

الموصول الحرفي 2.

Definition:

'صلة' is the letter which comes on the sentence –which is its 'صلة'- and turn it (in meaning) to 'مصدر' (infinitive); therefore these letters are called 'الحروف المصدرية'.

أداة (letters)

They are «أن، كي، لو، ما، أن»

حكم الصلة في الموصول الحرفي

The 'صلة' of 'أن', 'كي' and 'لو' is a 'فعلية' sentence and turns it (in meaning) to and infinitive, added to the subject.

Example: "وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ" (and it is better for you to be patient) i.e. 'و' صبركم خير لكم

Example: "لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ" (so that you don't regret what you have lost) i.e. 'لعدم اساكم على ما فاتكم'

Example: "رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوِ كَانُوا مُسْلِمِينَ" (Much will the faithless wish that they had been Muslims.) i.e. '... كونهم مسلمين'

✚ The 'صلة' of 'ما' is 'الجملة الفعلية' (verbal) and 'الجملة الاسمية' (equational sentence) and it turns them (in meaning) to an infinitive added to the subject.

Example: "حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ" (When the earth became narrow for them with [all] its expanse) i.e. 'بِرُحْبِهَا'

Example: “وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا” (and He has enjoined me to [maintain] the prayer and to [pay] the zakat as long as I live) i.e. ‘مُدَّة دَوَامِي حَيًّا’. The ‘صلة’ of ‘أَنْ’ is ‘الجملة الإسمية’ (equational sentence) and turns it (in meaning) to the infinitive of the predicate added to its noun (subject).

Example: “يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ” (He supposes his wealth will make him immortal!) i.e. ‘يَحْسَبُ إِخْلَادَ مَالِهِ إِلَيْهِ’.

Notes

1. The ‘صلة’ of the ‘الموصول الحرفي’ never gets omitted.
2. ‘الموصول الحرفي’ has three differences from ‘الموصول الإسمي’:
 - It needs ‘عائد’ pronoun.
 - It has *i’rab*.
 - It does not turn (in meaning) with its ‘صلة’ to an infinitive.

العَم

1. Definition

A noun that is coined to signify a certain thing with no need to an indicator; such as ‘علِيّ’ and ‘أَسَامَةُ’.

2. Divisions

‘علم’ is of different types based on different criteria:

علم الشخص و علم الجنس. 2-1

‘علم’ with regard to its meaning is either:

1. 'علم الشخص' that is coined to exclusively signify a specific particular thing.

Example: 'جبرائيل', 'مكة', 'عليّ'

2. 'علم الجنس' that is coined to signify a specific concept in the mind that can apply on every instance of it.

Example: 'أسامة' for 'أسد'.

البسيط و المركب 2-2.

'علم' is of two type with regard to its wording:

1. 'بسيط' (non-compound)

2. 'مركب' (compound) that is of three types:

A) 'المركب الإسنادي' such as 'رام الله'

B) 'المركب الإضافي' such as 'عبدالله'

C) 'المركب المزجي' such as 'بعلبك' and 'سيبويه'

✚ The beginning of 'المركب الإضافي' gets i'rab, according to the 'عوامل' (effecters) and its end always gets 'جرّ' because of the 'اضافة' (addition)

Example: "تَبَّتْ يَدَا أَبِي لَهَبٍ وَ تَبَّ" (Perish the hands of Abu Lahab, and perish he!)

'المركب المزجي' is 'ممنوع من الصرف' (not conjugate-able) () except when it is ended by 'ويه', in which it gets Kasra.

'المركب الإسنادي' gets 'الإعراب التقديرى' (supposed i'rab)