.

REMOVAL OF THE SICK LETTER FROM THE END - اجتزاء المعتل الآخر

The ي can be dropped from both أسماء and أفعال that are ناقص. Note that this occurs more commonly with ناقص يائي, but it is also possible for the و to be dropped in a ناقص واوي.

WITH أسماء

When the ي is dropped from an اسم, it indicates a smaller number. When the ي is kept, it indicates a larger number.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ١٨٦

And when My slaves ask you about Me, then I am near. I respond to the call of the caller when he calls Me. Then they should try to respond to Me and they should believe in Me so that perhaps they may follow the right path.

Notice that the ي is present on عِبَادِي which is a broader category and it is omitted in الداع, which is a smaller category.

WITH أفعال



When a sick letter (either و or ي) is dropped from a فعل ناقص, it indicates that the action was or will be carried out quickly and easily. Note that this only applies when the فعل is not مجزوم.

Take a look at the following examples.

سَدُّ الرِّبَايَةِ ١٨

We will summon the guardians of Hell.

The dropped و implies that this action is easy for Allah. It also poses an additional threat by implying that the action will happen without delay.

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكْرٍ ٦

So turn away from them! The day on which the caller calls to something terrible.

The dropped و implies that the action will happen quickly and effortlessly. It is a warning to the deniers mentioned previously in the passage.

...وَيَمْحُ اللَّهُ الْبُطْلَ وَيُحِقُّ الْحَقَّ بِكَلِمَتِهِ... ٢٤

Allah erases falsehood and He establishes the truth with His words.

The dropped و implies that Allah erases falsehood with ease.

الإبدال

الإبدال is not a type of حذف. Rather, it is the merging of letters. It has some of the same implications as حذف does, which is why we will study it in this chapter.

الإبدال occurs in families V and VI when the ت merges with the letter that comes after it, creating a شدة. This mostly happens in the مضارع and sometimes with the اسم فاعل. Words such as يَصَدِّقُ (originally يَتَصَدَّقُ) and مُدَّتَّر (originally مُتَدَتَّر) are examples of إبدال.

It is also possible for إبدال to occur in the ماض. Recall that the ماض of V and VI begins with a ت. When this ت merges with the letter after it, a شدة is created. However, it is impossible to start a word with a شدة. For this reason, when إبدال happens in the ماض, a helper ألف is used to allow for its pronunciation. An example of إبدال in the ماض would be إِزَّيَنَّ (originally تَزَيَّنَ) or إِدَّارَكَ (originally تَدَارَكَ).

As for the بلاغة of إبدال, there are two primary implications:

1. As is the case with حذف, since the فعل is being shortened, it implies that the action is also shortened
2. Since the merging of the letters creates a شدة, the addition of the شدة can also imply extra effort or force or intensity

Take a look at the following examples.

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَتَضَرَّعُونَ ٤٢

And certainly, we have sent messengers to nations before you, then we afflicted its people with suffering and hardship so that perhaps they would supplicate humbly .

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضَّرَّعُونَ ٩٤

We did not send a single messenger within a village except that we inflicted suffering and hardship on its people so that perhaps they would supplicate humbly.

The first ayah uses the word أُمَمٌ (nations) whereas the second uses the word قَرْيَةٍ (town). أُمَمٌ is plural and an أمة is larger than a قرية. This means that the دعوة and the suffering happened over a longer period of time. For this reason, the ت remains in يَتَضَرَّعُونَ. The ت is dropped in the second ayah to indicate a shorter time period.

* * *

...فَأَوْفٍ لَّنَا الْكَيلَ وَتَصَدَّقَ عَلَيْنَا ۚ إِنَّ اللَّهَ يَجْزِي الْمُتَصَدِّقِينَ ٨٨

So give us full measure and be charitable with us. Certainly, Allah rewards the charitable.

إِنَّ الْمُصَّدِّقِينَ وَالْمُصَّدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُضَعَّفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ١٨

Certainly the charitable men and charitable women and [those who] gave Allah an open-ended loan, it will be multiplied for them and they will have a noble reward.

The شدة that appears as a result of the إبدال in the word يَصَدِّقُ implies a greater amount of charity. The first ayah is a quote said by the brother of Yusuf (AS) when they are asking for provisions. The normal form of the word تَصَدَّقُ is used because, out of their dignity and manners, they did not want to ask for a lot.

In the second ayah, Allah is complementing those who give a lot of charity, which is why the إبدال happens. This ayah appears in سورة الحديد. Giving for the sake of Allah is a prominent theme in this سورة.

* * *

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ ١٨

They said, "No doubt we have seen you as an evil omen. [We swear] if you do not stop, we will most certainly stone you and a painful punishment from us will most definitely touch you.

قَالُوا أَظَيَّرْنَا بِكَ وَبِمَن مَّعَكَ ۚ قَالَ ظَنُّكُم عِندَ اللَّهِ ۚ بَلْ أَنْتُمْ قَوْمٌ تُفْتَنُونَ ٤٧

They said, "We have seen you and those with you as a bad omen." He said, "You bad omen is with Allah. Rather, you are a tried nation."

The extra *شدّة* in *إَظَيَّرَ* makes it more emphatic. A look at the context shows the cause of the extra emphasis.

In the first ayah, which appears in يس, the ones speaking are threatening to kill the messengers (لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ). The second ayah, which appears in النمل, appears in a context in which they have already plotted to kill Salih (AS).

الإبدال IN FAMILY VIII

It is possible for إبدال to happen in family VIII to be dropped. The ت merges with the letter after it, creating a *شدّة*. A *كسرة* is then placed on the letter before that for the sake of flow. This occurs only twice in the Quran.

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَّنْ يَهْدِي إِلَى الْحَقِّ ۚ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ ۚ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ ۚ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٥

Say, "Is there anyone among your associates that guides toward the truth?" Say, "Allah guides toward the truth." Then is the one who guides toward truth more deserving of being followed or the one who does not commit to guidance until he is guided. So what is wrong with you in regards to how you reason?

The word يَهْدِي originates for the word يَهْتَدِي. The ت merges with the د and the ه gets a *كسرة*. The إبدال here implies emphasis. The reason it is emphasized in this ayah in particular is because this ayah speaks of idols which have no chance of committing to guidance.

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّصُونَ ٤٩

They are only waiting for one loud cry to take them while they are arguing.

The word يَخِصِّصُونَ is originally يَخْتَصِمُونَ. The ت merges with the ص and the خ gets a كسرة. The إبدال creates emphasis. The word يَخْتَصِمُونَ is emphasized in this particular ayah because this ayah speaks of the coming of the day of judgement (صَيْحَةً وَاحِدَةً). When the day of judgement comes, there will not be a single Muslim on the earth and conflict will be widespread and intense.



الإيجاز

brief, meaningful speech

إيجاز الحذف

when there is an omission, but the implication is understood

إيجاز القصر

when few words hold a lot of meaning, but there is no omission

حذف حرف الجر	Expands meaning to allow for other حروف that are associated with that فعل
حذف المضاف	Makes speech metaphorical, giving it the meaning of hyperbole.
حذف المضاف إليه	Expands the scope of the word.
حذف الموصوف	Directs focus towards the description and removes importance from موصوف.
حذف المبتدأ	Creates an exclamation.
حذف الخبر	Leaves the خبر open to imagination to induce either fear or hope.
حذف الفعل	Creates urgency and/or emphasis.
حذف المفعول	Focuses on action rather than the object of the action.
حذف جواب الشرط	Leaves the جواب open to imagination to induce either fear or hope.

حذف الحرف

حذف النون

from يَكُنْ

in negative sentences:

-“not the slightest”

-“not one bit”

in non-negative sentences:

-demonstrate the insignificance of something

حذف التاء

from مضارع of families 5 + 6

-number of beings carrying the action

-frequency of event

-effort required

from family X

اسطاع -> استطاع

indicates less effort

حذف الياء

اجتزاء الضمير (في/ي)

-smaller number

-context

اجتزاء المعتل الآخر

-on أسماء: smaller number

-on أفعال: action carried out quickly

الإبدال

merging of two letters

shortened فعل = shortening of time to do it

شدة = extra effort/intensity

CHAPTER 7

الإطناب

INTRODUCTION

Recall that إطناب is extending one's speech for a specific purpose. There are different ways in which speech can be elongated. Listed below are the different ways as well as their purpose and benefits.

