

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 نسق.
- Or without the conjunction and it is termed as 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

خالد : فاعل (**معطوف عليه**)

و : حرف عطف

زيد : **معطوف على خالد**

و “and”

حروف العطف Conjunction

- carries meaning of together/gathered at the same time

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا
eg 18:46

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

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

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ
eg 57:26

And We have already sent Noah and Abraham

- does not carry meaning of together or order

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكِعِي مَعَ الرَّاكِعِينَ
eg 3:43

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

و “and”

Notes

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

معطوف Omitting The

Note

- Only معطوف عليه can connect omitted واو عطف with
- 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 لَمْ يَلْدُ
 - a معمول is the word affected by the عامل eg لَمْ يَلْدُ

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

- eg آسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ 2:35
 - the word زَوْجُكَ is معمول فاعل of an omitted عامل i.e. لِيَسْكُنْ

ف “then”, “so”... حروف العطف Conjunction

- shows sequence & short time period between فاء الترتيب and معطوف عليه eg 80:21 **ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ** Then He causes his death and provides a grave for him.
- shows cause (first part) & effect (second part)
 - first part is either negation or request
 - if فاء is followed by منصوب مضارع it will be with an implied أن eg 2:18 **لَا يُبْصِرُونَ** صُمُّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ
 - eg 2:35 **وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةِ فَتَكُونُوا مِنَ الظَّالِمِينَ**
- فاء الفصيحة: for clarity and explanation
 - this replaces an omitted جملة الشرط فاء eg 2:60 **وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ - فَقُلْنَا أَضْرِبْ بَعْصَالَ الْحَجَرِ** فَأَنْجَرَتْ مِنْهُ آتْنَا 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 مفرد or جملة and معموق عليه that's both معموق عليه
- can connect many but the معموق عليه is the word before فاء عطف eg جاء صالح و خالد و محمد فزيد ثم أحمد
- both will be معموق على صالح but معموق على محمد is زيد
- the only letter that enters فعل مُطاوِّعة (فعل لازم a) which shows an action caused by (فعل متعدي + فاعل + مفعول)
- only letter that connects معموق عليه and معموق that's different grammatically eg ألم تر أن الله أنزل من السماء ماء فتضجع الأرض مُخضرة 22:63

خبر أن

وْثُمَّ “then”

حروف العطف Conjunction

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

eg 80:22 إِذَا شَاءَ أَنْشَرَهُ فَأَقْبَرَهُ (٢١) ثُمَّ أَمَاتَهُ 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 (و and ف) ثم

حروف العطف Conjunction

- can come right after الهمزة للاستفهام (question) in the case of جملة
eg 26:7 أَوَلَمْ يَرُوا 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

حروف العطف Conjunction

- الإبطالي : Negate what came before & confirms what came after
eg 2:154 وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ 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.
- الانتقالی : Change subject without negating what came before
eg ١٦ قَدْ أَفْلَحَ مَنْ تَرَكَ ١٧ وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ١٨ 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” بل

Notes

- مفرد that's both معطوف عليه & معطوف as عطف specifically connects بل

ما رأيت **حالد** بل **زندًا**
eg

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

- when used to connect sentences then is not but. In ابتداء عطف then

iraab the terms للإضراب الإبطالي and للإضراب الانتقالـي are used

قد أفلح من تركـي ١٤ وذـكر اسم ربي فصلـي ١٥ **بَلْ** تُؤثِّرونَ الْحَيَاةَ الدُّنْيَا **وَالآخِرَةُ خَيْرٌ وَأَبْقَى**
eg

iraab of here is بل للإضراب الانتقالـي

وَقَالُوا أَتَخَذَ الْرَّحْمَنَ **وَلَدًا** سُبْحَانَهُ **بَلْ** عِبَادٌ مُّكَرَّمُونَ
eg 21:26

iraab of here is بل للإضراب الإبطالي

“لكن” “however”, “but”

حروف العطف Conjunction

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

- preceded by a negation (نفي) or prohibition (نهي)

eg مَا نَصَرْتُ ظَالِمًا لَكِنْ مُظْلِمًا I didn't help the oppressor but (I helped) the oppressed

eg لَا تَنْصُرْ ظَالِمًا لَكِنْ مُظْلِمًا Don't help the oppressor but (help) the oppressed

- the معطوف must not be a sentence

نَجَحَ أَحْمَدُ لَكِنْ زَيْدٌ فَاشْلَعْ VS مَا نَصَرْتُ ظَالِمًا لَكِنْ مُظْلِمًا

in the second example حرف ابتداء/استدراك is a لكن because after it is a جملة

- not preceded by a واو عطف

eg 2:57 وَلَكِنْ كَانُوا أَنفَسُهُمْ يَظْلِمُونَ - And they did not wrong Us but they wronged themselves.

