Steps to Arabic – Class Notes

Class Notes – Steps to Arabic

Class Notes – Steps to Arabic

1) Housekeeping

2) Review of Jumlah Ismiyyah

3) Review of Jumlah Fi'liyyah

4) Vocab sheet

5) Completion of study of إِنَّ

RECAP

How many types of words in Arabic?

1) Ism

    a. Status: Marfoo, Mansoob and Majroor

    b. Number:

    c. Gender:

    d. Type:

2) F'il

    a. F'il

    b. Faa'il (actor) – pronoun built in to the F'il

3) Harf

p. 38-42 for Jumlah Ismiyyah

p. 42+ F'il

Jumlah Fi'liyyah

1) F'il

    a. Past, present, command

        i. Present only: Marfoo, Mansoob, Majzoom

2) Faa'il

    a. Always Marfoo

3) Maf'ool

a. Always Mansoob

<u>Jumlah Ismiyyah</u>

It's a sentence about an Ism.

1) Mubtada

   a. Always Marfoo (First Marfoo Ism FMI)

2) Khabar

   a. Always Marfoo (if one word, Second Marfoo Ism)

   b. Jumlah Ismiyyah or a Jumlah F'iliyyah

3) Related to Khabar

   a. Harf Jarr + Ism Majroor

   b. Dharf + Mudaf Ilayhi

<u>REMAINDER OF إِنَّ</u>

What type of sentence do we add إِنَّ to? Jumlah Ismiyyah.

<div align="center">

مُحَمَّدٌ رَسُولُ اللهِ

Muhammad is the messenger of Allah.

إِنَّ مُحَمَّدًا رَسُولُ اللهِ

Indeed, **Muhammad** is the messenger of Allah.

</div>

- Harf Nasb: إِنَّ

- Ism Inna: مُحَمَّدًا (First Mansoob Ism)

- Khabar Inna: رَسُولُ (First Marfoo Ism)

Class Notes – Steps to Arabic

لَقَدْ جِئْتُكُم بِٱلْحَقِّ <mark>وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَٰرِهُونَ</mark> ﴿٧٨﴾

- Harf Nasb: وَلَٰكِنَّ

- Ism Inna: أَكْثَرَ

    o Mudaf

    o Mudaf Ilayhi كُم

- Khabar Inna: كَٰرِهُونَ

- Related: لِلْحَقِّ

> However, most of you all are averse to the truth.

<mark>إِنَّ ٱللَّهَ</mark> <mark>هُوَ رَبِّى وَرَبُّكُمْ</mark>

- Harf Nasb: إِنَّ

- Ism Inna (F Mansoob Ism): ٱللَّهَ

- Khabar Inna: <mark>هُوَ رَبِّى وَرَبُّكُمْ</mark>

    o Mubtada (First Marfoo Ism): هُوَ

    o Khabar: رَبِّ

        ▪ Mudaf + ِي Mudaf Ilayhi

        ▪ وَ: connector

        ▪ رَبُّ: connected to رَبِّ

> Indeed, **Allah**, **He** is my Lord and Your Lord

رَبِّ ي = رَبِّي

- Mudaf: رَبِّ

    o The word رَبِّ is Mabni because it is connection with attached pronoun ي?

- Mudaf Ilayhi: ي

What is the reference (raabit)?

April 9, 2020

1) Attached pronouns to إنّ

2) Ism Inna separated from إنّ

3) كَانَ

Attached pronouns to إنَّ

Harf Nasb	Harf Jarr	Fi'l	Ism	Pronoun
إنَّهُ Indeed, he	لَهُ To him	خَلَقَهُ He created him	دِينُهُ His religion	**Him/his/he**
إنَّهُمَا	لَهُمَا	خَلَقَهُمَا	دِينُهُمَا	**Both of Them/their/they both**
إنَّهُمْ	لَهُمْ	خَلَقَهُمْ	دِينُهُمْ دِينَهُمْ دِينِهِمْ	**Them/their/they**
إنَّهَا	لَهَا	خَلَقَهَا	دِينُهَا	**Her/She**

11

إِنَّهُنَّ	لَهُنَّ	خَلَقَهُنَّ	دِينُهُنَّ	**Them/their/they (f)**
إِنَّكَ	لَكَ	خَلَقَكَ	دِينُكَ	**You/your**
إِنَّكُمَا	لَكُمَا	خَلَقَكُمَا	دِينُكُمَا	**You both/both of yours**
إِنَّكُمْ	لَكُمْ	خَلَقَكُمْ	دِينُكُمْ	**You all/all of yours**
إِنَّكِ	لَكِ	خَلَقَكِ	دِينُكِ دِينَكِ دِينِكِ	**You/your (f)**
إِنَّكُنَّ	لَكُنَّ	خَلَقَكُنَّ	دِينُكُنَّ	**You all/all of yours (f)**
إِنِّي إِنَّنِي Indeed, I	لِي	خَلَقَنِي He created me	دِينِي كِتَابِي دِينِي كِتَابِي دِينِي كِتَابِي	**Me/my/I**
إِنَّا إِنَّنَا Indeed, we	لَنَا	خَلَقَنَا He created us	دِينُنَا كِتَابُنَا	**Us/our/we**

إِنَّآ أَعْطَيْنَاكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ ﴿٣﴾

- Harf Nasb: إِنَّ

- Ism Inna: نَا

Class Notes – Steps to Arabic

- Khabar: <mark>أَعْطَيْنَاكَ ٱلْكَوْثَرَ</mark>

  o F'il: أَعْطَىٰ

  o Faa'il: نَا

<div align="center">

<mark>عَلَيْنَا</mark> = نَا + عَلَىٰ

</div>

  o Maf'ool: كَ

  o Maf'ool #2: الكَوْثَرَ

  Indeed, we, we gave you the pond of Kawthar.

  Indeed, **we** gave you the pond of Kawthar.

<div align="center">

إِنَّا أَعْطَيْنَاكَ ٱلْكَوْثَرَ ﴿١﴾ فَصَلِّ لِرَبِّكَ وَٱنْحَرْ ﴿٢﴾ <mark>إِنَّ شَانِئَكَ هُوَ ٱلْأَبْتَرُ</mark> ﴿٣﴾

</div>

  So, you pray to your Lord and you sacrifice.

<div align="center">

to pray – صَلَّى يُصَلِّي صَلِّ

ن ح ر

to sacrifice – نَحَرَ يَنْحَرُ اِنْحَرْ

</div>

- Harf Nasb: إِنَّ

- Ism Inna (First Mansoob Ism): شَانِئً

  o Mudaf, Mudaf Ilayhi كَ

- Khabar Inna: <mark>هُوَ ٱلْأَبْتَرُ</mark>

  o Mubtada: هُوَ

<div align="center">

13

</div>

o   Khabar: الأَبْتَرُ

Indeed, your enemy, he is cut off entirely.

Indeed, **your enemy** is cut off entirely.

Ism Inna separated from إنّ

In the tutorial insha Allah 😊

كَانَ

(irregular F'il) ك و ن

Past tense: كَانَ – he was   she was كَانَتْ   they were كَانُوا

Present tense: يَكُونُ – he is   she is تَكُونُ   you are تَكُونُ   I am أَكُونَ

we are نَكُونُ

يَجْعَلُ

Command – later

<u>Observe:</u>

1) This is a F'il.

2) The meaning is incomplete. He was…what? He is…what? This is why كَانَ (and sisters) are called

    فِعْلٌ نَاقِصٌ incomplete F'il.

كَانَ (and sisters) will act upon a Jumlah Ismiyyah to complete the meaning.

-   Won't be F'il, Faa'il, Maf'ool.

- Ism Kana (previously: Mubtada)

- Khabar Khana (previously: Khabar)

If كَانَ is used, the meaning of the Jumlah Ismiyyah will be in the past (was).

Muhammad is sick. مَرِيض

مُحَمَّدٌ مَرِيضٌ

Muhammad was sick. كَانَ

كَانَ <mark>مُحَمَّدٌ</mark> <mark>مَرِيضًا</mark>

Changes due to كَانَ

- Meaning: is ➔ was

- Terminology:

    o   Mubtada (before is) ➔ <mark>Ism Kana</mark> (before was)

    o   Khabar (after is) ➔ <mark>Khabar Kana</mark> (after was)

- Tashkeel:

    o   <mark>Ism Kana</mark> is Marfoo (just like the Mubtada) FMI

    o   <mark>Khabar Kana is Mansoob</mark>

Ibrahim **is** a Jew يَهُودِيٌّ.

إِبْرَاهِيمُ يَهُودِيٌّ

Ibrahim **was** <mark>a Jew</mark> يَهُودِيٌّ.

كَانَ إِبْرَاهِيمُ <mark>يَهُودِيًّا</mark>

15

مَا كَانَ إِبْرَٰهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَٰكِن كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

Ibrahim (AS) was not a Jew and not a Christian.

However, he was a submissive monotheist.

April 13, 2020

1) Class logistics for the next few weeks:

    a. We'll start promptly at 8 PM

    b. Take a break at 8:15 PM for Maghrib

    c. Resume class afterwards, finishing up a little bit after 9:30 PM

2) True or False

3) Kana from the textbook

4) Examples of Kana

True or False:

1) Mubtada is always Marfoo. True

2) One-word Khabar is always Marfoo. True

3) Ism Inna is always Marfoo. False (Mansoob)

4) One-word Khabar Inna is always Marfoo. True

5) Ism Kana is always Marfoo. True

6) One-word Khabar Kana is always Marfoo. False (Mansoob)

Every major element of Jumlah Ismiyyah is Marfoo except…

Ism Inna, Khabar Kana 💁

Kana

- Root letters for كَانَ: ك و ن

Class Notes – Steps to Arabic

- Past tense – كَانَ he was

- Present tense – يَكُونُ he is (includes future)

    o If I want to be specific to the future: سَيَكُونُ he will be

- Command tense – تَكُونُ ➔ كُونْ ➔ كُنْ you, be!

<div align="center">

الرَجُلُ قَوِيٌّ

The man **is** strong.

كَانَ الرَجُلُ قَوِيًّا

The man **was** strong.

</div>

- Fi'l Naqis: كَانَ

    o Pronoun of Fi'l: HP he

- Ism Kana: الرَجُلُ (FMI)

- Khabar Kana *(Mansoob)*: قَوِيًّا (First Mansoob Ism)

<div align="center">

سَيَكُونُ الرَجُلُ قَوِيًّا

The man **will be** strong.

</div>

- Fi'l Naqis: سَيَكُونُ

    o Pronoun: HP he

- Ism Kana: الرَجُلُ (FMI)

- Khabar Kana *(Mansoob)*: قَوِيًّا (First Mansoob Ism)

<div dir="rtl">

كُنْ قَوِيًّا

</div>

You, be strong!

- Fi'l Naqis: كُنْ

    o Pronoun: HP you

- Ism Kana: HP you

- Khabar Kana *(Mansoob)*: قَوِيًّا (First Mansoob Ism)

Examples

<div dir="rtl">

مَا كَانَ إِبْرُهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِن كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ ﴿٦٧﴾

</div>

- Fi'l Naqis: كَانَ

    o Pronoun: HP he

- Ism Kana: إِبْرُهِيمُ

- Khabar Kana: يَهُودِيًّا

    o وَ: connector

    o لَا: emphasis لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ has no effect grammatically

    o نَصْرَانِيًّا: connected to يَهُودِيًّا

        Ibrahim (AS) **was** not a Jew and not a Christian.

- Fi'l Naqis: كَانَ

    o Pronoun: HP he

- Ism Kana: HP he

18

- Khabar Kana: حَنِيفًا

  o Man'oot

  o Na't: مُسْلِمًا

<div align="center">However, he <u>**was**</u> a submissive monotheist.</div>

- Fi'l Naqis: كَانَ

  o Pronoun: HP he

- Ism Kana: HP he

- Khabar Kana: N/A

- Related: مِنَ ٱلْمُشْرِكِينَ -

<div align="center">And he <u>**was**</u> not from the polytheists.</div>

<div align="center">كَانَ ٱلنَّاسُ أُمَّةً وَٰحِدَةً</div>

- Fi'l Naqis: كَانَ

  o Pronoun: HP he

- Ism Kana: ٱلنَّاسُ

- Khabar Kana (First Mansoob Ism): أُمَّةً

  o Man'oot: أُمَّةً

  o Na't: وَٰحِدَةً

- Related: N/A

<div align="center">~~The~~ Mankind <u>**was**</u> one nation.</div>

<u>كَانَ when used for or about Allah</u>

It doesn't mean "was" i.e. in the past. It means "has always been".

<div align="center">وَكَانَ أَمْرُ ٱللَّهِ مَفْعُولًا</div>

<div align="center">19</div>

- Fi'l Naqis: كَانَ

    o Pronoun: HP he

- Ism Kana (FMI): أَمْرُ

    o Mudaf: أَمْرُ

    o Mudaf Ilayhi: the word اللهِ

- Khabar Kana: مَفْعُولًا

    And the command of Allah **has always been** done/executed.

إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا

- Fi'l Naqis: كَانَ

    o Pronoun: HP he

- Ism Kana: HP he

- Khabar Kana: رَحِيمًا

- Related: بِكُمْ

    He **has always been** merciful with/**to you all**.

- Harf Nasb: إِنَّ

- Ism Inna: the word اللهَ

- Khabar Inna: كَانَ بِكُمْ رَحِيمًا

    Indeed, Allah, He **has always been** merciful with/**to you all**.

April 16, 2020

1) Examples of Kana

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

20

- Harf Nasb: إِنَّ

- Ism Inna: هُ

- Khabar Inna: <mark>كَانَ عَبْدًا شَكُورًا</mark>

  o Fi'l Naqis: كَانَ

    ▪ Pronoun: HP he

  o Ism Kana (FMI): HP he

  o Khabar Kana (F Mansoob I): عَبْدًا

    ▪ Man'oot: عَبْدًا

    ▪ Na't: شَكُورًا

    Indeed he, he was an extremely grateful servant.

<mark>إِنَّهُۥ كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا</mark> ﴿١٣﴾

- Harf Nasb: إِنَّ

- Ism Inna: هُ

- Khabar Inna: <mark>كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا</mark>

  o Fi'l Naqis: كَانَ

    ▪ Pronoun: HP he

  o Ism Kana (FMI): HP he

  o Khabar Kana (Mansoob): مَسْرُورًا

  o Related: فِىٓ أَهْلِ

    ▪ M/MI هِ

    Indeed **he, he** was happy **in his family**.

فَأَنجَيْنَٰهُ وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ <mark>كَانَتْ مِنَ ٱلْغَٰبِرِينَ</mark> ﴿٨٣﴾

- Fi'l Naqis: كَانَتْ

    o Pronoun: HP she

- Ism Kana (FMI): HP she

- Khabar Kana (Mansoob): N/A

- Related: مِنَ ٱلْغَٰبِرِينَ

غَابِرٌ .indef الغَابِرُ .sing ٱلْغَٰبِرِينَ

Type of plural? Sound masculine

Root letters: غ ب ر stays behind

She was from those who stayed behind.