CLARIFICATION AFTER AMBIGUITY - الإيضاح بعد الإبهام

There are cases in which an ambiguous statement is made then clarified. It would be possible, in such cases, to avoid the ambiguous statement altogether and to make only the second, more clear statement, keeping the speech more concise.

This is done, however, to build anticipation and tension and to draw special attention to that which is being mentioned at length.

Take a look at the example below.

وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَؤُلَاءِ مَقْطُوعٌ مُصْبِحِينَ ٦٦

And We decreed that matter for him - that the last remnants of those people would be cut off in the early morning.

If the ayah above were to be kept concise, it would read "وقضينا إليه أن دابر هؤلاء مقطوع مصبحين", omitting the initial ambiguous statement and keeping only the clarifying statement. This ayah, however, appears in the context of storytelling, where tension is built and an anticipation is created.

This type of إطناب happens on the level of a **single ayah**, as seen in the example above. It also happens across **different surahs** that cover the same story.

Take a look at the example below.

إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ ... ٤٠

When your sister was walking and she said, "Should I direct you someone who will take care of him?"

This ayah was revealed earlier in the Meccan time period. When this ayah was revealed the صحابة didn't quite understand what this part of the story meant. Later during the Meccan period, the details of this part of the story were revealed, solving the mystery.

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ ۖ فَبَصَّرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ لَا يَشْعُرُونَ ۝ ١١ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَصْحُونَ ۝ ١٢

She said to his sister, "Shadow him". So she kept an eye on him from the side while they were unaware. We prohibited him from all wet nurses before so she said, "Should I direct you to a household that will take care of him for you and be good mentors?"



Think of a story or a movie scene in which you were given partial information at one point then were given the full story at a later point. How did this affect your experience? Did it make the story more enjoyable?

REPETITION - التكرار

Repetitive speech is not concise, but can serve as a powerful tool to emphasize an idea and to make sure that the audience does not forget.

Take a look at the following examples.

كَلَّا سَوْفَ تَعْلَمُونَ ٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ٤

Not at all! Soon you will know! Then again, not at all! Soon you all know!

In the ayaat above, the same thing is repeated for emphasis. This makes the warning scarier and draws a level of attention to this warning that would not have been there otherwise.

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ١١٩

Then, no doubt, your Master is, towards those who did wrong out of ignorance then returned to Him after that and did good, then no doubt, your Master is most certainly forgiving and merciful after that.

The phrase "No doubt, your master is..." is repeated twice within the same ayah. In this case, the إطناب is used to emphasize the forgiveness and mercy of Allah.

As with the first category of إطناب, repetition can also occur across different surahs. For instance, the phrase اتقوا الله appears 51 times in the Quran. And the derivatives of this word occur many more times. This very frequent repetition places heavy emphasis on تقوى and highlights its importance.



Think of a phrase or idea that is repeated a lot in the Quran. Why do you think this is? What significance do you draw from its repetition?

PRECAUTION - الاحتراس

At times, speech is extended and details are added as a precautionary measure against possible misunderstandings.

Take a look at the following examples.

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ ۗ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ ۝١

When the hypocrites come to you, they say, “We bear witness that you are most definitely the messenger of Allah!” And Allah knows that you are His messenger and Allah bears witness that the hypocrites are most definitely liars.

In this ayah, Allah includes “والله يعلم أنك لرسوله” to guard against the possible idea that by bearing witness that the hypocrites are liars, He is bearing witness that what they bear witness to (the prophethood of Muhammad ﷺ) is a lie. This way, it is clear that the hypocrites are not liars on the basis of the statement that they are making. Rather, they are liars in their sincerity and lack of belief in the statement that they are making.

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمُنُ وَجُنُودُهُ وَهُمْ لَا يَشْعُرُونَ ۝١٨

Until when they came upon the valley of the ants, an ant said, “O ants, enter your homes [so that] Solomon and his armies do not crush you while they do not notice.”

In this ayah, the ant includes the phrase “وهم لا يشعرون” to guard against the idea that Solomon and his armies would deliberately cause harm to the ants.

INTERJECTION - الاعتراض

An اعتراض is an interjection or a statement that interrupts the natural flow of a sentence. Interjections are generally made when there is an immediate need to mention something due to its importance.

Take a look at the following examples.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ٥٧

And they associate daughters with Allah, [He is above that!] and they have what they desire.

This اعتراض shows how outlandish and unacceptable their claims are. Allah does not wait until the end of the ayah to refute them. He interjects with the phrase سبحانه before the ayah is over.

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَعَسَاق ٥٧

This [Then let them taste it!] is boiling water and pus.

This اعتراض highlights the idea that Hell is being prepared for criminals and it makes the descriptions more real and more terrifying.



Find the اعتراض in the following ayaat and discuss their significance.

﴿فَلَا أُقْسِمُ بِمَوْقِعِ التَّجْوِمِ ٧٥ وَإِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ ٧٦﴾

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّءْيَا بِالْحَقِّ ۖ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِن شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّفِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ٢٧

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ٢٤

وَلَئِنْ أَصْبَحَ كُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يُلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ٧٣

التذييل - APPENDING

التذييل is appending a sentence to the end of a sentence that is already complete. The appendage repeats an idea similar to the idea mentioned in the main body of the ayah. It simultaneously adds new meaning and emphasizes the idea that is conveyed in the main body of the ayah.

Take a look at the following examples.

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبُطْلُ ۚ إِنَّ الْبُطْلَ كَانَ زَهُوقًا ٨١

Say the truth has come and falsehood has disappeared. No doubt, falsehood has always been bound to disappear.

The idea that falsehood has always been bound to disappear is a new one in relation to the beginning of the ayah. The idea, however, relates to the beginning of the ayah and emphasizes the idea that falsehood has disappeared.

ذَلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا ۖ وَهَلْ نُجْزِي إِلَّا الْكَافِرَ ١٧

That is how we compensated them for their ingratitude. And do We ever punish anyone but the constantly ungrateful?

The idea that only the constantly ungrateful are punished is a new one in relation to the beginning of the ayah. The idea, however, is related to the beginning of the ayah and emphasizes the idea that they were compensated because of their ingratitude.

MENTIONING A SPECIFIC AFTER A GENERALITY- ذكر الخاص بعد العام

ذكر الخاص بعد العام is mentioning a specific after mentioning something general. The specific that is mentioned is usually something or someone that falls under the umbrella of the general. This is non-standard language because the first word in the series *includes* the thing or person that is mentioned after it, yet it is still mentioned explicitly. This is done to give special attention to that which is mentioned specifically.

Take a look at the following examples.

تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ

The angles and the Ruh descend in it by the permission of their Master for every matter.

The Ruh (Jibreel) belongs to the category of the angels, yet his rank is such that he gets a special, specific mention.

وَالَّذِينَ يَحْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفُجُوشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ٣٧

And those who avoid the major sins and acts of shamelessness and when they get angry, they are the ones who forgive.

Acts of shamelessness fall under the category of major sins, but they are a topic of such importance that they deserve their own exclusive mention.



Find the cases of ذكر الخاص بعد العام in the following ayaat. Discuss the significance of the إطناب in the ayah.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ٩٨

حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ٢٣٨

فِيهِمَا فَكِهَةٌ وَنَحْلٌ وَرُمَانٌ ٦٨

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ٢

أَقْرَأَ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

ذكر العام بعد الخاص - MENTIONING A GENERAL AFTER A SPECIFIC

There are cases in which a general is mentioned after a specific. This is also done to give special attention to that which is mentioned specifically. It differs from the previous category in that the specific is the main topic of focus. The general that is mentioned after it is secondary.

وَلَقَدْ ءَاتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ٨٧

And We have certainly given you seven frequently recited ones and the great Quran.

In the ayah above, the “seven frequently recited ones” refers to الفاتحة. The Quran is mentioned after that.

The فاتحة is part of the Quran, so it would have sufficed to mention only the Quran. The focus here, however, is on the blessing and importance of the فاتحة. Mentioning it specifically also shows its status in relation to other parts of the Quran.

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ٧٨

Do they not know that Allah knows their secrets and their private conversations and that Allah is the knower of the unseen?

