

ضمير الشأن

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مَحْذُوفٌ

[Day: 48]

Pronoun of awesomeness

Something that
wasn't said but it's
there in our mind.

In Arabic sometimes the phrases do have
grammatical analysis but it's the saying that
matters.

eg.

سَوَاءٌ عَلَيْهِمْ 63:6

• Isaa Majma' • Common (very unusual)
• MBK • 1st Raf
• Mubtada.

- In the above example grammar wise we know that "سَوَاءٌ" is common ism and it's a Mubtada.
- So sometimes grammar of a phrase don't doesn't matter but the saying does.

- سَوَاءٌ عَلَيْهِمْ → means → The fact is, it is the same for them.

(you can't translate the way you see it)

- سَوَاءٌ — has سَوَاءٌ in it which is hidden.

• It has grammatical source code called

ضمير الشأن

• It means pronoun of awesomeness.

• Many a times in Arabic nothing has been mentioned about "he" but it still exists: "هُوَ"

• Mostly it is "هُوَ" pronoun.

"هُوَ" • It means — The fact of the matter is — — — — —

or — The critical issue is — — — — —

- This type of use of فَعْلٌ is called ضمير الشأن "Zameerul Sha'an".

- So in the ~~phase~~ phrase فَعْلٌ سَوَاءٌ عَلَيْهِمْ we have:

فَعْلٌ سَوَاءٌ عَلَيْهِمْ

↓
"Zameerul sh'aan."

↓
"The fact is"

The entire phrase would be :-

The fact is (فَعْلٌ part) it is the same for them.

This is in the mind

So basically :-

فَعْلٌ سَوَاءٌ عَلَيْهِمْ
 • MBK • khabar • muqtada
 • invisible
 • mind of a reader

- without فَعْلٌ which is Muqtada in the mind of the reader ^{it is not said} ~~is skipped~~ & we go directly to khabar.

eg ① of just a khabar without muqtada in English:

"Landed" → it's a khabar.

→ Muqtada is in the mind not said

"The flight"

eg ② "goal" → khabar.

→ Muqtada not said but in the mind

"That is"

So instead of saying "The thing is that it's the same"

"فَعْلٌ" • This part is the ~~the~~ hidden pronoun which is sometimes

- It is not said but understood.

The reason for not saying 'فُو' are:-

- if someone angry (they say lesser words)
- if someone upset.

eg. "leave this room" → they would just say "leave"! words are skipped.

So when we translate it's not how we translate each and every word but the idea behind it is important.

eg. "فُو" - is Nakirah (common)
but in translation we say "the same" b'z
"a same" will not make sense in English translation
So it's OK to translate it as "the same" since the translation is of "idea" not words.

∴ "فُو" which is not said but it's there in our mind is called **مَحْذُوفٌ** (omitted)

Mubtada which is hidden is "فُو" &
فُو will be khabar. - 2nd Ray.

Also the فُو which is common was giving away that it's not a mubtada since mubtada is 'PROPER'.

It's a very common thing in Arabic whereby a mubtada is not there but it's understood.

Anything hidden is called **مَحْذُوفٌ**
& This particular version of 'فُو' is called **ضمير الشأن** which is critical part or pronoun of awesomeness

- The other part of أَسْأَلُكَ is that it creates curiosity & rest of the ayah answers that curiosity

أَسْأَلُكَ → question.

أَسْأَلُكَ تَسْتَغْفِرُكَ → Did you ask for forgiveness?

(But in a sentence)

أَسْأَلُكَ أَمْ

"whether or not"

"this or that"

63:6 eg أَسْأَلُكَ تَسْتَغْفِرُكَ لَهُمْ أَمْ تَسْتَغْفِرُكَ → "whether you ask for forgiveness for them or you didn't ask forgiveness for them."

- Also it has Ija'il as أَنْتَ : which means Allah is talking to Prophet (SAW) (one)

- لَهُمْ with أَسْأَلُكَ تَسْتَغْفِرُكَ لَهُمْ means "for them", similarly

- لَهُمْ with تَسْتَغْفِرُكَ لَهُمْ means "for them" but

لَهُمْ with بِغِ the ^{chemical} reaction with تَسْتَغْفِرُكَ لَهُمْ family is same.

- لَهُمْ - with يُخْفَرُ is different.

- It just mean 'them'

- 'I' is not translated. (different family with I)

- Here the ~~can~~ chemical reaction is different since its the فِي family.

- Every family has different chemical reactions.