<mark>إِنَّهُمْ كَانُوا۟ قَوْمًا فَٰسِقِينَ</mark>

Tip: As soon as you see كَانَ after إِنَّ = the sentence with كَانَ is the khabar.

- Harf Nasb: إِنَّ

- Ism Inna: هُمْ

- Khabar Inna: <mark>كَانُوا۟ قَوْمًا فَٰسِقِينَ</mark>

    o Fi'l Naqis: كَانُوا

        ▪ Pronoun: و (they)

    o Ism Kana: و (they)   [don't even look for Ism Kana]

    o Khabar Kana (Mansoob): قَوْمًا

22

Class Notes – Steps to Arabic

- قَوْمًا: Mansoob, Pl, M, Ind

- فَٰسِقِينَ: Mansoob, Pl, M, Ind

    Indeed they, they were an overstepping nation.

<u>كَانَ with Present Tense Jumlah Fi'liyyah as Khabar Kana</u>

- كَانَ is past tense (applied to Jumlah Ismiyyah 😊)

- Khabar Kana is a sentence

    o Jumlah Fi'liyyah

        ▪ Present tense Fi'l

قَالُوٓاْ أَجِئْتَنَا لِنَعْبُدَ ٱللَّهَ وَحْدَهُۥ وَنَذَرَ مَا كَانَ <mark>يَعْبُدُ ءَابَآؤُنَا</mark>

- Fi'l Naqis: كَانَ (past)

    o Pronoun: HP he

- Ism Kana: HP he

- Khabar Kana: the sentence <mark>يَعْبُدُ ءَابَآؤُنَا</mark>

    o Fi'l: يَعْبُدُ

    o Faa'il: ءَابَآؤُ ~~HP he~~

        ▪ نَا M/MI

<mark>يَعْبُدُ ءَابَآؤُنَا</mark>

    Our forefathers worship (present)

عَبَدَ ءَابَاؤُنَا

    Our forefathers worshiped (past)

23

<p align="center" dir="rtl">كَانَ يَعْبُدُ ءَابَآؤُنَا</p>

Our forefathers **used to** worship (i.e. habitually/consistently)

كَانَ + present tense Fi'l = **used to/habitually**

<u>Present tense – يَكُونُ</u>

<p align="center" dir="rtl">يَوْمَ يَكُونُ ٱلنَّاسُ كَٱلْفَرَاشِ ٱلْمَبْثُوثِ ﴿٤﴾ وَتَكُونُ ٱلْجِبَالُ كَٱلْعِهْنِ ٱلْمَنفُوشِ ﴿٥﴾</p>

- Fi'l Naqis: يَكُونُ

  o Pronoun: HP he

- Ism Kana (FMI): ٱلنَّاسُ

- Khabar Kana (Mansoob): N/A

- Related: كَٱلْفَرَاشِ

  o Man'oot: الفَرَاشِ

  o Na't: المَبْثُوثِ

<p align="center" dir="rtl">المَبْثُوثِ root letters: ب ث ث</p>

<p align="center" dir="rtl">الفراش: moth</p>

The day people **will be** like scattered moths.

- Fi'l Naqis: تَكُونُ

  o Pronoun: **HP she**/you

- Ism Kana (FMI): ٱلْجِبَالُ

- Khabar: N/A

- Related: كَٱلْعِهْنِ

- o Man'oot: ٱلْعِهْنِ

- o Na't: ٱلْمَنفُوشِ

ٱلْجِبَالُ the mountains جَبَلٌ mountain

Non-human broken plural

Singular feminine 🧑🏾

النَاسُ masc = يَكُونُ

الجِبالُ fem = تَكُونُ

April 20, 2020

1) Pointing Isms

2) Badal

3) Ism Mawsool

MUBDAL AND BADAL

Are the following sentences or not? Yes or No.

Ismiyyah	Fi'liyyah
Mubtada	Fi'l
One of Khabar OR Related	Faa'il

مِنْ مُسْلِمٍ – No, no Mubtada, no Fi'l

إِمَامُ المَسْجِدِ – No, no Khabar/Related, no Fi'l

الرَّجُلُ وَالإِمَامُ – No, no Khabar/Related

25

رَجُلٌ مُسْلِمٌ – No, no Khabar/Related

Yes – الرَّجُلُ مُسْلِمٌ

Only the last example is a sentence; the rest are not.

The replaced (Mubdal) and the replacement (Badal)

Not a sentence by themselves.

هٰذَا   مُسْلِمٌ

الرَّجُلُ مُسْلِمٌ

هٰذَا الرَّجُلُ مُسْلِمٌ

الإِمَامُ العَادِلُ مُسْلِمٌ

The just leader is a Muslim.

- Mubtada: الإِمَامُ

  o Man'oot: الإِمَامُ

  o Na't: العَادِلُ

- Khabar: مُسْلِمٌ

<u>Examples</u>

وَمَا كَانَ هَذَا ٱلْقُرْءَانُ أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ

- Harf of Negation: مَا

- Fi'l Naqis: كَانَ

Class Notes – Steps to Arabic

- o   HP he

- Ism Kana (FMI): هَذَا

  - o   Mubdal: هَذَا

  - o   Badal: ٱلْقُرْءَانُ

- Khabar Kana: <mark>أَن يُفْتَرَىٰ مِن دُونِ ٱللَّهِ</mark>

<p style="text-align:center">~~And not was this Qur'an~~</p>

<p style="text-align:center">And this Qur'an was not (the word) of other than Allah.</p>

<p style="text-align:center">لَوْ أَنزَلْنَا هَذَا ٱلْقُرْءَانَ عَلَىٰ جَبَلٍ</p>

- Harf of Condition: لَوْ (if)

- Fi'l: أَنزَلْنَا

  - o   Pronoun: نَا (we)

- Faa'il: نَا (we)

- Maf'ool: هَذَا

  - o   Mubdal: هَذَا

  - o   Badal: ٱلْقُرْءَانَ

- Related to Fi'l: عَلَىٰ جَبَلٍ

<p style="text-align:center">If we revealed this Qur'an on a mountain…</p>

<p style="text-align:center">وَلَقَدْ صَرَّفْنَا فِى هَذَا ٱلْقُرْءَانِ لِلنَّاسِ مِن كُلِّ مَثَلٍ</p>

- Harf of Emphasis x2: لَقَد

- Fi'l: صَرَّفْنَا

  o Pronoun: نَا (we)

- Faa'il: نَا

- Related to Fi'l: فِى هَذَا

  o Mubdal: هَذَا

  o Badal: ٱلْقُرْءَانِ

- Related to Fi'l #2: لِلنَّاسِ

- Related to Fi'l #3: مِن كُلِّ

  o Mudaf: كُلِّ

  o Mudaf Ilayhi: مَثَلٍ

And certainly, we have explained in this Qur'an for the people from every (type of) example

وَلَا تَقْرَبَا هَذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ

قَرُبَ يَقْرَبُ – to approach

يَقْرَبُ تَقْرَبُ تَقْرَبُ أَقْرَبُ نَقْرَبُ

تَقْرَبُ تَقْرَبَانِ تَقْرَبُونَ

لَنْ تَقْرَبَ لَنْ تَقْرَبَا لَنْ تَقْرَبُوا

لَا تَقْرَبْ لَا تَقْرَبَا لَا تَقْرَبُوا

28

- Harf of Forbidding: لَا

- Fi'l: تَقْرَبَا

  o Pronoun: ا (you both)

- Faa'il: ا (you both)

- Maf'ool: هَٰذِهِ

  o Mubdal: هَٰذِهِ

  o Badal: ٱلشَّجَرَةَ

And you both do not approach this tree.

Singular Feminine Grammatically, Plural in Meaning

قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ تَجْرِى مِن تَحْتِىٓ

- Mubtada: هَٰذِهِ

  o Mubdal: هَٰذِهِ

  o Badal: ٱلْأَنْهَٰرُ

- Khabar: تَجْرِى مِن تَحْتِىٓ

  o Fi'l: تَجْرِى

    ▪ Pronoun: HP she

  o Faa'il: HP she

  o Related to Fi'l: مِن تَحْتِ

    ▪ Dharf

    ▪ Mudaf Ilayhi ي

And these rivers flow from beneath me.

29

April 23, 2020

1) Recap of pointing Isms

2) Sentence as a Maf'ool

3) Not a Mubdal and Badal

    a. Recap of our favourite ل

Recap of Pointing Isms

Near

- Status: Mabni except the pair

- Type: Definite

Far

Mubdal = Pointing Ism

Badal = ال, ✔ ✔ ✔ ✔

Hudan – Ism with Irregular Root

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

That book – no doubt in it – is a guidance for the pious.

هـ د ي ?هُدًى Root letters for

هَدَى يَهْدِي اِهْدِ هُدًى الهُدَى

هُدًى Majroor: هُدًى Mansoob: هُدًى Marfoo:

الهُدَى Majroor: الهُدَى Mansoob: الهُدَى Marfoo:

30

- Mubtada: ذَٰلِكَ

    o Mubdal: ذَٰلِكَ

    o Badal: ٱلْكِتَٰبُ

- Khabar: هُدًى

- Related: لِّلْمُتَّقِينَ

Sentence as a Maf'ool

وَتِلْكَ ٱلْأَمْثَٰلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

example مَثَلٌ, sign. م ث ل – الْأَمْثَالُ

Non-human broken plural

What is الْأَمْثَال grammatically? Singular feminine

What is الْأَمْثَال in meaning? Plural

Badal = ال, ✔ ✔ ✔ ✔

And those examples

- Mubtada: تِلْكَ

    o Mubdal: تِلْكَ

    o Badal: ٱلْأَمْثَٰلُ

- Khabar: نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ

    o Fi'l: نَضْرِبُ

        ▪ Pronoun: HP we

    o Faa'il: HP we

    o Maf'ool #1: هَا

31

- Related to Fi'l: لِلنَّاسِ

o Maf'ool #2: <mark>لَعَلَّهُمْ يَتَفَكَّرُونَ</mark>

And those examples, we give them for the people <mark>so that they reflect</mark>.

Maf'ool #1 is "What".

Maf'ool #2 is "<mark>Why</mark>".

No longer a Mubdal/Badal

What happens when the word after the pointing Ism does not have ال؟

إِنَّ هَٰذِهِۦ تَذْكِرَةٌ

Not a Mubdal + Badal since no ال and ☑☑☑ ✗

Indeed, this is a reminder.

- Harf Nasb: إِنَّ

- ~~Mubtada~~ Ism Inna: هَٰذِهِ

- Khabar Inna: تَذْكِرَةٌ

Recap of Slipping ل

وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾

Not a Badal since no ال and ☑☑☑ ✗

And indeed, **he** is a witness **over that**.

- Harf Nasb: إِنَّ

- Ism Inna: هُ

Class Notes – Steps to Arabic

- Khabar Inna: شَهِيدٌ

- Related: عَلَىٰ ذَٰلِكَ

<div align="center">

إِنَّ فِى ذَٰلِكَ لَآيَةً

</div>

<div align="center">

http://tanzil.net/#26:8

</div>

<div align="center">

Not a Mubdal + Badal since no ال and ✗ ☑ ☑ ✗

</div>

- Harf Nasb: إِنَّ

- Ism Inna: ءَايَةً

- Khabar Inna: N/A

- Related: فِى ذَٰلِكَ

<div align="center">

Indeed, **a sign** is (present) in that.

</div>

<div align="center">

<mark>وَإِذْ قَالَ إِبْرَٰهِمُ رَبِّ ٱجْعَلْ هَٰذَا بَلَدًا ءَامِنًا</mark>

</div>

<div align="center">

And when Ibrahim said, "My Lord, you make this a safe city."

</div>

<div align="center">

Not a Badal since no ال and ☑ ☑ ☑ ✗

</div>

- Fi'l: اجْعَلْ

  o Pronoun: HP you

- Faa'il: HP you

- Maf'ool #1: هَٰذَا

- Maf'ool #2: بَلَدًا

<div align="center">33</div>

o   Man'oot: بَلَدًا

o   Na't: ءَامِنًا

<p align="center" dir="rtl">وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا</p>

And when Ibrahim said, "My Lord, you make this city safe."

<p align="center" dir="rtl">كَذَٰلِكَ = كَ + ذَٰلِكَ</p>

Harf Jarr + Ism Majroor ➔ Like that

<p align="center" dir="rtl">هَٰكَذَا = كَ + هَٰذَا</p>

Harf Jarr + Ism Majroor ➔ Like this

1) Warm-up: Duas

2) Intro to الذي

2:127

<div dir="rtl">

رَبَّنَا تَقَبَّلْ مِنَّآ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ

</div>

رَبَّنَا – our Lord

تَقَبَّلْ – You, accept!

مِنَّآ - from us

إِنَّكَ – indeed you

أَنتَ – you

ٱلسَّمِيعُ – the all-hearing

ٱلْعَلِيمُ – all-knowing

نَا	مِنّ	تَقَبَّل	نَا	رَبَّ
			Ism (Att. <mark>Pronoun</mark>)	Ism
Ism (Att. Pronoun)	Harf	Fi'l (Command) Faa'il – HP you	1) Majroor 2) Plural 3) Masc/Fem 4) <mark>Definite</mark>	1) Mansoob 2) Singular 3) Masc 4) Definite
Ism Majroor	Harf Jarr		Mudaf Ilayhi	Mudaf

ٱلْعَلِيمُ	ٱلسَّمِيعُ	أَنْتَ	كَ	إِنَّ
Ism	Ism	Ism (S.A. Pronoun)	Ism (Att. Pronoun) 1) Mansoob 2) Sing. 3) Masc 4) Definite	Harf
			Ism Inna	Harf Nasb

2:201

<div dir="rtl">

رَبَّنَآ ءَاتِنَا فِى ٱلدُّنْيَا حَسَنَةً وَفِى ٱلْءَاخِرَةِ حَسَنَةً وَقِنَا عَذَابَ ٱلنَّارِ

</div>

رَبَّنَآ - our Lord

ءَاتِنَا – You, give us!

فِى – in

ٱلدُّنْيَا – the world

حَسَنَةً – good

وَفِى – and in

ٱلْءَاخِرَةِ – the hereafter

حَسَنَةً – good

وَقِنَا – and You, save us!

