

[Surah Jaghabun notes below by Sister Maseera]

[I will be sharing typed doc of Surah Jaghabun later.] InshaAllah.

Haal :- state / condition.

- it gives us information about the state of something or someone when an action is carried out.
- it could be the Haal of :-
 - Faq'il /
 - Maj'ool /
 - Muhtaba /
 - Khabar or
 - anything common sense helps us to figure out...

حال الشخص :- The person or thing in that state.

eg.1 The book was falling

- S. haal
- Haal.
- Thing

eg.2 I saw the house burning

- S. Haal
- Haal (state)
- person.

Sahel Haal can be person or thing.

- Haal answers the question "HOW?" OR
"In what state?"

eg. It came towards me barking
• S. Haal • Haal

- Haal is generally translated as an :-
→ adverb (-ly)
→ as an (-ing) word
→ words → while / as

Difference :-

Haal	Adjective.
<ul style="list-style-type: none"> → Haal is not permanent. → It is <u>occurring</u>. → Condition is taking place. So it is temporary. 	<ul style="list-style-type: none"> → It is permanent.
eg. Pen <u>falling</u> . • Haal is <u>alive</u> & in motion	eg. <u>Black</u> pen → It is dead, motionless.
eg. A <u>small</u> child is <u>screaming</u> . • Adj • Haal	• Haal
<ul style="list-style-type: none"> • Haal is like a scene / an act which is alive 	<ul style="list-style-type: none"> → It is not alive & still.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ADV. NAHW DAY 20

SURAH TAQHABUN

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
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kingdom sovereignty capable (فَعِيلٌ)

Identifying small families in Hans wehr [Ejtaal.net]

malaka مالَك
يَفْعَلُ → ا
يَفْعُلُ → و
يَفْعَلُ → ه

look up alphabetically
This 'i' means its family مالَك (malk, mulk, milk) to take in possession, take over, acquire (▲ s.th.), seize, lay hands (▲ on), possess o.s., take possession, lay hold (▲ of); to possess, own, have (▲ s.th.), be the owner (▲ of); (esp. saudi-ar.) to marry (ها a woman); to dominate, control (▲ s.th.); to be master (▲ of); to rule, reign, exercise power or authority, hold away, lord it (على or ▲ over); to be capable (▲ of), be equal (▲ to); to be able, be in a position (أن or ▲ to do s.th.) | ملكه الغيظ (gair) anger overwhelmed him, got the better of him; ملك عليه جميع مشاعره (jami'a ma'sa'irihī) to dominate s.o.'s every thought and deed, be uppermost in s.o.'s mind; ملك عليه حسه (hissahū) to take possession of s.o.'s feelings; ملك عليه (lubbahū) to preoccupy s.o.'s heart;

kingdom ownership
malk, mulk, milk
Three masdars

أَنْحَدَ

1. What kind of word it is? Ism, Fi'l, Harf?

2. What Kind of Ism, Fail, Harf?

HANS WEHR

يَحْدُ يَحْدُ

↑

h → ح

h → د

حَدَّ *hamida a (ḥamd)* to praise, commend, laud, extol (علَى s.o. for, أَ s.th.) II to praise highly (أ s.o.)

حَدَّ *ḥamd* commendation, praise, laudation | الْحَمْدُ لِلَّهِ *al-ḥamdu lillāh* thank God! praise be to God! praised be the Lord!

حَيِّدَ *ḥamīd* praiseworthy, laudable, commendable; benign, harmless (disease)

حَمَّوْدَ *ḥamūd* praiseworthy, laudable, commendable, praised

أَحْمَدَ *aḥmad²* more laudable, more commendable

الشَّرِيعَةُ الْإِحْمَادِيَّةُ *aš-šarī'a al-aḥmadiya* Mohammedan Law

مَحْمَدَةٌ *maḥmada* pl. مَحَامِدُ *maḥāmid²* commendable act; pl. مَحَامِدُ praises, encomiums

مَحْمُودَ *maḥmūd* praised; commendable, laudable, praiseworthy | مَحْمُودُ الْعَوَاقِبِ having favorable results, having a good outcome

مُحَمَّدَ *muḥammad* praised; commendable, laudable

مُحَمَّدِيَّ *muḥammadi* pertaining or attributable to Mohammed

— indicates fatha on Mudaari يَحْمَدُ

It is trying to tell you that this word is فَعَلَ pattern & is transitive as & is attached as a Mafool Bini.

↑ حمَد Masdar

→ Sources

1. حَمْدَةٌ, aor. حَمَدَ, inf. n. حَمْدٌ (S, L, Mṣb, K) and مَحْمَدٌ and مَحْمُودٌ (L, K) and مَحْمَدَةٌ (S, L, K) and مَحْمُودَةٌ; (L, K, and so in a copy of the S;) the last of these inf. ns. [and the third also] extr.; (L;) or the last is an inf. n. and the last but one signifies "a praiseworthy quality," or "a quality for which one is praised;" (El-Fenāree, MF;) or the last may be a simple subst.; (Ḥar p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation;* (Akh, S, L, Mṣb;) عَلَيَّ كَذَا *for such a thing;* (L, Mṣb;) contr. of ذَمُّهُ: (S, L:) accord. to I Amb, formed by transposition from مَدَحَ: (marginal note in a copy of the MṢ;) but it is of less common application than the latter verb; (Mṣb in art. مَدَحَ;) signifying *he praised him, &c., for something depending on his* (the latter's) *own will:* thus, the describing a pearl as clear is not حَمْدٌ, but it is مَدَحٌ: (Kull p. 150:) or i. q. شُكْرُهُ: (Lḥ, K:) but it differs [sometimes] from this; (Mṣb;) for شُكْرٌ is only on account of favour received; whereas حَمْدٌ is sometimes because of favour received, (Th, Az, Mṣb,) and sometimes from other causes; (Th;) [and thus] the latter is of more common application than the former; (S;) therefore you do not say, شُكْرَتُهُ حَمْدَتُهُ عَلَى شَجَاعَتِهِ; but you say, حَمْدَتُهُ عَلَى شَجَاعَتِهِ *I praised him, &c., for his courage.* (Mṣb.) حَمْدٌ also implies admiration: and it implies the magnifying, or honouring, of the object thereof; and lowliness, humility, or submissiveness, in the person who offers it; as in the saying of the afflicted, الْحَمْدُ لِلَّهِ *Praise be to God;* since in this case there is no worldly blessing, favour, or