In the ayah above, the unseen is mentioned after secrets and private conversations. The unseen is broader. As such, this is a case of ذكر العام بعد الخاص. This ayah appears in the context of hypocrisy. As such, special attention is drawn to inner secrets and private conversations.



الإطناب

elongating speech for a specific purpose

الإيضاح بعد الإبهام building suspense

التكرار emphasis and reminder

الاحتباس a precaution against misunderstanding

الاعتراض highlighting the importance of a statement

التذييل emphasizing and adding new meaning

ذكر الخاص بعد العام giving special importance to the specific

ذكر العام بعد الخاص giving special importance and focus to the specific

CHAPTER 8

التقديم والتأخير

INTRODUCTION

There is a standard order for sentences.

- In a جملة اسمية, the standard order is مبتدأ then خبر then متعلق بالخبر.
- In a جملة فعلية, the standard order is فعل then فاعل then متعلق بالفعل/مفعول.

Whenever there is a change in this standard order, it is considered to be a case of التقديم والتأخير. There are two main types of تقديم وتأخير and there are many different rhetorical benefits that arise when تقديم وتأخير is used. The rhetorical benefit of any given case of التقديم والتأخير depends on two things:



1. Which of the two types of تقديم وتأخير it is
2. Context

Let us learn about the impact of these two factors on the rhetoric and meaning of an ayah.

THE TWO TYPES OF التقديم والتأخير

There are two main types of تقديم وتأخير. They are:

1. تقديم اللفظ على عامله – A عامل, in grammatical terms, is a word that has a grammatical effect on another word. Some examples of عوامل (pl.) are حروف الجر, حروف النصب, and أفعال, all of which have the power to change the إعراب (status) of words.



As far as sentences go, in a جملة اسمية, the مبتدأ is the عامل, because it pushes the خبر into رفع. In a جملة فعلية, the فعل is the عامل because it pushes a فاعل into رفع and a مفعول into نصب.

تقديم اللفظ على عامله is when any component within a sentence is brought before the عامل (i.e the فعل or مبتدأ).

Let us look at a few examples of تقديم اللفظ على عامله.

بَلِ اللَّهِ فَاعْبُدْ وَكُن مِّنَ الشَّاكِرِينَ ٦٦

Notice that the *مفعول* is brought before the *فعل*. Here, a part of the sentence is being brought before the *تقديم اللفظ على عامله*. This is considered *عامل*.

لِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٢٠

Notice that the *متعلق بالخبر* is brought before the *مبتدأ*. Here, a part of the sentence is being brought before the *تقديم اللفظ على عامله*. This is considered *عامل*.

2. *تقديم اللفظ على غير عامله* – This type of *تقديم* includes any other change in the standard order. When the standard order is changed, but nothing is brought before the *عامل*, it is considered *تقديم اللفظ على غير عامله*.

Let us look at a few examples of *تقديم اللفظ على غير عامله*.

لِلَّهِ مُلْكُ السَّمُوتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٢٠

Notice that the standard order of *مبتدأ* then *خبر* then *متعلق بالخبر* is broken. However, nothing is brought before the *عامل* (the *مبتدأ*). This is considered *تقديم اللفظ على غير عامله*.

... إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۚ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ٢٨

Notice that the standard order of *فعل* then *فاعل* then *متعلق بالفعل* is broken. However, nothing is brought before the *عامل* (the *فعل*). This is considered *تقديم اللفظ على غير عامله*.

تقديم اللفظ على عامله

Recall that this type of *تقديم* occurs when a component of a sentence is brought before the *مبتدأ* (in a *جملة اسمية*) or the *فعل* (in a *جملة فعلية*).

In most cases, the rhetorical benefit of this type of تقديم is الاختصاص (exclusivity). This is generally captured in translation using "alone" or "only".

Take a look at the following examples of تقديم اللفظ على عامله in a جملة فعلية.

بَلِ اللَّهِ فَاَعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ٦٦

Rather worship Allah **alone** and be from among the thankful ones.

Notice that the مفعول is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ٥

We worship You **alone** and seek assistance from You alone.

Notice that the مفعول is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation. Also notice that when the مفعول به مقدم is a pronoun, you will find that the إِيَّا place-holder is used.

... عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ٨٨

I have relied **only** on Him and I return **only** to him.

Notice that the متعلق بالفعل is appearing before the فعل. This gives the meaning of exclusivity. Notice how this is captured in translation.

Now take a look at the following examples of تقديم اللفظ على عامله in a جملة اسمية.

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ... ٥٩

And with Him **alone** are the keys of the unseen. Nobody knows them except for Him.

Notice that the متعلق بالخبر is appearing before the مبتدأ. This gives the meaning of exclusivity. Notice how this is captured in translation.

إِنَّ إِلَيْنَا إِيَابَهُمْ ٢٥ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ٢٦

Certainly, to Us **alone** is their return. Then certainly, upon Us alone is their accounting.

Notice that the متعلق بالخبر is appearing before the مبتدأ. This gives the meaning of exclusivity. Notice how this is captured in translation.

WHEN تقديم اللفظ على عامله DOES NOT IMPLY EXCLUSIVITY

As stated previously, the primary implication of تقديم اللفظ على عامله is الاختصاص. There are two cases, however, in which this type of تقديم وتأخير does not give the rhetorical meaning of exclusivity. They are:



1. **When the مبتدأ is common** – When the مبتدأ is common, it **must** be made مؤخر. It would be grammatically incorrect, for example, to translate “He has a pen” as قَلَمٌ لَهُ or “There is a man in the house” as رَجُلٌ فِي الْبَيْتِ. The correct way to translate these sentences would be لَهُ قَلَمٌ and فِي رَجُلٍ. Again, the متعلق بالخبر **must** come before the مبتدأ if the مبتدأ is common.

Because this is the only way to construct these sentences, they are considered to be standard. When something is considered standard and there is no other way of expressing that idea, it cannot be said that there is hidden rhetorical benefit in that structure.

Remember that exclusivity still applies when the مبتدأ is proper. The sentence اللَّهُ مُلْكُ السَّمَوَاتِ and the sentence اللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ for example, **does** imply exclusivity because the مبتدأ (ملك السموات والأرض) is proper.

2. **Context** – When context or common sense dictate that exclusivity would not make sense, it is most likely the case that the تقديم وتأخير does not imply exclusivity.

Take a look at the examples below.

...وَنُوحًا هَدَيْنَا مِنْ قَبْلُ ۚ ... ٨٤

And We guided Nuh before...

Here, the *مفعول به* is coming before the *فعل*. However, it would not make sense to say that guidance was exclusive to Nuh (AS). We conclude that the *تقديم وتأخير* in this ayah is serving another purpose.

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠

Then as for the orphan, then do not oppress. And as for the one who asks, then do not repel.

Here, the *مفعول به* is coming before the *فعل*. However, it would not make sense to say that the only ones who should not be oppressed are orphans and that the only ones who should not be repelled are those who ask. We conclude that the *تقديم وتأخير* in these ayaat is serving another purpose.

When *تقديم اللفظ على العامل* does not imply exclusivity, it can carry any of the implications mentioned in the section below.

تقديم اللفظ على غير عامله

Recall that this type of *تقديم* occurs when the standard sentence structure is broken, but nothing is brought before the main component of the sentence.



.....
This type of *تقديم* is generally used to draw attention to the component that was brought forward. The Arabic term for drawing attention is *الاهتمام*.
.....

There could be various reasons for drawing attention to that particular component – for showing it *اهتمام*. Let us learn about the most common of these reasons.

التعظيم - ATTACHING IMPORTANCE

Oftentimes, the standard sentence structure is changed in order to attach importance to that which is brought forward. When importance is attached to something, there is an implied encouragement or command for the listener to give that thing the same regard and to act upon that regard.

Take a look at the following example.

حُفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ۚ ۳۸

Be mindful of prayers, and the middle prayer and stand for Allah, readily obedient.

Here لله is brought before قانتين. This is done to glorify Allah and to respect his status and importance.

وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا ۖ وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ۚ ۳۲

We made the sky a well-secured canopy and they turn away from its signs!

Here عن آياتها is brought before معرضون. The ها is referring to السماء which was mentioned previously. This is done to attach importance to the miraculous signs that can be found in the sky.

التحذير والتخويف - WARNING AND SCARING

Sometimes, attention can be drawn to a particular portion of a sentence to instill a sense of fear and caution.

