

ISM MAWSOOL - اسم موصول [DAY: 47]
 &
 SILATUL MAWSOOL - صلة موصول

Ism Mawsool → an ism that is used to take a sentence & reduce it to a fragment/even a single word.
 (shrinks)

eg نصر → he helped (its a sentence)

الذي نصر → the one who helped. (its not a sentence anymore but rather another way of saying 'the helper')
 ISM MAWSOOL

ie : they become equivalent to one word. (the helper)

PLURAL (non-flexi)	DUAL (fully flexi)	SINGULAR (non-flexi)
الَّذِينَ → Those who	الَّذَانِ → The 2 who (m)	الَّذِي → The one who (m)
الَّتِي → The women who	الَّتَانِ → The 2 who (f)	الَّتِي → The one who (f)
مَنْ → whoever/ Someone who/ anyone who/		مَا → what/ whatever

Its a sentence ← أَنْعَمْتَ عَلَيْهِمْ eg 1
 • Jif
 • MBF
 • Jaa'il - أَنْتَ

"You showered blessings on them."
 BUT WE SAY → [أَنْعَمْتَ عَلَيْهِمْ] eg 2
 • This is not a sentence
 • Its acting as a word
 • Describing bunch of people
 ISM
 SILATUL MAWSOOL
 ISM MAWSOOL
 "Those who you showered blessing - - - - -"

In eg 2 Jumlah Fi'liyyah got married to Ism Mawsool & became a fragment.

∴ Jumlah Fi'liyyah is now SILATUL MAWSOOL.

صلة الموصول

It's an ISM

∴ Fragment

eg 3
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
• Silatul Mawsool
• Ism mawsool

"Those who believe in the unseen....."

what/whatever ← مَا

whoever/someone who/ anyone who ← مَنْ

- whoever helped -----
 - someone who helped -----
 - anyone who helped -----
- eg مَنْ نَصَرَ ←

* None of them are sentence → all are fragments.

Similarly :

you all do ← تَعْمَلُونَ

what you all do ← مَا تَعْمَلُونَ

they know ← يَعْلَمُونَ

all these are fragments what they know ← مَا يَعْلَمُونَ

that which they know ← الَّذِي يَعْلَمُونَ

Qur'an ayah :-

أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا

- Masdar
- Broken Plural
- (idea)
- feminine (arabos sd so)
- its not an
- NHBP
- adjective
- (winds)
- (relentlessness)

In the above eg we usually would have said:

Relentless winds ⇐ مَقْرَصْرَةٌ
adjective ⊕ NHBP ⊕

But in Quran its told :

Relentlessness winds ← ضَرْضًا

eg ① A Muslim boy → muslim is an adjective

An Islam boy $\rightarrow$ Islam is an idea (we don't say so)

Similarly:- Education is an idea but educated is an adjective.

eg ② An educated girl - (correct way of saying)

An education goal - (we don't say so)

∴ eg ③ (adj) Relentless winds - (Correct way of saying)
رياحاً مُضِرَّةً

(idea) Relentlessness winds - (we don't say so)

ریاضاً مَرَضاً

But Allah uses a Masdar instead of adjective. Also
(idea)

رَّاحِلَةٌ is feminine but Allah puts a masculine with it

Note:-

- Masdar can't change genders. Adjective can change genders (muslimen chart)

∴ رَّاحِلَةٌ can be used for masculine & for feminine.
Since it's a Masdar.

- Now the second part is that relentlessness makes no sense in the sentence. "Relentlessness winds".
- The reason Allah has used masdar instead of adjective is b'z an idea is infinite.
- In Balagha studies an idea is infinite & an adjective is limited.
eg. A small book (adjective - limited to a book)

Smallness of a book (idea - infinite can be anything
a baby, an atom etc)

- Sometimes in classical arabic idea is used to describe the endlessness of a word.
- The wind in the ayah is described as رَّاحِلَةٌ as if it will never end.

Transitive & Intransitive

لازم → Intransitive (effects the doer - sitting, standing, sleeping, dying, living, rising etc. doesn't have a direct maj'ool bihi)

متعدي → Transitive (effects a maj'ool bihi so you can add the question of who or what like teaching, helping, seeing, raising)

أَنْبَتَ يَنْبِتُ أَنْبَاتًا (from Aslama family so transitive)

- means they effect someone else
- "to nurture & raise" - maj'ool bihi
- eg teaching → it effects who I am teaching → outward action.

نَبَتَ يَنْبِتُ نَبَاتًا (from Nasara family so intransitive)

- means it effects the doer.
- to rise
- doesn't have maj'ool bihi
- eg to raise, to be nurtured → inward action.
- doing on its own.

eg أَنْبَتَهَا → means he (Zakariya) nurtured & raised her (Maryam)

→ Aslama family.

أَنْبَتَ → Masdar. of نَبَتَ (maj'ool mutlag)

But Allah did not use this masdar instead he

used:

أَنْبَتَهَا نَبَاتًا

- Nasara family • Holama fly
- Ma'ool Mutlay • Fi'l from transitive family
from intransitive family
- it effects itself.

So Allah mixed both families to give you the meaning of both: transitive & intransitive at the same time.

eg. • Parents do the أَنْبَت part (nurturing & raising)
children)
• it affects the child.
• action is outward.

- Children do the نَبَات part (their behaviour)
after being nurtured & raised)
- action is inward.

So Allah tells us in the ayah: أَنْبَتَهَا نَبَاتًا

That ∴ Zakaria raised & nurtured Mariyam in a rightful manner. — أَنْبَتَهَا part

- Mariyam did everything right in raising to it.
- Ayah complimented Zakar Zakaria & Mariyam.

Al Imraan : 37

أَنْبَتَهَا نَبَاتًا حَسَنًا

• Sifah

A sifah is added to describe the accomplished act & the masdar also at the same time

- He did a beautiful job by raising her (Zakaria)
- She did a beautiful job by raising to it. (Mariyam)