عَذَابَ – <mark>the</mark> punishment

ٱلنَّارِ – the fire

حَمَلَ يَحْمِلُ احْمِلْ لا تَحْمِلْ

حَمَلْتَهُ

رَبَّنَا لَا تُؤَاخِذْنَآ إِن نَّسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهُۥ عَلَى ٱلَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِۦ وَٱعْفُ عَنَّا وَٱغْفِرْ لَنَا وَٱرْحَمْنَآ أَنتَ مَوْلَىٰنَا فَٱنصُرْنَا عَلَى ٱلْقَوْمِ ٱلْكَٰفِرِينَ

رَبَّنَا – our Lord

لَا – don't

تُؤَاخِذْنَآ - you take us to account

إِن – if

نَّسِينَآ - we forget

أَوْ – or

أَخْطَأْنَا – we make mistakes

رَبَّنَا – our Lord

وَلَا – and do not

تَحْمِلْ – you lay

عَلَيْنَآ - on us

37

Class Notes – Steps to Arabic

إِصْرًا – a burden (burden in the sense of following the divine law)

كَمَا – like what (just as/like that)

حَمَلْتَهُۥ – you laid it

عَلَى – on

ٱلَّذِينَ – those who

مِن – from

قَبْلِنَا – before us (قبل before X بَعْد after)

رَبَّنَا – our lord

وَلَا – and don't

تُحَمِّلْنَا – lay on us

مَا – what

لَا – no/not

طَاقَةَ – strength

لَنَا – to/for us

بِهِ – with it

وَ – and

اُعْفُ – you, pardon!

عَنَّا – from us (i.e. you, pardon us!)

وَٱغْفِرْ – and you, forgive

لَنَا – to/from us (i.e. you, forgive us)

وَٱرْحَمْنَآ – and you, have mercy on us

أَنتَ – you

مَوْلَىٰنَا – our protector

فَٱنصُرْنَا – so you, help us

عَلَى – on/upon (i.e. you help us against…)

ٱلْقَوْمِ – the people/nation

ٱلْكَٰفِرِينَ – the disbelieving

ٱلْقَوْمِ ٱلْكَٰفِرِينَ – the disbelieving people

http://tanzil.net/#28:85

Class Notes – Steps to Arabic

INTRO TO الَّذِي

الَّذِي is an ___Ism_____. It means "the one who".

It must have the 4 properties:

1) Status (Mabni):

   a. Marfoo: هُوَ ٱلَّذِى He **is** the one who… (Khabar)

   b. Mansoob: إِنَّ ٱلَّذِى Indeed the one who… (Ism Inna)

   c. Majroor: إِلَى ٱلَّذِى To the one who… (Ism Majroor)

2) Number: 1

3) Gender: Masculine

4) Type: Definite

Plural	Pair	Singular	
الَّذِينَ Those who… Mabni? Yes.		الَّذِي The one who… Mabni? Yes.	Masculine

			Feminine
ٱلَّتِی ٱلَّٰی Those (f) who… Mabni? Yes.		ٱلَّتِی The one (f) who… Mabni? Yes.	

June 4, 2020

المَوْصُول الوَاصِل الصِلَة صِلْ يَصِلُ وَصَلَ – to join

الرَّجُلُ <mark>الَّذِي خَرَجَ مِنَ المَسْجِدِ</mark> طَوِيلٌ

The man who exited the mosque is tall.

Mubtada (FMI): الرَّجُلُ

- Man'oot: الرَّجُلُ

- Na't: Ism Mawsool + Silah

خَرَجَ مِنَ الْمَسْجِدِ + الَّذِي

The Silah sentence:

- Fi'l: خَرَجَ

- Faa'il: HP he

- Maf'ool: N/A

- MBF: مِنَ الْمَسْجِدِ

Khabar (SMI): طَوِيلٌ

الْإِعْرَاب = grammatical analysis of a sentence

The Ism Mawsool + Silah is as if it's one word grammatically.

Class Notes – Steps to Arabic

يَـٰٓأَيُّهَا ٱلنَّاسُ ٱعْبُدُواْ رَبَّكُمُ ٱلَّذِى خَلَقَكُمْ وَٱلَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾ ٱلَّذِى جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا

وَٱلسَّمَآءَ بِنَآءً وَأَنزَلَ مِنَ ٱلسَّمَآءِ مَآءً فَأَخْرَجَ بِهِۦ مِنَ ٱلثَّمَرَٰتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُواْ لِلَّهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ

﴿٢٢﴾

Ayah Notes:

Harf of Nidaa حَرْفُ النِّدَاءِ – the Harf to call out to someone

- يَا e.g. يَا رَجُلُ o man!

- يَـٰٓأَيُّهَا is used with the person you are calling has an ال

ع ب د – ٱعْبُدُوا

- عَبَدَ يَعْبُدُ أُعْبُدْ العِبَادَة عِبَادَةً العَابِد المَعْبُود

خ ل ق – خَلَقَكُم

- خَلَقَ يَخْلُقُ أُخْلُقْ خَلْقًا الخَالِق المَخْلُوق

خ ر ج – أَخْرَجَ

- أَخْرَجَ يُخْرِجُ أَخْرِجْ إِخْرَاجًا المُخْرِج المُخْرَج

ن ز ل – أَنزَلَ

- أَنزَلَ يُنْزِلُ أَنْزِلْ إِنْزَالًا المُنْزِل المُنْزَل

Fi'l: ٱعْبُدُوا   Faa'il: و (you all)   Maf'ool: رَبَّ

- Mudaf: رَبَّ   Mudaf Ilayhi: كُم

- Man'oot: رَبَّ   Na't: ٱلَّذِى (Ism Mawsool) + خَلَقَكُمْ (Silah)   Na't 2: ٱلَّذِى + جَعَلَ لَكُمُ ٱلْأَرْضَ فِرَٰشًا

  ○ Fi'l: خَلَقَ   Faa'il: HP he   Maf'ool: كُم

    ▪ (Ism Mawsool) + ٱلَّذِينَ Connected Ism: و Connector   Connected to كُم   (Silah) مِن قَبْلِكُمْ

يَٰٓأَيُّهَا ٱلنَّاسُ O the people/mankind ٱعْبُدُوا you all worship رَبَّكُمُ your Lord ٱلَّذِى the one who خَلَقَكُمْ He created you all وَ and ٱلَّذِينَ the ones/those who مِن from قَبْلِكُمْ before you all لَعَلَّكُمْ so that/perhaps you all تَتَّقُونَ attain piety ٱلَّذِى the one who جَعَلَ He made لَكُمُ for you all ٱلْأَرْضَ the Earth فِرَٰشًا a resting/dwelling place وَ and ٱلسَّمَآءَ the sky بِنَآءً a canopy/protection وَأَنزَلَ and He sent down مِنَ from ٱلسَّمَآءِ the sky مَآءً water (i.e. rain) فَ so/then أَخْرَجَ He extracted بِهِ from/with/due to it (rain) مِنَ from ٱلثَّمَرَٰتِ the fruits رِزْقًا as provision/sustenance لَّكُمْ for you all فَلَا so don't تَجْعَلُوا you all make لِلَّهِ for Allah أَندَادًا partners/equals وَ and/while أَنتُمْ you all تَعْلَمُونَ you all know.

June 8, 2020

قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٣﴾ وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ﴿٤﴾ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ﴿٦﴾

قُلْ you, say! يَٰٓأَيُّهَا 😮 ٱلْكَٰفِرُونَ the disbelievers

لَآ أَعْبُدُ I don't worship مَا what تَعْبُدُونَ you all worship (2)

وَلَا أَنتُمْ and you all don't عَٰبِدُونَ worshipers (i.e. you all don't worship) مَآ what أَعْبُدُ I worship [you all don't worship what I worship (3)]

وَلَآ أَنَا۠ and I don't عَابِدٌ worshiper (i.e. I don't worship) مَّا what عَبَدتُّمْ you worshipped [I don't worship what you worshipped (4)]

وَلَا أَنتُمْ and you all don't عَٰبِدُونَ worshippers (i.e. you all don't worship) مَآ what أَعْبُدُ I worship [you all don't worship what I worship (5)]

لَكُمْ for you all دِينُكُمْ your religion وَ and لِىَ for me دِينِ my religion [for you all is your religion and for me is my religion (6)]

لَآ أَعْبُدُ مَا تَعْبُدُونَ

Fi'l: أَعْبُدُ   Faa'il: HP I   Maf'ool: مَا (Ism Mawsool) + تَعْبُدُونَ (Silah)

-    Fi'l: تَعْبُدُونَ   Faa'il: و (you all)

Ayah Notes:

قُلْ is the command for the root ق و ل

-    قَالَ يَقُولُ قُلْ

The word كَافِر has two plurals:

1) كَٰفِرُونَ sound masculine plural

2) كُفَّار human broken plural

The word has three meanings:

1) Disbeliever

Class Notes – Steps to Arabic

2) Ungrateful

3) Planter (57:20)

أَعْبُدُ – ع ب د to worship

- عَبَدَ يَعْبُدُ أُعْبُدْ عِبَادَةً العَابِد المَعْبُود

my religion دِين for me لِـیَ and وَ your religion دِينُكُمْ for you all لَكُمْ [for you all is your religion and for me is my religion (6)]

Question: Why is it my religion?

Answer: How do you say my religion? دِينِي

Often times, the ي for (me/mine) gets dropped. This is called مَحْذُوف dropped. If the ي is dropped, the kasra remains on R3 to tell you that ي was there beforehand.

دِينٍ ➔ دِينِي

يَا عِبَادٍ ➔ يَا عِبَادِي

ٱتَّقُونِ ➔ ٱتَّقُونِي

عَذَابِى وَنُذُرِ my punishment and my warning

http://tanzil.net/#39:16

مِن شَرِّ مَا خَلَق

From evil what He created ➔ From (the) evil (of) what He created

45

مِنْ Harf Jarr شَرِّ Ism Majroor + Mudaf مَا Mudaf Iayhi

- مَا Ism Mawsool + خَلَقَ Silah

فَأَمَّا مَن ثَقُلَتْ مَوَٰزِينُهُۥ ﴿٦﴾ فَهُوَ فِى عِيشَةٍ رَّاضِيَةٍ ﴿٧﴾ وَأَمَّا مَنْ خَفَّتْ مَوَٰزِينُهُۥ ﴿٨﴾ فَأُمُّهُۥ هَاوِيَةٌ

فَ so/then أَمَّا as for مَنْ who ثَقُلَتْ she was heavy مَوَٰزِينُ scales هُ his ➔ So as for the one whose scales are

heavy فَ so/then هُوَ he (is) فِي in عِيشَةٍ a life رَّاضِيَةٍ pleasant/content

Ayah Notes:

If the first sentence has Amma, it is followed by the second sentence starting with fa

- First sentence causes second sentence

June 11, 2020

QUR'AN STUDY – SURAH BAQARAH

Objectives of the Qur'an Study:

1) Acquire vocabulary

2) Apply whatever is possible of our knowledge of grammar to the Qur'an and some Arabic tafsir
   texts

Ayah 1

الٓمٓ

هَذِهِ الْحُرُوفُ وَغَيْرُهَا مِنِ الْحُرُوفِ الْمُقَطَّعَةِ فِي أَوَائِلِ السُوَرِ . فِيهَا إِشَارَةٌ إِلَى إِعْجَازِ الْقُرْآنِ؛

These letters (الٓمٓ) and others besides them (e.g. طٰسم ,يس ,حم) are from the disjointed letters in the

beginning of the surahs. In them is an indication to the miracle of the Qur'an.

46

عَجَزَ يَعْجِزُ اَعْجِزْ عَجْزًا العَاجِز المَعْجُوز

To be weak, incapable

أَعْجَزَ يُعْجِزُ أَعْجِزْ إِعْجَازًا المُعْجِز المُعْجَز

To be impossible, unreachable

فَدَلَّ عَجْزُ العَرَبِ عن الإتيان بمثله –مع أنهم أفصح الناس– على أن القرآن وَحْيٌ من الله.

The incapability of the Arabs from bringing something like it (i.e. Qur'an) shows that the Qur'an is revelation from Allah.

Ayah 2

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

the المُتَّقِينَ for لِ the book (i.e. that book) ٱلْكِتَٰبُ that ذَٰلِكَ in it فِيهِ no doubt لَا رَيْبَ a guidance هُدًى the book (i.e. that book) ٱلْكِتَٰبُ that ذَٰلِكَ

righteous/pious/god-conscious

Translation and I'rab

That book – no doubt in it – is a guidance for the pious.

- Mubtada: ذَٰلِكَ

  o Mubdal: ذَٰلِكَ   Badal: الكِتَابُ

- Khabar: هُدًى

- Related: لِّلْمُتَّقِينَ

Ayah Notes

1) هُدًى is a Mabni word. The root letters of هُدًى are هـ د ي. It's an irregular Ism.

2) Categorical Negation.

47

لَا رَيْبَ The لَا is called لَا نَافِيَةٌ لِلْجِنْس *the la that negates the category (categorical negation).* Anything

that is included in the Ism's meaning is negated by theلا نافية للجنس.

Any doubt is categorically negated from the Qur'an.

Grammatically: the word after لا نافية للجنس is called the Ism of لا نافية للجنس. The Ism is Mansoob and

without ال or tanween.

لَا رَيْبَ فِيهِ

لَا إِلٰهَ إِلا اللهُ

لَا حَوْلَ وَلَا قُوَّةَ إِلا بالله

Ayah 3

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

and وَ and the prayer ٱلصَّلَوٰةَ establish وَيُقِيمُونَ in the unseen بِٱلْغَيْبِ they believe يُؤْمِنُونَ those who ٱلَّذِينَ

مِمَّا (مِنْ مَا) from what رَزَقْنَٰهُمْ we provided them يُنفِقُونَ they spend

Translation and I'rab

   Those who believe in the unseen ~~and~~ establish the prayer and spend from what We provided them.

   Those who believe in the unseen, establish the prayer and spend from what We provided them.

Ism Mawsool: ٱلَّذِينَ

Silah: يُؤْمِنُونَ بِٱلْغَيْبِ

-   Connected to Silah: يُقِيمُونَ ٱلصَّلَوٰةَ

- Connected to Silah: <mark>مِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ</mark>

    o Ism Mawsool: <mark>مَّا</mark>   Silah: <mark>رَزَقْنَٰهُمْ</mark>

    o Fi'l: يُنفِقُونَ   Faa'il: و   Maf'ool: N/A   Related: مَا + مِن (Ism Mawsool) &

       <mark>رَزَقْنَٰهُمْ</mark> (Silah)

Man'oot: المُتَّقِينَ

Na't: ٱلَّذِينَ + Silah (<mark>يُؤْمِنُونَ بِٱلْغَيْبِ</mark>)

- Connected to Silah: <mark>يُقِيمُونَ ٱلصَّلَوٰةَ</mark>

- Connected to Silah: <mark>مِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ</mark>

وَ: Connector

Connected to the Ism Mawsool: ٱلَّذِينَ of ayah 4 + Silah (...)

June 15, 2020

The connector

<div align="center">

تَنَزَّلُ ٱلْمَلَٰئِكَةُ وَٱلرُّوحُ

</div>

The angels and the Spirit (Jibreel) descends.

