

المعرّف بـ «أل»

Definition:

It is a noun on which 'أل' has come and has become definite and specified by it; such as 'الرجل'

Divisions

'أل' is of two types:

1. 'إسميّة' which is a 'موصول' that often comes on some derivative nouns and its *i'rab* appears in its 'صلة'. This was mentioned before.

2. 'حرفيّة' that is either 'أصلية' or 'زائدة':

A) 'أصلية' which makes the noun definite and is of two types:

A. 'عهديّة' which comes on an indefinite noun and signifies that it is a specific one. This is of three types:

1. 'العهد الذكري' which specifies the noun by signifying that it is previously mentioned.

Example: "كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ"

2. 'العهد الحضورى' which specifies the noun as it is present for the speaker.

Example: 'الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي' (today ...)

3. 'العهد الذهني' which specifies the noun as it is known for the speaker and the addressee.

Example: "لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ"

B. 'جنسيّة' which comes on the indefinite and signifies that its nature or all members of it are meant. This is of three types:

1. 'ماهية' (nature) which comes on the 'أسم الجنس's (nature nouns) and signify that the nature of the thing is meant, not the members.

Example: "وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ" (and made every alive thing by water)

2. 'الاستغراقية الأفرادية' (member inclusion), which signifies that all the members are meant and its sign is that 'كلّ' can replace it and also some of the members can be expected.

Example: "وَالْعَصْرِ - إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ - إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ..." (By time!- Man is indeed in loss, except those who have faith and do righteous deeds)

'الاستغراقية الصفاتية', that signifies that all the attributes of the members are gathered in it. Its sign is that 'كلّ' can replace it figuratively.

Example: 'أنت الرجل' (you are the man) i.e. you are every man by attribute.

B) 'زائدة' (additional), which does not make definite. It is of two types:

1. 'لازمة' (necessary), which is necessarily attached to the nouns it comes on; such as 'الذّي، الّتي، ...'
2. 'غير اللازمة' (unnecessary), such as the 'أل' on some 'منقول' (transferred) proper nouns; such as 'الفضل' or 'الحارث'.