Take a look at the following examples.

... إِنَّ اللَّهَ [كَانَ عَلَيْكُمْ رَقِيبًا] ۚ ١

Certainly Allah, HE has always been a keen observer of you.

Here عليكم is brought before رقيباً. Drawing attention to عليكم and making it the center of the sentence makes the listener more self-aware and instills in them a sense of caution.

... وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۚ ١٨٠

...and Allah is all-knowing of what you all do.

Here *بما تعملون* is brought before *خير*. Drawing attention to *بما تعملون* and making it the center of the sentence makes the listener more self-aware and instills in them a sense of caution.

OTHER IMPLICATIONS OF التقديم على غير العامل

Aside from the two previously mentioned implications, there are several more, including, but not limited to: التوكيد and التبشير، التعجب، التشويق.



The key to figuring out the rhetorical implications of a non-standard sentence is always **CONTEXT**. Take a look at the example below to see how context is used to derive the implication of the تقديم.

قَالُوا سُبْحَنَكَ أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۗ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ٤١

*They said, "You are above that! You are our protective friend rather than them. Rather, they used to worship the jinn, most of them believing in **them**."*

Here, there is a case of التقديم على غير العامل: A glance at the context of this ayah gives a window into the reason behind the تقديم. Take a look at the previous ayah below.

وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَكَةِ أَهْؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ٤٠

The day on which He will herd them all together, then He will say to the angels, "Did these people used to worship only you all?"

In this ayah, the angels are asked if they were worshipped. They deny this in the following ayah, stating that these people used to worship the jinn and that they used to believe in them. They bring the pronoun that refers to the jinn forward, placing emphasis on it. In such a case, it could be said that the reason for the تقديم is self-defense or the deflection of an accusation.

UNCOMMON IMPLICATIONS OF التقديم على غير العامل

Though it is not common, this type of تقديم can sometimes imply exclusivity. As we learned previously, exclusivity is generally only implied when something comes before the عامل. There are however, a few cases in which this type of تقديم does imply exclusivity.

Such cases can be determined by context and often occur in the context of the exclusive rights of Allah.

...وَنَحْنُ لَهُ مُسْلِمُونَ ١٣٦

...and we are, to Him alone, submitted.

...وَنَحْنُ لَهُ عَابِدُونَ ١٣٨

...and we are, to Him alone, worshipper.

...كُلُّ الْيَنَّا رُجْعُونَ ٩٣

They are all returning to Us alone.



Answer the following theory questions on التقديم والتأخير

Define “عامل” _____

List and define the two types of تقديم:

- _____
- _____

What is the primary rhetorical implication of the first kind of تقديم mentioned?

In what two cases does this implication NOT hold true?

- _____
- _____

What are the two rhetorical implications listed for the second kind of تقديم mentioned?

- _____

What implication is rare for the second kind of تقديم?

Is it possible for the second kind of تقديم to carry implications other than those listed?



Look at each instance of التقديم والتأخير. What kind of تقديم is it? What do you think the rhetorical implication might be? Remember to keep the context in mind.

سورة فصلت

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ٣٧ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ۝ ٣٨ وَمِنْ آيَاتِهِ أَنْتَ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِي أَحْيَاهَا لَمُحْيِي الْمَوْتِ ۚ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ٣٩

TYPE OF تقديم	RHETORICAL IMPLICATION
1. وَمِنْ آيَاتِهِ	على العامل على غير العامل
2. إِيَّاهُ	على العامل على غير العامل
3. عَلَيْهَا	على العامل على غير العامل
4. عَلَى كُلِّ شَيْءٍ	على العامل على غير العامل

سورة الفرقان

انظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ٩ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ١٠ بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ١١ إِذَا رَأَوْهُم مِّنْ مَّكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغَيُّظًا وَزَفِيرًا ١٢ وَإِذَا أُلْقُوا مِنْهَا مَكَنَاً صَيِّقًا مُّقْرِنِينَ دَعَوْا هُنَالِكَ ثُبُورًا ١٣ لَا تَدْعُوا الْيَوْمَ

ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ١٤ قُلْ أَذُلكَ خَيْرٌ أَمْ جَنَّةُ الخُلْدِ الَّتِي وُعدَ الْمُتَّقُونَ ١٥ كَانَتْ لَهُمْ جَزَاءٌ وَمَصِيرًا ١٥
 فِيهَا مَا يَشَاءُونَ خَالِدِينَ ١٦ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْئُولًا ١٦

RHETORICAL IMPLICATION	TYPE OF تقديم	
	على العامل على غير العامل	1. لَكَ
	على العامل على غير العامل	2. لَكَ
	على العامل على غير العامل	3. لِمَن كَذَّبَ بِالسَّاعَةِ
	على العامل على غير العامل	4. هُمْ
	على العامل على غير العامل	5. عَلَى رَبِّكَ



العامل

A عامل is anything that is capable of changing status.

- In a جملة اسمية, the مبتدأ is the عامل
- In a جملة فعلية, the فعل is the عامل

DIFFERENT TYPES OF تقديم AND ITS RHETORICAL IMPLICATIONS

When something is moved before the عامل, it produces exclusivity in most cases and اهتمام in some cases

When the order is shifted, but nothing comes before the عامل, it produces اهتمام in most case and exclusivity in some cases

مقدم على العامل	<table border="1"> <tr> <td data-bbox="300 1104 430 1260">اهتمام</td><td data-bbox="430 1104 1430 1260">اختصاص</td></tr> </table>	اهتمام	اختصاص
اهتمام	اختصاص		

مقدم على غير العامل	<table border="1"> <tr> <td data-bbox="300 1407 1291 1562">اهتمام</td><td data-bbox="1291 1407 1430 1562">اختصاص</td></tr> </table>	اهتمام	اختصاص
اهتمام	اختصاص		

علم البديع



DEVICES THAT BEAUTIFY SPEECH,
MAKING IT APPEALING TO THE EARS
AND THE HEART.

CHAPTER 9

الجناس

INTRODUCTION

الجناس is when a series of phonetically similar sounds are used in a single sentence, giving it a pleasant sound. There are two types of جناس. They are:

1. الجناس التام - complete resemblance
2. الجناس الناقص - partial resemblance

Let us learn about each type of جناس in further detail.



ج ن س in family III means “to be related” or “to be similar”

ت م م in family I means “to be complete”.

ن ق ص in family I means “to be deficient” or “to be partial”.

الجناس التام - COMPLETE RESEMBLANCE

الجناس التام is when the same exact word is used twice in a single sentence, but with a different meaning each time. Take a look at the example below.

وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ ۚ كَذَلِكَ كَانُوا يُؤْفَكُونَ ٥٥

The day on which the Hour is established, the criminals will swear that they only spent an hour. That is how they were deluded.

In the ayah above, the word ساعة appears twice. In its first appearance, it is used to mean the Day of Judgement. In its second appearance, however, it is used to represent a unit of time.

...يَكَادُ سَنَا بَرْقَهُ يَذْهَبُ بِالْأَبْصَرِ ٤٣ يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ٤٤ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَرِ ٤٤

The brilliance of His lightning almost takes away the sight. Allah alternates the night and the day. No doubt, there is lesson in that for those of have insight.

In the ayah above, the word أَبْصَارُ appears twice. In its first appearance, it is used to mean sight in the literal sense. In its second appearance, however, it is used to represent a metaphorical kind of sight - insight and perception.

PARTIAL RESEMBLANCE - الجناس الناقص

الجناس الناقص is when two or more **similar** sounding words are used in the same sentence, making it phonetically pleasant. The similar sounding words generally differ in one or more of the following aspects:

1. A difference in the number of letters in the word.
2. A difference in the order of the letters in the word.
3. A difference in the letters themselves (with a matching word pattern).
4. A difference in the حركات
5. A difference in the dots on the letters.

Take a look at the examples below.

الَّذِينَ ضَلَّ سَعِيَّهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ١٠٤

Those whose efforts are lost in the worldly life and they think that they are doing good work.

The words يحسبون and يحسنون sound phonetically similar and differ only in the position of the dot on the last root letter (ن، ب). The word also differs in the حركات on the body of the word.

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ٧٢ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُّنْذَرِينَ ٧٣

And We have certainly sent them warners. So look at the end of those who were warned.

