

UNIT 5b: TRANSCRIPT

We discussed the حرف الجرّ and its victim for which we decided to use the terminology جَارٍ وَمَجْرُورٍ from now on. The following three core **associations** were discussed first:

- The جارٍ ومجرور can be associated with an اسم.** If that is the case, it may serve as an adjective of that اسم . In the phrase رَجُلٌ مِنْ قُرَيْشٍ , the phrase مِنْ قُرَيْشٍ serves practically the same purpose as قُرَيْشِيٌّ so the phrase as a whole is نعت or adjective to رَجُلٌ . Similarly in the Qur'an we find رَسُوْلٌ مِنَ اللهِ where the جارٍ ومجرور , i.e., مِنَ اللهِ is a description or adjective of رَسُوْلٌ . Another Qur'anic example may be مِنَ عِنْدِ اللهِ (a book especially from Allah) where the جارٍ ومجرور , i.e., مِنَ عِنْدِ اللهِ is actually an adjective of كِتَابٌ . An example from the excerpt we are studying would be حَبْلٌ مِنْ مَسَدٍ where مِنَ مَسَدٍ is an adjective.
- The جارٍ ومجرور can be associated with a فعل.** In such cases, the جارٍ ومجرور becomes a detail of the act, or a مفعول . In the unit on نواصب (the different instances of نصب ,UNIT 6), we will study the different variations of the detail or مفعول . For now, just get accustomed to this term. If I was to say, قَالَ لِزَوْجِهِ (he said to his spouse) , the جارٍ ومجرور , i.e., لِزَوْجِهِ is actually a detail of قَالَ and is therefore a مفعول . Here are some more instances of مفعول that are جارٍ ومجرور in the excerpt that we are studying in Unit 5:

ثُمَّ لَتَسْتَلْنَ يَوْمَ مَبِذٍ عَنِ النَّعِيمِ

وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

كَأَلَيْسَ بَدَنٌ فِي الْحُطْمَةِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ

وَأَرْسَلَ عَلَيْهِمْ

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ

الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِاللَّيْنِ

فَصَلِّ لِرَبِّكَ

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا

فَسَبِّحْ بِحَمْدِ رَبِّكَ

مَا أَغْنَىٰ عَنْهُ مَالُهُ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا

حَسَدَ ﴿٥﴾

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنْ

الْجَنَّةِ وَالنَّاسِ

- The **جار ومجرور** may be associated with the **خبر** of a sentence. This concept is covered in complete detail in Unit 4.

ADDITIONAL COMMENTS ON جار ومجرور: (explanations in the video sessions)

1. جار ومجرور can be a figure of speech by itself. A case study of that will be **إِيْلَافِ قُرَيْشٍ**
2. A **فعل** is usually associated with a certain **حرف الجر**. If we find that the **فعل** is being used with a different **حرف الجر**, it is an indication that a second **فعل**, which wasn't spelled out, is implied in the text.
3. The meaning of a **حرف الجر** cannot be understood in isolation. It is part of a larger phrase and one must have an appreciation of verbal idioms and preposition usage of the ancient Arabs to arrive at proper conclusions about the meaning of a particular **جار ومجرور**. Generalizations in this area tend to lead to misunderstanding.