

# ADVANCED STRUCTURES

## Chapter 6 اشْتِغَالٌ

What is اشْتِغَالٌ? (Ishtegaal.)

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

Saifi:

اشْتَغَلَ بِشْتِغَالٍ

- اشْتِغَالٌ 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 its شُكُوكٌ structure always has a pronoun attached to a Fi'.
- This pronoun matches in gender & number with the portion which looks like Maj'ool Bihi ands Mukaddam.

eg. 'He helped Ahmed' ← جَاءَ نَصَرٌ  
 Maj'ool Bihi he helped  
 (Nasb) talking about Ahmed

eg. 'It is Ahmed that he helped' ← جَاءَ نَصَرٌ جَاءَ  
 Do you realise it's Ahmed that  
 he helped.  
 (speaker is preoccupied with  
 Maj'ool Bihi).

attached ↔ same pronoun  
 pronoun matches  
 in gender/number

- آخر is Nasb - Maj'ul Bihi so it will be mentioned twice.
- Ahmed & he are talking about Ahmed so it will be mentioned again as attached pronoun.
- \* In JF Fa'il is very important (does) in the sentence without which we don't have JF.
- \* Maj'ul bihi → detail. (Nasb)

New concept of Mashqul Anho :- *اس لفظ مخصوص*

- Mashqul Anho allows to take Maj'ul Bihi & give it important value even if Fa'il is someone else.
- it is different from making it mukaddam.
- it is bringing isteis to Maj'ul Bihi.
- to express how important/amazing that Maj'ul Bihi is

This structure has 3 parts:-

- i) *اس لفظ مخصوص* - The Nasb is at the beginning of the structure.
- ii) *اللفظ* - The Fi'l
- iii) *الشاعل* - The pronoun attached to the Fi'l matching the *اس لفظ*

Referring to the  
same thing

eg. 1

المشغول عَنِ الْمَشغُولِ  
الشاغل عَنِ الشاغلِ

وَالْأَزْرَضُ مَذَرِّثَا

• attached لَعْنَ . • Nasb before Fi'l  
pronoun. . vettion . to a (we extented) • Jem b'z Amakasid so  
Fi'l . Maj'ool Biki

(playing the role الْمَتَّعُولُ (عَنْ  
الْمَتَّعُولِ (عَنْ

we extented the earth

"Do you realise the earth we extented it out"

Past tense Conjugation:-

صَرَّا مَرَّا مَرَّا

he extented

صَرَّتْ مَرَّتْ مَرَّتْ

مَرَّتْ مَرَّتْ مَرَّتْ

مَرَّتْ مَرَّتْ مَرَّتْ

مَرَّتْ مَرَّتْ

\* أَزْرَضَ وَلَوْ go back to same Maj'ool Biki

\* Also their pronouns matches in gender & number.

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

same  
maj'ool biki (double)

\* This twice Maj'ool biki is called عَنْ مَعْنَى لِفْسَادٍ

eg. 2. "We especially guided Nuh"  $\leftarrow$  نُوحًا هُدِيَّا  
• we guided MBF  
• Jil maadi mukaddam  
• Jaai' Nehnu

If the above was to be حذف then it would have been:

نُوَحًا خَدِيْنَا  
الْمَشْفُولُ بِعَنْهُ

- So Mukaddam & disseminial concept are different from each other.

Function of ~~the~~ Mashqat Anho is Ithraam

I play - means to give importance to something.

- like Mutada, aic لجمال is brought forward to give special attention.
- But aic لجمال is not the main topic like Mutada.

eg. 1 وَأَتَخْلَمْتُ وَنَقَيَّبْتُ - - - - - <sup>Special</sup> دَلْوَطَةَ عَاقِيَّةَ

وَأَتَخْلَمْتُ وَنَقَيَّبْتُ <sup>وَأَتَخْلَمْتُ وَنَقَيَّبْتُ</sup> <sup>وَأَتَخْلَمْتُ وَنَقَيَّبْتُ</sup>

• And Even but we had given - - - - -

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

(May'atibhi in both are same)

some Majord biki (double)

eg. 2

وَ آنَّظَالِجِئْرَنَ عَنْ لَهْمَنْ أَعْنَبَهْمَنْ  
• for • he • Nasb  
them prepared. • wrong doers

[HOJ - 'I' is married to Fil 'عَنْبَهْمَنْ']

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

"Do you realise its for wrongdoers who we prepared a painful punishment."

II

Mutbada' vs. aic Ieem :-

- The difference between aic Ieem & Mutbada' with JF as Khabar is the status.
- The similarity is that both aic Ieem & Mutbada' start with an Ima fotted followed by a fi'l & have a pronoun that goes back to the alicijj y Ima.

- The difference in their meaning :-

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

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

مُبْتَدأ

sic مُخْفِي

eg.1 وَتَلَّأَّرَضُ مَذْرُوكَهَا (JI) وَتَلَّأَّرَضُ (JF)

• Khabar  
in JF

• JI (starts with Ism)  
• topic - Mutabda  
(Earth)

• JF (starts with Ism)  
• topic - Fa'il.

has the special ← sic مُخْفِي  
attention but it's not the main  
topic

- Main topic is  
Mutabda.

"And we stretched the earth for him"

- Main topic is Mutabda.

"And do you realise the earth we  
stretched it out".

