

B.B.A (IInd Semester) (Arabic Notes)

Grammar & History of Arabic Literature

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Q. What is المركب (Al-Murakkab) ? How many types are there ?

المركب :- The combination of two or more words is called المركب (Al-Murakkab). It is divided into two types (1) المركب المفيد (Al-Murakkab Al-Mufeed) or الجملة (Complete Sentence / Useful Sentence) and (2) المركب غير المفيد (Al-Murakkab Ghair Al-Mufeed) (Incomplete Sentence or Phrase).

There are many kinds of Al-Murakkab Ghair Al-Mufeed. Out of which

(1) المركب الاضافى (Possessive Phrase) and

(2) المركب التوصيفى (Adjectival Phrase) are more important.

Al-Murakkab Ghair Al-Mufeed doesn't give complete meaning.

Q. Write about المركب المفيد and its types ?

المركب المفيد (Complete Sentence / Useful Sentence) : - A group of words which gives complete meaning is called المركب المفيد or الجملة (Complete Sentence / Useful Sentence). It consists of two or more words which gives complete sense.

For example : الطالب ذكى ، البنت صالحة ، هو رجل ، هى امرأة

Al Murakkab Al-Mufeed is again divided into two types i.e

(١) الجملة الاسمية (Nominal Sentence) (٢) الجملة الفعلية (Verbal Sentence)

المركب التوصيفي (Adjective Phrase) : It is a compound of two nouns. The first part is called Qualified noun (الموصوف) and the second part is called Adjective (الصفة) . In this compound, the first part will be a noun and the second part will be an adjective The qualified noun and the adjective should agree in the following things :

- (1) Gender (Masculine & Feminine) (مذكر، مؤنث)
- (2) Number (Singular, Dual & Plural) (واحد، ثنائية، جمع)
- (3) Definiteness & Indefiniteness (معرفة، نكرة)

Examples: طويل (صفة) - رجل (موصوف)

A tall man	رجل طويل
A tall woman	امرأة طويلة
A new school	مدرسة جديدة
The old pen	القلم القديم
The new book	الكتاب الجديد

المركب الاضافي (Possessive Phrase) : It is a compound of two nouns. The first part is called Mudhaf (مضاف) (Possessed Noun) and the second part is called Mudhaf Ilaih (مضاف اليه) (Possessor). It is formed by adding two nouns or one noun & one pronoun in a possessive relationship i.e which creates the meaning of apostrophe('s) or the meaning of preposition "of ". The first noun Mudhaf (مضاف) does not have 'Al'(ال) in the beginning and does not end with Tanveen ً. The second noun will end with kasra ِ or kasratin ٍ .

For examples : الله (مضاف اليه) - رسول (مضاف)

The Prophet of Allah / Allah's Prophet.	رسول الله
Book of the student / Student's book	كتاب الطالب
Door of the mosque/ Mosque's door	باب المسجد
Name of the student / Student's name.	اسم الطالب
Messenger of Allah / Allah's Messenger	رسول الله

الجملة الاسمية (Nominal Sentence): A sentence which begins with a noun (اسم) is called الجملة الاسمية i.e Nominal Sentence. It consists of two parts (a) المبتدأ (Subject) and (b) الخبر (Predicate).

(a) المبتدأ (Subject) : The first part which names the person, place, animal or thing, which we are speaking about is called المبتدأ (i.e the Subject of the sentence). It normally remains definite i.e It comes with " ال " .

(b) الخبر (Predicate) : The second part which tells something about the subject is called الخبر (Predicate of the sentence). It normally remains indefinite i.e It comes without " ال " and has nunation (tanveen) at the last letter. The gender and number of the predicate should agree with the subject.

For example :

آمنة ذكية	حامد ذكي
البنات صالحات	الولد صالح
البناتان صالحتان	الولدان صالحان
البنات صالحات	الاولاد صالحون

الجملة الفعلية (Verbal Sentence) : A sentence which begins with a verb (فعل) is called الجملة الفعلية i.e Verbal sentence. It consists of a Verb (فعل) and Subject (فاعل).

If the verb is transitive then it has Object (مفعول) also.