- iraab: حرف عطف ، لكن : حرف ابتداء / استدراك:

لَكْنَ And لَكْنَ Difference Between Notes

Harf لَكْنَ (with syaddah)

- use for الاستدراك giving the opposite meaning of what came before
- one of إِنْ and its sisters that enters Jumlah Ismiyyah (JI) and changes its iraab
نَجَحَ أَحْمَدُ لَكْنَ زَيْدًا فَاشْلُ
eg
- when comes with ما الكافية
- 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 لِأَدْنِي مَعِيشَةً, ... كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ الْمَالِ
وَلَكِنَّمَا أَسْعَى لِمَجْدِ مَوْتَلٍ ... وَقَدْ يَدْرِكُ الْمَجْدُ الْمَوْتَلُ أَمْثَالِي

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

أو“Or”

حروف العطف Conjunction

- إباحة : give options along with allowance for both
 - must be preceded by amr/command
eg ادْرُسِ الْفِقْهَ أَوِ التَّفْسِيرَ Study Fiqh or Tafseer
- تخيير : give a choice between options without allowing for both
 - must be preceded by amr/command
eg فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ either take them back on reasonable basis or set them free on reasonable basis
- الشك : to express doubt
 - eg 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 قُلْ مَنْ يَرْزُقُكُمْ مِّنَ السَّمَاوَاتِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَى 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."

أو“or”

Note

- can connect مفرد or that's both معطوف عليه معطوف عليه

- can connect that's synonymous معطوف عليه معطوف عليه

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

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

- when used with negation it means “nor”

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوْهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيَضَةً
eg 2:231

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

أُم (المتعلقة) “or” حروف العطف Conjunction

Harf أُم 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 **سَوَاءٌ** or **لَا أَبَالِي**
 - both the **and** مَعْطُوفٌ عَلَيْهِ and **must be a** مَعْطُوفٌ عَلَيْهِ جملة

eg 14:21 سَوَاءٌ عَلَيْنَا أَجْزِعْنَا أُمْ صَبَرْنَا مَا لَنَا مِنْ مَحِيصٍ 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 أُم then it will be delayed

eg 2:6 إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَنْذِرْتَهُمْ لَا يُؤْمِنُونَ Indeed, those who disbelieve – it is all the same for them whether you warn them or do not warn them ...
- **تعين** : to specify in a question using **همزة الاستفهام** (need an answer)
 - the **and** مَفْرَدٌ مَعْطُوفٌ عَلَيْهِ can be مَعْطُوفٌ عَلَيْهِ جملة

eg أَبُوكَ مُسَافِرٌ أُمْ أَخْوَكَ Is your father traveling or your brother?

 - if negation enters أُم then it will be delayed

eg أَمَّطَرْ نَزَلَ أُمْ لَمْ يَنْزِلْ Has it rained or not?

أُم (المنقطعة أو المنفصلة) “or”

حروف العطف Conjunction

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

- carries meaning of “rather”

وَإِذَا تُتْلَى عَلَيْهِمْ آيَاتُنَا بَيْنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ
eg مُبِينٌ (٧) أُمْ 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?"

همسة الاستفهام أُم المنفصلة is not preceded by همسة التسوية or همسة الاستفهام but it can be used with همسة التسوية in a rhetorical question

اللَّهُمَّ أَرْجُلٌ يَمْشُونَ بِهَا أُمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهَا أُمْ لَهُمْ أَذَانٌ يَسْمَعُونَ بِهَا قُلْ أَدْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُونِ فَلَا تُنْظِرُونِ
eg 7:195

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 أُو and أُم

Note

Both أُو and أُم seems to means “or” in a question

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

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

eg أَخَالِدُ عَنْدَكَ أُو زَيْدُ Is either Khalid or Zaid with you?

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

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

eg أَخَالِدُ عَنْدَكَ أُم زَيْدُ 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

إِمَّا “or” حروف العطف Conjunction

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

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

- can be مفعول به eg تزَوَّجْ إِمَّا هنَّدًا وَإِمَّا أختها Marry either Hind or her sister
- can be فاعل eg قام إِمَّا زيدًا وَإِمَّا عمرو Either Zaid or Umar stood
- can be eg 76:3 حال إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا -
- can be بدل eg حَتَّىٰ إِذَا رَأُوا 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]

إِمَّا “or” حروف العطف Conjunction

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 أَو

When The معطوف عليه Is A Pronoun

Note

- repeat the HOJ or مضاف لام نافية

eg 41:11 تُمْ آسْتَوْيَ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلأَرْضِ آتِيَا 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 إِلَهَكُمْ وَإِلَهَ أَبَائِكُمْ

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 إِلَهَ أَبْلَى

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

خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ Allah created the heavens and the earth

فُل ماضٌ مبنيٌ على الفتح	خلق
فَاعل مرفوعٌ للتعظيم بالضمة	لفظ الجلالة
مفعولٌ به منصوبٌ بالكسرة نيابةً عن الفتحة لأنه جمع مؤنثٌ سالم	السماءات
معطوفٌ على السماءات بالواو	والأرض

Exercise 1: Huruf Atf & Ma'toof

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

١. نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِّنَّا We saved Hud and those who believed with him, by mercy from Us[11:58].

٢. لِيُعَذِّبَ اللَّهُ الْمُتَنَفِّقِينَ 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],

٣. فَوَيْلٌ لِّلَّذِينَ 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]

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

٥. فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا إِلَّا هُوَ أَكْبَرُ فَقَتَكُونَ مِنَ الْمُعَذَّبِينَ. So do not invoke with Allah another deity lest you be among the punished. [26:213]