- Fi'l: تَنَزَّلُ

- Faa'il: ٱلْمَلَٰئِكَةُ

    o Harf Atf (Connector): وَ

    o Ma'toof (Connected Ism): ٱلرُّوحُ

الرُوحُ مَعطُوفٌ عَلى "الْمَلَائِكَةُ"

- Maf'ool: N/A

- Is الروحُ Faa'il? No. It is Ma'toof (connected) to the Faa'il.

رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ

The winter and summer journeys

- Mudaf: رِحْلَةَ

- Mudaf Ilayhi: ٱلشِّتَآءِ

   o Harf Atf (Connector): وَ

   o Matoof (Connected): ٱلصَّيْفِ

- Is الصَيفِ MI? No. It is Mat'oof (connected) to the MI الشتاء.

The Ma'toof's effective meaning is as follows:

رِحْلَةَ ٱلشِّتَآءِ وَرِحْلَةَ ٱلصَّيْفِ

تَنَزَّلُ ٱلْمَلَٰئِكَةُ وَيَتَنَزَّلُ ٱلرُّوحُ

وَأَنْزَلَ التَوْرَاةَ وأَنْزَلَ الإِنْجِيلَ

وَأَنْزَلَ التَوْرَاةَ والإِنْجِيلَ

And He revealed the Torah and the Injeel (Gospels)

50

- Fi'l: أَنْزَلَ

- Faa'il: HP he

- Maf'ool: التَّوْرَاةَ

    o Harf Atf (Connector): وَ

    o Ma'toof (Connected): الإِنْجِيلَ

- Is الإِنْجِيلَ Maf'ool #2? No, it is connected to Maf'ool #1.

جَعَلَ لَكُمُ الأَرْضَ فِرَاشًا

He made for you **the Earth** <u>a bed/dwelling place</u>

- Fi'l: جَعَلَ

- Faa'il: HP he

- Maf'ool: الأَرْضَ

- Maf'ool #2: فِرَاشًا

- Related to Fi'l: لَكُم

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ﴿٣﴾

ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَٱلَّذِينَ مِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

- Ism Mawsool: الذِينَ

- Silah: <mark>يُؤْمِنُونَ بِٱلْغَيْبِ</mark>

    o Ma'toof (Connected): <mark>يُقِيمُونَ ٱلصَّلَوٰةَ</mark>

    o Ma'toof (Connected): <mark>مِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ</mark>

و ص ي – وَصِيَّة

وَتَوَاصَوْاْ <mark>بِٱلْحَقِّ</mark> وَتَوَاصَوْاْ بِٱلصَّبْرِ

They advised each other with/in the truth and they advised each other with/in patience.

وَتَوَاصَوْاْ <mark>بِٱلْحَقِّ</mark> وَبِٱلصَّبْرِ

وَتَوَاصَوْاْ بِٱلْحَقِّ وَٱلصَّبْرِ

Ayah Notes

<mark>يُؤْمِنُونَ</mark>

- Root letters are ء م ن

- Family I: أَمِنَ <mark>يَأْ</mark>مُنُ أَمَانَةً to be trustworthy, أَمِين

- Family I: أَمِنَ <mark>يَأْ</mark>مَنُ أَمْنًا وَأَمَانًا to be safe, مَأْمُون

- IV: ءَامَنَ يُؤْمِنُ ءَامِنْ إِيمَانًا المُؤْمِن المُؤْمَن to believe, used with Harf Jarr بِ

<mark>يُقِيمُونَ</mark>

- Root letters: ق و م

- I: قَامَ يَقُومُ قُمْ قِيَامًا to stand up

Activity: Make the past, present and command from the following:

ق و ل– to say قَالَ يَقُولُ قُلْ

ك و ن– to be كَانَ يَكُونُ كُنْ

- IV: أَقَامَ يُقِيمُ أَقِمْ إِقَامَةً to establish

Activity: Family IV past, present, command and Masdar from:

ق و ل

أَقَالَ يُقِيلُ أَقِلْ إِقَالَةً

يُنفِقُونَ

ٱلصَّلَوٰةَ

- Root letters: ص ل و

- II: صَلَّىٰ يُصَلِّي صَلِّ

  o صَلَّى بِ = to lead in prayer

  o صَلَّى عَلَى = to pray for (person)

    ▪ When Allah does it, it is Allah sending His blessings

  o صَلَّى لِ = to pray to

Ayah 4

Class Notes – Steps to Arabic

وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ وَبِٱلْـَٔاخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

وَٱلَّذِينَ and those who يُؤْمِنُونَ they believe بِمَآ in what أُنزِلَ he/it was revealed إِلَيْكَ to you وَمَآ and what

أُنزِلَ he/it was revealed مِن from قَبْلِكَ before you وَبِٱلْـَٔاخِرَةِ and in the hereafter هُمْ they يُوقِنُونَ they firmly

believe

Translation and I'rab

And those who believe in what was revealed to you and in what was revealed before you. And they firmly believe in the hereafter.

- First Ism: مَآ

  o Ism Mawsool: مَا

  o Silah

- Connector: وَ

- Second Ism: مَآ

  o Ism Mawsool: مَا

  o Silah

Man'oot (Ayah 2): الْمُتَّقِينَ

Na't #1 (Ayah 3): ٱلَّذِينَ and its Silah

Connector (Ayah 4): وَ

Ma'toof (Ayah 4): ٱلَّذِينَ and its Silah

لِّلْمُتَّقِينَ:

Class Notes – Steps to Arabic

- اَلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ

  ○ وَيُقِيمُونَ ٱلصَّلَوٰةَ

  ○ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ

- وَٱلَّذِينَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ

- وَبِٱلْءَاخِرَةِ هُمْ يُوقِنُونَ

Ayah Notes

أُنزِلَ

Active – أَنْزَلَ he sent down

Passive – أُنْزِلَ he was sent down/revealed

يُوقِنُونَ

Root letters: ي ق ن

- IV: أَيْقَنَ يُوقِنُ

Note the following:

Root letters: <mark>ي</mark> ق ن

Root letters: ق <mark>و</mark> م

Root letters: ص ل <mark>و</mark>

55

Ayah 5

أُوْلَـٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٥﴾

the ٱلْمُفْلِحُونَ they هُمُ and those وَأُوْلَـٰٓئِكَ their Lord رَّبِّهِمْ from مِّن guidance هُدًى on/upon عَلَىٰ those أُوْلَـٰٓئِكَ successful ones

This هؤلاء هذه هذا

That أولاءك تلك ذلك

<u>Translation and I'rab</u>

Those are upon guidance from their Lord and those are the successful ones.

أُوْلَـٰٓئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ

- Mubtada: أُوْلَـٰٓئِكَ

- Khabar: N/A

- Related #1: عَلَىٰ هُدًى

- Related #2: مِّن رَّبِّ

  ○ Mudaf + Mudaf Ilayhi رَّبِّهِمْ

وَأُوْلَـٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ

- Mubtada: أُوْلَـٰٓئِكَ

- Khabar: هُمُ ٱلْمُفْلِحُونَ

  ○ Mubtada: هُمُ

  ○ Khabar: ٱلْمُفْلِحُونَ

Class Notes – Steps to Arabic

Usually, Mubtada is definite and Khabar is indefinite. When you have a definite Khabar, it creates the meaning of exclusivity:

هُمُ ٱلْمُفْلِحُونَ

ONLY they are the successful ones.

الدِينُ النَصِيحَةُ

The religion is ONLY sincere advice.

هُمُ

- Sukoon at the end of the first word هُمْ

- Sukoon at the beginning of the second word أَلْ

- The reason why هُمُ has a dhamma is because اِلْتِقَاءُ السَّاكِنَيْنِ the meeting of two sukoons.

ٱلْمُفْلِحُونَ

- Family IV: أَفْلَحَ يُفْلِحُ أَفْلِحْ إِفْلَاحًا المُفْلِح المُفْلَح

Ayah 6

إِنَّ ٱلَّذِينَ كَفَرُواْ سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

إِنَّ indeed ٱلَّذِينَ those who كَفَرُوا they disbelieve سَوَآءٌ same عَلَيْهِمْ on/upon them ءَ do/whether أَنذَرْتَهُمْ

you warned them أَمْ or لَمْ did not تُنذِرْهُمْ you warn them (i.e. you did not warn them) لَا not يُؤْمِنُونَ they

believe (i.e. they will not believe)

Class Notes – Steps to Arabic

Indeed those who disbelieved, it is same on (i.e. same to) them whether you warn them or you don't warn them, they won't believe.

Ayah Notes

عَ – حَرْفُ الاِسْتِفْهَام the letter for asking a question, also هَل, مَا, مَن, لِمَا, لِمَاذا, أَيْنَ

أَمْ – or but used specifically for questions

I ate a sandwich or ful.

أَكَلْتُ شَتِيرًا أو فُولًا

Did you eat a sandwich <mark>or</mark> ful?

ءَأَكَلْتَ شَتِيرًا <mark>أَم</mark> فُولًا؟

هَل أَكَلْتَ ...

Ayah 7

خَتَمَ ٱللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَٰرِهِمْ غِشَٰوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

خَتَمَ he sealed ٱللَّهُ Allah (i.e. Allah sealed) عَلَىٰ on/upon قُلُوبِهِمْ their hearts وَعَلَىٰ and on/upon سَمْعِهِمْ their hearing وَعَلَىٰ and on/upon أَبْصَٰرِهِمْ their sight غِشَٰوَةٌ a covering/veil وَلَهُمْ and for them عَذَابٌ a punishment عَظِيمٌ great (i.e. a great punishment).

Translation and I'rab

Allah has placed a seal <mark>on their hearts</mark> and <mark>on their hearing</mark>.

~~And~~ On their sight is a covering.

~~And~~ For them is a great punishment.

<div dir="rtl">

خَتَمَ ٱللَّهُ <mark>عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ</mark>

</div>

- Fi'l: خَتَمَ

- Faa'il: the word ٱللَّهُ

- Maf'ool: N/A

- Related to Fi'l: عَلَىٰ قُلُوبِ

  o Mudaf قُلُوبِ MI هِم

  o Connector (Harf Atf): وَ

  o Connected to Related (Ma'toof): عَلَىٰ سَمْعِهِمْ

    ▪ Harf Jarr Ism Majroor عَلَى سَمْعِ

    ▪ M/MI

<div dir="rtl">

وَعَلَىٰٓ أَبْصَٰرِهِمْ غِشَٰوَةٌ

</div>

- Mubtada: غِشَٰوَةٌ

- Khabar: N/A

- Related to Khabar: عَلَى أَبْصَارِ

  o M/MI أَبْصَٰرِهِمْ

<div align="center">

Mubtada -> Khabar -> Related

Related -> Mubtada

</div>

Class Notes – Steps to Arabic

<div dir="rtl">

وَلَهُمْ عَذَابٌ عَظِيمٌ

</div>

- Mubtada: عَذَابٌ

    o Man'oot: عَذَابٌ

    o Na't: عَظِيمٌ

- Khabar: N/A

- Related: لَهُمْ

Ayah Notes

غِشَوَةٌ – a covering/veil

to cover غَشِيَ يَغْشَى غِشَاوَةً – غ ش ي

Ayah 8

<div dir="rtl">

وَمِنَ ٱلنَّاسِ مَن يَقُولُ ءَامَنَّا بِٱللَّهِ وَبِٱلْيَوْمِ ٱلْءَاخِرِ وَمَا هُم بِمُؤْمِنِينَ ﴿٨﴾

</div>

and from وَمِنَ the people ٱلنَّاسِ who مَن he says يَقُولُ we believed ءَامَنَّا in Allah بِٱللَّهِ and in the day وَبِٱلْيَوْمِ

the last (i.e. in the last day) ٱلْءَاخِرِ and not وَمَا they هُم believers بِمُؤْمِنِينَ

Translation and I'rab

From the people is the one who says, "We believe in Allah and in the last day". They are not believers.

Ayah Notes

وَ can mean:

- And, e.g. Torah and Injeel

- While (we will see this later)

Class Notes – Steps to Arabic

- , e.g. Believe in the unseen, establish the prayer and spend

- e.g. وَلَهُمْ عَذَابٌ عَظِيمٌ .

The مَا – مَا of negation for Jumlah Ismiyyah (مَا – Harf of Negation) مَا هُم بِمُؤْمِنِينَ

- Ism of مَا (Marfoo): هُم

- Khabar of مَا (Mansoob): N/A

- Related: بِمُؤْمِنِينَ

The بِ in the related is usually for emphasis, not meaning "in" or "with".

وَمَآ أَنتَ بِتَابِعٍ

وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ

Ayah 9

يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُواْ وَمَا يَخْدَعُونَ إِلَّآ أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

يُخَٰدِعُونَ they seek to deceive ٱللَّهَ Allah وَٱلَّذِينَ and those who ءَامَنُوا they believed وَمَا and not يَخْدَعُونَ they deceive إِلَّآ except أَنفُسَهُمْ themselves وَمَا and not يَشْعُرُونَ they realize

Translation and I'rab

They seek to deceive Allah and those who believe.

They don't deceive (anyone) except themselves while they don't realize.

يُخَٰدِعُونَ ٱللَّهَ وَٱلَّذِينَ ءَامَنُوا

- Fi'l: يُخَٰدِعُونَ

- Faa'il: وَ

- Maf'ool: the word اللهَ

- Harf Atf (Connector): وَ

- Ma'toof (Connected) to the Maf'ool:

  o Ism Mawsool ٱلَّذِينَ

  o Silah ءَامَنُوا

Ayah Notes

to seek to deceive خَادَعَ يُخَادِعُ (deception), Family III خ د ع they seek to deceive: يُخَدِعُونَ

they deceive, Family I خَدَعَ يَخْدَعُ اِخْدَعْ خِدَاعَةً الخَادِعِ المَخْدُوع يَخْدَعُونَ

they realize: يَشْعُرُونَ Family I, ش ع ر شَعَرَ يَشْعُرُ أُشْعُرْ شُعُورًا الشَاعِر المَشْعُور

- شَعَر – hair

- الشَاعِر the poet

- وَمَا يَشْعُرُونَ they don't realize it (even in the slightest)

Ayah 10

فِى قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ ٱللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌۢ بِمَا كَانُوا۟ يَكْذِبُونَ ﴿١٠﴾

and وَلَهُمْ disease مَرَضًا Allah increased them زَادَهُمُ ٱللَّهُ so/then فَ a disease مَّرَضٌ their hearts قُلُوبِهِم in فِى

for them لَهُمْ a punishment عَذَابٌ painful (i.e. a painful punishment) أَلِيمٌ because بِ what مَا they were كَانُوا

they lie يَكْذِبُونَ

<u>Translation and I'rab</u>

In their hearts is a disease so Allah increased them (in) disease (alt: increased their disease)<mark>.</mark>

For them is a painful punishment because ~~of what~~ they used to lie.