LANES
LEXICON

اَلْقَدِيرُ Even an Ism Sifah can be tied to a three letter family & it doesn't have to be Karuma (كَرُمَ)

سَمِعَ يَسْمَعُ ← سَمِعْتُ سَمِعَ يَسْمَعُ ← سَمِعْتُ سَمِعَ يَسْمَعُ ← سَمِعْتُ سَمِعَ يَسْمَعُ

It's trying to tell that this word has a "thing" as a M. Bini usually

قَدَرٌ 1. قَدَرْتُ الشَّيْءَ, aor. 2. [or the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدَرٌ (S, Mgh.) is from اتَّقَدَّرَ (S,) [or] it signifies the same as قَدَرْتُ الشَّيْءَ, inf. n. تَقْدِيرٌ (Mgh:) [which latter phrase is afterwards mentioned in the S, but unexplained: the meaning is, *I measured the thing; computed, or determined, its quantity, measure, size, bulk, proportion, extent, amount, sum, limit or limits, or number:*] قَدَرُ الشَّيْءِ signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (حَزْرَهُ) in order that he might know how much it was. (IKtt.)* It is said in a trad., إِذَا قَدَرُوا لَهُ قَدْرَهُ, and قَدَرُوا لَهُ (S, Mgh:*) or إِنَّ عَمْرَ بْنَ قَدْرٍ قَدَرُوا لَهُ (Mgh, Mgh:*) for قَدَرُوا, with damm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتُ الشَّيْءَ, aor. قَدَرَهُ, with kesr, and that he had not heard any other aor. (TA:) the meaning of the trad. is, [When the new moon (of Ramaḥlān) is hidden from you by a cloud or mist, or if it be so hidden,] compute ye (قَدَرُوا) the number of the days to it, (Mgh, Mgh,) and so complete Shaabān, making it thirty days: (S,* Mgh,* Mgh:) or, as some say, compute ye (قَدَرُوا) the mansions of the moon, and its course in them [to it, i. e., to the new moon]. (Mgh.) See also 5. — [Hence, app., the saying,] اَقْدَرُكَ بِرُحْمِكَ See thou and know thy rank, or estimation, among us. (AO.) — Hence also, مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ [K̄ur., vi. 91, and other places, meaning, *And they have not estimated God with the estimation that is due to Him: or] and they have not magnified, or honoured, God, with the magnifying, or honouring, that is due to Him: (S, K̄:)] قَدَرٌ signifies [also] a magnifying, or honouring: (K̄:)] or have not assigned to God the attributes that are due to Him: (Lih:) or have not known what God is in reality. (El-Baḥār.) قَدَرْتُ الشَّيْءَ بِالشَّيْءِ, aor. [; and] 2, (L,) inf. n. قَدَرٌ (L, K̄;) and قَدَرَهُ بِهِ (L;) He measured the thing by the thing: (L, K̄:*) and قَدَرَهُ عَلَى مِثَالِهِ he measured it by its measure: (S, K̄, art. قيس) and قَدَرُ بَيْنَ الْأَمْرَيْنِ (L, K̄, art. قيس) and so together; syn. قَائِسٌ (K̄, art. قيس) and so قَادِرٌ (L, art. قيس.) — [Hence, app.,]*

قَدَرٌ يَقْدِرُ
قَدَرٌ يَقْدِرُ

CHAPTER 15 - الحال

15.1 INTRODUCTION *حال could be the state of doer, detail etc.*

MEANING AND TRANSLATION

The word حال literally means "state" or "condition". Grammatically, a حال gives information about the state of someone or something when an action is carried out. The person or thing in that state is called صاحب الحال. Take a look at the examples below. The حال is highlighted and the صاحب الحال is underlined.

قال is also answer to the question 'how' or 'in what state?'

- I called you while I was freezing. Bilal left while crying.
- I saw the house burning. The book came down gradually.
- I spoke as you snored. It ran toward me barking.

صاحب الحال

حال

slowly

falling

A حال is generally translated as an adverb ('-ly'), or as an -ing word, or using the words "while" or "as".

GRAMMATICAL RULES

- A حال can only appear in a complete sentence. If the حال is removed, the sentence should still be complete. Consider the previous examples. If the حال is removed, the sentence still conveys a complete meaning.

Bilal left.

The book came down.

It ran toward me.

- The صاحب الحال is almost always PROPER.
- The حال can appear in one of three forms:
 - An اسم in the نصب status
 - A جملة فعلية
 - A جملة اسمية that starts with واو (called the واو حالية)

15.2 حال AS اسم

- When a حال appears as an اسم, it often appears as an اسم مفعول or اسم فاعل. It can also appear as an مصدر, and sometimes as a اسم صفة.

DIFFERENCE BETWEEN HAAL & ADJECTIVE

Haal is **not permanent**. It's a condition taking place.
It is like a **scene/act taking place**. Whereas an
Adjective is **still, permanent & motionless**.

a **small** child **crying**
permanent — adjective **haal — temporary**

Mafool Haal is one of manifestations of **جل**.