

Chapter 2

عطف النسق والبيان

العطف follows the wording of another

- Either by connecting a word to another word using a حرف عطف (conjunction) and it is termed as عطف نسق.
- Or without the conjunction and it is termed as عطف بيان.

عطف النسق

In Nahwu, the term تابع “follower” refers to isms that follow each other’s properties. عطف نسق is a follower connected by a conjunction.

Terminologies we need to know:

- معطوف عليه
- the word that’s being followed
- معطوف
- the word that’s following
and connected to the first word
- حرف عطف
- the connector that connects the two words above
i.e conjunction

ذَهَبَ خَالِدٌ وَ زَيْدٌ إِلَى الْمَدْرَسَةِ
ذهب : فعل ماض
خالدٌ : فاعل (معطوف عليه)
و: حرف عطف
زيدٌ : معطوف على خالد

“and” و

Conjunction حروف العطف

- carries meaning of together/gathered at the same time

eg 18:46 **الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا**

Wealth and children are [but] adornment of the worldly life

- shows order or sequence (with indication/context in the sentence)

eg 57:26 **وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ**

And We have already sent Noah and Abraham

- does not carry meaning of together or order

eg 3:43 **يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ**

O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow [in prayer]."

“and” و

Notes

- can connect many معطوف but the معطوف عليه is only the first word
eg قرأتُ الْكِتَابَ وَالرِّسَالَةَ وَالْمَجَلَّةَ I read the book, the letter & the magazine
- both الرسالة and المجلة will be معطوف على الكتاب
- can connect معطوف and معطوف عليه that's both مفرد or جملة
eg 18:46 الْمَالُ وَالْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
eg 41:46 مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا
eg 3:26 قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ
eg 42:3 كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ
- can connect معطوف and معطوف عليه that's synonymous
eg 12:86 قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَحُزْنِي إِلَى اللَّهِ
He said, "I only complain of my suffering and my grief to Allah,
- can connect معطوف and معطوف عليه of different time frame
eg 42:3 كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

معطوف The Omitting

Note

- Only معطوف عليه with omitted معطوف can connect واو عطف
- The معطوف can be omitted when it is an عامل and can only see its معمول left.
 - an عامل is a word that has an effect on the irab of another word eg لم يلد
 - a معمول is the word affected by the عامل eg لم يلد

The معمول left can be in the position of Raf, Nasb or Jarr

- eg 2:35 أَسْكُنُ أَنْتَ وَزَوْجُكَ الْجَنَّةَ

the word زَوْجُ is معمول as فاعل of an omitted عامل i.e. لَيْسَكُنْ

ف “then”, “so”...

Conjunction حروف العطف

- معطوف and معطوف عليه shows sequence & short time period between :فَاء الترتيب
eg 80:21 **ثُمَّ** **أَمَاتَهُ** **فَأَقْبَرَهُ** Then He causes his death and provides a grave for him.
- فَاء السببية : shows cause (first part) & effect (second part)
 - first part is either negation or request
 - if فاء is followed by فعل مضارع, it will be منصوب with an implied أنeg 2:18 **لَّا يُبْصِرُونَ** **صُمُّ** **بِكُمْ** **عُمِّي** **فَهُمْ** **لَّا** **يَرْجِعُونَ**
eg 2:35 **وَلَا** **تَقْرَبَا** **هَذِهِ** **الشَّجَرَةَ** **فَتَكُونَا** **مِنَ** **الظَّالِمِينَ**
- فَاء الفصيحة : for clarity and explanation
 - this فاء replaces an omitted جملة الشرطeg 2:60 **وَإِذِ اسْتَسْقَى** **مُوسَى** **لِقَوْمِهِ** **فَقُلْنَا** **أَضْرِبْ** **بِعَصَاكَ** **الْحَجَرَ** **فَإِنفَجَرَتْ** **مِنْهُ** **أَثْنَتَا** **عَشْرَةَ**
عَيْنًا When Musa asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs

ف “then”, “so”...

