

L7

المعرفة و النكرة .7-2

Noun is of two types, regarding whether it is definite.

1. 'نكرة' (**indefinite**), that signifies an unparticular of its kind. Its sign is to accept 'أل' which makes it definite.

Example: 'رَجُلٌ' in "وَجَاءَ مِنْ أَفْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى ..." (There came a man hurrying from the city outskirts.)

Divisions:

Indefinite is of two types:

'النكرة المحضة', which can apply on any member of its kind and that is when it has no adjective or is not added to another indefinite.

'النكرة غير المحضة', which applies only on some members of its kind and that is when it has an adjective or is added to another indefinite.

Example for both: "إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهَرٍ، فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِكٍ مُقْتَدِرٍ" (Indeed the Godwary will be amid gardens and streams, in the abode of truthfulness with an omnipotent King.)

Rule:

The indefinite gets definite when added to a definite or when 'ال' comes on it.

Example: “هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ” (It is He who has sent His Apostle with the guidance and the religion of truth that He may make it prevail over all religions)

Notes:

The indefinite signifies generality in a negative context.

Example: “رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَن ذِكْرِ اللَّهِ” (by men whom neither **any** trade nor **any** bargaining distracts from the remembrance of Allah...)

Some indefinites can never get definite even by ‘أل’ or by addition.

Example: مثل، أحد، ديار، شبه، نظير، غير

2. ‘معرفة’ (definite), that signifies a particular one of its kind.

‘معرفة’ is of six types:

1. ‘ضمير’ (pronoun)
2. ‘اسم الإشارة’ (demonstrative noun)
3. ‘الإسم الموصول’ (clause noun)
4. ‘العَلَمُ’ (proper noun)
5. ذو اللام (with ‘ل’)
6. المضافُ إلى أَحَدِهَا (added to one of the previous ones)

Example:

All exist in “إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَٰئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ”

(Indeed those who turn faithless and die while they are faithless—it is they on whom shall be the curse of Allah, the angels and all mankind.)

‘ضمير’ (pronoun) : هُمْ

أُولَئِكَ (demonstrative noun): 'اسم الإشارة'

الَّذِينَ (clause noun): 'الإسم الموصول'

اللَّهِ (proper noun): 'العَلَم'

الْمَلَائِكَةِ (with 'ل'): 'ذو اللام'

نَعْنَةُ (added to one of the previous ones): 'نَعْنَةُ'