The words منذرين and منذرين differ only in the حركة on the second root letter.

ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا ... ٦٩

Then eat from all types of fruits and follow the paths of your Master submissively...

The words *كُلِّي* and *كُلِّ* differ in the number of letters, but sound phonetically similar. Furthermore, the word *واسلُكِي* ends in the same letters as the previous words, arranged in a different order.

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْنَوْنَ عَنْهُ ۖ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ٢٦

And they prevent others from it and they themselves turn away from it...

The words *ينهون* and *ينأون* differ only in the middle root letter.

ALLITERATION

There are also cases in which the same words or the same root letter are used multiple times in the same sentence, but they represent the same meaning. Though this is not technically a category of *جناس*, it is considered to be among the linguistic devices that make a unit of language phonetically beautiful.

Take a look at the following examples.

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۚ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ٦٣

Those upon whom the word will come to effect will say, "Our master, these are the ones we led astray. We led them astray just as we were astray. We declare our disassociation from them to you. They did not used to worship us."

... وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ۚ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ٤٣

...and they said "All praise and gratitude belongs to Allah who guided us to this. We never would have committed to guidance had Allah not guided us..."

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ٣٥

Say, "Are there any of your partners that guide to the truth?" Say, "Allah guides to the truth." Then is the one who guides to the truth more deserving of being followed or the one does not commit to guidance unless he is guided. So what is wrong with you? How do you judge?

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ تُوذُونِي وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ٥

When Musa said to his people, "Why do you harm me while you know that I am the messenger of Allah to you?" Then when they deviated, Allah allowed their hearts to deviate. And Allah does not guide the corrupt nation.



Find the جناس ناقص in the ayaat below. In what aspects do the words differ? Say the ayaat aloud, paying special attention to the sounds you are pronouncing.

قَالَ فَاهْبِ فَإِنَّ لَكَ فِي الْحَيَوةِ أَنْ تَقُولَ لَا مِسَاسَ ۚ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ ۚ وَانْظُرْ إِلَى إِلْهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۚ لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ٩٧

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ١١

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ٧٥

وَلَكِنَّا أَنْشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَمَا كُنْتَ ثَاوِيًا فِيْ أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ ءَايَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ٤٥

قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۚ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ٩٤

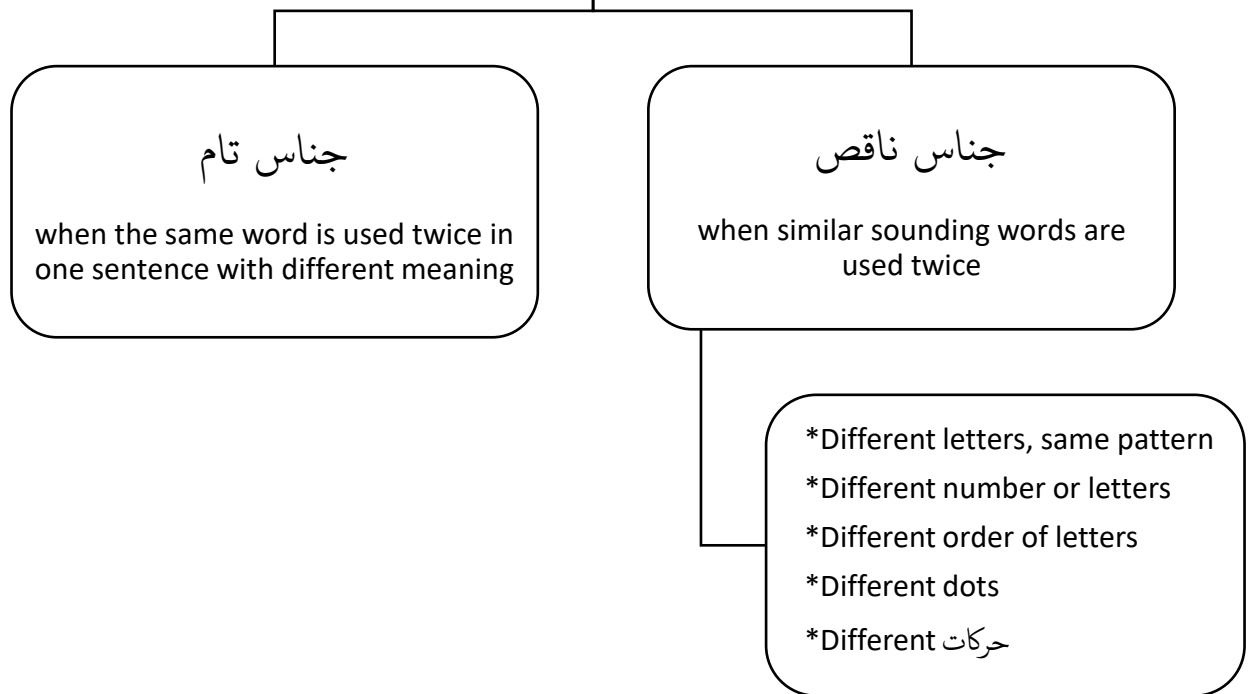
إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمُوتِ وَالْأَرْضَ حَنِيفًا ۚ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ٧٩

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ١

وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ٨٣



الجناس



CHAPTER 10

السجع

INTRODUCTION

The art of speaking in rhymed prose is known as السجع in Arabic. The use of سجع is easily observable in the Quran as it is commonly used.

Quranic سجع is unique in that, culturally, سجع was known to be something that was contrived and for which meaning sometimes had to be sacrificed. For this very reason, some scholars reject the use of the term سجع for the Quran, and prefer to refer to the study of rhymed prose in the Quran as فَوَاصِلُ الْآيَاتِ, which means “the endings of ayaat.”



The root letters س ج ع mean literally “to speak in rhymed prose”.

The root letters ف ص ل mean “to split”. The ending of an ayah is known as a فاصلة, because it is the point of splitting between two ayaat. The plural of فاصلة is فواصل.

With regards to السجع or فواصل الآيات in the Quran, there are two main topics of study to explore:

1. Changes in the rhyme scheme within a surah
2. Word order as it pertains to rhyming

Let us explore these two topics in further detail.

CHANGES IN RHYME SCHEME

Oftentimes, when there is a change in the rhyme scheme in a surah, there is also a change in the topic of discussion or the theme of the passage. Take a look at the examples below.

[إِذَا الشَّمْسُ كُوِّرَتْ ١ وَإِذَا النُّجُومُ انْكَدَرَتْ ٢ وَإِذَا الْجِبَالُ سُيِّرَتْ ٣ وَإِذَا الْعِشَارُ عُطِّلَتْ ٤ وَإِذَا الْوُحُوشُ حُشِرَتْ ٥ وَإِذَا الْبِحَارُ سُجِّرَتْ ٦
وَإِذَا النُّفُوسُ زُوِّجَتْ ٧ وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ٨ بِأَيِّ ذَنْبٍ قُتِلَتْ ٩ وَإِذَا الصُّحُفُ ذُكِّرَتْ ١٠ وَإِذَا السَّمَاءُ كُشِطَتْ ١١ وَإِذَا الْجَحِيمُ سُعِّرَتْ ١٢ وَإِذَا
الْجَنَّةُ أُزْلِفَتْ ١٣ عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ١٤]

[فَلَا أَقْسِمُ بِالْخُنُثَى ١٥ الْجَوَارِ الْكُنَى ١٦ وَاللَّيْلِ إِذَا عَسْعَسَ ١٧ وَالصُّبْحِ إِذَا تَنَفَّسَ ١٨]

[إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ١٩ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ٢٠ مُطَاعٌ ثَمَّ أَمِينٍ ٢١ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ٢٢ وَلَقَدْ رَءَاهُ بِالْأُفُقِ الْمُبِينِ ٢٣ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ٢٤ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ٢٥ فَأَيْنَ تَذْهَبُونَ ٢٦ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ٢٧ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ٢٨ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ٢٩]

Notice that the first 14 ayaat all end in a **ث** sound. The central theme of this passage is the events of the Day of Judgement. There is a sudden switch in the rhyme scheme in ayaat 15-18, accompanied by a switch in the theme. These ayaat end in **س** and they all include descriptions of cosmic occurrences that happen in this life. The last set of ayaat all end in **ن** and central theme in this passage is that of revelation.



Look at **سورة الضحى** and pay attention to the rhyme schemes. What do you notice about the contents as the scheme changes?

