



## Unit 4C: SENTENCE STRUCTURE FOR THE فعل

### 4C OBJECTIVES:

1. The أسماء مَوْصُولَة
2. The Components of a جُمْلَة فِعْلِيَّة
3. The different kinds of مفعول

### الأسماء الموصولة

A handful of words in Arabic come before the فعل and take over the pronoun. When this scenario occurs, the فعل which they invade is called صِلَة الْمَوْصُول. These words are مَنْ , مَا , الَّذِي and the variations of feminine, pair and plural for الذي which are

		PLURAL جَمْع	PAIR مُثَنَّى	SINGULAR مُفْرَد
رفع	مذكر	الَّذِينَ	الَّذَانِ	الَّذِي
نصب	Masc.	الَّذِينَ	الَّذَيْنِ	الَّذِي
جرّ		الَّذِينَ	الَّذَيْنِ	الَّذِي
رفع	مؤنث	الَّتِي	الَّتَانِ	الَّتِي
نصب	Fem.	الَّتِي	الَّتَيْنِ	الَّتِي
جرّ		الَّتِي	الَّتَيْنِ	الَّتِي

Here are a handful of examples:

	مَنْ كَفَرَ
	وَمَا نَزَلَ مِنَ الْحَقِّ
	مَا مَنَعَكَ
	مَا أُورِي عَنَّهُمَا

	فَمَنْ تَبِعَ هُدَايَ
	الَّذِينَ آمَنُوا
	الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ

### جُمْلَةٌ فَعْلِيَّةٌ

Whenever a sentence begins with a **فعل** it is considered **جملة فعلية**. The **فعل** can belong to past, present/future or command forms. The basic **جُمْلَةٌ فَعْلِيَّةٌ** is made up of three components:

- فعل** - نهي or أمر, مضارع, ماضي
- فاعل** - The doer of the **فعل**. This is an **اسم** that must be
  - (a) After the **فعل**
  - (b) In **رفع**
- مفعول** - This is also an **اسم** which must either be
  - (a) **نصب**
  - (b) Serving the role of **نصب** (we'll talk about this later on)

The **مفعول** can be thought of as the 'object' of the verb in English. In our original course, it was actually the 'detail about the act' that I called **نصب** but what it actually refers to is the **مفعول**.

The normal sequence for the **جملة فعلية** is **فعل**, then **فاعل**, then **مفعول**. The **فاعل** will never precede the **فعل** because it will then turn into **جملة اسمية** and the **اسم** will no longer remain a **فاعل**. The **مفعول** can come before the **فاعل** or even before the **فعل**. It enjoys a great deal of flexibility. The moving of the **مفعول** to a position anywhere other than where it is expected creates a situation very similar to what occurred in **جملة اسمية**: Exclusivity, prioritization, shock or emphasis (mostly exclusivity or **الإختصاص**).

دَرَسَ الْمُسْلِمُ وَلَدًا

The muslim taught a boy.

دَرَسَ وَلَدًا مُسْلِمًا      The muslim only taught a boy. It is (in fact) a boy that the muslim taught.

وَلَدًا دَرَسَ الْمُسْلِمُ      The muslim only taught a boy. It is (in fact) a boy that the muslim taught.

دَرَسَ      is the فِعْل

الْمُسْلِمُ      is the فَاعِل

وَلَدًا      is the مَفْعُول (more appropriately مَفْعُول بِهِ what we'll discuss that a bit later)

In the first sentence above, the typical sequence is used. In the second sentence, the مَفْعُول occurs earlier than expected creating a *matter of fact* type of statement, being used to illustrate the significance of the 'boy'. It may also be a means to single the 'boy' out.

