

# ADVANCED STRUCTURES

## Chapter: 6 اِسْتِغَالَة

What is اِسْتِغَالَة? (Ishtegaal.)

- Ishtegaal means to be occupied.
- Speaker is occupied with Maj'ool Bihi
- It a Masdar.

سأف: اِسْتِغَالَة اِسْتِغَالَة اِسْتِغَالَة

- اِسْتِغَالَة is a rhetorical device used in Arabic to bring special attention to a topic within a larger conversation.
- Grammatically it looks similar to Maj'ool Bihi Mukaddam.
- The difference is that اِسْتِغَالَة structure always has a pronoun attached to a Fi'l.
- This pronoun matches in gender & number with the portion which looks like Maj'ool Bihi Mukaddam.

eg. 'He helped Ahmed' ← اَسْرَ اَسْرَ  
Maj'ool Bihi he helped  
(Masb)  
talking about Ahmed

eg. 'It is Ahmed that he helped' ← اَسْرَ اَسْرَ  
He helped him Maj'ool bihi  
(Masb)  
(mentioned twice)

'Do you realise it's Ahmed that he helped.'

(Speaker is preoccupied with Maj'ool Bihi).

attached ↔ same pronoun  
pronoun matches  
in gender/number



- $\text{فَاعِل}$  is Nasb - Maj'ool Bihi so it will be mentioned twice.
- Ahmed &  $\text{وَ}$  are talking about Ahmed so it will be mentioned again as attached pronoun.
- \* In IF Faa'il is very important (does) in the sentence without which we don't have IF.
- \* Maj'ool bihi  $\rightarrow$  detail. (Nasb)

New Concept of Mashgool Anho :-  $\text{أَيْدِي لَجَائِز}$

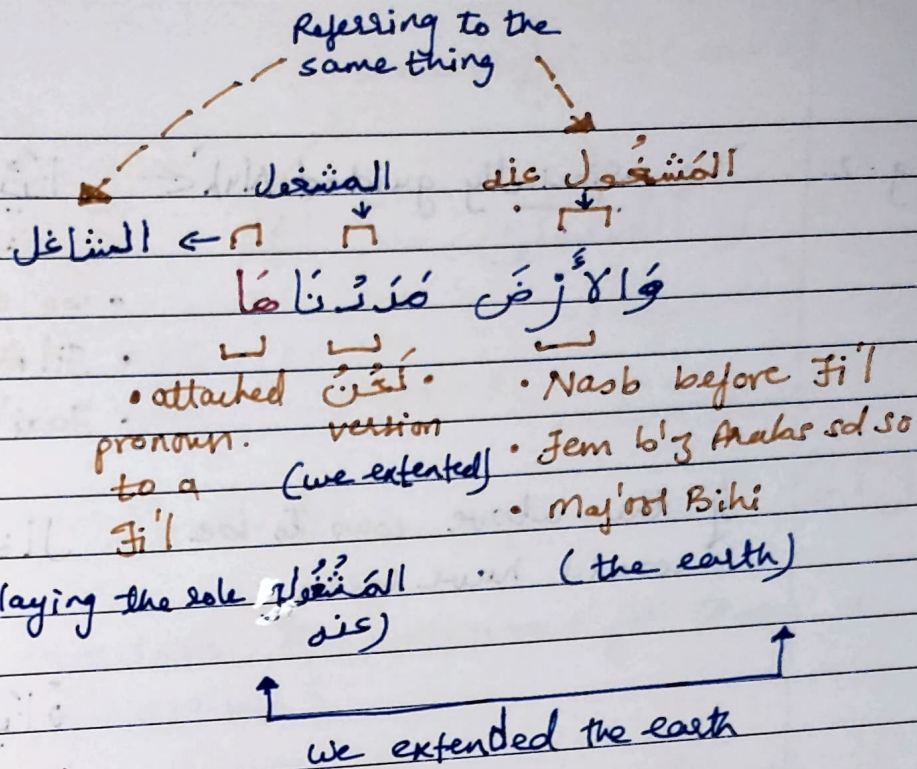
- Mashgool Anho allows to take Maj'ool Bihi & give it important value even if Faa'il is someone else.
- it is different from making it mukaddam.
- it is bringing 'stress' to Maj'ool Bihi.
- to express how important/amazing that Maj'ool Bihi is

This structure has 3 parts:-

- i)  $\text{أَيْدِي لَجَائِز}$  - The Nasb Ism at the beginning of the structure.
- ii)  $\text{لَجَائِز}$  - The Fi'l
- iii)  $\text{أَيْدِي}$  - The pronoun attached to the Fi'l matching the  $\text{أَيْدِي لَجَائِز}$



eg. 1



"Do you realise the earth we stretched it out?"

Past Tense Conjugation:-

مَدَّ مَدَّا مَدَّوْا  
he extended

مَدَدْتُ مَدَدْنَا مَدَدْنَا

مَدَدْتُ مَدَدْتُمَا مَدَدْتُمْ

مَدَدْتُ مَدَدْتُمَا مَدَدْتُنَّ

مَدَدْتُ مَدَدْنَا

\* الأرض & لا go back to same Maj'ool Bihi

\* Also <sup>their</sup> pronouns matches in gender & number.

