

أحكام الصلة في الموصول الإسمي

The 'الموصول الإسمي' needs a 'صلة' to complete its meaning. This 'صلة' **has some conditions:**

1. To be after the 'موصول'
2. Its meaning must be pre-noticed by the addressee
3. To clarify the ambiguity of the 'موصول'
4. To contain the pronoun which refers to the 'موصول' and is called 'عائد'

Divisions:

A) 'الجملة الخبرية', be it 'إسمية' (equational) or 'فعلية' (verbal)

Example: "وَالَّذِينَ يُصَدِّقُونَ بَيْنَ يَدَيْهِمْ وَأَلَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ" (and who affirm the Day of Retribution, and those who are apprehensive of the punishment of their Lord)

B) 'الظرف و الجار و المجرور'

In this case, they have to belong to omitted universal (existence) verbs¹.

Example: "وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ" (To Him belongs whatever is in the heavens and the earth, and those who are near Him do not disdain to worship Him)

C) 'الصفة الصريحة'

¹. Verbs that denote only the existence; such as 'استقر', 'كان', 'وجد', and 'ثبت'. In this case they must get omitted, the pronoun must transfer from them to the 'الظرف' and the 'مجرور'. These two will be 'الظرف المستقر' then.

This is when the 'موصول' is 'ال'.

Example: "و اعلموا ان الله مع المتقين" (and know that Allah is with the Godway)

الأصول في الموصول الإسمي

1. The primary principle is to mention the 'صلة' but sometimes it gets omitted because of clarity.

Example:

"نحن الألى فاجمع جموعك ثم وجههم إلينا"

'We are those (known by bravery), so gather your crowds and head them toward us'

2. The primary principle in the 'صلة' is to contain the 'عائد' pronoun.

Example: "فقد أفلح المؤمنون- الذين هم في صلاتهم خاشعون" (Certainly, the faithful have attained salvation- —those who are humble in their prayers,)

But sometimes it gets omitted. This is common in 'منصوب' (accusative)

Example: "ذرنى و من خلقت وحيداً" (leave me with whom I created alone) i.e. و من ... خلقته and in other than that, such as in "و هو الذى فى السماء إله" (And He it is Who in the heaven is Allah) i.e. هو إله فى السماء ...

Example: "ما هذا إلا بشرٌ مثلكم يأكل مما تأكلون منه ويشرب مما تشربون (ه)" ("He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink.)

3. The primary rule is the accordance of the 'عائد' pronoun with the specific 'موصول'.

Example: “ وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا آمَنَّا بِالَّذِي ”
”أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ (Do not argue with the People of the Book except in a manner which is best, except such of them as are wrongdoers, and say, ‘We believe in what has been sent down to us and in what has been sent down to you)

As for the ‘الموصول المشترك’, two ways are allowed in its ‘عائد’:

A. To accord the wording; so it will be singular masculine.

B. To accord the meaning.

Example: “ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ” (Among the people are those who say, ‘We have faith in Allah and the Last Day,’ but they have no faith.)

Except if there is ‘ال’ in the ‘موصول’, that it must accord only with the meaning.

Example: “ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ” (... and that He may give Glad Tidings to the Believers who work righteous deeds, that they shall have a goodly Reward)