



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 31



01/15/21

SURAH AL BURUJ BREAKDOWN

khabar 2. khabar 1. mubtada 2.

١٤ وَهُوَ الْغَفُورُ الْوَدُودُ ١٣ وَيُعِيدُ وَيُبَدِّي ١٦ إِنَّهُ وَهُوَ يُبَدِّي ١٧ لَشَدِيدٌ

mubtada. Faai'l=huva for both. Chained because of the wa= khabar= one bucket. mubtada 1. Khabar.

Note: Ayah and a sentence are two separate things, you can have multiple ayat and you are still inside the same sentence, and you can also have like ten different sentences inside one ayah.

1.inna+batsha=mubtada.
2.batsha=mudaf
rabbi=m.ilaih.
3.rabbi=mudaf-ka=m.ilaih= all of it is a continuous chain, therefore= mubtada= one bucket=.

١٥ ذُو الْعَرْشِ الْمَجِيدُ
khabar 4. Idafah=chain= one bucket khabar 3.

2nd rafa=new info=Khabar muakkhar(late). j-majroor+idafah= mbk chain mukhaddam (early)= one bucket. Jumlya ismiyya.

٢٠ مُحِيطٌ وَاللَّهُ مِنْ وَرَائِهِمْ First rafa=Mubtada.

٢١ قُرْءَانٌ مَّحْيِيدٌ بَلْ هُوَ mowsoof&sifah=chained khabar=one bucket. Pnoun=Mubtada.

٢٢ فِي لَوْحٍ مَّحْفُوظٍ

J-majroor+mowsoof-sifah=mbk chain=one bucket.

IMPORTANT NOTE: When you are looking for an outside doer, once you hit a و you can't look for an outside doer, something new started. You have to find an outside doer before you get to و. و means new grammar, previous sentence is over.

IMPORTANT NOTE: When the khabar is a fi'l forget about the "is". You don't need an "is" when you already have an "at". In a jumla ismiyya you look for an "is" when there is no fi'l. If there is a fi'l, the fi'l will take over the "is".

وَاللَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Side note: Huva is the 2nd mubtada, once you have a 2nd mubtada, then it can only have a khabar-mbk etc after it. **Huva** is always a break, you cannot have a pronoun and then go back and tie to something before it. In mowsoof-sifah you can have a break, but **pronoun** is an exception, so Algaafuuru-Al raahiimu are not mowsoof-sifah of each other. Neither they are sifah of lafdzhul jalaalah, because of huva.

IMPORTANT NOTE:
Pointers and Pronouns are never Mowsoof or Mudaf.

جملة اسمية

It has 3 parts

- مُبْتَدَأ
- خَبَر
- مُتَعَلِّقٌ بِالْخَبَر

Can be:

- The first رفع
- إِنْ (or any hon) + its اسم
- كَانَ (any version) + its اسم
- If it is كَانَ or كَانَتْ, it might have an outside اسم
- The مُبْتَدَأ is your topic
- There can be multiple مُبْتَدَأ
- When the مُبْتَدَأ is delayed, it is called مُبْتَدَأ مُأْخَرٌ
 - Default (the original status) for mubtada and khabar should be rafa.
 - مُبْتَدَأ can only be forced to be nasb by HON.
 - خَبَر can only be forced to be nasb when كَانَ is the مُبْتَدَأ

خبر

- It's the information about the مُبتدأ.
- It's suppose to be رفع status.
- The only time it's نصب is when كان was in the مُبتدأ.
- It's **never** a pronoun or an isolated **pointer** (هذا) etc. if by them self's.) if they have the mushaaron ilaih, then they might be خبر
- It can be a فعل
 - a. When it is a فعل, then the rest of that sentence is part of the jumla fi'liyya, and that entire jumla fi'liyya is the خبر

مُتَعَلِّقٌ بِالْخَبَرِ

- It is called mbk (meaning related to the khabar) because in grammar we assume that there is always a khabar, and mbk is the extra information about that khabar whether we find a khabar or not. When we don't find it, it is assumed to be invisible but it still exists.
- MBK can only be of two kinds:
 1. A chain starting with jarr-majroor.
 2. A chain starting with special mudaf of time & place called ظرف
- إِنْ (or any other hon) can never have special mudaf as its اسم, even if the special mudaf looks نَصْبٌ

- The Mubtada, the Khabar, and the Mbk can move around in different orders. Generally, the first رفع will be mubtada, the second رفع, if it means something new will be the khabar, and the mbk is always obvious.
- The natural order is mubtada (مُعْرَفَةٌ or نَكِرَةٌ for a special reason), khabar (مُعْرَفَةٌ or نَكِرَةٌ for a special reason) and MBK. Any change to this order creates a special meaning like, “only”

جملة فعلية

- The most important quality of a jumla fi'liyya is that the فعل is first, and the فاعل is somewhere after it or inside it, never before it. Eg:
 (فَاعِلٌ- فعل) إِنَّمَا يَخْشَى اللَّهُ مِنْ عِبَادِهِ الْعُلَمَاءُ
- A Jumla Fi'liyya has 4 parts:
 1. فعل (past, present, passive past, passive present, command, forbid)
 2. The نَاءِبُ الفَاعِلِ or فاعل (Doer or Vice-Doer)
 3. The مَعْهُ - لَهُ - حَالٌ - مُظْلَقٌ - فِيهِ - بِهِ) مَفْعُول
 4. (جَرٌ مَجْرُورٌ مُتَعَلِّقٌ بِالْفِعْلِ always مُتَعَلِّقٌ بِالْفِعْلِ