فِى قُلُوبِهِم مَّرَضٌ

- Mubtada: مَّرَضٌ

- Khabar: N/A

- Related: فِي قُلُوبِ

    o M/MI

Related is before the Mubtada because the Mubtada is indefinite

فَزَادَهُمُ ٱللَّهُ مَرَضًا

- Fi'l: زَادَ

- Faa'il: the word اللهُ

- Maf'ool 1: هُم

- Maf'ool 2: مَرَضًا

<mark>وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُواْ يَكْذِبُونَ</mark>

- Mubtada: عَذَابٌ

    o Man'oot: عَذَابٌ

    o Na't: أَلِيمٌ

- Related #1: لَهُم

Related is before the Mubtada because the Mubtada is indefinite

- Related #2: بِمَا + كَانُواْ يَكْذِبُونَ (Silah)

  o Fi'l Naqis: كَانُوا

    ▪ Pronoun of the Fi'l: و

  o Ism Kana: و (the pronoun of the Fi'l is the Ism Kana)

  o Khabar Kana: يَكْذِبُونَ

    ▪ Fi'l: يَكْذِبُونَ

    ▪ Faa'il: و

Ayah Notes

فَزَادَهُمُ ٱللَّهُ مَرَضًا

- زَادَ: ز ي د (irregular Fi'l), Family I: زَادَ يَزِيدُ زِدْ زِيَادَةً

- The Fi'l زَادَ requires two Maf'ools e.g. رَبِّ زِدْنِي عِلْمًا My Lord, increase me (in) knowledge.

- Usually the Maf'ool #2 is what is being increased, so add (in) in the translation

أَلَمَ يَأْلَمُ pain, Family I: أَلَم from the word ء ل م, painful – أَلِيمٌ

كَانَ - كَانُواْ يَكْذِبُونَ with Present Tense Jumlah Fi'liyyah as Khabar Kana

AL-AAJROMIYYAH

Intro to Imam ibn Al-Aajroom

Chapter: بَابُ مَرْفُوعَاتِ الأَسْمَاءِ

All the reasons why an Ism can be Marfoo. How many categories?

7 categories.

1) الفَاعِل The doer

2) المَفْعُولُ الذي لم يُسَمَّ فَاعِلُهُ The passive doer

    a. e.g. Allah created the humans خَلَقَ اللهُ الإنْسَانَ Active voice, humans are Maf'ool

    b. Humans were created خُلِقَ الإنْسَانُ Passive voice, humans are the passive doer

3) المُبْتَدَأُ The Mubtada

4) خَبَرُهُ The Khabar

5) اسْمُ كَانَ وَأَخَوَاتِهِ Ism Kana and its sisters

6) خَبَرُ إنَّ وَأَخَوَاتِهِ Khabar Inna and its sisters

7) التَّابِعُ للمَرْفُوعِ The followers

    a. Al-Na't

    b. Al-Atf (Connected)

    c. Al-Tawkeed

    d. Al-Badal

The Faa'il

The definition of a Faa'il: Marfoo Ism that comes after its Fi'l.

The Faa'il is of two types:

1) Apparent (i.e. Outside Doer) ظَاهِر

2) Pronoun مُضْمَر

The Outside Doer is for example…

قَامَ يَقُومُ قُمْ قِيَامًا – to stand

He's showing you the Muslim chart with the word Zaid.

- Singular زَيدٌ

- Pair الزَيدَانِ

- Sound Masculine Plural الزَيدُونَ

- Human Broken Plural الرِجَالُ

- Singular Feminine هِنْدُ

- Pair Feminine الهِنْدَانِ

- Sound Feminine Plural الهِنْدَاتُ

- Human Broken Plural الهُنُودُ

- قَامَ <mark>أَخُوكَ</mark> وَيَقُومُ <mark>أَخُوكَ</mark>

- قَامَ غُلَا<mark>مِي</mark> وِيَقُومُ غُلَا<mark>مِي</mark> Marfoo Mabni because of the ي meaning (my)

etc.وَمَا أَشْبَهَ ذلِكَ

Pronoun مُضْمَر

ضَرَبَ يَضْرِبُ

أَضْرِبُ

نَضْرِبُ

تَضْرِبُ

تَضْرِبِينَ

66

تَضْرِبَانِ

تَضْرِبُونَ

تَضْرِبْنَ

يَضْرِبُ

تَضْرِبُ

يَضْرِبَانِ

يَضْرِبُونَ

يَضْرِبْنَ

Notes:

1) The HP he or she has to be used for the Fi'l. It has to match the gender of the Outside Faa'il.

2) Past tense and present tense are the only ones where you have an Outside Faa'il.

3) قَامِت هِنْدٌ وَتَقُومُ هِنْدُ

   a. BFT: feminine names (that's why you have تَقُومُ هِنْدُ)

   b. If there's a BFT name that is three letters and the middle letter is a sukoon ➔ it no longer has to be BFT, e.g. نُوحٍ (that's why it's قَامَتْ هِنْدٌ)

The Five Nouns الأَسْمَاءُ الخَمْسَةُ

وَهِيَ أَبُوكَ وَأَخُوكَ وَحَمُوكَ وَفُوكَ وَذُو مَالٍ

67

The above are the five nouns (الأَسْمَاء الْخَمْسَة). The above is the five nouns in status Marfoo.

Mansoob:

<div dir="rtl">

أَبَاكَ وَأَخَاكَ وَحَمَاكَ وَفَاكَ وَذَا مَالٍ

</div>

Majroor:

<div dir="rtl">

أَبِيكَ وَأَخِيكَ وَحَمِيكَ وَفِيكَ وَذِي مَالٍ

</div>

Notes about the 5 Nouns

1) The sign of it being Marfoo is a و, Mansoob is ا and Majroor is ي.

2) For the 5 Nouns to be Marfoo/Mansoob/Majroor as specified above, they must be Mudaf.

3) If they are **not** Mudaf, they aren't treated as the 5 Nouns:

    a. The brother الأَخُ

    b. A brother أَخٌ   أَخًا   أَخٍ

    c. http://tanzil.net/#4:12

Examples

<div dir="rtl">

قَالَ يُوسُفُ لِأَبِيهِ

</div>

http://tanzil.net/#12:4

- Fi'l: قَالَ

- Faa'il: يُوسُفُ

- Maf'ool: N/A

- Related: لِأَبِي

    o Mudaf أَبِي MI هِ

إِذْ قَالُوا۟ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِى ضَلَلٍ مُّبِينٍ

http://tanzil.net/#12:8

إِذْ when قَالُوا they said لَـ surely يُوسُفُ Yusuf وَأَخُوهُ and his brother أَحَبُّ more beloved إِلَىٰٓ to أَبِينَا our father

مِنَّا than us وَنَحْنُ while we عُصْبَةٌ a group إِنَّ indeed أَبَانَا our father لَفِى surely in ضَلَلٍ an error مُّبِينٍ clear

(i.e. a clear error).

When they said, "For sure, Yusuf and his brother are more beloved to our father <mark>than</mark> us while we are a group. <mark>Indeed</mark>, <mark>for sure</mark>, our father is in a clear error."

Iraab

<mark>لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ</mark>

Mubtada: يُوسُفُ   Khabar: أَحَبُّ   Related 1: إِلَى أَبِيـ   Related 2: مِنَّا

وَأَخُوهُ

- Harf Atf (Connector): وَ

- Ma'toof (Connected) to the Mubtada (يُوسُفُ): <mark>أَخُو</mark>

    o Mudaf <mark>أَخُو</mark>   MI هُ

أَبِينَا

- Mudaf أَبِيـ   MI نَا

<mark>لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰٓ أَبِينَا مِنَّا وَنَحْنُ عُصْبَةٌ</mark>

Mubtada: نَحْنُ   Khabar: عُصْبَةٌ

إِنَّ أَبَانَا لَفِى ضَلَلٍ مُبِينٍ

Harf Nasb: إِنَّ   Ism Inna: أَبَا   Khabar: N/A   Related: فِي ضَلَلٍ

- MI نَا   Mudaf أَبَا

- Man'oot: ضَلَلٍ   Na't: مُبِينٍ

The passive doer المَفْعُولُ الذي لم يُسَمَّ فَاعِلُهُ

Spot the difference between

ضَرَبَ – he hit (s.o.)

ضُرِبَ – he (s.o.) was hit

1) Dhamma on R1

2) Kasra on R2

أَكْرَمَ – he honored (s.o.)

أُكْرِمَ – he (s.o.) was honored

1) Dhamma on beginning

2) Kasra on R2

How to Make Passive for Past Tense Fi'l

فَإِنْ كَانَ الفِعْلُ مَاضِيًا

If the Fi'l is in the Past Tense (Madi)

70

1) What's in the beginning gets a Dhamma

2) What's before the end gets a Kasra (R2)

Practice

أَنْزَلَ – he revealed (s.th.)

أُنْزِلَ – it (s.th.) was revealed

نَزَّلَ – he revealed (s.th.) [rapidly/one shot]

نُزِّلَ – it (s.th.) was revealed

فَتَحَ – he opened (s.th.)

فُتِحَ – it (s.th.) was opened

Spot the difference

يَضْرِبُ – he hits (s.o.)

يُضْرَبُ – he's (s.o.) hit

1) Dhamma on beginning

2) Fatha on R2

يُكْرِمُ – he honors (s.o.)

يُكْرَمُ – he (s.o.) is honored

71

How to Make Passive for Present Tense Fi'l

<div dir="rtl">

وَإِنْ كَانَ مُضَارِعًا

</div>

If it was present tense Fi'l then…

1) What's in the beginning gets a Dhamma

2) What's before the end gets a Fatha (R2)

Practice

يُنْزِلُ – he reveals (s.th.)

يُنْزَلُ – he (s.th.) is revealed

يَفْتَحُ – he opens (s.th)

يُفْتَحُ – he (s.th) is opened

يَذْكُرُ – he mentions (s.th)

يُذْكَرُ – he (s.th.) is mentioned

Definition of the Passive Doer

<div dir="rtl">

وَهُوَ الاِسْمُ المَرْفُوعُ الذي لَمْ يُذْكَرْ مَعَهُ فَاعِلُهُ

</div>

It is the Marfoo Ism the one which its Faa'il is not mentioned with it.

It is the passive doer. We may know who is the actual, active doer. However, the active doer is not mentioned.

<div dir="rtl">

وَهُوَ عَلى قِسْمَيْنِ ظَاهِرٍ وَمُضْمَرٍ

</div>

It is of two types: apparent (i.e. Outside Faail) and pronoun.

72

Fi'l ➜ Passive Fi'l مَبْنِي لِلْمَجْهُولِ

Faa'il ➜ Naaibul Faa'il نَائِبُ الفَاعِلِ

- نَائِبُ means the vice-president 😊

- Fi'l + Faa'il + Maf'ool

- Passive Fi'l + Naibul Faa'il

ضُرِبَ زَيدٌ

- ~~Fi'l~~ Passive Fi'l: ضُرِبَ

- ~~Faa'il~~

- ~~Maf'ool~~ Naibul Faa'il: زَيدٌ

Zaid was hit

ضَرَبَ عَارِجٌ زَيْدًا

Aarij hit Zaid

- Fi'l: ضَرَبَ   Faa'il: عَارِجٌ   Maf'ool: زَيْدًا

ضُرِبَ زَيدٌ

- Passive Fi'l: ضُرِبَ   ~~Faa'il~~ Naaibul Faa'il: زَيدٌ

يُضرَبُ زَيدٌ

- Passive Fi'l: يُضْرَبُ   Naaibul Faa'il: زَيدٌ

Zaid is hit

ضُرِبْتُ

I was hit

- Passive Fi'l: ضُرِبْ   Naaibul Faa'il: تُ

$$ضَرَبْتُ$$

I hit

- Fi'l: ضَرَبْ   Faa'il: تُ

Conjugation practice

I was hit

We were hit

You were hit

You (f) were hit

You both were hit

You all were hit

You all (f) were hit

He was hit

She was hit

They both were hit

They were hit

They (f) were hit

أُمِرَ	أَمَرَ
He was commanded	He commanded
أُمِرَا	أَمَرَا

أُمِرُوا	أَمَرُوا
أُمِرَتْ	أَمَرَتْ
أُمِرَتَا	أَمَرَتَا
أُمِرْنَ	أَمَرْنَ
أُمِرْتَ	أَمَرْتَ
أُمِرْتُمَا	أَمَرْتُمَا
أُمِرْتُمْ	أَمَرْتُمْ
أُمِرْتِ	أَمَرْتِ
أُمِرْتُنَّ	أَمَرْتُنَّ
أُمِرْتُ	أَمَرْتُ
أُمِرْنَا	أَمَرْنَا

لَا شَرِيكَ لَهُۥ وَبِذَٰلِكَ أُمِرْتُ وَأَنَا۠ أَوَّلُ ٱلْمُسْلِمِينَ ﴿١٦٣﴾

http://tanzil.net/#6:163

لَا شَرِيكَ no partners لَهُۥ for him وَبِذَٰلِكَ and with that أُمِرْتُ I was commanded وَأَنَا and I أَوَّلُ the first

ٱلْمُسْلِمِينَ the Muslims/those who submit (i.e. أَوَّلُ ٱلْمُسْلِمِينَ the first of the Muslims/those who submit)

He has no partners whatsoever.

I was commanded with that and I am the first of the Muslims.

وَبِذَٰلِكَ أُمِرْتُ

75

Passive Fi'l: أُمِرْ   Naaibul Faa'il: تُ   Related to the Fi'l: بِذَٰلِكَ

- Emphasis and exclusivity

وَأُمِرْنَا لِنُسْلِمَ لِرَبِّ ٱلْعَٰلَمِينَ ﴿٧١﴾

http://tanzil.net/#6:71

وَأُمِرْنَا and we were commanded لِ so that/to نُسْلِمَ we submit لِرَبِّ to the Lord ٱلْعَٰلَمِينَ the worlds

And we were commanded to sunmit to the Lord of the worlds.

لِ – Harf Nasb for Present Tense

أَسْلَمَ يُسْلِمُ

يُسْلِمُ لِيُسْلِمَ لَمْ يُسْلِمْ

نُسْلِمُ لِنُسْلِمَ لَمْ نُسْلِمْ

وَأُمِرْنَا

Passive Fi'l: أُمِرْ   Naaibul Faa'il: نَا

وَمَآ أُمِرُوٓاْ إِلَّا لِيَعْبُدُواْ ٱللَّهَ

http://tanzil.net/#98:5

76

وَمَا and not أُمِرُوا they were commanded (i.e. they were not commanded) إِلَّا except لِ to يَعْبُدُوا they worship ٱللَّهَ

They were <mark>not commanded</mark> <mark>except</mark> to worship Allah.

They were <mark>ONLY</mark> commanded to worship Allah.

<mark>ONLY</mark> Allah is the true god

<mark>ONLY</mark> Allah has true power/might

The combination of negation and exception creates the meaning of <mark>ONLY</mark>.

