



Unit 4B: SENTENCE STRUCTURE CONTINUED

4B OBJECTIVES:

1. جُمْلَةٌ إِسْمِيَّةٌ Part 2: When the خَر is a فِعْلٌ
2. كَانٌ & لَيْسَ family of words
3. Negating the جُمْلَةٌ إِسْمِيَّةٌ

THE THREE COMPONENTS OF جُمْلَةٌ إِسْمِيَّةٌ COVERED IN 3A

Some things were left out in your notes from 3A so they are being included here. The جُمْلَةٌ إِسْمِيَّةٌ is basically composed of a مُبْتَدَأٌ, a خَرٌ and a مُتَعَلِّقٌ بِالْخَرِ.

In a sentence like اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ the word اللهُ is the مُبْتَدَأٌ, the word قَدِيرٌ is خَرٌ and the phrase عَلَى كُلِّ شَيْءٍ is مُتَعَلِّقٌ بِالْخَرِ. When any of these three components are moved around, it generates meanings of إِخْتِصَاصٌ (exclusivity), تَعَجُّبٌ (shock/amazement) or تَوْكِيدٌ (prioritization/emphasis). When a component is moved up in the sequence, it is called مُقَدَّمٌ and when it is moved down from its original placement, it is called مُؤَخَّرٌ.

The normal sequence is مُبْتَدَأٌ then خَرٌ then مُتَعَلِّقٌ بِالْخَرِ. If مُبْتَدَأٌ is 'A', خَرٌ is 'B', and مُتَعَلِّقٌ بِالْخَرِ is 'C', you will run into the following sequences:

A	B	C	(normal)	اللهُ خَبِيرٌ بِمَا تَعْمَلُونَ
A	C	B		اللهُ بِمَا تَعْمَلُونَ خَبِيرٌ
C	A	C		لِلَّهِ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ
A	B			اللهُ أَكْبَرُ
A	C			الْحَمْدُ لِلَّهِ
C	A			فِيهِ هُدًى
B	A		(rare)	لَيْسَ الْبِرَّ أَنْ تُولُوا أَوْ جُوهَكُمْ

The مبتدأ is easily spotted because it tends to be one of the following:

- A proper اسم in رفع **اللهُ عَلِيمٌ**
- A حرف مُشَبَّه بِالْفِعْلِ (the real name of النَّصْبِ) and its victim **إِنَّ اللهَ عَلِيمٌ**
- An original pronoun (which meets the conditions set out in 'a' anyway) **هُوَ اللهُ**
- An اسم الإِشَارَةِ (pointing word) following other than ال **هَذَا كِتَابٌ**
- An اسم مَوْضُلٌ like **الَّذِينَ كَفَرُوا** and مَنْ if it isn't part of a larger preceding sentence.

A خبر can be (in a sequence that goes from simple to complex)

- A common اسم **اللهُ عَلِيمٌ**
- A proper اسم **هُوَ اللهُ**
- A فعل **اللهُ خَلَقَ**
- Omitted but always understood **الْحَمْدُ (حَقٌّ) لِلَّهِ مَحْدُوفٌ**

A متعلق خبر will generally on be

- الْحَمْدُ لِلَّهِ (the technical term for a حرف الجَزْرِ fragment) جار ومجرور
- عِنْدَتْ حَتَّى قَبْلَ فَوْقَ (etc.) اسم ظرف العلم عِنْدَ اللهِ

WHAT DIFFERENCE DOES IT MAKE

Whether I say, 'دَرَسَ الْوَلَدُ' as opposed to 'الْوَلَدُ دَرَسَ' ?

دَرَسَ الْوَلَدُ is a جُمْلَةٌ فِعْلِيَّةٌ. It is the norm of Arabic speech. In other words, when there isn't a real reason to change one's tone of speech, the فِعْلِيَّة format is used. Reversing the sequence of the فاعِل and the فعل converts a جُمْلَةٌ فِعْلِيَّة into a جُمْلَةٌ إِسْمِيَّة .

First let us compare the obvious difference between the جُمْلَةٌ إِسْمِيَّة and جُمْلَةٌ فِعْلِيَّة :

جُمْلَةٌ فِعْلِيَّة	جُمْلَةٌ إِسْمِيَّة
دَرَسَ الْمُسْلِمُ	الْمُسْلِمُ دَرَسَ
دَرَسَ الْمُسْلِمَانِ	الْمُسْلِمَانِ دَرَسَا
دَرَسَ الْمُسْلِمُونَ	الْمُسْلِمُونَ دَرَسُوا

دَرَسَتِ الْمُسْلِمَةُ	الْمُسْلِمَةُ دَرَسَتْ
دَرَسَتِ الْمُسْلِمَتَانِ	الْمُسْلِمَتَانِ دَرَسَتَا
دَرَسَتِ الْمُسْلِمَاتُ	الْمُسْلِمَاتُ دَرَسْنَ
يُدْرِسُ الْمُسْلِمُ	الْمُسْلِمُ يُدْرِسُ
يُدْرِسُ الْمُسْلِمَانِ	الْمُسْلِمَانِ يُدْرِسَانِ
يُدْرِسُ الْمُسْلِمُونَ	الْمُسْلِمُونَ يُدْرِسُونَ
تُدْرِسُ الْمُسْلِمَةُ	الْمُسْلِمَةُ تُدْرِسُ
تُدْرِسُ الْمُسْلِمَتَانِ	الْمُسْلِمَتَانِ تُدْرِسَانِ
تُدْرِسُ الْمُسْلِمَاتُ	الْمُسْلِمَاتُ يُدْرِسْنَ

The left column displays all the scenarios of a **جُمْلَةٌ فِعْلِيَّةٌ**. Notice that the gender does change in correspondence to the **فَاعِلٍ** but the number doesn't. Now, be reminded that we use the word **فَاعِلٍ** for the 'doer' of a **فِعْلٍ** only when it meets two conditions: The **فَاعِلٍ** must be (a) **رَفَعٍ** and (b) after the **فِعْلٍ**. In keeping with these conditions, none of the scenarios on the right (**جُمْلَةٌ إِسْمِيَّةٌ**) are making use of the word **المسلم** as a **فَاعِلٍ**. Rather, In each of the cases on the right, **المسلم** is a **مُبْتَدَأٌ** not a **فَاعِلٍ**.

If **المسلم** in each case on the right is not the **فَاعِلٍ** then who/what is? Even the cases on the right have a **فِعْلٍ** and EVERY **فِعْلٍ** has a **فَاعِلٍ**. We say that for each of the **فِعْلٍ** in a **جُمْلَةٌ إِسْمِيَّةٌ**, the **فَاعِلٍ** is the pronoun 'هُوَ', 'هُمَا', etc. We can't say that for **جُمْلَةٌ فِعْلِيَّةٌ** because there is no change in the conjugations for **جُمْلَةٌ فِعْلِيَّةٌ** and, moreover, the **جُمْلَةٌ فِعْلِيَّةٌ** scenarios on the left already have a **فَاعِلٍ (المسلم)**.

What is the purpose of a **فَاعِلٍ**? It replaces the pronoun imbedded in the **فِعْلٍ** that would have been the doer if the **فَاعِلٍ** had not been mentioned. Since the **مُبْتَدَأٌ** is not a **فَاعِلٍ**, it does not replace the pronoun embedded in the **فِعْلٍ**. You can see that manifest even in the sentence structure as the **فِعْلٍ** keeps adjusting itself in gender AND number to illustrate its own **فَاعِلٍ**.

The **جُمْلَةٌ إِسْمِيَّةٌ** scenarios above are to be understood and translated differently from the **جُمْلَةٌ فِعْلِيَّةٌ** scenarios on the left. A few things to note about the **جُمْلَةٌ إِسْمِيَّةٌ** format are:

- a. It isn't the norm to use **جملة إسمية** when the **جملة فعلية** option is available. It is being used in an emotionally charged situation. It may come out meaning the same on paper, but in speech your voice would be louder when uttering the **إسمية** .
- b. It serves to clarify a misconception. It is like the doer is being mentioned twice.

Here are some ways you can think of the meaning of **المُسْلِمُ دَرَسَ**:

- i. The Muslim! He taught!
- ii. The Muslim, he taught!
- iii. It is the Muslim who taught (not anyone else)

The translation in 'iii' deserves further elaboration. This format would be used when the audience thinks that someone else did the act of teaching and you are making it a point to clear things up; that in fact it was the Muslim who taught. The grammarians would say **أثبت على غير**

الفاعل . It establishes the existence of other than the **فاعل** that is being denied.

1)		إِنَّهُمْ لَصَالُوا الْجَحِيمِ
2)		إِنَّهُمْ كَانُوا مُجْرِمِينَ
3)		إِنَّهُمْ كَانُوا خَاسِرِينَ
4)	Blind nation	إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ
5)		إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ
6)		إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ
7)		إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ
8)		إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ
9)	A doubt leading to suspicion *	إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ
10)		إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ

11)		إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا
12)		إِنَّهُمْ كَانُوا خَاسِرِينَ
13)		إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ
14)	drunkenness	إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ
15)		الرَّحْمَنُ عَلَّمَ الْقُرْآنَ
16)		إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ
17)		وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ
18)	Started up against you	وَهُمْ بَدَأُوا كُمْ أَوَّلَ مَرَّةٍ

كَانَ AND FAMILY

كَانَ يَكُونُ	To Be
أَصْبَحَ يُصْبِحُ	To Become
لَيْسَ	To Not Be
صَارَ يَصِيرُ	To Become
أَمْسَى يُمْسِي	To Be (by the evening)
بَاتَ يَبِيبُ	To Spend the Night, To Stay Overnight
ظَلَّ يَظَلُّ	To Remain
أَضْحَى يُضْحِي	To be by the late morning

These words are a bunch of فعل which, despite appearing at the beginning of a sentence, are considered مُبْتَدَأ. Their subject / 'doer' is not called their فاعِل but their اسم. For example in كَانَ اللهُ, the word اللهُ is called اسمُ كَانَ. The حَرْ for each of the cases where these words occur is forced into نصب. Let' see if we can map the following sentences grammatically.

	وَإِذَا بَشِّرْ أَحَدَهُمْ بِالْأُنْتَى ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
	وَإِذَا بَشِّرْ أَحَدَهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهَهُ

	مُسَوِّدًا وَهُوَ كَظِيمٌ
	فَظَلُّوا فِيهِ يَعْرُجُونَ
	لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ
To vanish underground	أَصْبَحَ مَاؤُكُمْ غَوْرًا
	فَأَصْبَحَ مِنَ الْخَاسِرِينَ
	فَأَصْبَحَ مِنَ النَّادِمِينَ
	فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَى مَا أَنْفَقَ فِيهَا
Dried up crop leftovers	فَأَصْبَحَ هَشِيمًا
	فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا
	وَأَصْبَحَ فُؤَادُكُمْ مُوسَىٰ قَارِعًا
	وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا
	إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا
	إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا

NEGATING THE جَمَلَةٌ إِسْمِيَّةٌ

Let's consider the following sentence our starting point:

الرَّجُلُ مُسْلِمٌ *The man is a muslim.*

In this lesson, we are going to figure out ways of saying *The man isn't a muslim*. The negative جَمَلَةٌ إِسْمِيَّةٌ can begin with one of two words on مبتدأ: **لَيْسَ** or **مَا**.

لَيْسَ الرَّجُلُ or مَا الرَّجُلُ . Keep in mind that **مَا** is a stronger negation than **لَيْسَ**. **لَيْسَ الرَّجُلُ** means *The man isn't* but **مَا الرَّجُلُ** means *The man isn't at all...*

As for the **خبر**, one of two things that must be done; (a) Either the **خبر** must be **نصب** or (b) the **خبر** must be **جر** using a **ب** (حرف الجر) . In other words either we say **مُسْلِماً** or **بِمُسْلِمٍ** . Bear in mind that the **جر** with **ب** is a stronger negation than the **نصب** .

Altogether, we can do two things to the **مبتدأ** and two things to the **خبر** giving us a total of four possibilities:

لَيْسَ الرَّجُلُ مُسْلِماً

لَيْسَ الرَّجُلُ بِمُسْلِمٍ

مَا الرَّجُلُ مُسْلِماً

مَا الرَّجُلُ بِمُسْلِمٍ

The strongest of these four sentences is:

مَا الرَّجُلُ بِمُسْلِمٍ

Allah makes statements in the Qur'an in similar format. Consider the following examples:

The beginning should be **ما** or **لَيْسَ** and the ending should be **نصب** or **جر** with a **ب** .

	لَيْسُوا سَوَاءً
	مَا أَنَا بِمُضِرِّ خِيكُمْ وَمَا أَنْتُمْ بِمُضِرِّ خِي
	وَمَا هُمْ بِمُعْجِزِينَ
	وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ
	وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ
	وَمَا اللَّهُ بِغَافِلٍ
	أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَاكِمِينَ
	لَسْتَ مُؤْمِناً
	وَمَا هُمْ بِمُؤْمِنِينَ

In order to say 'x' is nothing more than 'y' or 'x' is nothing but 'y', the format used is :

_____إِنْ_____إِلا. The إِنْ may also be replaced with a لا .

There are many آيات in this format in the Qur'an . Here are a few:

	إِنْ الْحُكْمُ إِلَّا لِلَّهِ
	إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ
	إِنْ هُمْ إِلَّا يَظُنُّونَ
	إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا
	إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ
	إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا
	إِنْ هُوَ إِلَّا ذِكْرٌ