Notes

- can connect **معطوف** and **معطوف عليه** that's both مفرد or جملة
- can connect many **معطوف** but the **معطوف عليه** is the word before فاء عطف
eg جَاءَ صَالِحٌ وَخَالِدٌ وَمُحَمَّدٌ فَزَيْدٌ ثُمَّ أَحْمَدُ
- both **محمد** & **خالد** will be **معطوف على صالح** but **زيد** is **معطوف على محمد**
- the only letter that enters فعل مُطَاوَعَةٌ (a فعل لازم) which shows an action caused by (فعل متعدي + فاعل + مفعول)
eg فَتَحْتُ الْبَابَ فَانْفَتَحَ
- only letter that connects **معطوف** and **معطوف عليه** that's different grammatically
eg 22:63 أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً

خبر أن

“then” ثُمَّ

Conjunction حروف العطف

- shows sequence & longer time period between معطوف عليه and معطوف

eg 80:22 ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ (۲۱) ثُمَّ إِذَا شَاءَ أَنشَرَهُ He causes his death and provides a grave for him. Then when He wills, He will resurrect him.

The two ayat above shows two timelines by the precise usage of ف and ثُمَّ.

- **Death to burial** is a shorter timeline [hence usage of ف] compared to time between **burial to resurrection** [hence usage of ثُمَّ].

Additional Notes (ثم and ف and و)

حروف العطف Conjunction

- can come right after الهمزة للاستفهام (question)

in the case of جملة

eg 26:7 **أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ** Do they not observe the Earth...

eg 23:85 **قُلْ أَفَلَا تَذَكَّرُونَ** Say: "Will you not then remember?"

- not always حرف عطف
 - can be استئنافية : start a new sentence

“rather” بَلْ

Conjunction حروف العطف

- الإِبْطَالِي : Negate what came before & confirms what came after

eg 2:154 وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ **بَلْ** أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ

And do not say about those who're killed in the path of Allah, "They are dead."

Rather, they're alive, but you perceive not.

- الانتقالي : Change subject without negating what came before

eg قَدْ أَفْلَحَ مَنْ تَزَكَّى ﴿١٤﴾ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ **بَلْ** تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةُ خَيْرٌ وَأَبْقَى

Indeed whosoever purifies himself shall achieve success, And mentions the

name of his Lord and prays. **But** you prefer the worldly life, Although the

Hereafter is better and more lasting.

“rather” بَلْ

Notes

- مفرد as عطف specifically connects معطوف عليه & معطوف that's both
eg مَا رَأَيْتُ خَالِدًا بَلْ زَيْدًا
eg 2:154 وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ
- ابتداء. In when used to connect sentences then بل is not عطف but
iraab the terms للإضراب الإنتقالي and للإضراب الإبطالي are used
eg قَدْ أَفْلَحَ مَنْ تَزَكَّى ۖ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ﴿١٥﴾ بَلْ تُؤْتِرُونَ الْحَيَاةَ الدُّنْيَا ﴿١٦﴾ وَالْآخِرَةَ خَيْرٌ وَأَبْقَى
iraab of بل here is للإضراب الإنتقالي
eg 21:26 وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۗ سُبْحٰنَهُ ۗ بَلْ عِبَادٌ مُّكْرَمُونَ
iraab of بل here is للإضراب الإبطالي

“however”, “but” لکن

Conjunction حروف العطف

Connects a **معطوف عليه** and **معطوف** that's opposite in meaning (استدراك) with these 3 conditions:

- preceded by a negation (نفي) or prohibition (نهي)
eg **مَظْلُومًا لَکِنُ ظَالِمًا** مَا نَصَرْتُ I didn't help the oppressor but (I helped) the oppressed
eg **لَکِن مَظْلُومًا** لَا تَنْصُرِ ظَالِمًا Don't help the oppressor but (help) the oppressed
- the **معطوف** must not be a sentence
eg **نَجَّحَ أَحْمَدُ لَکِن زَيْدٌ فَاشِلٌ** VS **مَا نَصَرْتُ ظَالِمًا لَکِنُ مَظْلُومًا**
in the second example **لَکِن** is a **حرف ابتداء/استدراك** because after it is a **جملة**
- not preceded by a **عطف**
eg 2:57 - **وَمَا ظَلَمُونَا وَلَکِن** کَانُوا أَنفُسَهُمْ يَظْلِمُونَ And they did not wrong Us but they wronged themselves.
و: حرف عطف ، لکن : حرف ابتداء / استدراك : iraab -