لِ – Harf Nasb for Present Tense

- Marfoo: يَعْبُدُونَ

- Mansoob: لِيَعْبُدُوا

- Majzoom: لَمْ يَعْبُدُوا

أُمِرُوا

Passive Fi'l: أُمِرُ   و :Naaibul Faa'il

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَهُمْ فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ ﴿٤١﴾

http://tanzil.net/#55:41

يُعْرَفُ

- عَرَفَ يَعْرِفُ to recognize

- عُرِفَ يُعْرَفُ to be recognized

77

يُؤْخَذُ

- أَخَذَ يَأْخُذُ to take

- أُخِذَ يُؤْخَذُ to be taken

يُعْرَفُ the criminals are recognized) يُعْرَفُ ٱلْمُجْرِمُونَ the criminals (i.e. يُعْرَفُ he is recognized بِسِيمَٰهُمْ

with their marks فَيُؤْخَذُ so he will be taken بِٱلنَّوَٰصِى with the forelocks وَٱلْأَقْدَامِ and the feet

نَّوَٰصِى plural of نَاصِيةٌ, forelock

ٱلْأَقْدَامِ plural of قَدَم, foot

The criminals are/will be recognized by their marks. So, he will be taken by the forelock and feet.

يُعْرَفُ ٱلْمُجْرِمُونَ بِسِيمَٰهُمْ

Passive Fi'l: يُعْرَفُ   Naaibul Faa'il: ٱلْمُجْرِمُونَ   Maf'ool: N/A   Related: بِسِيمَٰى

- سِيمَٰى MI هُم   Mudaf

فَيُؤْخَذُ بِٱلنَّوَٰصِى وَٱلْأَقْدَامِ

Passive Fi'l: يُؤْخَذُ   Naaibul Faa'il: HP he   Maf'ool: N/A   Related: بِٱلنَّوَٰصِى

- Harf Atf: وَ

- Mat'oof (Connected) to ٱلْأَقْدَامِ: النَّوَاصِي

Mubtada and Khabar

بَاب: chapter, door

Mubtada: The Marfoo Ism bereft of linguistic influencers.

- Mubtada is not influenced by إِنَّ or كَانَ or their sisters

Khabar: Marfoo Ism that is joined to the Mubtada

- Zaid is standing زَيدٌ قَائِمٌ

- Joined means matching in number and gender

The Mubtada is of two types:

1) ظَاهِر – Normal Marfoo Ism (زَيدٌ قَائِمٌ)

2) مُضْمَر – Pronoun

The Khabar is of two types:

1) مُفْرَد – One Word زَيدٌ قَائِمٌ

2) غَيرُ مُفْرَدٍ – More than one word

   a. Related to Khabar

      i. Harf Jarr + Ism Majroor زَيدٌ فِي الدَارِ

      ii. Dharf + Mudaf Ilayhi زَيدٌ عِندَكَ

   b. Sentences

      i. Jumlah Ismiyyah زَيدٌ جَارِيتُهُ ذَاهِبَةٌ

         Zaid, his servant went.

      ii. Jumlah Fi'liyyah زَيدٌ قَامَ أَبُوهُ

         Zaid, his father stood up.

Conjugation Practice

عَرَفَ يَعْرِفُ اِعْرِفْ مَعْرِفَةً الْعَارِف الْمَعْرُوف – to know/recognize

Class Notes – Steps to Arabic

عُرِفَ يُعْرَفُ – to be recognized

- Conjugation of Active and Passive

The Chapter of Awamil that Enter Upon the Mubtada and Khabar

What is Awamil? The plural of العَامِل (influencers).

They (influencers/العوامل) are three things:

1) كَانَ and its sisters

2) إِنَّ and its sisters

3) ظَنَنْتُ and its sisters

So as for كَانَ and its sisters, then they (كَانَ and its sisters) make the Ism Marfoo and the Khabar

Mansoob.

- Mubtada = Ism Kana (Marfoo)
- Khabar = Khabar Kana (Mansoob)

تَرْفَعُ الاِسْمَ

Fi'l: تَرْفَعُ

Faa'il: HP she (refers to كَانَ and its sisters)

Maf'ool: الاِسْمَ

And whatever is a derivative of them e.g. كَانَ يَكُونُ كُنْ

80

كَانَ زَيْدٌ قَائِمًا

Fi'l Naqis: كَانَ   Ism Kana: زَيْدٌ   Khabar Kana: قَائِمًا

Zaid was standing.

لَيْسَ عَمْرٌو شَاخِصًا

Fi'l Naqis: لَيْسَ   **The** Ism: عَمْرٌو   Khabar: شَاخِصًا

Amr is not fixed (glance).

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ ﴿٣٠﴾

فَ so طَوَّعَتْ she prompted لَهُ to him نَفْسُهُ himself قَتْلَ the killing أَخِيهِ his brother فَقَتَلَهُ so he killed him

فَأَصْبَحَ so/then he became مِنَ from ٱلْخَٰسِرِينَ the losers

So his nafs (soul/himself) prompted him to kill his brother. So he killed him. Then/thus, he became from (i.e. one) of the losers.

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ

Fi'l: طَوَّعَتْ   Faa'il: نَفْسُ   Maf'ool: قَتْلَ   Related: لَهُ

- نَفْسُ M   هُ MI

- قَتْلَ أَخِيهِ: M/MI + M/MI

فَقَتَلَهُ

Fi'l: قَتَلَ   Faa'il: HP he   Maf'ool: هُ

81

فَأَصْبَحَ مِنَ ٱلْخَٰسِرِينَ

Fi'l Naqis: أَصْبَحَ   The Ism: HP he   Khabar: N/A   Related: مِنَ ٱلْخَٰسِرِينَ

وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًا

وَأَصْبَحَ and he became فُؤَادُ the heart أُمِّ of the mother مُوسَىٰ of Musa فَٰرِغًا empty

Fi'l Naqis: أَصْبَحَ   The Ism: فُؤَادُ   Khabar: فَٰرِغًا

- Mudaf: فُؤَادُ   MI: أُمِّ   -

- Mudaf: أُمِّ   MI: مُوسَىٰ   -

And as for إِنَّ and its sisters, then they make the Ism Mansoob and the Khabar Marfoo.

Meaning:

- إِنَّ أَنَّ emphasis   -

- لَٰكِنَّ transition   -

- كَأَنَّ like (i.e. for drawing similarity/comparison)   -

- لَيْتَ if only/wish (i.e. a lost hope)   -

- لَعَّلَ so that/perhaps (hope or expectation)   -

ويَالَيْتَ الشَّبَابَ يَعُودُ يَومًا

فَأُخْبِرَهُ مَا فَعَلَ المَشِيبُ

Class Notes – Steps to Arabic

ظَنَنْتُ means I thought, ظَنَّ يَظُنُّ to think

This is a complete Fi'l. The Fi'l and its sisters will make the Ism Mansoob and the Khabar Mansoob.

- In reality a JF with two Maf'ools

Makes…		Grammatically it is…	Influencer
The Khabar	The Ism		
Mansoob	Marfoo	Fi'l Naqis	كَانَ and sisters
Marfoo	Mansoob	Harf	إِنَّ and sisters
Maf'ool #2	Maf'ool #1	Fi'l	ظَنَّ and sisters

The Chapter of Na't

What comes first? Man'oot then Na't.

The Na't is the "follower".

The Man'oot is first, the Na't is second…it follows it.

The تَابِع means a word that comes after another word.

The Na't follows the Man'oot in status and type.

- خَفْض = Majroor

- مَعْرِفَة ,تَعْرِيف = Definite

- نَكِرَة ,تَنْكِير = Indefinite

قَامَ زَيدٌ العَاقِلُ

Zaid the intelligent stood up.

مُبْهَم = ambiguous, open to interpretation. When you point to someone, it's ambiguous who that person

is.

Indefinite = not restricted, able to accept ال

The Chapter of Al-Atf

The harf of Atf are 10 and they are…

إمَّا (whether)

http://tanzil.net/#47:4

فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَآءً

فَإِمَّا so whether مَنًّا a favor بَعْدُ afterwards وَإِمَّا whether فِدَآءً ransom

http://tanzil.net/#76:3

إِنَّا هَدَيْنَٰهُ ٱلسَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

إِنَّا indeed we هَدَيْنَٰهُ we guided him ٱلسَّبِيلَ the path/way (i.e. we guided him to the path) إِمَّا whether

شَاكِرًا grateful وَإِمَّا whether كَفُورًا ungrateful (i.e. to see/test whether he's grateful or ungrateful)

بَل (rather), to correct the understanding

ضَرَبْتُ عَمْرًا بَل زَيْدًا

http://tanzil.net/#2:154

وَلَا تَقُولُوا۟ لِمَن يُقْتَلُ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتٌ ۚ بَلْ أَحْيَآءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

the سَبِيلِ ٱللَّهِ in فِى and you all, don't say لِمَن to/for who يُقْتَلُ he is killed (i.e. don't say about...)‌ وَلَا تَقُولُوا۟

way of Allah أَمْوَٰتٌ dead بَلْ rather أَحْيَآءٌ alive وَلَٰكِن however/but لَّا تَشْعُرُونَ you don't perceive

- أَمْوَات is plural of مَيِّت, dead

- أَحْيَآءٌ is plural of حَيٌّ, alive

Don't say about the one who is killed in the path of Allah (that they are) dead. Rather, (they are) alive but you don't perceive.

Harf Atf: بَلْ

Mat'oof to أَمْوَٰتٌ: أَحْيَآءٌ

وَلَٰكِنْ (but) v. وَلَٰكِنَّ (but):

- وَلَٰكِنَّ is a sister of inna: Ism will be Mansoob, Khabar will be Marfoo

- وَلَٰكِنْ (no shaddah) is a harf Atf

In certain situations, حَتَّىٰ (until)

- حَتَّىٰ as Harf Jar: http://tanzil.net/#97:5

- حَتَّىٰ as Mudaf! http://tanzil.net/#23:54

- حَتَّىٰ as Harf Nasb for Present Tense Fi'l: http://tanzil.net/#2:196

بَلَغَ he reached

(u)

يَبْلُغُ he reaches

لَمْ يَبْلُغْ لَنْ يَبْلُغَ

حَتَّىٰ يَبْلُغَ ٱلْهَدْئُ مَحِلَّهُ

حَتَّىٰ until يَبْلُغَ he reaches ٱلْهَدْئُ the sacrificial animals مَحِلَّهُ its place (i.e. the sacrificial animals reach its

place).

Fi'l: يَبْلُغَ   Faa'il: ٱلْهَدْئُ   Maf'ool: مَحِلَّ

Ruling of Harf Atf

If you are connecting to a Marfoo, you make it Marfoo.

ذَهَبَ زَيْدٌ ثُمَّ عَمْرٌو

يَطبُخُ ثُمَّ يَأْكُلُ

If you are connecting to a Mansoob, you make it Mansoob.

ضَرَبْتُ زَيْدًا ثُمَّ عَمْرًا

لَنْ يَطبُخَ ثُمَّ يَأْكُلَ

If you are connecting to a Majroor Ism, you make it Majroor.

مَرَرْتُ بِزَيْدٍ وعَمْرٍو

If you are connecting to a Present Tense Fi'l Majzoom, you make it Majzoom.

لَمْ يَطبُخْ ثُمَّ يَأْكُلْ

The Chapter of Tawkeed (Emphasis)

86

The emphasis will follow that which is being emphasized (مُؤَكَّد) in:

1) The Status

2) The Type

Emphasis occurs through known words.

The **three known words of Tawkeed** that we care about are:

1) نَفْس plural is أَنْفُس – self http://tanzil.net/#2:231

2) كُل – all

3) أَجْمَع – all

قَامَ زَيْدٌ نَفْسُهُ

Zaid himself stood up

F'il: قَامَ   Faa'il: زَيْدٌ

- Tawkeed: نَفْسُ (emphasizing زَيْدٌ)

  o Mudaf نَفْسُ   MI هُ

رَأَيْتُ القَومَ كُلَّهُمْ

I saw the people, all of them

Fi'l: رَأَيْتُ   Faa'il: تُ   Maf'ool: القَومَ

- Tawkeed: كُلَّ (emphasizing القَومَ)

  o Mudaf كُلَّ   MI هُم

مَرَرْتُ بِالْقَومِ أَجْمَعِينَ

I passed by the people, all of them

Related: بِالْقَومِ   Faa'il: تُ   Fi'l: مَرَرْتُ

- Tawkeed: أَجْمَعِينَ   (emphasizing الْقَومِ)

The Chapter of Badal

Recall:

1) Mubdal + Badal are a two-word combination

    a. the Mubdal comes first

    b. Badal comes second

2) They are interchangeable in meaning

فِى هَذَا ٱلْقُرْءَانِ

Harf Jarr: فِي   Ism Majroor: هَذَا

- Mubdal: هَذَا   Badal: ٱلْقُرْءَانِ

Ibn Ajroom says,

"When an Ism is substituted with an Ism or a Fi'l with a Fi'l, it follows it in its Status."

Observation:

1) Ism can be substituted by an Ism

2) Fi'l can be substituted by a Fi'l

3) Only the status has to match

The ones we studied were strictly as follows:

Pointing Ism followed by ال

This constitutes 99% of all Mubdal and Badal in the Qur'an.

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ قِتَالٍ فِيهِ

يَسْـَٔلُونَكَ They ask you عَنِ about ٱلشَّهْرِ the month ٱلْحَرَامِ the forbidden/sacred (the sacred month) قِتَالٍ

combat/killing فِيهِ in it

They ask you about the sacred months…(about) fighting/combat in it.

New vocab:

- سَأَلَ يَسْأَلُ to ask

- قِتَال killing, قَتْل two groups trying to kill each other

Fi'l: يَسْـَٔلُونَ   و :Faa'il   Maf'ool: كَ

Related: عَنِ ٱلشَّهْرِ

- Man'oot: ٱلشَّهْرِ   Na't: ٱلْحَرَامِ

- Mubdal: ٱلشَّهْرِ   Badal: قِتَالٍ

The test to figure out Mubdal and Badal (i.e. interchangeable meaning) is to see if the sentence makes sense without one of the two:

يَسْـَٔلُونَكَ عَنِ ٱلشَّهْرِ ٱلْحَرَامِ   ☑

يَسْـَٔلُونَكَ عَنِ   قِتَالٍ فِيهِ   ✅

THE CHAPTER OF THE MANSOOB ISMS

Class Notes – Steps to Arabic

All reasons why an Ism can be Mansoob.

The Mansoob Isms are ~~15~~ 14 and they are…

1) The Maf'ool Bihi – the Maf'ool that receives the action

    a. The Maf'ool that we know 😊

2) The Masdar

3) Dharf Az-Zamaan – the Ism that denotes time

4) Dharf Al-Makaan – the Ism that denotes place

5) Haal – the state/condition of Ism (HOW)

6) Tamyeez – the qualifying Ism

    a. I saw ten … cows

7) Mustathna – the exception

    a. إِلَّا

8) The Ism of لَا – categorical negation

    a. لَا إِلَٰهَ إِلَّا اللهُ

9) Munadaa – the one called out

    a. يَا رَجُلُ

    b. يَا عَبْدَ اللهِ

10) Maf'ool Min Ajlihi – The Maf'ool that answers the questions "Why?"