SEQUENCE

- The normal order is: the فَاعِل with inside فِعل, or مَفْعُول, followed by مُتَعَلِّق بِالْفِعْل. مُتَعَلِّق بِالْفِعْل somewhere after, followed by مَفْعُول, followed by فَاعِل.
- When this order is disturbed, there are special meanings created like “only”

لَيْسَ

| | | | |
|--|---|--------------------------------------|----------------------------------|
| هُمْ - لَيْسُو “they are not” | هُمَا - لَيْسَا “both of them are not” | هُوَ - لَيْسَ “he is not” | Masculine 3 rd Person |
| هُنَّ - لَسْنَ “them (f) are not” | هُمَا - لَيْسَتَا “both of them (f) are not” | هِيَ - لَيْسَتْ “she is not” | Feminine 3 rd Person |
| أَنْتُمْ - لَسْتُمْ “you all aren’t” | أَنْتُمَا - لَسْتُمَا “both of you aren’t” | أَنْتَ - لَسْتَ “you are not” | Masculine 2 nd Person |
| أَنْتُنَّ - لَسْتُنَّ “all of you (f) aren’t” | أَنْتُمَا - لَسْتُمَا “both of you (f) aren’t” | أَنْتِ - لَسْتِ “you (f) are not” | Feminine 2 nd Person |
| | نَحْنُ - لَسْنَا “we are not” | أَنَا - لَسْتُ “I’m not” | 1 st Person |

Notes On لَيْسَ

- The ى disappears because there can't be two sukoons together in Arabic, eg: لَيْسْنَ, the ى is a vowel and they are considered weak so it gets removed.
- لَيْسَ is conjugated as a past tense, but it doesn't have a present tense, so there is no يَلِيسُ
- لَيْسَ doesn't mean a past tense. لَيْسَ "he is not" even though we conjugated with a past tense, it actually has the present tense negative meaning.
- لَيْسَ is the first cousin of كَانَ
- Any version of لَيْسَ is jumla ismiyya.
- اسْمَ لَيْسَ and its (inside or outside) are the mubtada.
- It has a khabar and MBK.
- The khabar will be نَصْبٌ

Eg from the quran:

لَسْتَ مُؤْمِنًا
/ /
Khabar=nasb. Mubtada.
Inside ism lasta=anta

Q&A

Question: in the eg **الغَفُورُ**, why cant **وَهُوَ** be the sifah of **هُوَ**

Answer: Sifah in Arabic grammar means you cannot put “is” in between them, it cannot be a sentence. In common sense sifah can be before the “is” eg: **اللَّهُ الْغَفُورُ الرَّحِيمُ** “Allah the forgiving the Merciful. In grammar, **وَهُوَ** is separated by an “is”, “Allah is the Forgiving” so its no longer a fragment, and that's why you cant call it a sifah, and also **هُوَ** can never be a mowsoof.

QUIZ

Surah Munaafiqoon

كَانُهُمْ خُشُبٌ مُسَنَّدَةٌ

— Jumla ismiyya

r1fc
Sifah=chained to
mowsoof=one
bucket=khabar.

Nhbp=r1fc
Mowsoof.
Khabar.

Hon+victim=
mubtada.

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

— Jumla fi'liyya

J+majroor+mbf. Idafah=chained
moofoo'l=one
bucket.

Fi'l=yahsabuuna.
Faa'il=hum.

﴿ وَلِلَّهِ [خَرَّأْنُ الْسَّمَوَاتِ وَالْأَرْضَ] وَلَكِنَّ الْمُنَفِّقِينَ لَا يَفْقَهُونَ ﴾
 JF=khabar
 Hon+victim= mubtada.
 Hon=new sentence.
 Fi'l=yafkahoona.
 Faa'il=hum.
 Khazaainu=First rafa=mubtada.
 Khazaainu+assamaawaati=idafah.
 Wal ardi ma'toof on
 assamaawaati=all of it is chained
 mubtada muakkhar=one bucket.
 mbk
 mukhaddam.

كان

| | | | |
|---|---|-------------------------------|----------------------------------|
| هُمْ - كَانُوا “they were” | هُمَا - كَانَ “both of them were” | هُوَ - كَانَ “he was” | Masculine 3 rd Person |
| هُنَّ - كُنْنَةٌ “them ladies were” | هُمَا - كَانَتَا “Both of them (f) were” | هِيَ - كَانَتْ “she was” | Feminine 3 rd Person |
| أَنْتُمْ - كُنْتُمْ “all of you were” | أَنْتُمَا - كُنْتُمَا “both of you were” | أَنْتَ - كُنْتَ “you were” | Masculine 2 nd Person |
| أَنْتُنَّ - كُنْتُنَّ “all of you ladies were” | أَنْتُمَا - كُنْتُمَا “both of you (f) were” | أَنْتِ - كُنْتِ “she was” | Feminine 2 nd Person |
| | نَحْنُ - كُنْنَا “we were” | أَنَا - كُنْتُ “I was” | 1 st Person |

– كان – “he was” not a normal past tense.

Note: jumla ismiyya has an invisible “is”,
But what if you want to say “was,” the past version of “is”?

Note: if you dont want to say “he is” but “he was” etc, then you use كان family.