

المفعول المطلق



In this lesson we learn the following

Free,
unrestricted

(1) **المَفْعُولُ المَطْلُوقُ** (the absolute object). It is the *maṣḍar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *manṣūb*, e.g.:

ضَرَبَنِي بِلَالٌ ضَرْبًا. 'Bilāl beat me a beating.'



The words ضَرَبَنِي بِلَالٌ convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say:

ضَرَبَنِي بِلَالٌ ضَرْبًا only when he gave you a real beating.

The *maf'ūl muṭlaq* has four uses. It is used:

a) to emphasize as we have just seen. Here is another example: **تاكيد**

﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾
مفعول مطلق



﴿أَنَا صَبَبْنَا الْمَاءَ صَبًّا﴾
﴿عَبَسَ : ٢٥﴾

'And Allāh spoke to Mūsā directly.' (Qur'ān, 4:164).

How we pour down rain in abundance.

b) to specify the number, e.g.: **بيان العدد** number of times



طَبَعَ الكِتَابُ طَبْعَتَيْنِ
مفعول مطلق

'The book was printed twice.'

نَسِيتُ وَسَجَدْتُ سَجْدَةً وَاحِدَةً.
مفعول مطلق

'I forgot and performed only one *sajdah*.'



﴿وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً﴾
﴿الحاقة : ١٤﴾



And the earth and mountains will be lifted up and crushed with one blow

c) to specify the type of action, e.g.: **بيان النوع** manner of action

مَاتَ مَوْتَ الشُّهَدَاءِ.
مفعول مطلق

'He died the death of martyrs.'

اَكْتُبْ كِتَابَةً وَاضِحَةً.
مفعول مطلق

'Write legibly.' (literally, 'Write a clear writing').

جَلَسْتُ جَلْسَةَ الْقَارِيِ
مفعول مطلق

I sat like a *Qaarie* would sit.



d) as a substitute for the verb. In this case only the *maṣḍar* is used, e.g.:

صَبِرًا 'Have patience!'

المصدر النائب عن فعله

Here the *maṣḍar* is a substitute for the *amr* اصْبِرْ صَبْرًا

شُكْرًا 'I thank you.'

مفعول مطلق

Here the *maṣḍar* is a substitute for the *muḍāri'* أَشْكُرْ شُكْرًا 'I thank.'

مفعول مطلق





قَدْ يَنْوِبُ عَنِ الْمَصْدَرِ

Words which deputize for the *maṣḍar*

The following words deputize for the *maṣḍar*, and are therefore *manṣūb*, and are grammatically regarded as *maf'ūl mutlaq*:

1) the words **كُلٌّ**, **بَعْضٌ**, **أَيٌّ** with the *maṣḍar* as their *muḍāf ilayhi*, e.g.:

أَعْرِفُهُ **كُلَّ** الْمَعْرِفَةِ.

مفعول مطلق مضاف إليه

'I know him fully well.'



أَخَذَنِي الْمُدِيرُ **بَعْضَ** الْمُواخَذَةِ.

مفعول مطلق مضاف إليه

'The headmaster punished me to some extent.'

أَيَّ نَوْمٍ تَنَامُ؟

مفعول مطلق مضاف إليه

'What sort of sleep are you sleeping?'



In the Qur'an (26:227)

﴿ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴾

عطف فعل مضارع فاعل فعل ماض فاعل مفعول مضاف إليه فعل مضارع مرفوع بثبوت النون

الواو فاعل

مطلق

صلة الموصول

اسم موصول

موصول

حرف استقبال

'And those who do wrong will come to know how they will end up.'



عدده



2) a number with the *maṣḍar* as its *tamyīz*, (1) e.g.:

طُبِعَ الْكِتَابُ **ثَلَاثَ** طَبَعَاتٍ.

فعل ماض للمجهول فاعل مفعول مطلق تمييز

'The book was printed thrice.'