Many a times in Qur'an in JF we have  
Maj'ool bihi + Fi'l ≠ Maj'ool bihi

same maj'ool bihi (double)

\* This Twice Maj'ool bihi is called المشغول عند



eg. 2. "We especially guided Nuh" ← نُوْحًا خَرَّيْنَا

- we guided
- Jil maadi
- Jaai' Nehnu
- mBF
- mukaddam

If the above was to be الشَّخَال then it would have been

نُوْحًا خَرَّيْنَا  
الْمُشْغُول عَنْهُ

Same Maj'ool bihi (double)

- So Mukaddam & al-Mashgool concept are different from each other.

Function of Mashgool Anho is Ihtisam

I إِخْتِصَامٌ - means to give importance to something.

- like Mubtada, al-Mashgool is brought forward to give special attention.
- But al-Mashgool is not the main topic like Mubtada.

eg. 1 وَلَوْ كُنَّا عَاقِبِينَ وَنَجَّيْنَا وَأَرْفَلَيْنَا

0.2 kut 0.2 kut  
(Maj'ool bihi in both are same)

[kut is brought forward for special reason]

• And Even kut we had given - - -

• And kut do you realise we had give - - -



eg. 2

Same Maforl bihi (double)

وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا

• for them      • he prepared.      • Noob wrong doers

[HOJ - 'I' is married to Fi'l أَعَدَّ]

"As for wrongdoers, He prepared for them a painful punishment".

"Do you realise it's for wrongdoers who we prepared a painful punishment."

## II Mubtada vs is Ism :-

- The difference between is Ism & Mubtada with IF as Khabar is the status.
- The similarity is that both is Ism & Mubtada start with an Ism followed by a Fi'l & have a pronoun that goes back to the starting of Ism.
- The difference in their meaning :-

is Ism - is used to bring a special focus to a topic but it is not a main topic

Mubtada - is used to bring focus to the main topic at hand.



مُبْتَدَأ

مَنْفُوعٌ عِنْدَهُ

eg.1

(JI) وَأَلَّا زُرْضَ مَذْرُئُهَا

مَذْرُئُهَا

(JF) وَأَلَّا زُرْضَ

• Khabar

in JF

• JI (starts with Ism)

• topic - Mulotada (earth)

• JF (starts with Ism)

• topic - Faalil.

has the special ← مَنْفُوعٌ عِنْدَهُ attention but it's not the main topic

• Main topic is Mulotada.

• Main topic is Mulotada.

"And Do you realise the earth we stretched it out"

"And we stretched the earth for him"

• JF as Khabar

eg.2

(JI) وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

• deviated/ the lost

• follow them

• Mulotada the poets

• outside does

يَتَّبِعُهُمُ

(inside Khabar is JF)

"And the poets, the deviated ones follow them"



III

مَشْغُولٌ عِنْدَ vs مُقْعَدٌ بِدِ مُقَدِّمِ

- مَشْغُولٌ عِنْدَ may look very similar to مُقْعَدٌ بِدِ مُقَدِّمِ.
- The only difference grammatically <sup>is</sup> the pronoun that refers back to مَشْغُولٌ عِنْدَ (extra attention to مُقْعَدٌ بِدِ مُقَدِّمِ)

eg.

إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ

"We worship you alone & seek assistance from you alone."



## CHAPTER 6 - الاشتغال

المشغول عنه

The Speaker is preoccupied with the Mafool Bihi.

أَحْمَدُ نَعْرَهُ

M.Bihi repeated in pronoun

M.Bihi is mentioned first in Ism.

نَصَرَ أَحْمَدَ

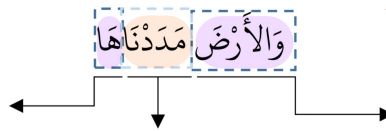
He helped Ahmad

It is Ahmed that he helped.

Do you realise it's Ahmed that he helped.

In Jumla Fir'liya, usually the فعل is the most important part. Without the Faa'il, you don't really have Jumla Fir'liya. Mashgol Anhu concept allows you to take the Mafool Bihi & give it emphasis.

الشَّاعِل: a pronoun attached to the فعل that refers to the مشغول عنه, which it matches in number and gender.



مَدَّ يَمْدُ

المشغول عنه: an اسم that is منصوب that comes before the فعل

المشغول: the فعل that comes after the اسم منصوب

وَالسَّمَاءُ بَنَيْنَاهَا

Do you realise it is the Earth we (swt) stretched it out.

### 6.1 INTRODUCTION

إِشْتَغَلَ يُشْتَغِلُ إِشْتَغَالًا مُشْتَغِلٌ "To be pre-occupied"

الاشتغال is a rhetorical device used in Arabic to bring special attention to a topic within a larger conversation. Grammatically, it looks similar to a مفعول به مقدم. The key difference is that the مشغول عنه structure always has a pronoun attached to the فعل. This pronoun matches in number and gender with the portion that looks like the مفعول به مقدم.