11) Maf'ool Ma'ahu – The Maf'ool with it (shows togetherness)

12) Khabar Kana and its sisters

13) Ism Inna and its sisters

14) The followers of the Mansoob

    a. Na't

    b. Atf

    c. Tawkeed

Class Notes – Steps to Arabic

    d. Badal

The Maf'ool Bihi

The Maf'ool that receives the action. This is the answer to the question "what" OR "who".

For example, I saw. The "what" or "who" will be the Maf'ool Bihi.

It is the Mansoob Ism the one which the action falls on (i.e. the recipient of the action).

The 5Ws and H

Who, What, Where, When, Why and How

The Maf'ool Bihi answers the questions, "What" or "Who".

Who did I hit? Zaid.

What did I ride? The horse.

<div align="center">

ضَرَبْتُ زَيْدًا

</div>

Fi'l: ضَرَبْتُ   Faa'il: تُ   Maf'ool Bihi: زَيدًا

The it (Maf'ool Bihi) is of two types:

1) Apparent (i.e. Outside Maf'ool) e.g. ضَرَبْتُ زَيْدًا

2) Pronoun (i.e. attached pronoun) e.g. ضَرَبْتُهُ

    a. Muttasil (Attached pronoun) – from the word وَصَلَ to join

    b. Munfasil (Detached pronoun) – from the word فَصَلَ to separate

The Muttasil (attached) are 12 and they are …

He hit me, He hit us, He hit you, He hit you (f), He hit you both, He hit you all

    The rule is: anytime a pronoun is attached to a Fi'l, it is going to be Maf'ool Bihi

The Munfasil (detached) are 12 and they are…

The word إِيَّا is prefixed to the pronouns. This allows the attached pronoun to become detached.

<div align="center">

نَعْبُدُكَ

نَعْبُدُ إِيَّاكَ

إِيَّاكَ نَعْبُدُ

</div>

What does the detached pronoun Maf'ool achieve?

1) Exclusivity, e.g. "ONLY you we worship" when the Maf'ool is before the Fi'l

2) Emphasis, e.g. http://tanzil.net/#10:28

3) Sometimes it's required by the Fi'l or the sentence

<div align="center">

I hit Zaid and Amr

ضَرَبْتُ زَيدًا وَعَمْرًا

I hit him and Zaid

ضَرَبْتُهُ وَزَيدًا

I hit Zaid and him

ضَرَبْتُ زَيدًا وَإِيَّاهُ

Him, I hit! And Zaid

إِيَّاهُ ضَرَبْتُ وَزَيْدًا

</div>

May Allah reward you with good

<div align="center">

جَزَاكَ اللهُ خَيرًا

</div>

- Fi'l: جَزَى   Faa'il: the word اللهُ

- Maf'ool 1: كَ   Maf'ool 2: خَيْرًا

<div align="center">

وَإِيَّاكَ (جَزَى اللهُ خَيْرًا)

</div>

<div align="center">

http://tanzil.net/#10:28

</div>

<div align="right">

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنتُمْ وَشُرَكَاؤُكُمْ فَزَيَّلْنَا بَيْنَهُمْ وَقَالَ شُرَكَاؤُهُم مَّا كُنتُمْ إِيَّانَا

تَعْبُدُونَ ﴿٢٨﴾

</div>

وَيَوْمَ and the day نَحْشُرُهُمْ we gather them جَمِيعًا all together ثُمَّ then نَقُولُ we will say لِلَّذِينَ to those who

أَشْرَكُوا they associated partners (i.e. to those who associated partners), "مَكَانَكُمْ your places (i.e. stay in

your places) أَنتُمْ you all وَشُرَكَاؤُكُمْ and your partners". فَزَيَّلْنَا then we separated بَيْنَهُمْ between them وَقَالَ

شُرَكَاؤُهُم and their partners said (i.e. will say), "مَّا not كُنتُمْ you all were إِيَّانَا us تَعْبُدُونَ you all worship (i.e.

you all didn't use to worship us!)".

<div align="center">

*You all did not **used to** worship us.*

</div>

<div align="right">

مَّا كُنتُمْ إِيَّانَا تَعْبُدُونَ

</div>

Fi'l Naqis: كُنتُمْ   Ism Kana: تُمْ   Khabar Khana: إِيَّانَا تَعْبُدُونَ

- إِيَّانَا تَعْبُدُونَ

- Maf'ool: إِيَّانَا   و: Faa'il   Fi'l: تَعْبُدُونَ

<div align="center">

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

</div>

<div align="center">

93

</div>

إِيَّاكَ you (alone) نَعْبُدُ we worship وَإِيَّاكَ and you (alone) نَسْتَعِينُ we ask for help

إِيَّاكَ نَعْبُدُ

Fi'l: نَعْبُدُ   Faa'il: HP we   Maf'ool: إِيَّاكَ

وَإِيَّاكَ نَسْتَعِينُ

Fi'l: نَسْتَعِينُ   Faa'il: HP we   Maf'ool: إِيَّاكَ

New vocab:

- نَحْشُرُهُمْ root letters ح ش ر, حَشَرَ يَحْشُرُ to gather

- نَسْتَعِينُ root letters are ع و ن, from the word عَون (help). اِسْتِعَانَ يَسْتَعِينُ is Family X which means to seek help.

The Chapter of the Masdar

The Masdar is the Mansoob Ism which comes third in the listing of the family of the Fi'l.

Past tense, Present tense, Command, Masdar, Actor (Faa'il), Acted Upon (Maf'ool)

Another definition: the **Masdar is the Ism that communicates the meaning of a Fi'l**, often with "-ing", e.g. hitting, eating, drinking, guidance, etc.

What is the Masdar doing under the chapter of Mansoobat?

The purpose of the Masdar *as a Mansoob Ism* is to provide emphasis to the meaning of the Fi'l.

I hit Zaid

ضَرَبْتُ زَيْدًا

94

I smashed Zaid

<div dir="rtl">

ضَرَبْتُ زَيْدًا ضَرْبًا

</div>

Fi'l: ضَرَبْتُ   Faa'il: تُ   Maf'ool: زَيْدًا   Masdar: ضَرْبًا

The name that's given to the Masdar (as a Mansoob Ism) is Maf'ool Mutlaq مَفْعُول مُطْلَق.

What is the Masdar doing under the chapter of Mansoobat?

When you would like to emphasize the meaning of a Fi'l, you will add the Masdar of the Fi'l *as a Mansoob Ism*.

http://tanzil.net/#4:164

<div dir="rtl">

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا ﴿١٦٤﴾

</div>

وَرُسُلًا and messengers قَدْ surely قَصَصْنَٰهُمْ عَلَيْكَ we narrated them عَلَيْكَ on you) i.e. we

narrated their story to you) وَرُسُلًا and messengers لَّمْ did not نَقْصُصْهُمْ we narrated

them عَلَيْكَ before مِن from قَبْلُ before وَرُسُلًا i.e. we did not narrate their story to you). وَكَلَّمَ ٱللَّهُ and Allah

spoke مُوسَىٰ to Musa تَكْلِيمًا speaking (i.e. Allah spoke to Musa (AS) with a real speech)

<div dir="rtl">

وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا

</div>

Fi'l: كَلَّمَ   Faa'il: the word ٱللَّهُ   Maf'ool: مُوسَىٰ   Masdar: تَكْلِيمًا

<div dir="rtl">

كَذَّبُواْ بِـَٔايَٰتِنَا كُلِّهَا فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾

</div>

Class Notes – Steps to Arabic

كَذَّبُوا they denied بِآيَٰتِنَا our signs كُلِّهَا all of them فَأَخَذْنَٰهُمْ so we took them (i.e. in seized them in punishment) أَخْذَ a taking عَزِيزٍ severe مُقْتَدِرٍ definitive

They denied our signs, all of them. So we seized them with a severe, definite punishment.

فَأَخَذْنَٰهُمْ أَخْذَ عَزِيزٍ مُقْتَدِرٍ

Fi'l: أَخَذْنَا   Faa'il: نَا   Maf'ool: هُم   Masdar: أَخْذَ

- Mudaf: أَخْذَ   Mudaf Ilayhi: عَزِيزٍ

- Man'oot: مُقْتَدِرٍ   Na't: عَزِيزٍ

New vocab:

- جَاءَ يَجِيءُ to come

- تَصْرِيف the listing of the family of the Fi'l

- كَلَّمَ يُكَلِّمُ كَلِّمْ تَكْلِيمًا الْمُكَلِّم الْمُكَلَّم – to speak

- رَسُول messenger, plural is رُسُل

- قَصَّ يَقُصُّ قِصَّةً ق ص ص – قَصَصْنَاهُم to narrate a story

The Chapter of Dharf Az-Zamaan and Al-Makaan

The 5Ws and H

Who, What, Where, When, Why and How

Dharf Az-Zamaan answers the question of "when".

Dharf Al-Makaan answers the question of "where".

Dharf Az-Zamaan (the Dharf of time), it is

96

<div align="center">هُوَ اِسْمُ الزَّمَانِ المَنْصُوبُ</div>

- Mubtada: هُوَ

- Khabar: اِسْمُ

    - Mudaf: اِسْمُ

    - Mudaf Ilayhi: الزَّمَانِ

        - Status? ✔

        - Number? ✔

        - Gender? ✔

        - Type? ✔

    - Man'oot: اسْمُ

    - Na't: المَنْصُوبُ

- Related: بِتَقْدِيرِ

The Dharf of time, it is the <mark>Mansoob Ism</mark> of time with the estimation of "فِي in".

When you have a Dharf Zaman, the meaning has a "in" in it. The "in" is implied within the meaning.

اليَومَ – today, e.g. ضَرَبْتُ زَيْدًا اليَومَ I hit Zaid today, i.e. in the time of today, I hit Zaid.

- اليَومُ – the day

- يَومٌ يَومًا يَومٍ – a day

- <mark>اليَومَ</mark> – today (Dharf Az-Zamaan)

- <mark>يَومَ</mark> ضَرَبْتُ زَيْدًا – *the day when* I hit Zaid … (Dharf Az-Zamaan)

    - يَومَ is Mansoob, without ال, without tanween

اللَيلَةَ – tonight

- The night اللَيلَةُ e.g. لَيلَةُ القَدْرِ

غَدْوَةً – in morning, غُدُوًّا in the morning

بُكْرَةً – in early morning/early tomorrow morning

سَحَرًا – pre-dawn/night

غَدًا – tomorrow

عَتَمَةً – late night (i.e. Isha time)

- https://www.almaany.com/ar/dict/ar-ar/%D8%B9%D8%AA%D9%85%D8%A9/

صَبَاحًا – morning

مَسَاءً – evening

أَبَدًا – forever (eternity, or feels like an eternity)

أَمَدًا – eternity

حِينًا – when/a period of time

The Dharf of Al-Makaan (place), it is the Mansoob Ism of place with the estimation of "in" (i.e. implied meaning of "in").

أَمَامَ – in front of, قُدَّامَ – in front of

خَلْفَ – behind, وَرَاءَ – behind

Class Notes – Steps to Arabic

فَوقَ – above

تَحْتَ – below

عِندَ – near/with

مَعَ – with

إِزاءَ حِذَاءَ تِلْقَاءَ – in the direction of

ثَمَّ – there, هُنَاكَ – there

هُنَا – here

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ ٱلسَّاعَةُ أَدْخِلُوٓاْ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ ﴿٤٦﴾

ٱلنَّارُ the fire عَلَيْهَا they are presented to it يُعْرَضُونَ غُدُوًّا in morning وَعَشِيًّا and evening

The fire, they are presented to it morning and evening.

وَيَوْمَ and the day (when) تَقُومُ ٱلسَّاعَةُ the hour is established أَدْخِلُوٓاْ you all, insert! ءَالَ family/people

فِرْعَوْنَ Pharaoh (i.e. ءَالَ فِرْعَوْنَ the family/people of the Pharaoh) أَشَدَّ ٱلْعَذَابِ the severest punishment

ٱلنَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

Mubtada: ٱلنَّارُ   Khabar: يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا

- Passive Fi'l: يُعْرَضُونَ   Naibul Faa'il: و   Maf'ool: N/A   Related: عَلَيْهَا

- Dharf Az-Zamaan: غُدُوًّا

- Harf Atf: وَ   Mat'oof (connected to غُدُوًّا): عَشِيًّا

On the day when the Hour is established, then you all, insert the family of the Pharaoh in the severest punishment.

On the day when <mark>\<something happens\></mark> then <mark style="background:green">\<something happens\></mark>

<mark style="background:green">وَيَوْمَ تَقُومُ ٱلسَّاعَةُ</mark> <mark>أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ</mark>

Dharf Az-Zamaan: يَوْمَ

Fi'l: تَقُومُ   Faa'il: ٱلسَّاعَةُ

<mark style="background:green">وَيَوْمَ تَقُومُ ٱلسَّاعَةُ</mark> <mark>أَدْخِلُوٓا۟ ءَالَ فِرْعَوْنَ أَشَدَّ ٱلْعَذَابِ</mark>

Fi'l: أَدْخِلُو   Faa'il: و   Maf'ool 1: ءَالَ Maf'ool 2: أَشَدَّ

- ءَالَ Mudaf فِرْعَوْنَ Mudaf Ilayhi (BFT)

- أَشَدَّ Mudaf ٱلْعَذَابِ Mudaf Ilayhi

New vocab:

- قَدَّرَ يُقَدِّرُ قَدِّرْ تَقْدِيرًا المُقَدِّر المُقَدَّر – to estimate (sth), to distribute something

- يُعْرَضُونَ, root letters: ع ر ض

  o عَرَضَ يَعْرِضُ اِعْرِضْ عَرْضًا العَارِض المَعْرُوض to become visible

- o عَرَضَ عَلَىٰ to present/exhibit

- o عُرِضَ يُعْرَضُ to be presented/exhibited

- قَامَ يَقُومُ – to stand, to be established

- أَدْخِلُو – root letters are د خ ل

  - o What family is أَدْخِلُوا؟ Family IV

  - o أَدْخَلَ يُدْخِلُ أَدْخِلْ – to insert, to throw someone into something

    - ▪ أَدْخِلْ You, insert!

    - ▪ You both, insert! أَدْخِلَا

    - ▪ You all, insert! أَدْخِلُوا

    - ▪ You (f), insert! أَدْخِلِي

    - ▪ You all (f), insert! أَدْخِلْنَ

- أَشَدَّ ٱلْعَذَابِ – ش د د, شَدِيدٌ severe

<u>Chapter of Haal</u>

كَيفَ حالُكَ؟ - how are you?

