



# ABNORMAL SENTENCE STRUCTURE

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# WHAT IS AN ABNORMAL SENTENCE ???

Whenever we study a new concept while learning a language in this case Arabic, we learn it's fundamental rules, it's parts and how it is used in expressing oneself.

When we have learned the normal way a sentence should be formulated in Arabic we find a great number of rhetorical tools used to not only grab attention but to relay a very deep meaning and emotion.

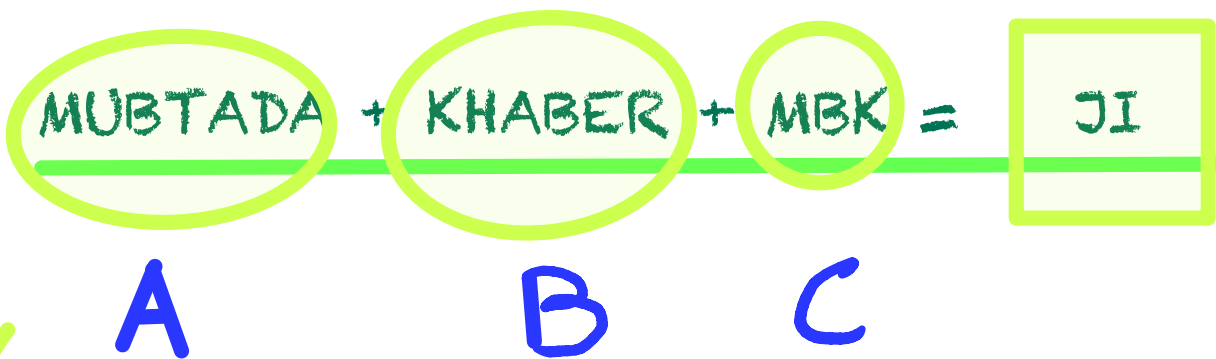
There are many things that make a normal sentence into an Abnormal one. In this study we will see many different tools at play to convey guidance not just on the level of words but also to make us think deeper and sink into the ocean that is the Quran to get to the pearls of wisdom and guidance from Allah

The first tool used to form an abnormal sentence is Tagdeem and Taakheer. Meaning the rearrangement of the parts of the sentence to grab attention and point towards the pearls of wisdom present in every word and sentence in the Quran

## التَّقْدِيمُ وَ التَّأْخِيرُ

As we have been learning that a sentence has a certain sequence where one part comes first followed by other parts.

In a Jumla ISMIYA the natural/normal order of the components in JI was as follows



When the components are made to change their normal order some components are brought forward and called MUQADDAM مُقَدَّم And the component delayed or made to come later is called Muakhar مُؤَخَّر

## NORMAL SENTENCE STRUCTURES OF JUMLA ISMIYA

The following templates are what we can call normal structures of Jumla ISMIYA where no special meanings are derived

- 1) Mubtada proper + KHABER Common + MBK = Normal JI

إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ

Certainly your prayer is relief for them

Mubtada + KHABER + MBK = JI

- 2) MBK Muqaddam + Mubtada Muakhar Common = Normal JI

فِي قُلُوبِهِمْ مَّرَضٌ

There is a sickness in their heart

MBK Muqaddam + Mubtada Muakhar Common = JI

# IKHTISAAS اِخْتِصَاصِ EXCLUSIVITY

Special meanings are indicated with certain sentence structures where Taqdeem And Taakheer is applied. The meaning of Only or alone or exclusivity is gained by certain templates. Which are as follows,

(١) وَ إِلَى اللَّهِ الْمَصِيرُ

And to Alla'h alone is the final place of return

MBK Muqaddam + Mubtada Muakhar Proper = JI

The first template that signals the exclusivity in the meaning is that the MBK is Muqaddam that is it comes first and followed by a PROPER Mubtada.

For him alone is ownership of the skies and the earth

MBK Muqaddam  
Mubtada Muakhar PROPER

لَهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ

(Light & No Al is Mudaf and Rafat) مَلِكُ

السَّمَوَاتِ

Ism in Jaar status after Mudaf so Mudaf)

( Ilayhi

وَ (Harf of Ataf)

الْأَرْضِ

+ (HOJ) لَهُ = لَ

Attached ) هُ

pronoun as

(Ism Majroor

Ism in Jaar status Tabii due to Harf Ataf and Maatoof Alaa Alssamaawaati

In this example the Mubtada is a chain so all the words after LAHU are all in the Mubtada bucket

(٢) لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ. (سورة النجم: ٥٨)

None besides Allah can avert it.