وَالضُّحَىٰ ١ وَاللَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ٣ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ٤ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٥ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٦ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ٧ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ٨ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ٩ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١٠ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ١١



Think of a surah or a set of passages that you have read in which you noticed a sudden change in the rhyme scheme. What do you notice about the contents of the passages?

WORD ORDER AND RHYMING

There are cases in the Quran the word order is altered, allowing the ayah to rhyme with the surrounding ayaat. Compare the two passages below.

فَلَنَّا لَا تَخَفُ إِنَّكَ أَنْتَ الْأَعْلَىٰ ٦٨ وَأَلْقِ مَا فِي يَمِينِكَ تَلْقَفْ مَا صَنَعُوا ٦٩ إِنَّمَا صَنَعُوا كَيْدٌ سُجِرٌ ٧٠ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ٦٩ فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا ءَامَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ٧٠ قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ٧١ إِنَّهُ لَكَبِيرُكُمْ الَّذِي عَلَّمَكُمُ السَّحَرَ ٧٢ فَلَا قُطْعَنَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلْبَتَكُمْ فِي جُذُوعِ النَّخْلِ وَلَتَعْلَمَنَّ آيُنَا أَشَدَّ عَذَابًا وَابْقَىٰ ٧١

فَالْقِي السَّحَرَةُ سَجِدِينَ ٤٦ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ٤٧ رَبِّ مُوسَى وَهَارُونَ ٤٨ قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السَّحَرَ فَلَسَوْفَ تَعْلَمُونَ ۖ لَا تُقِطْعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا تُصَلِّبَنَّكُمْ أَجْمَعِينَ ٤٩ قَالُوا لَا ضَيْرَ ۖ إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ٥٠

Notice that in the first passage, all ayaat end in a **ى**. Notice also that هَارُونَ is mentioned before موسى. Notice also that in the second passage, all ayaat end in a **ن**. In this passage, موسى is mentioned before هَارُونَ. The words are ordered such that they maintain the rhyme of the surrounding passage.

There is a difference in opinion among scholars regarding word order in the Quran as it pertains to rhyming. The two opinions are as follows:

1. Word order in the Quran can be shifted solely for the purpose of maintaining the rhyme scheme
2. There is always something in the context of a passage that makes a certain word order more suitable. Word order is never shifted only for the purpose of rhyming.

بِالنِّسْبَةِ لـ"هَارُونَ وَمُوسَى" و"مُوسَى وَهَارُونَ" ذَكَرْنَاهَا فِي أَكْثَرِ مِنْ مُنَاسَبَةٍ فِي سُورَةِ طه قَدَّمَ هَارُونَ عَلَى مُوسَى (هَارُونَ وَمُوسَى) وَفِي الشَّعْرَاءِ (رَبِّ مُوسَى وَهَارُونَ). وَقِسْمٌ ذَهَبُوا إِلَى أَنَّهُ قَدَّمَ مُوسَى عَلَى هَارُونَ فِي طه لِتَوَاصُلِ الْفَاصِلَةِ الْقُرْآنِيَّةِ بِاعْتِبَارِ أَنَّ سُورَةَ طه أَغْلَبَ آيَاتُهَا فِي الْأَلِفِ (الْفَاصِلَةُ الْقُرْآنِيَّةُ) وَفِي الشَّعْرَاءِ هِيَ هَكَذَا. الْحَقِيقَةُ فِي هَاتَيْنِ السُّورَتَيْنِ نُلَاحِظُ فِي سُورَةِ طه تَكَرَّرَ ذِكْرُ هَارُونَ كَثِيرًا وَجَعَلَهُ اللَّهُ تَعَالَى شَرِيكَاً لِّمُوسَى فِي التَّبْلِيغِ وَلَمْ يَذْكُرْ هَذَا فِي الشَّعْرَاءِ. عَلَى سَبِيلِ الْمِثَالِ فِي طه قَالَ:

{وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ٢٩ هَارُونَ أَخِي ٣٠ أَشَدُّ بِهِ أَزْرِي ٣١ وَأَشْرَكُهُ فِي أَمْرِي ٣٢ كَيْ تُسَبِّحَكَ كَثِيرًا ٣٣ وَنَذْكُرَكَ كَثِيرًا ٣٤ إِنَّكَ كُنْتَ بِنَا بَصِيرًا ٣٥}
{أَذْهَبَ أَنْتَ وَأَخُوكَ بِأَيْتِي وَلَا تَنِيَا فِي ذِكْرِي ٤٢ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ٤٣ فَقُولَا لَهُ قَوْلًا لَّيْنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ٤٤ قَالَا رَبَّنَا إِنَّنَا نَخَافُ أَنْ يُفْرِطَ عَلَيْنَا أَوْ أَنْ يَطَّغَىٰ ٤٥}
كُلُّهَا بِالتَّثْنِيَةِ: {قَالَ لَا تَخَافَا إِنِّي مَعَكُمْ أَسْمَعُ وَأَرَىٰ ٤٦ فَأَتَيْنَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تُعَذِّبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلَيْنَا ٤٧ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَنْ كَذَبَ وَتَوَلَّىٰ ٤٨}

حَتَّى خُطَابُ فِرْعَوْنَ كَانَ لهُمَا عَلَى سَبِيلِ التَّثْنِيَةِ: {قَالَ فَمَنْ رَّبُّكُمَا يَمُوسَىٰ ٤٩ قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ٥٠}

{قَالُوا إِن هَٰذِهِنَّ لَسُجُرُنَ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ٦٣}
فِي الشَّعْرَاءِ مَرَّةً قَالَ {وَيُضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ١٣ وَلَهُمْ عَلَيَّ ذَنْبٌ فَأَخَافُ أَنْ يَقْتُلُونِ ١٤ قَالَ كَلَّا فَادْهَبَا بِأَيْتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ١٥ فَأَتَيْنَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولَا رَبِّ الْعَالَمِينَ ١٦ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ١٧} فَقَطْ.



والباقي كُلُّ الكلامِ مَعَ موسى والحِطابُ مُوجَّهٌ إِلَى موسى {قَالَ لَنْ اَتَّخِذَتْ اِلَهاً غَيْرِي لِأَجْعَلَنَّكَ مِنْ
الْمَسْجُونِينَ ٢٩}

{قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسِحْرٌ عَلِيمٌ ٣٤} لم يَقُلْ "سَاحِرَانِ".

إِضافةً إِلَى مُلاحَظَةٍ أُخْرَى، فِي سورَةِ طه تَبْدَأُ السُّورَةُ بِ(طه) فِيها حَرْفٌ مِنْ حُرُوفِ هَارُونَ (الهَاء) لَيْسَ
فِيها حَرْفٌ مِنْ حُرُوفِ مُوسَى وَفِي الشَّعْرَاءِ تَبْدَأُ بِ(طسم) فِيها حَرْفٌ مِنْ حُرُوفِ مُوسَى وَلَيْسَ فِيها مِنْ
حُرُوفِ هَارُونَ، هَذَا كَمُلاحَظَةٍ عَامَّةٍ.

لمسات بيانية - فاضل صالح السامرائي

CHAPTER 11

الطباق والمقابلة

INTRODUCTION

There is an Arabic expression that goes as such:

بِضِدِّهَا تُعْرَفُ الْأَشْيَاءُ

Things are known by their opposites.

This is the principal upon which the concepts of الطباق والمقابلة are built.

➤ الطباق is the juxtaposition of two contrasting ideas.

➤ المقابلة is the juxtaposition of a series of contrasting ideas.

In simple terms, it is the placement of ideas side-by-side for the purpose of contrasting.



.....
Ideas are made clearer and more emphatic when contrasted with their opposites.
.....

الطباق

Let us begin by studying الطباق. There are two types of طباق. They are:

- طباق الإيجاب - the juxtaposition of contrasting ideas in a positive sentence
- طباق السلب - the juxtaposition of contrasting ideas in a negative sentence

CONTRASTING IDEAS - طباق الإيجاب

طباق الإيجاب is the juxtaposition of two contrasting ideas in a sentence that is not grammatically negated. طباق الإيجاب can happen between two أسماء or between two أفعال or between two حروف. Take a look at the following examples.

وَتَحْسَبُهُمْ آيَاتًا وَيَقُولُونَ هُم رُقُودٌ ... ١٨

And you think they are *awake* while they are *deep asleep*...