It is the answer to the question "How".

For example, Zaid came. جَاءَ زَيدٌ

When?

Answered by Dharf Az-Zamaan, Zaid came *today*. جَاءَ زَيدٌ اليَومَ

101

How?

جَاءَ زَيدٌ رَاكِبًا .Answered by Haal, Zaid came *riding*

<u>Definition:</u>

الحَالُ هُو الإسمُ المَنْصُوبُ المُفَسِّرُ

The Haal, it is the explaining, Mansoob Ism

لِمَا اِنْبَهَمَ مِن الهيئات

For what is ambiguous اِنْبَهَمَ from the "how-ness" الهيئات.

The Haal is the explaining, Mansoob Ism that clarifies the ambiguous state of something.

- You can use the word "while" to do this in the translation

- The Haal explains the state of something. That something is "Saahibul Haal", the fellow of Haal.

جَاء <mark>زَيدٌ</mark> رَاكِبًا

Zaid came *while* riding

F'il: جَاء   Faa'il: زَيدٌ   Maf'ool: N/A

Haal: رَاكِبًا

Not ambiguous anymore how Zaid came!

رَكِبْتُ <mark>الفَرَسَ</mark> مُسْرَجًا

I rode the horse *while* saddled

<div dir="rtl">

لَقِيتُ عَبْدَ اللهِ رَاكِبًا

</div>

I met Abdullah *while* riding

Fi'l: لَقِيتُ   Faa'il: تُ   Maf'ool: عَبْدَ

Haal: رَاكِبًا

- M/MI عَبْدَ اللهِ

Conditions:

1) Haal has to be indefinite (e.g. رَاكِبًا)

2) Haal has to be at the end of the sentence

3) The *Saahibul Haal* is definite.

Examples from the Qur'an:

<div dir="rtl">

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا

</div>

فَتَبَسَّمَ so he smiled ضَاحِكًا grinning مِّن from قَوْلِهَا her statement

So he smiled while grinning/laughing due to her statement.

<div dir="rtl">

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا

</div>

Fi'l: تَبَسَّمَ   Faa'il: <mark>HP he</mark>   Maf'ool: N/A   Haal: ضَاحِكًا   Related: مِّن قَوْلِ

- M/MI قَوْلِهَا

فَخَرَجَ مِنْهَا خَائِفًا

فَخَرَجَ so he left مِنْهَا from it خَائِفًا scared/afraid

So he left from it while afraid.

Fi'l: خَرَجَ   Faa'il: HP he   Maf'ool: N/A   Related: مِنْهَا

Haal: خَائِفًا

How to differentiate Haal from Masdar

Notice something about the Haal:

ضَاحِكًا رَاكِبًا خَائِفًا

Generally, the Haal is the Actor or Acted Upon family member.

فَخَرَجَ مِنْهَا خَائِفًا

Haal because Actor pattern is used.

فَخَرَجَ مِنْهَا خَرُوجًا

Masdar…He **really** exited from it.

Jumlah for Haal

Who is the Saahibul Haal here

104

<div align="center">لَقِيتُ عَبْدَ اللهِ رَاكِبًا</div>

<div align="center">I met Abdullah *while* riding.</div>

Is it Abdullah or is it I?

It is unclear 🙁 How do you make it unambiguous?

You have to use a **Jumlah for Haal**.

The وَ when used in a Jumlah for Haal means "while". I have to use this.

<div align="center">لَقِيتُ <mark>عَبْدَ اللهِ</mark> وَأَنَا رَاكِبٌ</div>

<div align="center">I met Abdullah *while* <u>I was riding</u>.</div>

<div align="center">لَقِيتُ <mark>عَبْدَ اللهِ</mark> وَهُوَ رَاكِبٌ</div>

<div align="center">I met Abdullah *while* <u>he was riding</u>.</div>

The Jumlah for Haal:

- Comes at the end of a sentence

- Single word or sentence? It's a sentence by itself وَأَنَا رَاكِبٌ

- Uses وَ to mean while

لَقِيتُ <mark>عَبْدَ اللهِ</mark> وَأَنَا رَاكِبٌ

Fi'l: لَقِيتُ   Faa'il: تُ   Maf'ool: عَبْدَ   Haal: وَأَنَا رَاكِبٌ

- وَ – For Jumlah for Haal

- Mubtada: أَنَا   Khabar: رَاكِبٌ

إِذْ قَالُواْ لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَىٰ أَبِينَا مِنَّا <mark>وَنَحْنُ عُصْبَةٌ</mark>

When they said, "For sure, Yusuf and his brother are more beloved to our father than us <mark>while we are a group</mark>. Indeed, for sure, our father is in a clear error."

Root letters - ض ح ك, to laugh/grin

- Past tense: ضَحِكَ

- Present tense: يَضْحَكُ

- Command: اِضْحَكْ

- Masdar: ضَحِكًا

- Actor: الضَّاحِك

New vocab:

- فَسَّرَ يُفَسِّرُ فَسِّرْ تَفْسِيرًا المُفَسِّر to explain

- الهيئات plural of هَيْئَة, apparent view of something

- مُسْرَج – saddled

- لَقِيَ يَلْقَى – to meet

- تَبَسَّمَ – to smile

Class Notes – Steps to Arabic

Chapter of Tamyeez

التَمْيِيز: root letters م ي ز

- Family II: مَيَّزَ يُمَيِّزُ مَيِّزْ تَمْيِيزًا

- سِنُّ التَمْيِيز: the age of discernment, i.e. when a child is an "older child", ~10 years

To be distinguish, distinct

Definition:

Tamyeez is the explaining, Mansoob Ism for what is an ambiguous object.

- Once the Tamyeez is present, the object is distinct.

- I am more. In what way? مَالًا

http://tanzil.net/#18:34

أَنَا أَكْثَرُ مِنكَ مَالًا وَأَعَزُّ نَفَرًا

أَنَا I أَكْثَرُ مِنكَ more than you مَالًا wealth (i.e. I am more than you in wealth, i.e. I am wealthier than you)

وَأَعَزُّ and stronger (than you) نَفَرًا followers (i.e. I am stronger than you in followers, i.e. I have more

followers than you)

http://tanzil.net/#2:51

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً

وَإِذْ and when وَعَدْنَا we made an appointment مُوسَىٰ with Musa أَرْبَعِينَ for forty لَيْلَةً night

And when we made an appointment for Musa for forty nights

Class Notes – Steps to Arabic

Fi'l: وُعَدْنَا   Faa'il: نَا   Maf'ool 1: مُوسَىٰ   Maf'ool 2: أَرْبَعِينَ   Tamyeez: لَيْلَةً

Observe:

<div dir="rtl">

لَيْلَةً نَفَرًا مَالًا

</div>

1) Mansoob

2) Indefinite

<div dir="rtl">

أَنَا أَكْثَرُ مِنكَ مَالًا

وَأَعَزُّ نَفَرًا

أَرْبَعِينَ لَيْلَةً

</div>

3) End of the sentence

In summary, the Tamyeez answers the question, "in what way?" making the object distinct, clear and unambiguous.

Chapter of Istithna – Except

The huroof that create the meaning of "except".

1) إِلَّا except

2) غَيْرُ except/instead/other than

3) سِوَّى

4) سُوَّى

Class Notes – Steps to Arabic

5) سَوَاءٌ no difference

6) خَلَا

7) عَدَا

8) حَاشَا except

Grammatically, let's break it down by three categories:

إِلَّا except	غَيرُ except سِوَى سُوَى سَوَاءٌ no diff	خَلَا عَدَا حَاشَا except
3 scenarios	مَجْرُورٌ لَا غَيرُ Majroor without exception	يَجُوزُ نَصْبُهُ وجَرُّهُ Mansoob and Majroor are permissible
	The word after غَير is always Majroor e.g. غَيْرِ ٱلْمَغْضُوبِ	The word after can be Mansoob OR Majroor, either is fine

The word after إِلَّا or غَير etc. is called Mustathna مُسْتَثْنَى.

Scenario 1: Complete, affirming

- Result: the word after إِلَّا is Mansoob

I hit the people except Zaid

ضَرَبْتُ القَومَ إِلَّا زَيدًا

فَشَرِبُوا۟ مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ

109

So they drank from it except a few of them.

Scenario 2: Complete, ~~affirming~~ negating

- Result: the word after إِلَّا is Mansoob OR Badal

Example of Badal – قَلِيلٌ

مَّا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ

They did not do it except a few of them.

Fi'l: فَعَلُو   Faa'il: و   Maf'ool: هُ

Badal: قَلِيلٌ   Mubdal: و

Example of Mansoob - قَلِيلًا

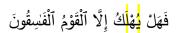مَّا فَعَلُوهُ إِلَّا قَلِيلًا مِّنْهُمْ

Allowed and exists in the recitation of ibn Amir.

Scenario 3: ~~Complete~~ Incomplete

- Remove the إِلَّا whatever is the role of the Mustathna determines its status

- Result: an incomplete fil with illaa means the mustathna takes the status of its meaning in the sentence (illaa does not make it mansoob)

مَا قَامَ إِلَّا زَيْدٌ

مَا قَامَ زَيْدٌ

لَمْ يَلْبَثُوا إِلَّا سَاعَةً

فَهَلْ يُهْلَكُ إِلَّا ٱلْقَوْمُ ٱلْفَٰسِقُونَ

http://tanzil.net/#46:35

Mustathna achieves the meaning of exclusivity:

> The people stood except Zaid ➜ Only Zaid did not stand up.
>
> The people did not stand up except Zaid ➜ Only Zaid stood up.
>
> They did not remain except an hour ➜ They only remained for an hour.

Chapter of لَا

This is not don't. This is not for forbidding. This لَا means "none whatsoever". In Arabic, this لَا is called

لَا نَافِيةٌ لِلْجِنْس categorical negation.

لَا رَجُلَ فِي الدَّارِ

No man whatsoever (is) in the house.

(There is) no man (present) in the house.

As you can notice, this is a Jumlah Ismiyyah.

Class Notes – Steps to Arabic

The "Mubtada" is رَجُل We can see Related فِي الدَّارِ. Where is the Khabar?

The Khabar is مَحْذُوف omitted. It is understood by the audience without the need to mention it.

لَا رَجُلَ مَوْجُودٌ فِي الدَّارِ

(There is) no man present in the house.

This sentence isn't as powerful. The omitting of the Khabar with the categorial negation adds power to the negation.

لَا رَجُلَ فِي الدَّارِ

What do you observe about رَجُلَ?

1) Mansoob

2) No tanween

3) Indefinite

4) Right after لَا

This is the categorical negation لَا نَافِيةٌ للجِنْس. This creates the meaning of "none whatsoever".

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ فِيهِ

When you have the four conditions met, رَيْبَ is described as Ism La.

The Khabar La is Marfoo. However, most of the time it is مَحْذُوف omitted. It is usually understood as the word "present".

This book, (there is) no doubt whatsoever (present) in it.

http://tanzil.net/#40:17

112

ٱلْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ ٱلْيَوْمَ إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ ﴿١٧﴾

ٱلْيَوْمَ today تُجْزَىٰ she/it will be repaid كُلُّ every نَفْسٍ soul (i.e. today every soul will be repaid) بِمَا with

كَسَبَتْ she/it earned what

لَا ظُلْمَ no injustice whatsoever ٱلْيَوْمَ today

(There is) no injustice whatsoever (present) today.

لَا ظُلْمَ ٱلْيَوْمَ

Ism La: ظُلْمَ   Khabar La: Omitted (meaning present)   Related: ٱلْيَوْمَ

Conditions for Ism La

1) Mansoob

2) No tanween

3) Indefinite

4) Right after لَا

Khabar La

Khabar La is Marfoo. However, mostly it is omitted مَحْذُوف. It is understood to mean the word

"present".

Related

Harf Jarr + Ism Majroor لا ريب فيه OR Dharf + MI* لا ظلم اليَومَ

Understanding لَا إِلَٰهَ إِلَّا اللهُ

إِلَٰهَ meets the conditions for categorical negation.

Class Notes – Steps to Arabic

Do we have exception? Yes.

(There is) no god whatsoever (worthy of worship حَقٌّ) except Allah

Ism La: إِلٰهَ   Khabar La: Omitted (meaning worthy)

The word اللهُ is the badal for the omitted Khabar.

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ

Ism La: حَوْلَ   Khabar La: Omitted (meaning true)

There is no power truly and no might truly except with Allah.

تُجْزَىٰ – ي ز ج, present tense passive with pronoun HP she

نَفْسٍ – gender is feminine

Chapter of Munadaa – Called

What is the word for calling نِدَاء? يَا O   يَا هَنْرِي

يَا هَنْرِي Oh Henry!

Scenario 1 – Name ➔ Single Dhamma

مُحَمَّدٌ

يَا مُحَمَّدُ

114

http://tanzil.net/#2:35

http://tanzil.net/#3:45

http://tanzil.net/#11:53

http://tanzil.net/#2:55

Scenario 1b – ال ➔ Use أيها and single dhamma/marfoo

المُسْلِمُ

يَا <mark>أَيُّها</mark> المُسْلِمُ

http://tanzil.net/#33:1

http://tanzil.net/#109:1

http://tanzil.net/#33:70

http://tanzil.net/#89:27

Scenario 2 – Directed, Indefinite Ism ➔ Single Dhamma

O man!

يَا رَجُلُ

As if you are saying their name…

Scenario 3 – Undirected, Indefinite Ism ➔ Mansoob

http://tanzil.net/#36:30

Scenario 4 – Mudaf ➔ Mansoob

Class Notes – Steps to Arabic

يَٰبَنِىٓ إِسْرَٰٓءِيلَ

Oh Children of Israel (Yaqoob)

Mudaf: بَنِىٓ (children)   MI: إِسْرَٰٓءِيلَ

Is إِسْرَٰٓءِيلَ Majroor? Yes.

Why no kasra? BFT.

Is بَنِىٓ Mansoob? Yes.

اِبْنٌ أَبْنَاء بَنُونَ

مُسْلِمُونَ مُسْلِمِينَ

بَنُونَ بَنِينَ

The Muslims of Al-Madinah

مُسْلِمُو المَدِينَةِ

The children of Al-Madinah

بَنُو المَدِينَةِ

The children of Adam

بَنُو آدَمَ

116

Class Notes – Steps to Arabic

Oh children of Adam!

<div align="center">

يَا بَنِي آدَمَ

</div>

Scenario 4b – Mudaf to a ي

http://tanzil.net/#29:56

http://tanzil.net/#2:54

Chapter of Maf'ool Li Ajlihi

Answers the question, "Why?"

http://tanzil.net/#2:265

http://tanzil.net/#2:264

Chapter of Maf'ool Ma'hu

http://tanzil.net/#59:9

THE MAJROORAAT

1) Mudaf Ilayhi

2) Ism Majroor

3) The followers (Na't, Atf, Badal, Tawkeed)

Class Notes – Steps to Arabic