This structure is made up of three parts that appear in the following order:

- 1) المشغول عنه – The اسم منصوب at the beginning of the structure
- 2) الفعل – The فعل
- 3) المشغول – The pronoun attached to the فعل, matching the مشغول عنه



Note: compare this to a sentence like نوحًا هَدَيْنَا. This looks similar to a مشغول عنه structure. The only difference is the lack of a pronoun on the فعل. "We (swT) especially guided Nuh(A-S)"

## 6.2 FUNCTIONS OF الاشتغال

The function of الاهتمام is المشغول عنه.

### الاهتمام

Similar to a مبتدأ, a المشغول عنه is brought forward to give it special attention, but unlike a مبتدأ, it is not considered the main topic. For example, if an artist is asked about their painting at an exhibit, the conversation might look something like this:

*My painting... I spent a total of sixty hours working on it! I added so many details, my eyes almost crossed. I even built the canvas myself. I think I used up approximately a ton of paint on it.*

Notice that even though the artist mentioned the painting first, it was not the main topic of their discourse. The painting was certainly an important element, but the artist's focus was about his hand and effort in making the painting.

This is the purpose of المشغول عنه, which is a known and recognized rhetorical device in classical Arabic. Let us take a look at some Arabic examples.

وَلَوْ طَا أَتَيْنَهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَاتِ إِنَّهُمْ كَانُوا قَوْمٌ سَوْءٌ فَلَسِقِينَ ۖ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ۝

*And Lut – We gave him wisdom and knowledge, and We rescued him from the village that used to commit foul deeds. No doubt, THEY were a rebellious nation of evil. We entered him into Our mercy. Certainly, he is from amongst the righteous.*

Notice that Lut is brought forward for special attention, but the focus of the remainder of the ayaat is Allah's mercy upon him.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمَلَهُمْ تَبْدِيلًا ۚ إِنَّ هَٰذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۚ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۚ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا ۚ

Laam is married to أَعَزَّ

أَلَيْسَا

*We are the ones who created them and strengthened their physique, and when We will, We will completely replace (them) with their likes. You do not will except that Allah wills. Certainly Allah has always been all-knowing and all-wise. He enters whom He wills into His mercy. As for the wrongdoers, He prepared for them a painful punishment.*

Notice that the main topic of the passage is Allah and His control over His creation. A special attention is given to the disbelievers and their compensation. It is interesting to note that سورة الإنسان has a great focus on the rewards of the believers in *Jannah*, as if to highlight the contrast between the compensations of the two parties.



### 6.3 مشغول عنه VS مبتدأ

The question arises, what is the difference between المشغول عنه and مبتدأ with a جملة فعلية as its خبر? Both of them start with an اسم, are followed by a فعل, and have a pronoun that goes back to the starting اسم. Grammatically, the only difference is the status. What is the difference in meaning?

- المشغول عنه is used to bring a special focus to a topic, but it is not the main topic at hand.
- مبتدأ is used to bring focus to the main topic at hand.

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَينَّهَا لِلنَّظِيرِينَ ١٦ وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ١٧

Primary: Doer

إِلَّا مَنْ أَسْرَقَ أَلْسَمَ فَأَتْبَعُوهُ شَهَابٌ مُبِينٌ ١٨ وَالْأَرْضَ مَدَدْنَاهَا ١٩ وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَوْتَبْنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْزُونٍ ٢٠ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَ وَمَنْ لَسْتُمْ لَهُوَ بِرَازِقِينَ ٢١

وَالْأَرْضَ مَدَدْنَاهَا is also possible with الْأَرْضُ as Mubtada & مَدَدْنَاهَا as the khabar. So what's the difference as we can make the Mafool Bihi important by making it Mubtada? The topic of discussion changes as in the topic in JF is Doer.

Focus: أَلْعَاوَنَ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ

Focus

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ٢٢ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ٢٣ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ٢٤ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا ٢٥ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ٢٦

The poets, those who are lost in error follow them! Did you not see that they wander aimlessly in every valley, and that they say what they do not do? Except for those who believe and did righteous deeds and they mentioned Allah often and were given victory after they were wronged. Those who wrong will come to know what place of return they will go back to.

Notice that the topic of the passage is the same as the مبتدأ: the poets. The conversation revolves around them, as opposed to subject of the earth in the previous passage, where the conversation was revolving around Allah's ability to create.



#### 6.4 مشغول عنه VS مفعول به مقدم

الشاغل عنه may look like it is very similar to a مفعول به مقدم; grammatically, the only difference is the pronoun that refers back to the مشغول عنه. However, the rhetorical purpose is drastically different. Recall that that عامله على تقديم اللفظ creates the meaning of exclusivity, which is not at all the purpose of المشغول عنه.

إِنَّا نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

We worship you *alone* and seek assistance from you *alone*