

Divisions of 'الموصول الإسمي'

1. 'مُخْتَصٌّ' (specific), in which a specific word has been coined for each of singular, dual, plural, masculine and feminine:

«الَّذِي، اللذان – اللذَيْنِ، الَّذِينَ- الألى، آتى، اللتان- اللتَيْنِ، اللاتى- اللاتِ و اللاتِ»

الموصول الاسمي المختص		
العدد	المذكر	المؤنث
المفرد	الَّذِي	الَّتِي
المتنى	اللذان- اللذَيْنِ	اللتان- اللتَيْنِ
المجموع	الَّذِينَ- الألى	اللاتى- اللاتِ- اللاتِ

The specific 'الموصول الإسمي's are all 'مبنى' (inflexible in *i'rab*) in all situations except in the dual, in the 'رفع' of which it is 'اللذان' and 'اللتان' and in the 'نصب' and 'جر' situation it is 'الذَيْنِ' and 'اللتَيْنِ'. Also all of them are used for the intelligent (human) and non-intelligent except for 'الذَيْنِ' which is only for the intelligent.

2. 'مُشْتَرِكٌ' (common), which only one word is coined for all its members, therefore the indicators and clues clarify it:

مَنْ، ما، ذا، ذو «الطائفة»، أَي، ال

A) 'مَنْ' which is usually used for the intelligent.

Example: “وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا” (But whoever has been blind in this [world], will be blind in the Hereafter, and [even] more astray from the [right] way.)

Sometimes it is used for the non-intelligent

Example: “وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ۖ فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ ۚ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ” (Allah created every animal from water. Among them are some that creep upon their bellies, and among them are some that walk on two feet, and among them are some that walk on four.)

B) ‘ما’ which is usually used for the non-intelligent

Example: “أَتَعْبُدُونَ مَا تَنْجِتُونَ” (do you worship what you have yourselves carved?)

And sometimes it is for the intelligent:

Example: “إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي” (When the wife of Imran said, ‘My Lord, I dedicate to You in consecration what is in my belly. Accept it from me)

C) ‘ذا’ for both intelligent and non-intelligent. It is a clause when it comes after the interrogative ‘مَنْ’ or ‘مَا’ without combining with them to become a compound interrogative noun.

Example: “وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ” (When they are asked, ‘What is it that your Lord has sent down?’ They say, ‘Myths of the ancients,’))

D) ‘ذو’ for both intelligent and non-intelligent. This is a clause only in the Tay’ dialect.

Example:

و بئرى ذو حفرت و ذو طويتُ فإن الماء ماء أبى و جدى

This water is my father and my grandfather's and it is a well I dug and I ...

E) 'أى' for both intelligent and non-intelligent. It is different because it is always 'مُعَرَّب' (flexible in the end) except when it is added and the pronoun at the beginning of its clause sentence is omitted so it must be 'أى' then.

Therefore it has four possibilities:

1. Added + the pronoun is not omitted; such as: "أَكْرَمْتُ أَيَّهُمْ هُوَ عَامِلٌ بِالتَّقْوَىٰ"
2. Added + the pronoun is omitted; such as: "أَكْرَمْتُ أَيَّهُمْ عَامِلٌ بِالتَّقْوَىٰ"
3. Not added + the pronoun is not omitted; such as: "أَكْرَمْتُ أَيَّاهُمْ هُوَ عَامِلٌ بِالتَّقْوَىٰ"
4. Not added + the pronoun is omitted; such as: "أَكْرَمْتُ أَيَّاهُمْ عَامِلٌ بِالتَّقْوَىٰ"

So in the second it is 'مبنى'; such as in "ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَنِ" (Then from every group We shall draw whichever of them was more defiant towards the All-beneficent.) i.e. ... أَيُّهُمْ هُوَ أَشَدُّ

F) 'أل' for both intelligent and non-intelligent. It is different because its 'صلة' is often 'اسم الفاعل' (subject noun) or 'اسم المفعول' (object noun) – and said to be 'الصفة المشبهة'.

Example: "وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ" (There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous.)