FIL Naqis

لَيْسَ

MBK Muqaddam 1

لَهَا

MBK Muqaddam 2

مِنْ دُونِ اللَّهِ

Mubtada Muakhar

كَاشِفَةٌ

The second template that causes Ikhtisas in meaning is when you have 2 MBKs before a Mubtada that is Muakhar and Common

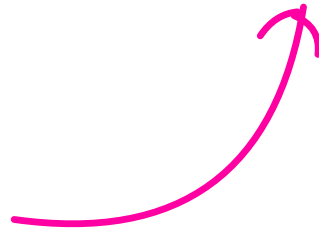
## IHTIMAAM & TAWKEED

Another way Taqdeem and Taakheer create special meanings of IHTIMAAM (الإِمْتِمَام) "giving importance and showing interest" as well as TAWKEED (التَّوَكُّيد) Emphasis

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Allah is completely capable over every single thing

Wow Harf Ataf  
Mubtada  
MBK Muqaddam  
Khabar Muakhar



### Note

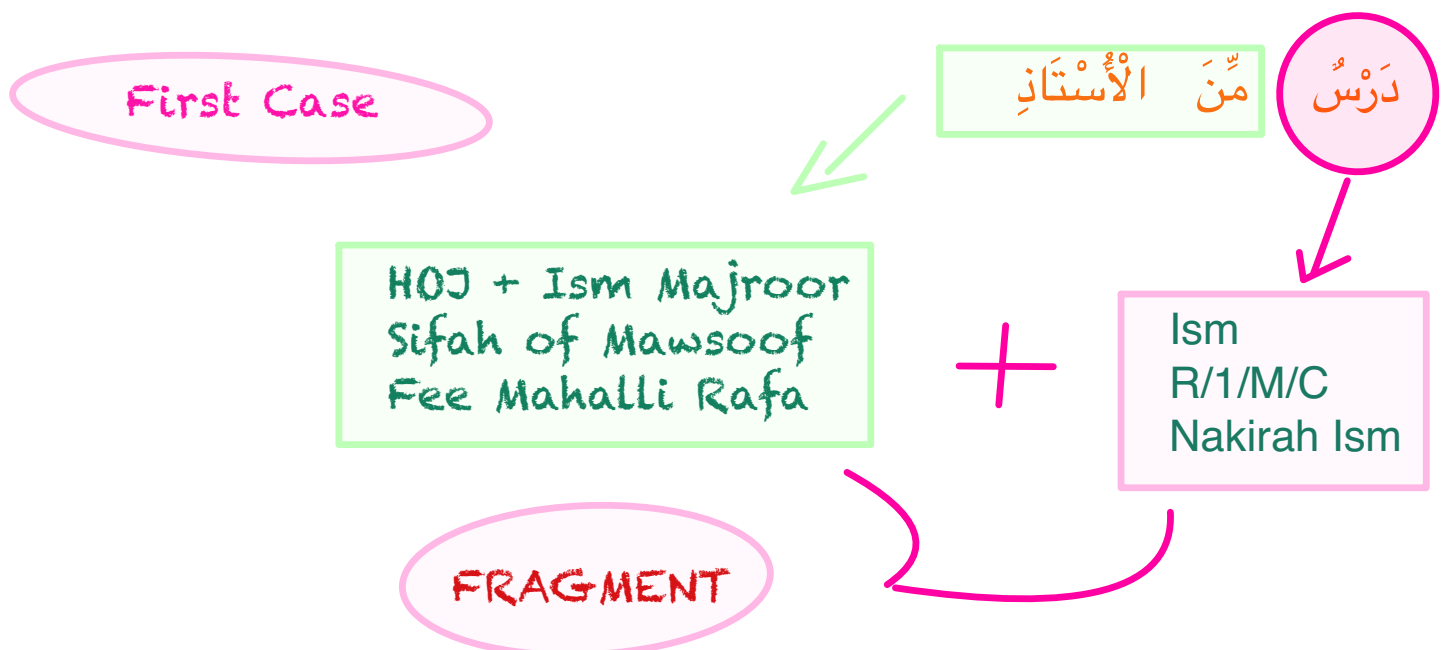
Although there is rearrangement of the parts of Jumla ISMIYA you don't get exclusivity in the meaning only especially or completely

# IS IT A FRAGMENT OR A SENTENCE ?

As we have been studying that Muftada is usually Proper and KHABER is usually Common. But we learned that Muftada can be common

The presence of a common ism as the Muftada and that of a HOJ fragment in JI poses a slight confusion. The reason being the rule of a Nakirah Ism being Mawsoof and HOJ fragment following it being its Sifah

So how do we decided when to take a Nakirah Ism and HOJ fragment as a sentences and when to take it as a fragment



You see that after the Ism that is common we have an HOJ fragment that is describing an aspect of the Ism. In the example above the lesson is being explained further by saying the one from Ustadh

So the HOJ fragment as a whole is describing the Nakirah Ism so it ends up being Mawsoof Sifah fragment. So this is a FRAGMENT. The HOJ Fragment as Sifah follows its Mawsoof only in status.



## Second Case

دَرَسَ

مِنَ الْأُسْتَاذِ

Ism in Rafa status &  
Common  
Mubtada Mukhar

HOJ + Ism Majroor  
MBK Muqaddam

NORMAL JUMLA ISMIYA

As we have studied before a common Mubtada will always be after a MBK Muqaddam and it will be a normal Jumla ISMIYA

Third Case

مِنَ الْأُسْتَاذِ

الدَّرْسِ

HOJ + Ism Majroor  
MBK

Ism in Rafa  
status and Proper  
Mubtada

NORMAL JUMLA ISMIYA

The above is a sentence as the Mubtada is proper followed by a HOJ Fragment that is MBK which is a normal Jumla Ismiya

# EMPHASIS

There are different tools in the Arabic language. Used for emphasizing the meanings. One of the tools is the Harf of Nasb Inna and its sisters. This does not mean exclusivity.