Look at the following examples of جَمَلَةٌ فِعْلِيَّةٌ in the Qur'an carefully:

	اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
	حَتَّمَ اللَّهُ عَلَى قُلُوبِهِمْ
	آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ
	يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا
	فَرَادَهُمُ اللَّهُ مَرَضًا
	لَا تُفْسِدُوا فِي الْأَرْضِ
	وَإِذَا قِيلَ لَهُمْ آمِنُوا
	آمَنَ النَّاسُ
	وَإِذَا قُلُوا الَّذِينَ آمَنُوا
	فَمَا رِبْحَتْ تِجَارَتُهُمْ
	تَرَكَّهُمْ فِي ظُلُمَاتٍ
	وَلَوْ شَاءَ اللَّهُ
	اعْبُدُوا رَبَّكُمْ
	وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً
	فَاتَّقُوا النَّارَ
	وَقَتَلَ دَاوُدَ جَالُوتَ

	إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ
	وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ

## THE DIFFERENT KINDS OF مفعول

The مفعول is basically a detail about the act or an object but Arabic sub-divides the مفعول into a number of categories that are important to note in the context of جملة فعلية:

1. مفعولُ بِهِ : The answer to ‘who’ or ‘what’ as a detail. In قَتَلَ دَاوُودُ دُجَالُوتَ the مفعولُ بِهِ is جَالُوتَ because he is the answer to ‘who did Daoud kill?’
2. مَفْعُولُ فِيهِ : It is the answer to the question , ‘when’ or ‘where’ as a detail. If the detail or object is giving away time or space for the act, it is a مفعول فِيهِ . When did إِبْرَاهِيمُ دَعَا قَوْمَهُ لَيْلًا وَنَهَارًا . When did نُوْحٌ invite his nation? The answer لَيْلًا وَنَهَارًا is مفعول فِيهِ .
3. مَفْعُولُ لِأَجْلِهِ also called مَفْعُولُ لَهُ : It is the answer to the question ‘why’ as a detail. This مفعول is typically a مصدر . يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةِ اللَّهِ . They spend their wealth out of pursuit of Allah’s pleasure. The مفعول له has to be a kind of مصدر that deals with motives, intentions or any other matters of the heart.
4. مفعول حال : The adverb. It is the answer to the question ‘how’ as a detail. It is the way in which something happens. وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا . How do they spend the night for their Lord’s sake? In prostration and standing.
5. مفعول مطلق : It isn’t the answer to a question, rather a means to emphasize the act and its repetitive or decisive nature. دَمَرْنَاهَا تَدْمِيرًا ‘We crushed it decisively/ we completely crushed it’.
6. التمييز : This is simply a means to take a statement that would otherwise be too vague and cage it in more specific terms. In English if I say, “It increased them”, we don’t know in what sense the increase took place. “It increased them in their animosity & hatred”. The animosity and hatred are تمييز .

	عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ
	جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا
	وَيُقِيمُونَ الصَّلَاةَ
	خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
	مَنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا
	وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ
	إِيَّاكَ تَعْبُدُ
	إِيَّايَ فَارْهَبُونِ
	إِيَّاهُ تَعْبُدُونَ
Did YOU.... You did this?	أَأَنْتَ فَعَلْتَ هَذَا
	وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ
	وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ
He realized "that It is the time to part "	وَوَظَنَ أَنَّهُ الْفِرَاقُ
	اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ
	وَاتَّقُوا يَوْمًا
	وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا
	فَجَعَلْنَاهُ هَبَاءً مَنْثُورًا
	وَعَلَّمَ آدَمَ الْأَسْمَاءَ
	وَأَعْرَفْنَا آلَ فِرْعَوْنَ
	وَأَتَيْنَا مُوسَى الْكِتَابَ
	ظَلَمْتُمْ أَنْفُسَكُمْ
مفعول فيه . 2.	
	وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ
	خُدُوزٍ يَنْتَسِكُمْ عِنْدَ كُلِّ مَسْجِدٍ
	إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ
	وَأَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ

	آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجَهَ النَّهَارِ
	قُمِ اللَّيْلُ
	وَجَاءُوا أَبَاهُمْ عِشَاءً
	وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا
	لَنْ تَخْرُجُوا مَعِيَ أَبَدًا
	وَلَا يَدْخُلُونَ الْجَنَّةَ
	حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ
	فَجَاءَهَا بِأَسْنَابِيئًا
	لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ
	وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ
	وَالْوَزْنَ بِوَمِيذِ الْحَقِّ
	لَا يَسْتَأْذِرُونَ سَاعَةً
	رَبِّ ارْجِعْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا
	إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا
: حال 3	
7:18	اخْرُجْ مِنْهَا مَذْذُومًا مَدْحُورًا
	ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا
	وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ
	وَادْخُلُوا الْبَابَ سُجَّدًا
	وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
	وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا
	فَطَافَ عَلَيْهِمَا طَائِفًا مِّن رَّبِّكَ وَهُمْ نَائِمُونَ
	فَتَنَادُوا مُصْبِحِينَ
	فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ
	يَا وَيْلَتَىٰ آلِ ادُّوَا أَنَا عَجُوزٌ

	وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ
	وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاعِبِينَ
	أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
	وَأَتَيْنَاهُ الْهُكْمَ صَبِيًّا
	وَحُلِقَ الْإِنْسَانُ ضَعِيفًا
	وَجَاءَ أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ
	خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ
You people even carve homes out of mountains skillfully	وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَارِهِينَ
	فَلَمَّا اسْتَيْسَسُوا مِنْهُ خَلَصُوا نَجِيًّا
	وَعَدُوا عَلَىٰ حَرِّ ذِقَادِرِينَ
مفعول لأجله or مفعول له (علة) 4	
They turned away showing their backs out of hatred.	وَلَوَّاعِلَىٰ أَذْبَانِهِمْ نُفُورًا
	وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ
	يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ
	يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
	وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا كَالَّذِينَ
	اللَّهِ
	أَعْيَبُهُمْ تَفْيِضٌ مِنَ الدَّمْعِ حَزَنًا
	يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا
	قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ
	فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا
And as for the boy, both parents were actually believers therefore we were concerned that he would cause them pain due to rebellion and disbelief.	وَأَمَّا الْعُلَامُ فَكَانَ أَبُوَاهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهِقَهُمَا
	طُعْيَانًا وَكُفْرًا
So we responded to his request and granted him Yahya and recovered his spouse (for pregnancy) for him. There is no doubt that they used to	فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ زَوْجَهُ إِيَّاهُمْ

compete in good works and they used to call on Us out of loving inclination and great awe.	كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا
	وَلَا تَمْشِي فِي الْأَرْضِ مَرَحًا
تميز 5	
And you won't reach the mountains in terms of matching them in height.	وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا
	وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ
	وَكَفَى بِاللَّهِ شَهِيدًا
	وَاشْتَعَلَ الرَّأْسُ شَيْبًا
	وَفَجَّرْنَا الْأَرْضَ عُيُونًا
	إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا
	فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا
And we didn't send these particular miraculous signs at all except as a means of inducing fear.	وَمَا نُرْسِلُ بِالآيَاتِ إِلَّا تَخْوِيفًا
Then it enhanced in no way except in terms of great rebellion.	فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا
مفعول مطلق 6	
	وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا
	وَلَا تُبَدِّرْ تَبْدِيرًا
	وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا
	فَلَا تَمِيلُوا كُلَّ الْمِيلِ
	وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ
	وَاجْهَدُوا فِي اللَّهِ حَقَّ جِهَادِهِ
	فَأَخَذْنَا مِنْهُمُ آخِذًا مِنْ عِزِّ مُقْتَدِرٍ
	وَلَا تَبْسُطْهَا كُلَّ الْبَسِطِ
We crushed it with a decisive crush	فَدَمَّرْنَا هَا تَدْمِيرًا
Declare his greatness above all greatness	كِبْرًا تَكْبِيرًا
Hold on dearly to Allah's rope altogether	وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا
They were both smashed into powder in a single smashing blow.	دُكَّتَا دَكَّةً وَاحِدَةً



They wouldn't ever have replaced it with any replacement whatsoever	وَمَا بَدَّلُوا تَبْدِيلًا
And if We wanted, we would have changed the likes of them drastically	وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا
When the earth is violently shaken repeatedly	إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا

