

Chapter 10 : (continues)

Broken plural pattern :-

It is for اداة الاسمية

1) فَعَّالٌ

فَعَّالٌ is كثير الفعل
زُرَّاعٌ is كثير الزرع

فَعَّالٌ كثيرُ الفعلِ

كثيرُ الزرعِ زُرَّاعٌ harvesters (who do a lot of harvesting)

كثيرُ الكُفْرِ كُفَّارٌ disbelievers (who do a lot of disbelief)

كثيرُ الحِفْظِ حُقَّاقٌ guardians (who guard a lot)

It's like a mubalagha way of describing they do happens a lot. Its plural

Eg : كُفَّرَ means people who do lot كُفَّرَ

This is فَعَّالٌ pattern

The parenthesis part is كثير الكُفْرِ & so on

الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلءُ الْأَرْضِ ذَهَبًا وَلَوْ آفَتَدَىٰ بِهِ ۗ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ
وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ۝

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝

As seen in the ayaat above, the plural كُفَّارٌ is often used in the context of death. Remember the plural pattern فَعَّالٌ 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 فَعَّالٌ pattern is used.

The word كُفَّارٌ 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 فَعَّالٌ pattern.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ ... ۝

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

2) **فَعْلَةٌ** :-

People that are labelled as category
Eg : magicians, soldiers, guardians etc

Below are few singular words with their broken plural

كَاْفِرٌ كَافِرَةٌ

خَاَزِنٌ خَاَزِنَةٌ

فَاَجِرٌ فَاَجِرَةٌ

حَاْفِظٌ حَاْفِظَةٌ

3) **فَعَّلٌ** :-

It is used to talk about individual carrying out visibly apparent actions that span over a short period of time

Eg : رُكَّعًا ----> people in ruku

people in prostration ----> سُجَّدًا

BP

You can actually see these physical actions

... تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا ...

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.

4) **فَوَاعِلٌ** :- (no Tanveen biz partly flexible)

Its a Non human broken plural. It is derived from feminine Ism Faa'il. This pattern is used for the inanimate. Its for stillness or lack of movement
Eg : Car is moving (car is doing the movement)

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ ... ١٥

And He cast pegs on earth lest it shake with you...

The plural of رَاسِيَةٌ is رَوَاسِي. This means pegs or firm mountains.

5) فُعْلَانٌ :-

It refers to a group that is small in number relative to another.

Eg: أَعْمَى عُمَى عُمِيَانٌ
↓ ↓ ↓

Few blind people (less)	plural blind people (more)	singular blind
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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 pluralized as عُمِيَانٌ, following the فُعْلَانٌ pattern. This is the only time in the Quran that أَعْمَى is pluralized this way.

ذُكْرَانٌ	ذُكُورٌ	ذَكَرٌ
↓	↓	↓
Males (few in number)	Males (more)	male

أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَلَمِينَ ١١٥

Do you approach males of all creatures?

This ayah is spoken by Lut (AS) when addressing his people. The فُعْلَانٌ 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 of males.

8) على وزن المصدر :-

Masdar pattern are sometimes used as plural patterns which means that group carries out the action in it's true sense.

Eg: سَجُودٌ is Masdar means 'prostration'
السُّجُودُ is plural means 'people who make true prostration'

Eg: قَامَ means 'he stood'
قِيَامٌ means 'standing' (masdar is used for it's literal meaning)

... وَظَهَرَ بَيْتِي لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝

...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 سجد to express that these people are doing سجد in its true sense, meaning that their prostration is full of humility and خشوع.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ ... ۝

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.