الفعل : A word which denotes an action with a tense is called الفعل (Verb).

الفاعل : A noun by which an action takes place is called الفاعل (Subject or Doer).

It normally bears Zamma “ ء ” .

المفعول : The noun receiving the effect of the action which was done by the Subject is called المفعول (Object). It normally bears Fat'ha (َ) to its last letter.

For example :

كتب الولد الدرس	The boy wrote the lesson
أكل الرجل التفاح	The man ate the apple
ضرب الولد الكلب	The boy hit the dog

الفعل الماضى والمضارع والأمر والنهى : Past, Imperfect & Imperative Tenses

Verb (الفعل) : A verb is a collection of letters, which has its own meaning and tense like the past (الماضى), the present and the future (المضارع).

(١) **الفعل الماضى (Past Tense Verb)**: It indicates an action which is already taken place in the past. It has fourteen moods which differ in gender and number.

Examples: He went ذهب , He sat جلس , He did فعل . He helped نصر He entered دخل

(٢) **الفعل المضارع (Present & Future Tense Verb / Imperfect Tense)** : It indicates an action which is taking place in the present or will take place in the future. It is used for both the present and the future tenses.

Examples: He goes / He will go يَذْهَبُ He does / He will do يَفْعَلُ

(٣) **الفعل الأمر (Imperative Verb)** : The verb which has the meaning of a command is called an Imperative Verb.

Examples: (You) Do افعل , (You) Sit اجلس (You) Read اقرأ

(٤) **الفعل النهى (Prohibitive Verb)** : The verb which has the meaning of a prohibitory command is called Prohibitive verb.

Examples : Don't do لا تفعل , Don't sit لا تجلس

تدوين القرآن (Compilation of the Holy Quran)

The Holy Quran was not compiled during the life of Prophet Mohammed Sallallahu Alaihi Wasallam. The Holy Quran was not in the form of book. It was revealed in the duration of 23 years as per the requirements and situation. After Prophet (SAWS) passes away from this mortal world, Hazrath Abu Bakr Siddiq (RTA) succeeded him and became the first Caliph of the Islamic State. During his reign, the people of an Arab region (Yamama) revolted refuse to give Zakath, then an army was sent to suppress them. Many Companions of the Prophet Mohammed (PBUH) were martyred in this war, which include many Qurra (Persons who memorised the Holy Quran). When this news reached Madina, the Sahabah Kiram feared that the Surahs and Verses may be lost. By seeing this situation, Hazrath Omar (RTA) suggested and insisted Hazrath Abu Bakr Siddiq (RTA) to compile the Holy Quran in the form of book.

At first, Hazrath Abu Bakr Siddiq (RTA) refuse to do so as it was not done during the life of Prophet Mohammed (SAWS). At last, Hazrath Abu Bakr Siddiq (RTA) agreed to gather and compile the Holy Quran. He has given this responsibility to Hazrath Zaid bin Sabith, who collected all the scattered Surahs and Verses from the bones of camels, palm leaves, white stone pieces etc. and from the breasts of the companions of Prophet(SAWS). Hazrath Zaid bin Sabith knew the entire Quran by heart and he was one of the writers of Wahi (Revelation). He was very sensible companion and he used to write as per the Prophet's instructions.

A long traditon (روايت) about the compilation of the Holy Quran was recorded by Imam Bukhari (RA) which is related to Hazrath Zaid bin Sabith. So Hazrath Zaid bin Sabith and other three companions Hazrath Sa'ad bin Al A'as, Hazrath Abdullah bin Zubair and Abdul Rahman bin Haris have collected all the Surahs and Verses and arranged them in the form of book. After Hazrath Abu Bakr Siddiq (RTA), It came under the custody of the second Caliph Hazrath Omar Farooq (RTA). Then he gave it to his daughter and spouse of Prophet (SAWS), Ummul Momineen Hazrath Hafsa (RTA), who kept it safe.