To make the above concept clear we look at few other examples:-

- Some Fi'l need Haaf with them & some Fi'l don't.

eg نَاصَرَهُ - He helped him. [Fi'l don't need Haaf here]

غَفَرَ لَهُ - He forgave him. [Fi'l needs Haaf]

- we cant say غَفَرَ $\rightarrow$ This Fi'l needs Haaf so we write غَفَرَ لَهُ (Haaf 'I' added)

- But note that while translating in English we have not translated 'I' $\rightarrow$ "He forgave him".

- Which means :- Arabs sd that if we want to say who forgave then add 'I' to it.

They didn't have maj'rool bihi but MBF "لَهُ".

- Some Fi'l have chemical reaction with 'I' in Tan Majroor but in English translation it may not come out.

- Opposite can also happen.

eg "He came" جَاءَ

"He came to you" جَاءَ لَكَ

We didn't translate "He came you" but added "to" also. In Arabic we didn't have the Haaf but added in English for better translation.

- In some words in English we need to add: by, to etc. Some prepositions are needed
- Similarly even in Arabic some Haaf's are needed ~~but~~ but are not translated in English due to its chemical reaction.
- For detailed chemical reactions of Fi'l's: Verbal Idioms of the Quran by Mustansir Mir.
- It has all Fi'l in Quran that come with different Haaf.

Another eg:-

"my master forgive!" رَبِّ اغْفِرْ لِي

• Fi'l here needs a Haaf 'I'

But in translation we have omitted 'I'.

63:6

يَهْدِي → S is dropped at the end (lightest)

(lightest)

(light)

(normal)

يَنْصُرُ

يَنْصُرُ

يَنْصُرُ

Command ← اِصْرُ
(in Suleh Fatiha)

يَهْدِي

يَهْدِي

يَهْدِي

↓

big normal version already has a sukoon.

few more examples:

(lightest)

(light)

(normal)

يَرْعُو

يَرْعُو

يَرْعُو

(Protect!)

Command ←

يَقِي

يَقِي

يَقِي

يَقِي

Protect us ← قِنَا

Advanced Balagha.

Al Fasl - new sentence without a 'و' in between.

↓

فَصَلَ

→ It means that 2 sentence are totally disconnected

OR

→ The 2 sentences are so connected that they can't even tolerate a 'و'

63:6

eg:-

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

He guides the corrupt

nation.

↓ certainly Allah
[و not used]

Note: Allah has used Pronoun & later on a noun is used.

Noun usually comes first & then the pronoun.

63:6 In this ayah he spoke multiple times about people & in the end he Allah uses Noun.

(Pronouns) --- سَوَاءٌ عَلَيْهِمْ -- لَهُمْ -- لَهُمْ -- لَهُمْ
them

(means hypocrites)

(NOUN) --- يَهْدِي الْقَوْمَ الْفَاسِقِينَ
corrupt nation

This is again a Balagha study whereby we will see the benefits of why the Pronouns & used in the beginning & NOUN in the end.

Grammatical Analysis of Ayah: 6.

The fact is it is the same ←

سَوَاءٌ

• hidden ~~is~~ part

• ضمير الشأن (Zameerul Sha'an)

Jumlah

Ismiyyah

ISM - common

• Khabar

• Jaar Majrur ←

عَلَيْهِمْ

• MBK

• For them

whether you ask
forgiveness. ←

أَسْتَخْفَرْتُ

• Fi'l maadi

• Faa'il anta

(Singular - me anta - means Allah is talking to Prophet (STW))

Jumlah

Fi'liyyah

for them ←

لَهُمْ

• Jaar Majrur

• MBF

• Hary
(أَمْ...أَمْ in the same sentence means:
"whether or not") "this or that"

(past tense) did not ← أَمْ

• Lightest Hary

Jumlah
Fi'liyyah

ask forgiveness ← تَسْتَغْفِرُ

- Fi'l mudare' (lightest)
- Faa'il - anta

for them ← لَهُمْ

- Iaa' Majroor
- MBF

(future tense) will not ← لَنْ

• Light Hary

he will forgive ← يُغْفِرُ

- Fi'l mudare' (light)

Allah

←

اللَّهُ

• Faa'i)

them

←

لَهُمْ

• Jaar Majroor

• MBF

(we won't translate
'i' 'fa')

(some Fi'll need Harf some don't. Chemical
reactions differs with every family & Fi'l)

Jumlah
Jemiyah

• Harf of
Nasb + ISM

Certainly

←

إِنَّ

• Mubtada

Allah.

←

اللَّهُ

does not

←

لَا

• Harf Nafi

Jumlah
Fi'liyyah

he guides

←

يَهْدِي

(no outside does)
irregular

• Fi'l mudalae'

• Faa'il هُوَ

• Khabar.

munsoof +
Sifah

people

←

الْقَوْمُ

corrupt

←

الْفَاسِقِينَ