• JF as Khabar

eg.2

وَالشَّعَرَاءُ يَتَّبِعُهُمُ الْغَاوِونَ (JI)

• deviated/  
the lost  
• follow them  
• outside does  
• مُتَّبِعُونَ

(inside Khabar is JF)

"And the poets, the deviated ones follow them!"

٢٤

مُفْعَلٌ بِهِ مُفْعَلٌ vs مُفْعَلٌ بِهِ مُفْعَلٌ

- die مُفْعَلٌ بِهِ may look very similar to Maj'ul biki مُفْعَلٌ بِكِي Mukaddans .
- The only difference grammatically is the pronoun that refers back to die مُفْعَلٌ بِهِ (call attention to Maj'ul biki)

eg.

إِيَّاكَ نَخْبُرُ وَإِيَّاكَ نَسْتَعِينُ

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

CHAPTER 6 - الاشتغال

المشغول عنه

The Speaker is preoccupied with the Mafool Bihi.

أَخْدَ نَعْرَةً

M.Bihi repeated in pronoun

M.Bihi is mentioned first in Ism.

نَعْرَةً أَخْدَ

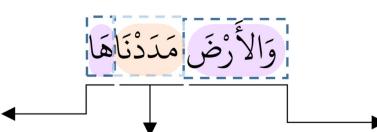
He helped Ahmad

It is Ahmed that he helped.

Do you realise it's Ahmed that he helped.

In Jumla Firliya, usually the فاعل is the most important part. Without the Faa'il, you don't really have Jumla Fi'liya. Mash gol Anhu concept allows you to take the Mafool Bihi & give it emphasis.

الشاغل فعل that is a pronoun attached to the that refers to the one who is preoccupied with something, which it matches in number and gender.



كَذَّ بِحُكْمٍ

منصوب اسم that comes before the فعل

الشاغل فعل that comes after the اسم منصوب

والسَّمَاءَ بَنَيَنَاهَا

Do you realise it is the Earth We (SWT) stretched it out.

إِشْتَغَلَ يَشْتَغِلُ إِشْتَغَالًا مُشْتَغِلًا "To be pre-occupied"

6.1 INTRODUCTION

الاشغال 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 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 name at the beginning of the structure

2) فعل - The shaghal

3) المشغول عنه - The pronoun attached to the فعل, matching the المشغول عنه

Note: compare this to a sentence like مشغول عنه نوحًا هَدَيْنَا. This looks similar to a 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

الاهتمام is المشغول عنه.

## الاهتمام

Similar to a مبتدأ المشغل 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 مشغول عنه, which is a known and recognized rhetorical device in classical Arabic. Let us take a look at some Arabic examples.

وَلُوْطًا عَاتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْقَرْيَةِ الَّتِي كَانَتْ تَعْمَلُ الْخَبِيثَ إِنَّهُمْ كَانُوا قَوْمًا سَوِيعَ فَسِيقِينَ <sup>٧٤</sup> وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الْصَّالِحِينَ <sup>٧٥</sup>

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

٩٩ **خَلَقْنَاهُمْ خَلْقَنَاهُمْ وَشَدَّدْنَا أَسْرَهُمْ وَإِذَا شَوَّهْنَا بَدَلْنَا مُثْلَهُمْ تَبَدِّيَلًا**، إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ أَخْذَ إِلَيْ رَبِّهِ سَبِيلًا

وَمَا تَشَاءُونَ إِلَّا أَن يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلَيْمًا حَكِيمًا ۖ يُدْخِلُ مَن يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمِينَ أَعْدَ اللَّهُمْ عَذَابًا

Laam is married to أَعْزَّ

*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.

## مشغول عنه VS مبتدأ 6.3

The question arises, what is the difference between **with a** المشغول عنه as its مبتدأ and **with a** المشغول عنه as its مبتدأ? 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?

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

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَيَّتَهَا لِلنَّظَرِينَ ۖ وَحَفَظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَّجِيمٍ ۖ<sup>١٧</sup>

Primary: Doer

إِلَّا مَنْ أَسْتَرَقَ السَّمْعَ فَأَتَتْهُ شَهَابٌ مُّبِينٌ<sup>١٨</sup> وَالْأَرْضَ مَدَدَنَاهَا وَالْقَيْنَانَ فِيهَا رَوَسِيٌّ وَأَنْبَتَنَا فِيهَا مِنْ كُلِّ شَيْءٍ مَّوْرُونِ<sup>١٩</sup> وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشًا وَمَنْ لَسْتُمْ لَهُ بِرَازِقَيْنِ ۝

وَالْأَرْضُ مَدَدَنَاهَا is also possible with مبتدأ as Mbtada & as the Khabar. So what's the difference as we can make the Mafool Bihi important by making it Mbtada? The topic of discussion changes as in the topic in JF is Doer.

الْقَادُونَ Focus: الشَّعَرَاءُ يَتَبَاهُونُ الْعَادُونَ

وَالْشَّعَرَاءُ يَتَبَاهُونُ الْعَادُونَ<sup>٢٠</sup> أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِمُونَ<sup>٢١</sup> وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ<sup>٢٢</sup> إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَأَنْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلِبٍ يَنْقَلِبُونَ<sup>٢٣</sup>

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

إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ ۚ

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