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ٤٣

And that He is the one who causes [people] *to laugh* and causes [people] *to cry*.

...لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ٢٨٦

It will *have* the consequences of what it gained and will *bear the burden* of what it earned.

Notice that in the three examples above, the first case of طباق is between أسماء, the second is between أفعال and the third is between حروف.

طباق السلب

طباق السلب is when the contrast occurs between a word and its negated version. Take a look at the following examples.

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ... ١٠٨

They *hide* from the people and they *do not hide* from Allah...

... فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي... ١٥٠

...so *do not fear* them, but *fear* Me...

المقابلة

The only difference between الإطباق and المقابلة is that الإطباق is the juxtaposition of two things, whereas المقابلة is the juxtaposition of a series of things. Take a look at the following examples.

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ٥ وَصَدَّقَ بِالْحُسْنَى ٦ فَسَنِيَرُهُ لِلْيُسْرَى ٧ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ٨ وَكَذَّبَ بِالْحُسْنَى ٩ فَسَنِيَرُهُ لِلْعُسْرَى ١٠

As for the one who **gave** and **had taqwa** and **believed** in the best, then We will make the **path to ease** easy for him. As for the one who was **stingy** and **considered himself free of need** and **denied** the best, then we will make the **path to hardship** easy for him.

There are four contrasts in the ayah above:

أعطى وبخل اتقى واستغنى صدق وكذب اليسرى واليسرى

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءَ بِمَا كَانُوا يَكْسِبُونَ ٨٢

So let them **laugh** a little and **cry** a lot as a compensation for what they used to ear.

There are two contrasts in the ayah above:

فليضحكوا وليبكوا قليلا وكثيرا



ط ب ق in family III means “to contrast”.

ق ب ل in family III means “to face” or “to compare”. The image is that of a series of the different elements being compared facing each other or paralleling each other.

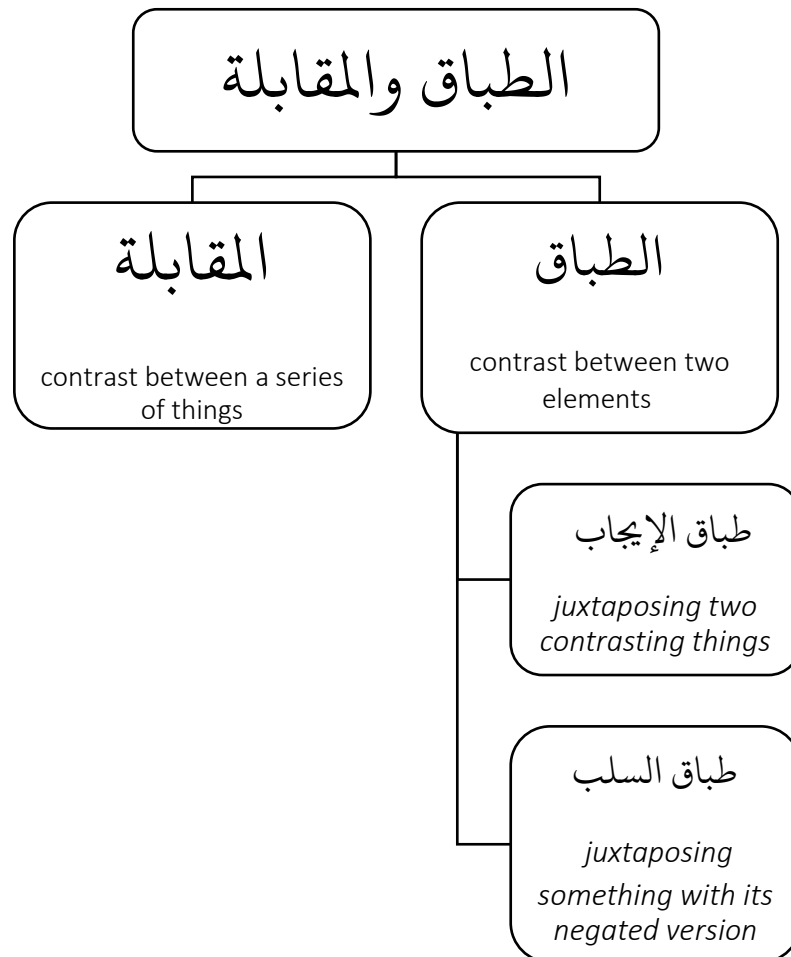
ج ب in family IV means “to be positive”. طباق الإيجاب is named as such because there is no negation involved.

س ل ب in family I means “to be negative”. طباق السلب is named as such because it involves grammatical negation.



Find the cases of طباق/مقابلة in the ayaat below

1. مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ٩٩
2. كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ ۖ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ ۖ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢١٦
3. يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ۚ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيْمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ١٠٦
4. لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ ۚ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ ذُوقُوا عَذَابَ الْحَرِيقِ ١٨١
5. أَمَّا مَنْ اسْتَعْنَى ٥ فَآنتَ لَهُ تَصَدَّى ٦ وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ٧ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ٨ وَهُوَ يُخْشَى ٩ فَآنتَ عَنْهُ تَلَهَّى ١٠
6. الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ ١



CHAPTER 12

أسلوب الحكيم

INTRODUCTION

أسلوب الحكيم is rejecting the premise of a question and answering it in an unexpected way so as to redirect the thought process of the questioner. The use of أسلوب الحكيم gives the questioner a real sense of perspective.



أسلوب means “literary style”. أسلوب الحكيم literally means “the style of the wise,” because refusing to operate within the unsound premises of the question of a questioner is wise.

أسلوب الحكيم IN THE QUR’AN

أسلوب الحكيم is used often in the Quran. Take a look at the following examples.

﴿وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا ۚ لَقَدْ اسْتَكْبَرُوا فِيۢ أَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيرًا ۚ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰٓى يَوْمَئِذٍ لِلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ۚ﴾

And those who do not expect to meet us said, “Why were angels not sent down on us or why do we not see our Master?” They have certainly become arrogant within themselves and have become greatly insolent! The day on which they will see the angels, there will be absolutely no good news for the criminals on that day, and they [the angels] will say “A complete restriction [on good]!”

Rather than operating within the bounds of the question and giving a list of reasons as to why angels have not been sent down or why humans do not get see their God, Allah informs of the reality of the day on which humans will come in contact with angels [at death] and of the reality of the day on which humans will meet their lord [the Day of Judgement].

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ ۗ وَمَا تَفْعَلُوا
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٥

They ask you what they should spend. Say, "Whatever you spend, then it should be for the parents, relatives, orphans, the needy, and travelers. And whatever you do of good, then no doubt, Allah is knowing of it."

Allah answers this question in such a way so as to shift focus from what should be spent toward who the recipients of the spending should be. The answer also highlights the idea that no matter the amount, Allah sees it and will reward for it.



{يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ}

قال الإمام القرطبي - رحمه الله - : هذا مما سأل عنه اليهود واعترضوا به النبي - صلى الله عليه وسلم - فقال معاذ - رضي الله عنه - : يا رسول الله إن اليهود تغشانا ويكثرون مسألتنا عن الأهلة، فما بال الهلال يبدو دقيقاً ثم يزيد حتى يستوي ويستدير ثم ينتقص حتى يعود كما كان؟ فأنزل الله هذه الآية، وقيل: إن سبب نزولها سؤال قوم من المسلمين النبي - صلى الله عليه وسلم - عن الهلال وما سبب محاقه وكماله ومخالفته لحال الشمس، قاله ابن عباس و قتادة والربيع وغيرهم



Look at the following ayaat. Observe how the questions are being addressed. Discuss your observations with your partner.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ ۖ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ٨٥

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ١٠٥ فَيَذَرُهَا قَاعًا صَفْصَفًا ١٠٦ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ١٠٧

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۗ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ٢١٩

يَسْأَلُونَ أَيَّانَ يَوْمُ الدِّينِ ۚ يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ ۚ ١٣ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَسْتَعْجِلُونَ ١٤

CHAPTER 13

التهمك

INTRODUCTION

Sarcastic irony is a literary device that involves the deliberate use of language that sharply contrasts expectation or reality. Sarcastic irony is used in various ways in the Quran. Below are the categories of sarcastic irony that we will explore:

1. Using a فعل Ironically
2. Using an اسم Ironically
3. Irony in Questions
4. Irony in الأمر والنهي
5. Irony in Praise



Sarcastic irony can be used for various purposes. It can be used to communicate displeasure, to insult, to cause feelings of regret, to make a more emphasized assertion to the truth, or to mock an idea.

