

## Chapter 10 : ( continues)

### Broken plural pattern :-

ادادة الاسمية

فُعَالٌ

فُعَالٌ is كثير الفعل

زُرَاعٌ is كثير الزرع

### فُعَالٌ كثير الفعل

زُرَاعٌ كثير الزرع harvesters (who do a lot of harvesting)

كُفَّارٌ كثيرُ الْكُفْرِ disbelievers (who do a lot of disbelief)

حَفَاظٌ كثيرُ الْحِفْظِ guardians (who guard a lot)

It's like a mubalagha way of describing they do happens a lot. Its plural

Eg : كُفَّارٌ means people who do lot

This is فُعَالٌ pattern

The parenthesis part is كثير الْكُفْرِ & so on

الَّذِينَ كَفَرُوا وَمَا تُوْلَوْهُمْ كُفَّارٌ فَلَن يُقْبَلَ مِنْ أَحَدِهِمْ مِلْءُ الْأَرْضِ ذَهَبًا وَلَوْ أَفْتَدَهُ يَهُودٌ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ  
وَمَا لَهُمْ مِنْ نَصْرٍ إِنَّ الَّذِينَ كَفَرُوا وَمَا تُوْلَوْهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلِكَةِ وَالنَّاسِ أَجْمَعِينَ ١١٦

As seen in the ayaat above, the plural كُفَّارٌ is often used in the context of death. Remember the plural pattern كثير فُعَالٌ indicates كثرة in an action. By the time a person reaches the stage of death, they have engaged in a lot of disbelief. For this reason, the فُعَالٌ pattern is used.

The word كُفَّارٌ is also often used in ayaat that were revealed in Al-Madina. Again, at this stage in the seerah of the Prophet ﷺ, the disbelievers have been engaged in كُفَّارٌ for long enough to warrant the use of the فُعَالٌ pattern.

يَا أَيُّهَا الَّذِينَ جَاهَدُوا كُفَّارٌ وَالْمُنَافِقُونَ وَأَغْلَظُ عَلَيْهِمْ ...

O prophet, struggle against the hypocrites and be severe with them...

This ayah appears in سورة التوبه which was revealed in the late madani stages, soon before the conquest of Makkah

2) فَعَلَةً :-

People that are labelled as category  
Eg : magicians, soldiers, guardians etc

Below are few singular words with their broken plural

كَافِرٌ كَفَرَةٌ

خَازِنٌ خَازِنَةٌ

فَاجِرٌ فَجَرَةٌ

حَافِظٌ حَفَظَةٌ

3) فُعَلٌ :-

It is used to talk about individual carrying out visibly apparent actions that span over a short period of time

Eg : رُكُوعاً ----> people in ruku

people in prostration ----> سُجْدَةً

BP

You can actually see these physical actions

”تَرَاهُمْ رُكُوعاً سُجَّداً يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ...“

You see them in ruku and in prostration seeking favor and pleasure from Allah...

Ruku and sujud are both physical actions that can be seen visibly. They are also actions that do not span over a long period of time.

4) فَوَاعِلٌ :- (no Tanveen bcz partly flexible)

Its a Non human broken plural. It is derived from feminine Ism Faa'il. This pattern is used for the inanimate. Its for stillness or lack of movement  
Eg : Car is moving (car is doing the movement)

وَالْقَوْنَى فِي الْأَرْضِ رَوَسِيَ أَنْ تَمِيدَ بِكُمْ ... ١٠

And He cast pegs on earth lest it shake with you...

The plural of رَوَسِيَ is رَوَسِيَّةٌ. This means pegs or firm mountains.

5) فُعَادُ :-

It refers to a group that is small in number relative to another.

Eg: أَعْمَى عُمَيَانُ عُمْيَانُ

↓      ↓      ↓

Few blind	plural	singular
people	blind	
(less)	people	
	(more)	

وَالَّذِينَ إِذَا ذُكِرُوا بِإِيمَانٍ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمَيَانًا ٢٢

And those who, when they are reminded of the signs of their master, they do not fall upon them deaf and blind.

This ayah speaks about عِبَادُ الرَّحْمَنِ, which is a group that is small relative to those who are misguided. For this reason, أَعْنَى is pluralized as نَعْبَادُ, following the نَعْبَادُ pattern. This is the only time أَعْنَى is pluralized this way.

ذُكْرَانُ ذُكْرُونُ ذَكَرٌ

↓      ↓      ↓

Males	Males	male
(few in number)	(more)	

أَتَأْتُوْنَ الْذُكْرَانَ مِنَ الْعَلَمِينَ ٢٣

Do you approach males of all creatures?

This ayah is spoken by Lut (AS) when addressing his people. The نَعْبَادُ pattern is used because it was a specific group of men that the people of Lut (AS) used to go after. This group of males is small in number relative to the broad category of males.

## 6) فَعْلَى و فَعَالَى و فَعَالَى :-

This pattern is used for deficiency, calamity or illness.  
( Alif maksoora at the end of plural)

Eg :	مَوْتَىٰ	سُكَارَىٰ	يَتَامَىٰ
	dead person	drunk	orphan

## 7) فَعَالُ و فَعَالُ :-

These are patterns for Ism Sifah.

The difference is فَعَالُ pattern is used for metaphorical context & فَعَالُ pattern is used in literal context.

وَقَالُوا رَبَّنَا إِنَّا أَطْعَنَا سَادَتَنَا وَكُبَرَاءَنَا فَأَخْلَلُوْنَا أَلْسِبِيَّاً ۝

*They said, "Our Master, certainly, we obeyed our masters and noblemen, then they misguided us from the path".*

كُبَرَاءَ is the plural of كَبِيرٌ. The فَعَالُ pattern is chosen over the فَعَالُ pattern, because the meaning is non-literal. These people are not physically big. Rather, they are big in status and social rank.

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهُوا بِأَمْوَالِكُمْ وَأَنْفَسِكُمْ فِي سَبِيلِ اللَّهِ ... ۝

*Go forth light or heavy and strive with your wealth and yourselves in the path of Allah...*

This ayah appears in the context of the battle of خِفَافٍ, the plural of خَفِيفٌ refers to people who have no armor and are travelling light. ثِقَالٌ refers to those who are wearing armor. This is a physical lightness and heaviness, which is why the فَعَالُ pattern is used.

Few singular words with broken plural

كَبِيرٌ كَبَرَاءُ

ضَعِيفٌ ضُعَفَاءُ

عَلَيْمٌ عُلَمَاءُ

خَفِيفٌ خِفَافُ

ثَقِيلٌ ثِقَالُ

8) على وزن المصدر :-

Masdar pattern are sometimes used as plural patterns which means that group carries out the action in it's true sense.

Eg: سُجُودٌ is Masdar means 'prostration'

السُّجُودُ is plural means 'people who make true prostration'

Eg: قَامَ means 'he stood'

قِيَامٌ means 'standing' ( masdar is used for it's literal meaning )

... وَطَهِرْ بَيْتِي لِلَّطَّافِينَ وَالْقَابِينَ وَالرُّكُعَ السُّجُودَ ..

...and purify my house for those who do tawaf and for those who stand [in prayer] and for those who do ruku and true prostration.

The pattern is used for سجود مصدر to express that these people are doing سجود in its true sense, meaning that their prostration is full of humility and خشوع.

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَنَحَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ ...

Those who remember Allah while standing, sitting, and on their sides and who think deeply about the creation of the skies and the earth...

Here "standing" and "sitting" are being used in their literal sense. This is why the مصدر pattern is used.