In the reign of the third Caliph Hazrath Osman Gani (RTA), when Islam was spreading fast. The people started reciting Quran in different accents. One of the companions called Hazrath Huzaiifa saw that the conflict of different accents may not lead the Quran as if the Bible and the Old

Testament are having. So he brought it into the notice of Hazrath Osman (RTA). He formed a committee in which Hazrath Zaid bin Sabith, Hazrath Sa'ad bin Al A'as, Hazrath Abdullah bin Zubair and Abdur Rahman bin Haris were the members to whom he assigned the task of compilation of the Holy Quran and advised that it should be in the accent of Quraish tribe, because the Holy Quran was revealed in the Quraish accent only. So, this task was completed in 30th Hijri and four copies were made and sent to four states i.e Basra, Kofa, Syria and Makkah. Later on several copies were made and distributed. Thus its accent and text have been preserved till the Doom's Day. The Holy Quran spreaded in all over the world. As Almighty Allah Says in the Holy Quran, " Verily, We have revealed this Quran and We only will preserve it."

Poetry in the Islamic Period

Poetry has been a major tool to express the state of a community. Arabic poetry played a great role in establishing, maintaining and destroying political systems in Middle East and North Africa region from Pre-Islam to till now. The Arab poets of the Pre-Islamic or Jahiliyyah period had developed a language of amazing richness and flexibility, despite the fact that many were deserted bedouins (nomads)(Baddu) with little or no formal education. For the most part, their poetry was transmitted and preserved orally. Arabic poetry has its roots in the Pre-Islamic culture of the Arabs. The Poetry is considered as the record of Arabs (Deewan-ul-Arab) in the sense that poetry is the true register in which the public and private lives of the Arabs reflected clearly and their language, culture and socio-economic life have been preserved in its purest form. It is the greatest source of Arabic Knowledge and the most delightful part of Arab's literature. The poetry was at its zenith in Pre-Islamic period and displayed a high degree of ability and skill. It is interesting to note that the art of writing was not unknown to the Arabs even their poetry was not preserved in writing. The Arabs were proud of their language and believed that it had no equality among the tongues of mankind. The early Arabs used poetry as a weapon against their enemy tribes. They used Arabic literature as a silent sword aimed at the hearts of the opposing camp, not with the purpose of drawing blood, but with the goal of insulting the pride of their enemies through words. The Poetry was the expression of their collective consciousness.

After the revelation of the Holy Quran, the Arabs distracted from the poetry. The Holy Quran

is the first book written in Arabic language. It is the first major work in Arabic literature. It is recognized as the main source of Arabic language and literature. The Holy Quran is a sweet mixture of prose and poetry. It has always been considered as the exquisite expression of literary art among the Arabs. Since its inception, the Holy Quran has been playing a tremendous role in the growth and development of Arabic language and literature. The Holy Quran teaches its followers to do good deeds, worship only One God (i.e Almighty Allah), show mercy to poor people, orphans & widows, respect elders and kind with youngers, brotherhoodness, etc. Due to the teachings of the Holy Quran, the Arabs became the most civilized human beings of the world. Most of the poets changed their topics in the poetry. They used poetry to praise Prophet Muhammed (SAWS) and defend him from disbelievers. As a result, the topics of women and wine were no longer remained in the Islamic poetry which were predominant in the Pre-Islamic poetry (Jahili poetry). The Islamic Poets used the poetry to respond enemies of Islam and defend Prophet Muhammed (SAWS) and his teachings. The famous poets who flourished in the early Islamic period were Hassan bin Sabith, Kaab bin Malik, Abdullah bin Rawaha, Kaab bin Zuhair, etc. Prophet Muhammad (SAWS) appreciated the poetry of Hassan bin Sabith and made him to sit on his pulpit (Mimbar) and prayed for him. Prophet (SAWS) encouraged and praised the meaningful poetry.

After the continuous victories of Islam, when Islamic boundaries were extended the Arabs came to know about the outer world which was completely different from the desert life. The abundant wealth and bounties, beautiful gardens & rivers, pleasant weather and natural sceneries made the Arabs romantic and philosophical. They again started praising kings, princess, beautiful women and wine in their poetry. The Arabic poetry passed through different stages in Islamic era. In the first phase, its lost charming because of the Quranic and Prophetic literature. Later, it got new life in Umayyad period and it was at peak in the Abbasid period.