Difference Between لَكِنَّ And لَكِنْ

Notes

Harf لَكِنَّ (with syaddah)

- use for الاستدراك giving the opposite meaning of what came before
- one of إِنَّ and its sisters that enters Jumlah Ismiyyah (JI) and changes its iraab
eg نَجَحَ أَحْمَدُ لَكِنَّ زَيْدًا فَاشِلٌ
- when comes with ما الكافة
 - cancels its function that makes the مبتدأ becomes نصب
 - it loses its job as an عامل which specifically enters JI and can now enter JF
eg in a poetry of امرؤ القيس

فَلَوْ أَنَّ مَا أَسْعَى لِأَدْنَى مَعِيشَةٍ، ... كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ الْمَالِ
وَلَكِنَّمَا أَسْعَى لِمَجْدٍ مُؤْتَلٍ ... وَقَدْ يَدْرِكُ الْمَجْدُ الْمُؤْتَلُ أَمْثَالِي

In conclusion when لَكِنْ doesn't meet the three conditions, then it will be حرف ابتداء واستدراك which means that the sentence before لَكِنْ is complete (mubtada has a khabr etc). لَكِنَّ and sentence after it begins a new sentence, separated from the sentence before in terms of iraab, although in meaning it can still be connected.

“Or” أو

Conjunction حروف العطف

- إباحة : give options along with allowance for both
 - must be preceded by amr/command
 - eg ادْرُسِ الْفِئَةَ أَوْ التَّفْسِيرَ Study Fiqh or Tafseer
- تخير : give a choice between options without allowing for both
 - must be preceded by amr/command
 - eg 2:231 فَأَمْسِكُوهُمْ بِمَعْرُوفٍ أَوْ سَرِّحُوهُمْ بِمَعْرُوفٍ either take them back on reasonable basis or set them free on reasonable basis
- الشك : to express doubt
 - eg 18:19 قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ They said, "We have remained a day or part of a day."
- الإبهام : to be obscure or ambiguous
 - eg 34:24 قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ ۗ قُلِ اللَّهُ ۗ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ Say, "Who provides for you from the heavens and the earth?" Say, " Allah . And indeed, we or you are either upon guidance or in clear error."

“Or” أو

Note

- can connect **معطوف** and **معطوف عليه** that's both مفرد or جملة
- can connect **معطوف** and **معطوف عليه** that's synonymous

eg 4:112 ... وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا ...

Whoever earns an **offence** or a **sin** and then blames it on an innocent ...

- when used with negation it means “nor”

eg 2:231 لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً

There is no blame upon you if you divorce women you have not touched nor specified for them an obligation.

“or” أم (المتصلة)

Conjunction حروف العطف

Harf أم that's **connected** to what came before..

- تسوية : show something doesn't make a difference (don't need an answer)

- preceded by همزة التسوية used with the word لا أبالي or سَوَاءٌ

- both the معطوف عليه and معطوف must be a جملة

eg 14:21 سَوَاءٌ عَلَيْنَا أَجْرَعْنَا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ It is all the same for us whether we show intolerance or are patient: there is for us no place of escape.

- if negation enters أم then it will be delayed

eg 2:6 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ Indeed, those who disbelieve – it is all the same for them whether you warn them or do not warn them ...

- تعيين : to specify in a question using همزة الاستفهام (need an answer)

- the معطوف عليه and معطوف can be مفرد or جملة

eg أَأَبُوكَ مُسَافِرٌ أَمْ أَخُوكَ? Is your father traveling or your brother?

- if negation enters أم then it will be delayed

eg أَمْطَرَ نَزَلَ أَمْ لَمْ يَنْزِلْ? Has it rained or not?

