

الصِّفَةُ الْمُشَبَّهَةُ

The attributes that resemble the (إِسْمُ الْفَاعِلِ) active participle

We discussed in the video lessons how these attributes resemble the Active participle and all the rules associated with this.

These nouns occur on a number of different patterns. These patterns are:

1. (فَعْلَةٌ: feminine form) فَعِلٌ

this pattern is used primarily for internal diseases.

e.g. وَجَعٌ (one who has internal pain), مَغْصٌ (one who has indigestion or colic pain), حَزَنٌ (one who has grief that causes internal pain/harm)

2. (فَعْلَاءٌ: feminine form) أَفْعَلٌ

this pattern is used primarily for attributes of color, an outer deficiency/ disability, or physical beauty.

e.g. أَسْمَرٌ (tan colored), أَحْمَرٌ (red colored), أَعْوَرٌ (one-eyed), أَبْكَمٌ (dumb/mute) , أَكْخَلٌ (having black eyelashes) , أَحْوَرٌ (having intense white and black in one's eyes)

A comparison between أَفْعَل and فَعِل

فالذي يقول: هو حَمَقٌ جعله بمنزلة الداء ابتلي به صاحبه فبناه على (فعل) لأن الأدواء تُبنى على فعل، ومن يقول (أحمق) جعله من باب الخِلقة نحو: أعمى وأبكم وأن حُمقه ظاهر في أفعاله بحيث أصبح عيباً ظاهراً لا باطناً فبناه على ذلك. ومثله: جَرِبٌ وأجرب فإن جَرِباً إنما بُني على ذلك لأنه داء وأنه عَرَضٌ، وأما أجرب فإنه أصبح بمنزلة الخِلقة، أي: ثابتاً.

Sibawayh says: "The attribute حَمَق (foolishness) in هُوَ حَمَق is used as if it was a disease which afflicts its companion because its pattern of فَعِل denotes an internal disease. One who says أَحمَق has made this attribute an outward characteristic like the attributes of أَعْمَى (being physically blind) and أَبْكَم (being mute), therefore his attribute of foolishness is in his outward actions and it has become an outward deficiency, not internal. Like this example, we have جَرِب and أَجْرِب (one who is affected with scabies, a contagious skin infection), so جَرِب is built upon فَعِل to indicate a disease along with its symptoms ,while أَجْرِب is used for the outward manifestation of this disease, as if it was a physical characteristic i.e. a permanent state"

3. (فَعْلَى: feminine form) فَعْلَان

this pattern is used for attributes of filling/emptying, encompassing and intense states

e.g. غَضْبَان (filled with rage), وَلَهَّان (being in a state of intense love), عَطْشَان (thirsty), سَكْرَان (drunk)

3. (فَعِيلَة: feminine form) فَعِيل

this pattern is used primarily for attributes which are permanent or ones that have been sought after with much effort

e.g. جَمِيل (beautiful), قَدِيم (ancient), شَرِيف (noble and respectable), عَلِيم (exceptionally knowledgeable)

sometimes this pattern is lightened to other forms such as:

فَعْل e.g. طَهْر (pure), خَشِن (rough/harsh)

فَعْل e.g. فَخْم (high in rank and splendid), صَعْب (difficult)

فَعْل e.g. بَطْل (heroic), حَسَن (good)

فَعَال e.g. حَصَان (a caste woman), جَبَان (coward)

فُعْل e.g. جُنُب (in a state of ritual impurity)

The attribute on the pattern of فَعِيل can be made more intense on the pattern of فُعَال (e.g. شُجَاع brave)

An example in the Quran which compares both patterns

Surat Qaaf 50:2

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِّنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

But they wonder that there has come to them a warner from among themselves, and the disbelievers say, "This is a **strange thing**."

Surat Saad 38:5

أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ

Has he made the gods [only] one God? Indeed, this is an **amazing thing**."

Notice that the ayah in Surat Saad uses the more intense form of the attribute of being strange/amazing/astounding. This indicates that the disbelievers were more astounded at the Prophet asking them to worship one God and rejecting their false gods. This is also captured with the extra double emphasis which is not present in the ayah in Surat Qaaf.

Scholars of Rhetoric and grammar also mention an even more intense form of the pattern فُعَالٌ which is فُعَّالٌ. Notice the shaddah which adds further intensity.

وجاء في «شرح الرضي على الشافية»: «والظاهر أن فُعَّالاً مبالغة فعيل في المعنى، فطُوَّالٌ أبلغ من طویل، وإذا أردت زيادة المبالغة شددت العين فقلت طُوَّالٌ»

It has come in Sharh al-Radi ala al-Shafiya " It is apparent that فُعَّالٌ is of greater hyperbole than فُعِيلٌ in its meaning, therefore طُوَّالٌ is greater in height than طَوِيلٌ. And if you intend extra hyperbole you add a shaddah to the كَلِمَة and say طُوَّالٌ.

Note: the pattern **فُعَّال** is also used for a hyperbolic plural form such as the word **كُفَّار** (hostile disbelievers).

اسْمُ الْمُبَالَغَةِ

The noun of hyperbole

These nouns denote intense states of the active participle. Some examples of this type of word include:

فَعَّالٍ e.g. خَبَّازٌ (baker), غَفَّارٌ (one who forgives time and time again)

مُفْعَلٌ e.g. مُعْطَاءٌ (one who gives excessively), مُضْحَاكٌ (one who laughs excessively)

مِفْعِيلٌ e.g. مِندِيلٌ (handkerchief: used to remove filth), مِسْكِينٌ (destitute/excessively poor)

فَعُولٌ e.g. كَذُوبٌ (lying excessively), جَهُولٌ (excessively ignorant)

فَعِيلٌ This pattern is explained above in the section of the Sifah Mushabaha. It is also included in this category of nouns. The context will dictate which of these types of nouns it refers to. E.g. when this pattern is used for the attributes of Allah (SWT) then it is from the hyperbolic nouns.

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فِعِيلٌ e.g. صِدِّيقٌ (truthful to the utmost), سِكِّينٌ (a knife)

NOTE: some scholars like the author of the book. includes all forms in the category of the صِفَةُ الْمُشَبَّهَةِ because any action which is done excessively and many times over becomes like a permanent state.