" (Poet of Prophet)(SAWS). **شاعر الرسول ﷺ** Hazrath Hassan bin Sabith (RTA) was entitled with " He was born and brought up at Yasrib (Madina). He belonged to a respectable family of Kazraj tribe. He lived for 120 years. He was a very dear companion of our beloved Prophet Muhammed (SAWS). He used to defend Prophet Hazrath Muhammed (SAWS) and respond enemies of Islam through his poetry. Prophet Muhammad (SAWS) appreciated his poetry and made him to sit on his pulpit (Mimbar) and prayed for him.

Impact of the Holy Quran on Arabic Literature

The Holy Quran is the last and final book of the Almighty Allah revealed to Prophet Mohammed (SAWS). It was revealed in the period of about 23 years. It is a masterpiece of Arabic Literature for its style, contents, language and presentation. It is a divine and matchless piece of literature which is unique in many respects. It is neither complete prose nor a full form of poetry but it enjoys the lucidity of the simple prose and sweetness of the melodious poetry. The Holy Quran has played an important role in promoting Arabic literature. Arabic language and literature has been influenced to its utmost extent in the formation of words, their derivations and acquisition of excellence and eloquence due to the superiority of the language of Quran. It is evident that the study of the Holy Quran gave rise to the major disciplines of Islamic learning and led to the proliferation of literature. It is observed that the science of the Arabic language, from lexicography to grammar to rhetoric, has been developed with a view to arriving at a precise and accurate understanding of the Quranic text.

It is for the first time that human civilization heard the unique words and terminologies which were not known to mankind before the revelation of the Quran such as Isra, Qaba al Qausain, Sidrat al Muntaha, Kausar, Saum, Salah, Jannatul Firdous, Shajar al Zakhoom, etc. Similarly many divine attributes like Rahman, Raheem, Kareem, Hannan, Razzakh, Qahhar, Jabbar, etc. were also introduced by the Holy Quran.

The revelation of the Holy Quran strengthened the bondage of human beings with their Creator. The Quran emphasized the belief in oneness of Almighty Allah, need and importance of Messengership and Prophethood, the life hereafter, accountability of human deeds, occurrence of the Day of Judgement to reward or punish. All these teachings brought a great revolution in the thoughts & theories of mankind and plenty of books were written on these themes which enriched Arabic language.

It is worth mentioning that the text of the Holy Quran has comprised the highest form of rhetorical achievements in the Classical Arabic language which became the symbol of a literary language. It has been noticed that verses of the Holy Quran were in clear Arabic speech as narrated by Quran itself.

However, the words and the language which is used in Quran are entirely different and their implications are not the same. Needless to say that the Holy Quran which was revealed on Holy Prophet PBUH is the first and biggest and foremost evidence of his prophecy, since it was revealed on him and those who tried their best and strived for its counterpart production, became powerless to the declaration of the Allah Almighty which says: لا يأتون بمثله

Translation: they could not produce like (Quran).

The Quran reached to its highest position regarding its dictation and style and no similar production is possible in the whole world to achieve the said credit of the Quran by virtue of its rhetoric and prosody. In fact the rhetoric of Quran lies in the secret meanings of the Quran and prominently carries two points of views, first the diction of the Quran and the second is its secret information about the absence. There is no doubt that the Holy Quran being the word of Allah is a sacred book of Islam and carries various miraculous features. It is understood undoubtedly that the Quran is itself a miracle and proved to be a unique Divine production, whereas nobody could produce a scripture similar to it or any chapter of it which was in response to the challenge of the words of Almighty Allah. The Arabic language is indebted to the Holy Quran which enriched it by introducing many metaphorical and allegorical expressions which were alien to Arabic Language. For example ان شاء الله ، ما شاء الله ، انا لله وانا اليه راجعون وغيرها

The Quran is the ultimate and unique word of the Almighty Allah. It not only serves as a literary miracle but also scientific treasure.

Last but not the least, that is the Holy Quran which united all the warring Arab tribes speaking different dialects of Arabic. The Quran introduced such an excellent dialect which was acceptable to all the Arab tribes and because of common dialect used by all the tribes, they got united and became a strong bloc in the society.