“Or” أم (المنقطعة أو المنفصلة)

Conjunction حروف العطف

Harf أم that's **not connected** to what came before..

- carries meaning of “rather”

eg وَإِذَا تُلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ
مُّبِينٌ (٧) أَمْ يَقُولُونَ افْتَرَاهُ

And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Quran), when it reaches them: "This is plain magic!" Or do they say, "He has invented it?"

The أم المنفصلة is not preceded by همزة التسوية or همزة الاستفهام but it can be used with همزة الاستفهام in a rhetorical question

eg 7:195 أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا ۗ أَمْ لَهُمْ أَيْدٍ يَبِطِشُونَ بِهَا ۗ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِهَا ۗ أَمْ لَهُمْ آذَانٌ
يَسْمَعُونَ بِهَا ۗ قُلِ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تُنظِرُونِ

Do they have feet by which they walk? Or do they have hands by which they strike? Or do they have eyes by which they see? Or do they have ears by which they hear? Say, [O Muhammad], "Call your 'partners' and then conspire against me and give me no respite.

Difference Between أو and أم

Note

Both أو and أم seems to means “or” in a question

- but there’s a difference in intent between the two

- When أو is used, the answer is a simple “yes” or “no”

eg أخالِدُ عندك أو زَيْدٌ Is either Khalid or Zaid with you?

- So you can answer either with a “yes” or “no”

- When أم is used, the answer is one of the two choices

eg أخالِدُ عندك أم زَيْدٌ Which of the two is with you - Khalid or Zaid?

- This question cannot be answered with a “yes” or “no”

but we have to choose one of the options

“Or” إِمَّا

Conjunction حروف العطف

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا - 76:3

Verily, We showed him the way, whether he be grateful or ungrateful.

- The function of إِمَّا is to elaborate (التفصيل)
- The first إِمَّا is not حرف عطف because there's no معطوف عليه

The iraab of the word after the first إِمَّا depends on its عامل

- can be مفعول به eg تزوج إما هندًا وإما أختها Marry either Hind or her sister
- can be فاعل eg قام إما زيدٌ وإما عمرو Either Zaid or Umar stood
- can be حال eg 76:3 - إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا
- can be بدل eg 19:75 - حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ - until, when they see that which they were promised - either punishment [in this world] or the Hour [of resurrection]

“or” إِمَّا

Conjunction حروف العطف

Scholars differed about the second إِمَّا

Opinion #1 (راجح وجمهور)

- the second إِمَّا is not حرف عطف because preceded by a و
 - the و is the حرف عطف and always there on the second إِمَّا
 - thus the second إِمَّا is حرف تفصيل

Opinion #2

- the second إِمَّا is a حرف عطف carrying the meaning أو

When The معطوف عليه Is A Pronoun

Note

- repeat the HOJ or لام نافية or مضاف

eg 41:11 ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا

Then He rose over towards the heaven while it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly."

eg 2:133 قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ

They said, "We will worship your God and the God of your fathers..."

eg 6:148 سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا

Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners (in worship) with Him, nor would our fathers

عطف النسق

Iraab

Anything that is connected with حرف عطف is called معطوف.

When an اسم is معطوف, it follows the status of what it is connected to.

خَلَقَ اللهُ السَّمَاوَاتِ وَالْأَرْضَ Allah created the heavens and the earth

خلق	فعل ماض مبني على الفتح
لفظ الجلالة	فاعل مرفوع للتعظيم بالضممة
السموات	مفعول به منصوب بالكسرة نيابة عن الفتحة لأنه جمع مؤنث سالم
والأرض	معطوف على السموات بالواو

Exercise 1: Huruf Atf & Ma'toof

Identify the حرف عطف and what is معطوف when doing its iraab

1. نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا We saved Hud and those who believed with him, by mercy from

Us[11:58].

2. لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ so that Allah may punish the hypocrite men and hypocrite women and the men and women who associate others with Him [33:73].

3. فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! [2:79]

4. قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا Say, "Be (you all) stones or iron [17:50]

5. فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ So do not invoke with Allah another deity lest you be among the punished. [26:213]