In the Qur'an

﴿ فَأَجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ﴾

فعل امر فاعل مفعول به مضاف إليه جار و مفعول مطلق مضاف إليه

'... flog each one of them a hundred stripes.' (24:2).

مجرور

﴿ فَأَجْلِدُوهُمْ **ثَمَانِينَ** جَلْدَةً ﴾

فعل امر فاعل مفعول مفعول مطلق تمييز

'... flog them eighty stripes...' (24:4).

به

¹ The *tamyīz* (التمييز) is a word used to specify a vague idea. The *tamyīz* of the number may be *majrūr* or *manṣūb*, e.g.,

ثَلَاثَةٌ كُتِبَ، عَشْرُونَ كِتَابًا



The *tamyīz* of numbers is *mansub* after 11-to 99.

After 3 to 10 it is plural and *majrur*.

After 100 and 1000 it is singular and *majrur*.



صفته

3) an adjective of the *maṣḍar* (the *maṣḍar* itself being omitted), e.g.:

فَهَمْتُ الدَّرْسَ جَيِّدًا. 'I understood the lesson well.'

مفعول مطلق

This is for فَهَمْتُ الدَّرْسَ فَهَمًّا جَيِّدًا.

which literally means 'I understood the lesson with a good understanding.'



اسم المصدر

4) *ism al-maṣḍar* (اسْمُ الْمَصْدَرِ). It is a word which has the same meaning as the *maṣḍar*, but has less letters than it, e.g.:



كَلَامٌ 'speaking' is *ism al-maṣḍar* and تَكْلِيمٌ is *maṣḍar*

قُبْلَةٌ 'kiss' is *ism al-maṣḍar* and تَقْبِيلٌ is *maṣḍar*



كَلَّمَنِي كَلَامًا شَدِيدًا. 'He spoke to me harsh words.'

مفعول مطلق



مصدر يلاقه في الاشتقاق

A cognate masdar is one which is not the masdar of the verb used in the sentence, but it's related to the verb in its common root. The following two situations apply:

a) the *maṣḍar* of the *mujarrad* verb while the verb used in the sentence is *mazīd*, e.g.:



اِشْتَرَيْتُ هَذِهِ السَّيَّارَةَ شِرَاءً مُبَاشِرًا. 'I bought this car directly.'

مفعول مطلق

Here شِرَاءٌ is the *maṣḍar* of the *mujarrad* شَرَى يَشْرِي 'to buy' whereas the *maṣḍar* of

(ثَلَاثِي مُجَرَّد) (ش ر ي)

اِشْتِرَاءٌ is اِشْتَرَى يَشْتَرِي. (ش ر ي) (مَزِيد فِيهِ 8-Form)

Here is an example from the Qur'an (89:20)

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا

مفعول مطلق



'And you love wealth with abounding love.'



Here حُبًّا is the *maṣḍar* of the *mujarrad* verb حَبَّ يَحِبُّ (a-i) which is very rarely used,

(ثَلَاثِي مُجَرَّد)

(ح ب ب)



whereas the *maṣḍar* of the *mazīd* verb أَحَبَّ يُحِبُّ is إِحْبَابٌ and this *maṣḍar* is very rarely used.

(ح ب ب) (مَزِيد فِيهِ 4-Form)

b) a *maṣḍar* of a *mazīd bāb* which is different from the *bāb* of the verb, e.g.:



ف.٥ تَبَسَّمتُ اِبْتِسَاماً. 'I smiled.'
مفعول مطلق

Here, اِبْتِسَاماً is the *maṣḍar* of the verb اِبْتَسَمَ, which belongs to *bāb* افْتَعَلَ, whereas the verb (FORM-8)

تَبَسَّمَ belongs to *bāb* تَفَعَّلَ and both have the same meaning. (FORM-5)

In the Qur'ān (73:8):

وَتَبَتَّلْ اِلَيْهِ تَبَتُّلاً ← بتل-يتل-تبتل (ب ت ل)
مفعول مطلق

'And devote yourself to Him with complete devotion.'