Let us look at examples from each of the categories of sarcastic irony listed above then let us understand why it is used in each instance.

USING A فعل IRONICALLY

... وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ٣

...and **give** the ones who disbelieve the **good news** of a great punishment.

﴿أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ٢٢ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ٢٣﴾

Gather the ones who oppressed along with what their kind and what they used to worship other than Allah, then **guide** them to the path of the fire.

هَلْ تُؤْتَىٰ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ٣٦

Have the disbelievers been **rewarded** for what they used to do?

The ayaat above show three cases in which a positive فعل is used in a negative way, sarcastically. Normally, تبشير is used with jannah, هداية leads to jannah, and ثواب is given in exchange for good deeds. Here, however, the أفعال are paired with the opposite of that which is expected. The usage of these أفعال carries the following implications:

1. Expresses that those who rejected the prospect for real هداية, تبشير, and ثواب will have this alternate "ثواب, تبشير, هداية"
2. Expresses anger and displeasure of their rejection in a scathing way
3. Highlights the fact that they are choosing the opposite of what they ought to be choosing by mentioning that opposite.
4. Highlights the fact that there is an alternative to what they choose

USING AN اسم IRONICALLY

ثُمَّ إِنَّكُمْ أَيْهَا الضَّالُّونَ الْمُكَذِّبُونَ ٥١ لَا تَكُلُونَ مِنْ شَجَرٍ مِّن زَقُّومٍ ٥٢ فَمَالِئُونَ مِنْهَا الْبُطُونَ ٥٣ فَشَرِبُونَ عَلَيْهِ مِنَ الْحَمِيمِ ٥٤ فَشَرِبُوا شَرْبَ الْهَيْمِ ٥٥ هَذَا نُزْلُهُمْ يَوْمَ الدِّينِ ٥٦

Then no doubt you lost deniers, you will most certainly be eating from a tree of zaqqum. Then you will be filling your stomachs with it. Then you will be drinking some scalding water on top of that. Then you will be drinking like thirsty camels. This is their **hospitality** on the day of recompense.

مَتَّعَ قَلِيلٍ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ ۖ وَبِئْسَ الْمِهَادُ ١٩٧

It is a small enjoyment, then their **place of refuge** is the fire, and what a terrible **resting place**.

As with the examples in the previous section, the words مأوى, منزل, and مهاد, which are generally positive words, are used in a negative context sarcastically. The rhetorical effects of this usage are similar to the effects listed for the examples in the previous section.

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ٦٣

He said, "Rather, this chief of theirs did it, so ask **them** if they can utter."

Ibrahim (AS) uses the human pronoun (هم) for idols, which would normally be referred to using the singular feminine pronoun as is customary for inanimate plurals. He does so sarcastically to mock the idea that human and even superhuman traits are attributed to a slab of stone.

IRONY IN QUESTIONS

فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا ءَالِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۖ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ٢٨

Then why didn't the ones they took as mediators other than Allah help them? Rather, they became lost from them. That is their falsehood and their fabrications.

The sarcasm in the question posed in the ayah above provokes thought. It is meant to help those who are being questioned understand the folly of their thought. The sarcasm also serves to ridicule the very idea of taking idols as intercessors.

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ٥٢

Or am I not better than this one who is lowly and can hardly articulate?

In the quote above, Pharaoh uses sarcasm to ridicule Musa (AS) and to demonstrate the absurdity (in his perception) of a "lowly" person being followed and given precedence over an "ultimate" ruler.

﴿وَيَسْتَنْبِئُونَكَ أَحَقُّ هُوَ ۖ فُلْ إِي وَرَيِّ إِنَّهُ لَحَقٌّ ۖ وَمَا أَنْتُمْ بِمُعْجِزِينَ ٥٣﴾

They ask you, "Is it really true?" Say, "Yes, by my master it is most definitely true and you will not at weaken (the faith) in the slightest!"

The question that the disbelievers pose to the Prophet ﷺ is nothing more than a form a mockery and denial. In asking the question, they meant only to belittle and show their disdain for the ideas with which he came.

IRONY IN الأمر والنهي

فَعَقَرُوا التَّلَاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحْ أَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ٧٧

Then they slaughtered the she-camel and were insolent regarding their Master's command and they said, "Salih, bring us what you are promising us if you really are from those who are sent!"

The sarcastic request of the people of Salih for a punishment was their way of mocking him and showing their skepticism and unwillingness to follow him.

قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ٦٣

He said, "Rather, this chief of theirs did it, so ask them if they are able to speak!"

The command that Ibrahim (AS) issues is a thought provoking challenge that is meant to get his people to think about the helplessness of their idols.

IRONY IN PRAISE

There are cases in which praise is given sarcastically to insult and to convey one's disdain, as in the ayah below. In this ayah, the children of Israel refer to Jesus as "the prophet of Allah." They did not believe in his prophethood, but they referred to him this way while boasting that they had succeeded in killing him as a form of scorn.

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ ۚ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِّنْهُ ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ ۚ وَمَا قَتَلُوهُ يَقِينًا ١٥٧

And their saying, "No doubt WE killed the Messiah, Jesus, the son of Mary, the prophet of Allah"...

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ٤٩

Taste! No doubt, YOU are the mighty and the noble!



Take a look at the following ayaat. What kind of sarcasm/irony is being used? Why do you think it is being used in this context? What effect does this usage have?

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ ءَامَنُوا انظُرُونَا نَقْتِسِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ۚ فَضَرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهَرُهُ مِنْ قِبَلِهِ الْعَذَابُ ١٣

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ٢٣

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ ٣٢

قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ تَعْلَمُونَ ۚ لَا تَقْطَعَنَّ أَيْدِيَكُمْ
وَأَرْجُلَكُمْ مِّنْ خَلْفٍ وَلَا صَلِّبَنَّكُمْ أَجْمَعِينَ ٤٩

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ٣٨

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ أَعَلَيْهِمْ أَجَلٌ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنتُمْ صَادِقِينَ ٦٤

B

ICON GUIDE

The icons in this book will help you locate particular kinds of information that may be of use to you. Use the guide below as an aid.



This icon appears when an anecdote or example is used to make a concept easier to comprehend.



This icon draws attention to key points in the lesson.



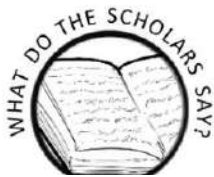
This icon indicates the rhetorical implication of a structure or concept.



This icon highlights balagha-specific terminology, going into the root origins of all terms so as to facilitate understanding and memorization.



This icon marks drill, activities, and discussion questions that serve to solidify the concept at hand.



This icon marks the beginning of a relevant reading extracted from an outside source.



This icon appears at the end of each chapter, indicating the start of a brief summary of the material covered in the chapter.

البلاغة

علم البيان

Creative devices by means of which an idea can be made clear and easy to understand. Expressions that engage the audience mentally and stimulate the imagination.

التشبيه

الاستعارة

الحقيقة والمجاز

الكناية

علم المعاني

The art of crafting audience and context-appropriate speech.

الخبر والإنشاء

الإيجاز

الإطناب

التقديم والتأخير

علم البديع

Devices that beautify speech, making it appealing to the ears and the heart.

الجناس

السجع

الطباق والمقابلة

أسلوب الحكيم

التهكم

البلاغة

علم البيان

Creative devices by means of which an idea can be made clear and easy to understand.
عبارات تعبر عن أفكار معقدة بوسائل بسيطة، مما يجعلها سهلة الفهم.
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التهكم

This textbook is one of the only comprehensive guides to studying the language of the Quran from the very fundamental concepts to the very advanced. It is uniquely organized based on decades of real life teaching experience and student results. The book is unique in that it draws a constant connection between grammar, morphology, rhetoric and its impact on translation. It's goal is to help students develop heightened sensitivity to the subtleties in the Qurans language that often get overlooked. It bridges the gap between a technical understanding of the science of Arabic and how that translates into meaningful language that is relatable. It's goal isn't to teach the science of Arabic but rather to connect that science to the vivid and intricate expression of the Quran.

