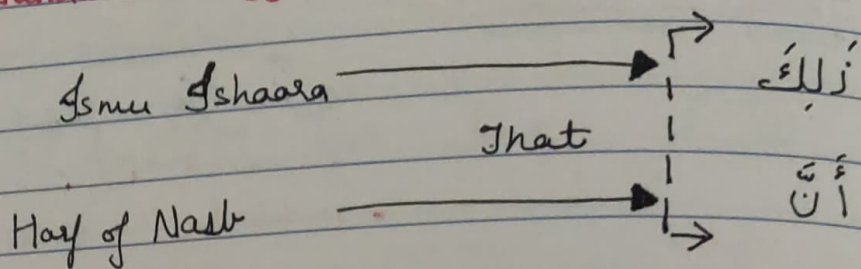


Chapter 5: Jumlah Ismiyyah. (pg 63 to 66)

[DAY: 40]



In English :-

'that' has different meaning.

- I saw that photo. (pointing at)
- You said that you would call me (clarifying 'that')

- connecting ← أَنَّ to something

- it is clarifying something which is before اِنَّ

• its common so there won't be 'ONLY' in translation.

eg اِنَّ اَنْتَ لَوْنٌ اَخْبَرَا حَسَنًا

- mawsof + Sifah
- mukadde
- mu-akkhar
- MBK
- mukadde
- clarifying 'that'
- HON

"That they have a beautiful compensation".

In Jumlah Ismiyyah:

J + Majrur

jin + mudaf ilaih

= has/have.

"The pen belongs to Ustaaad" <

OR

eg القلم للأستاذ

"Ustaaad has the pen."

OR

"The pen is for Ustaaad."

NOTE :- When ever there is 'J' or عَنْ or عَنْهُ → it is at the end of a sentence → serves as MBK

"Knowledge of the unseen belongs to Allah" <

OR

eg 1 عِلْمُ الْغَيْبِ لِلَّهِ
• MBK
• I/m
• m + m1
• mubtada

"Knowledge of the unseen is for Allah."

"The pen is in Ustaaad's possession" <

OR

eg 2 الْقَلَمُ عِنْدَ الْأُسْتَاذِ
• MBK
• sp.m + m1
• mubtada

"The pen is with Ustaaad."

eg 3 عِلْمُ الْغَيْبِ عِنْدَ اللَّهِ
• MBK
• sp.m + m1
• mubtada
• m + m1

"Knowledge of the unseen is in the possession of Allah."

eg 4 الْحَمْدُ لِلَّهِ
• MBK
• mubtada

"Hamd belongs to Allah" (OR)

"Hamd is for Allah."

Now when we flip it :- MBK in the beginning of a sentence:

"Hamd belongs only to Allah"
 "Hamd is only for Allah"

eg 1
 الْحَمْدُ لِلَّهِ
 • mubtada • MBK

"The pen belongs only to Ustaaad."
 "The pen is only for Ustaaad."

eg 2
 الْقَلَمُ لِلْأُسْتَاذِ
 • mubtada • MBK

"Knowledge of the unseen only belongs to Allah".
 "Knowledge of the unseen is only for Allah".

eg 3
 الْعِلْمُ الْغَيْبِ بِإِذْنِ اللَّهِ
 • m + m1 • MBK
 • mubtada

Sentence with عِنْدَ in the beginning:

"The pen is only in Ustaaad's possession".

"The pen is only with Ustaaad".

eg 1
 الْقَلَمُ عِنْدَ الْأُسْتَاذِ
 • mubtada • MBK

"Knowledge of the unseen is only in Allah's possession".

"Knowledge of the unseen is only with Allah".

eg 2
 الْعِلْمُ الْغَيْبِ عِنْدَ اللَّهِ
 • m + m1 • MBK
 • mubtada

Note :- is PRORER → ONLY.
 Mubtada

Mubtada

as Common: Sentences with 'J' & 'عند'

(Chakirah)

"Ustaad has a pen."

eg. 1
لِلْأُسْتَاذِ قَلَمٌ
• mubtada • mBk

"Ustaad has a pen."

OR

eg. 2
عِنْدَ الْأُسْتَاذِ قَلَمٌ
• mubtada • mBk

"Ustaad has a pen in his possession."

NOTE: - 'عِنْدَ' used for things.

'J' used for things/people.

Maryam has 2 brothers ← لِمَرْيَمَ أَخَوَانِ

(We can't use 'عِنْدَ')

DRILLS: 4/5/6

KEYS

mubtada

DRILL 4: - Pg 64

وَفِي السَّمَاءِ رِزْقُكُمْ (ma'rifah)
m+mi

Khabar

"And Your provision is only in the sky."

J/m

MBK

وَهُمْ فِي غَفْلَةٍ صَحْرُضُونَ

mubtada

Muakkhaw

Khabar 2nd Ref.
muakkhaw

J/m

1st Ref
Independent Pronoun

"And in their obliviousness they don't pay heed on purpose."

MBK

MUKADDAM

(nakizah)

آيَاتٌ بَيِّنَاتٌ

● mowsoof + Sifah

J/m

"There are miraculous clear signs."

وَإِنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ

Khabar
muakkhaw

K:2

K:1

↓

J/m

HoN + ism

↑ emphasis

وَعَلَى الْوَارِثَةِ مِثْلُ ذَلِكَ (ma'rifah)

● m+mi

J/m

Khabar
muakkhaw

سِوَاءَ

● info

● 2nd Ref

فِيهِ

J/m

فَهُمْ

● Independent pronoun

● 1st Ref

DRKL 5 :- pg 65

1) لَهُمْ أَجْرُهُمْ وَنُورُهُمْ
(ma'rifah) m+mi J/m

"They have their rewards & only their light".

2) وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ
(nakisah) mawsoof + sifat J/m

"And the disbelievers have a painful punishment".

3) لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ
(ma'rifah) m+mi J/m m+mi J/m

"We only have our deeds & all of you only have your deeds".

DRILL 6 : ~ pg 66

(Ma'alijah)

1) وَفِي السَّمَاءِ رِزْقُكُمْ
● m+mi J/M ●

"And your provision is only in the sky".

(Nakirah)

2) فِيهِ آيَاتٌ بَيِّنَاتٌ
● mawsoof + Sifah J/M ●

"There are clear signs in it."

3) مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ
● 2nd Raj ● m+mi ● 1st Raj' ● J/M ●
↓ ↓
• Info • J' emphasis (truly) • J' → shock

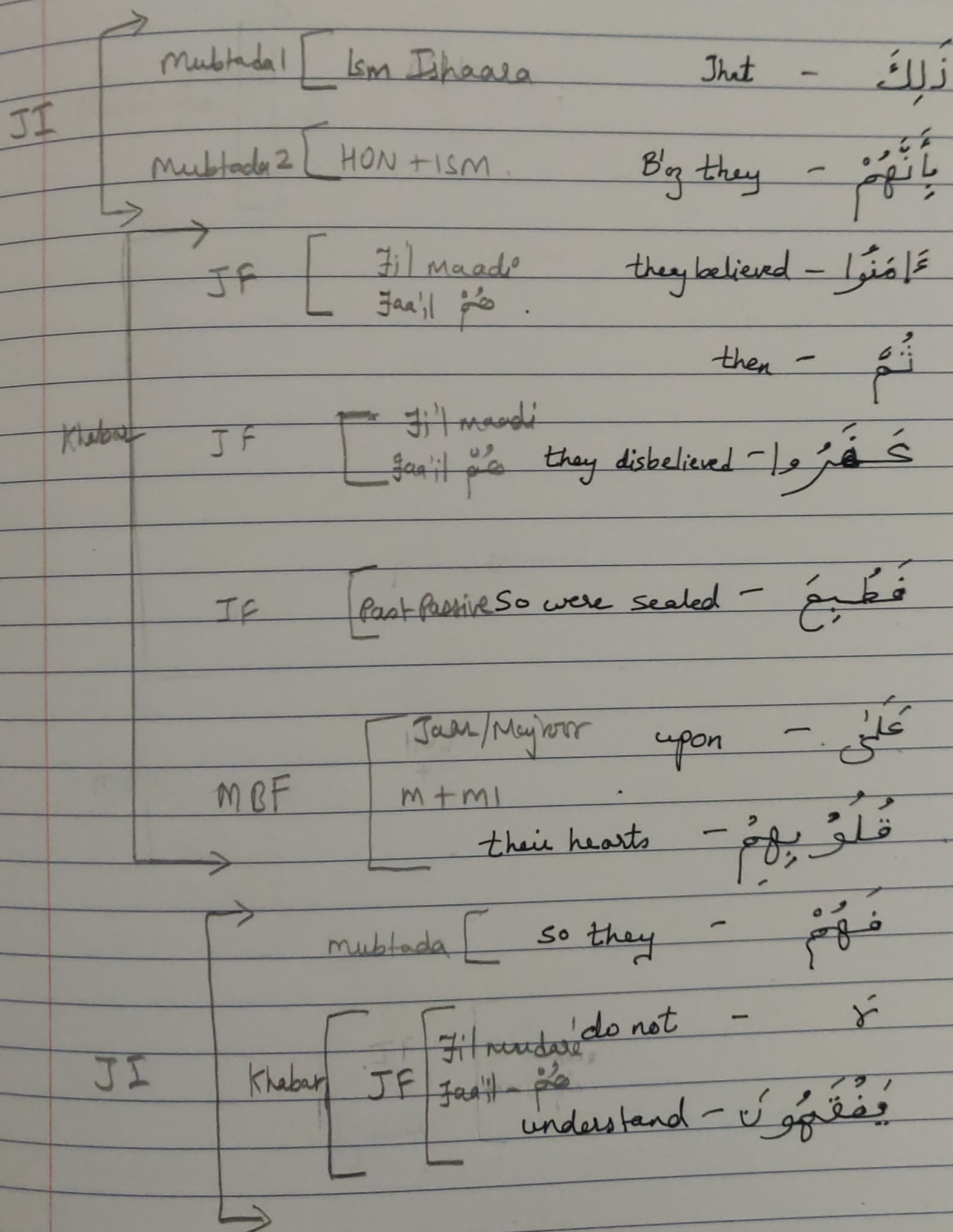
"Even among them are true believers & most of them are truly corrupt."
J - shock J - emphasis

OR

"There are true believers among them & most of them are truly corrupt."

HAH:3

زَلَّكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَمَعَ
عَلَى قُلُوبِهِمْ فَهُمْ يَفْقَهُونَ ③



"That is because they believed, & they then they disbelieved, so their hearts were sealed over, and they do not understand."