Here the verb تَبَتَّلْ belongs to *bāb* تَفَعَّلَ whereas the *maṣḍar* is from *bāb* فَعَّلَ. (FORM-5) (FORM-2)

(ب ت ل)

اسم الإشارة



6) a demonstrative pronoun with the *maṣḍar* as its *badal*, e.g.:

أَتَسْتَقْبِلُنِي هَذَا اِلِسْتِقْبَالَ؟ 'Do you accord me this kind of reception?'
مفعول مطلق بدل

Here هَذَا is the *maf'ūl muṭlaq* and so it is مَحَلُّ نَصْبٍ and اِلِسْتِقْبَالَ is its *badal*.



ضَمِيرُهُ اِلْعَائِدُ اِلَيْهِ

7) a pronoun referring to the *maṣḍar*, e.g.:

اَجْتَهَدْتُ اِجْتِهَاداً لَمْ يَجْتَهِدْهُ غَيْرِي.
مفعول مطلق

'I worked hard in a way nobody else did.'

Here the pronoun هُ stand for اِجْتِهَاداً.



مَرَادِفُهُ

8) a synonym of the *maṣḍar*, e.g.:

عَشْتُ حَيَاةً سَعِيدَةً.
مفعول مطلق

Here حَيَاةً 'life' is synonymous with عَيْشَةً derived from عاشَ.



فَرَحْتُ جَدلاً
مفعول مطلق

I became delighted/happy with happiness

أنواع مصدر



(2) There are many kinds of *maṣḍar*.

a) One of them is **مصدر المرة**. This *maṣḍar* denotes how many times the action took place: once, twice, thrice ... It is on the pattern of **فَعَلَةٌ** (fa‘lat-un) e.g.:



ضَرَبْتُهُ ضَرْبَةً، وَضَرَبَنِي ضَرْبَتَيْنِ. ‘I hit him once, and he hit me twice.’
المصدر المرة المصدر المرة

كُلُّ جمع مؤنث

طَبَعَ هَذَا الْكِتَابُ طَبَعَاتٍ
المصدر المرة

‘This book was printed several times.’



طَبَعَةٌ is the plural of طَبَعَاتٍ.

In the *abwāb* of the *mazīd* the *maṣḍar al-marrah* is formed by adding **ة** to the original *maṣḍar*, e.g.:

تَكْبِيرٌ ‘saying “Allāhu akbar” → تَكْبِيرَةٌ ‘saying “Allāhu akbar” once’



إِطْلَالٌ ‘peeping out’ → إِطْلَالَةٌ ‘peeping out once’

كَبَّرَ- يُكَبِّرُ- تَكْبِيرًا نُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ فِي الصَّلَاةِ عَلَى الْمَيِّتِ.
المصدر المرة تتميز
‘We say “Allāhu akbar” four times in the funeral prayer.’



أُطِلُّ- يُطَلُّ- إِطْلَالًا أَطَلْتُ مِنَ النَّافِذَةِ إِطْلَالَتَيْنِ.
المصدر المرة
‘I looked out from the window twice.’

b) Another kind of the *maṣḍar* is **مصدر الهيئة** (the *maṣḍar* of manner). It is on the pattern of **فَعْلَةٌ**

(fi‘lat-un), e.g.:

جِلْسَةٌ ‘manner of sitting’



مِشْيَةٌ ‘manner of walking’.



We say:

لَا تَمْشِ مِشْيَةَ النِّسَاءِ. ‘Don’t walk like women.’
مصدر الهيئة

اجْلِسْ جِلْسَةَ طَالِبٍ عِلْمٍ. ‘Sit as students sit.’
مصدر الهيئة



Note that the first letter has **fathah** in the *maṣḍar al-marrah*, and **kasrah** in *maṣḍar al-hay’ah*.
Maṣḍar al-hay’ah is not formed from the *mazīd abwāb*.



c) Another kind of the *maṣḍar* is the *maṣḍar mīmī* (المَصْدَرُ المِيمِي). It is on the pattern of

مَفْعَلٌ / مَفْعَلَةٌ (maf'al-un/maf'alat-un) and مَفْعِلٌ / مَفْعِلَةٌ (maf'il-un/maf'ilat-un), e.g.:

مَمَاتٌ 'death'

مَعْرِفَةٌ 'knowledge'

مَغْفِرَةٌ 'forgiveness'.



In the *mazīd abwāb* it is the same as the *ism al-maf'ūl*, e.g.:

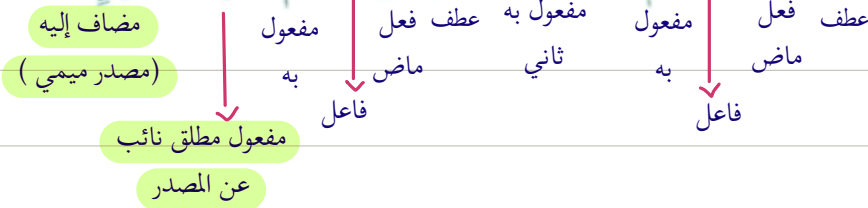
مُمَزَّقٌ 'tearing asunder'

مُنْخَرَجٌ 'taking out'

مُنْقَلَبٌ 'return'.

In the Qur'ān (34:19)

فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّقٍ



'So We made them tales, and totally scattered them.'

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿الأنعام: ١٦٢﴾
مصدر الميمي

Say, "Surely my prayer, my sacrifice, my life and my death are all for Allah".

أمثلة في القرآن الكريم

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿البقرة: ٣٢﴾
مفعول مطلق (نَسَبُ)

They replied, Glory be to you? we have no knowledge except what You have taught us.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿البقرة: ٣٥﴾
مفعول مطلق (أَيَّ أَكَلًا رَغَدًا)

We cautioned, "O Adam! Live with your wife in Paradise and eat as freely as you please, but don't approach this tree, or else you will be wrongdoers.

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمَزًا وَادَّكَّرَ رَبِّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿آل عمران: ٤١﴾
مفعول مطلق (ذَكَرًا كَثِيرًا)

Zachariah said, "My Lord! Grant me a sign" He said, Your sign is that you will not be able to speak to people for three days except through gestures.

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿الفرقان: ٣٦﴾
مفعول مطلق تأكيد

We had ordered them, Go to the people who would deny our signs. Then we annihilated the deniers entirely.

And bind them tightly like no other

وَلَا يُوْثِقُ وَثَاقَهُ أَحَدٌ ﴿الفجر: ٢٦﴾
مفعول مطلق بيان للنوع

I will surely subject him to a severe punishment, or even slaughter him, unless he brings me a compelling excuse.

لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لَيَأْتِيَنِي بِسُلْطَانٍ مُبِينٍ ﴿النمل: ٢١﴾
مفعول مطلق بيان للنوع

except a sip from the hollow of his hands

إِلَّا مَنْ اغْتَرَفَ غُرْفَةً بِيَدِهِ. ﴿البقرة: ٢٤٩﴾
مفعول مطلق بيان للعدد

So do not totally incline towards one leaving the other in suspense.

فَلَا تَمِيلُوا كُلَّ الْمِيلِ ﴿النساء: ١٢٩﴾
مفعول مطلق نائب عن المصدر

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا. ﴿الإسراء: ٢٩﴾
مفعول مطلق نائب عن المصدر

Do not be so tight-fisted, for you will be blameworthy; nor so open-handed, for you will end up in poverty.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ. ﴿الحاقة: ٤٤﴾
مفعول مطلق نائب عن المصدر

Had the Messenger made up something in Our Names.