

Final Examination

ARB01: Indefiniteness and Definiteness

examination time: 1 hour 30 mins

Topics covered: Indefiniteness, Tanween of Substitute, Proper nouns and Definiteness (Lessons 1-5)



Question 1) (2 marks)

Explain the difference in meaning between these 2 sentences:

دَخَلَ طَالِبٌ فِي الْمَكْتَبَةِ وَخَرَجَ مِنْهَا طَالِبٌ

دَخَلَ طَالِبٌ فِي الْمَكْتَبَةِ وَخَرَجَ مِنْهَا الطَّالِبُ

Question 2) (4 marks)

What meaning(s) does the word رَجُلٌ have in the following 4 sentences?

1. أَتَانِي رَجُلٌ لَأَ امْرَأَةٍ

2. مَا أَتَانِي رَجُلٌ بَلْ رَجَالٌ

3. أَتَانِي رَجُلٌ كَرِيمٌ عَالِمٌ ثُمَّ شُجَاعٌ

4. كُلُّ رَجُلٍ قَامَ

Question 3) (2 marks)

The word قَوْلًا is used for the Quran. Why is the indefinite used?

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا

Indeed, We will cast upon you a heavy word. [Surat Al-Muzzamil]

Question 4) (2 marks)

The word **سَاعَةً** is used for a very short period of time i.e. a moment. What is the indication from the context of the Ayah which gives it this meaning?

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ
إِلَىٰ أَجَلٍ مُّسَمًّىٰ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَشْخِرُونَ سَاعَةً وَلَا
يَسْتَقْدِمُونَ ﴿٦١﴾

And if Allah were to impose blame on the people for their wrongdoing, He would not have left upon the earth any creature, but He defers them for a specified term. And when their term has come, they will not remain behind a moment, nor will they precede [it]. [Surat Al-Nahl]

Question 5) (2 marks)

In the following Ayah the disbelievers are using the word **رَجُلٍ** to refer to the Prophet (peace and blessings be upon him). What meaning does the indefinite have here?

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِقْتُمْ كُلٌّ مِّمَّزِقٍ
إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ﴿٧﴾

But those who disbelieve say, "Shall we direct you to a man who will inform you [that] when you have disintegrated in complete disintegration, you will [then] be [recreated] in a new creation. [Surat Al-Saba]

Question 6 (3 marks)

In terms of overall number of men, which of these idafah constructions refer to the most? Which refers to the least? Explain.

كُلُّ رَجُلٍ

كُلُّ الرَّجُلِ

كُلُّ الرَّجَالِ

Question 7 (5 marks)

If the following 3 idafah constructions are the subject (مُبْتَدَأ) of a nominal sentence, which type(s) of predicate (خَبَر) can one bring in terms of gender (masculine or feminine) and number (singular, dual or plural)?

كُلُّهُ

كُلُّهُنَّ

كُلُّهُنَّ

Question 8) (4 marks)

In the Quran Challenge we explained in detail the below ayah. Why was the verb **يَسْبُحُونَ** used in the ayah and not **يَسْبِحُ** ?

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ
يَسْبَحُونَ

And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming. [Surat Al-Anbiya]

Question 9) (4 marks)

Explain the difference in meanings between the following? Which construction is a complete sentence? In the first construction, is the omission of the **همزة الوصل** in the word **ابْنُ** obligatory?

خَالِدُ بْنُ وَلِيدٍ

خَالِدُ ابْنُ وَلِيدٍ

Question 10) (6 marks)

Below are 2 Ayaat that mention the same attributes of Allah (Most high). Explain the difference between mentioning the attributes of Allah (Most high) as indefinite and definite? [Note: this is a general question and not specifically related to the Ayaat below]

وَإِنَّكَ لَنَلْقَى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ ﴿٦﴾

And indeed, [O Muhammad], you receive the Qur'an from one Wise and Knowing. [Surat Al-Naml]

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿٨٤﴾

And it is Allah who is [the only] deity in the heaven, and on the earth [the only] deity. And He is the Wise, the Knowing. [Surat Al-Zukhruf]

Question 11) (4 marks)

In the Quran Challenge we explained in detail the below ayah. Why was the word فَلَكُ used and not the definite i.e. الْفَلَكَ ?

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾

And it is He who created the night and the day and the sun and the moon; all [heavenly bodies] in an orbit are swimming. [Surat Al-Anbiya]

Question 12) (4 marks)

خُسْرٌ is a general verbal noun used for all types of loss, big or small. خُسْرَانٌ is a verbal noun that possesses hyperbole and denotes the ultimate level of loss. These words are used in the below Ayaat. Why is خُسْرٌ indefinite and خُسْرَانٌ definite?

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ ﴿٢﴾

Indeed, mankind is in loss. [Surat Al-Asr]

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face [to the other direction]. He has lost [this] world and the Hereafter. That is the manifest loss. [Surat Al-Hajj]

ESSAY QUESTION

Question 13) (10 marks)

In the last Ayah of Surat Al Jumu'ah **لَهُوَ** and **تِجَارَةٌ** are both indefinite. They are then mentioned both again in the same ayah as definite and their order of being mentioned has been reversed. Explain the linguistic aspects of this Ayah and include: the reasons for the revelation of this ayah, linguistic aspects related to the ayah including perfect word choice, word order, ending of the Ayah.

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ
مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّزُقِينَ ﴿١١﴾

But when they saw a transaction or a diversion, [O Muhammad], they rushed to it and left you standing. Say, "What is with Allah is better than diversion and than a transaction, and Allah is the best of providers." [Surat Al-Jumu`ah]

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