

## Chapter 15 : HAAL

[DAY: 20]

[ Surah Taghabun notes below by Sister Maseera ]

[ I will be sharing typed doc of Surah Taghabun 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 :-
  - Fa'il /
  - Majoot /
  - mubtaba /
  - Khabar or
  - anything common sense helps us to figure out ..

**Jaalib :-** The person or thing in that state.

e.g. 1 The book was falling

- S. Haal
- Thing

e.g. 2 I saw the house burning

- S. Haal
- person.

• Haal (state)

Sahebel 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"> <li>→ Haal is not permanent.</li> <li>→ It is occurring.</li> <li>→ Condition is taking place.</li> <li>So it is temporary.</li> </ul>	<ul style="list-style-type: none"> <li>→ It is permanent.</li> </ul>
eg. Pen falling.	eg. Black pen

eg. A small child is screaming.

Adj

- Haal is like a scene / an act which is alive
- It is not alive & still.

SURAH TAGHABUN

يُسَيِّحُ لِيُسَيِّحُ شَيْئاً  
فَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ

kingdom  
sovereignty

قَدِيرٌ  
capable

Identifying small families in Hans wehr [Ejtaal.net]

ملك *malaka* i  
يَفْعُلُ → i  
يَفْعُلُ → u  
يَفْعُلُ → a

15 Feb	Not Secure — ejtaal.net	80%
... s.t ov of ov fi ec ov hc s.t (d v g • be et ( to ( ty	kingdom ownership / \ ↑       [ <i>malak, mulk, milk</i> ) ↓ ↓ ↓ Three masdars	
... s.t ov of ov fi ec ov hc s.t (d v g • be et ( to ( ty		
... s.t ov of ov fi ec ov hc s.t (d v g • be et ( to ( ty		
... s.t ov of ov fi ec ov hc s.t (d v g • be et ( to ( ty		

look up alphabetically مانق!

This 'i' means its بِعِيلَث family

ملك *malaka* i (*malak, 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 (بِرَّ a woman); to dominate, control (▲ s.th.); to be master (▲ of); to rule, reign, exercise power or authority, hold sway, lord it (عل or ▲ over); to be capable (▲ of), be equal (▲ to); to be able, be in a position (ان or ▲ to do s.th.) (ملکه النیظ | ان) (*gāiz*) anger overwhelmed him, got the better of him; ملك عليه جميع مشاعره (*jami'a maṣā'irihū*) 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 بُلْبُل (*lubbahū*) to preoccupy s.o.'s heart;

# آنچز

1. What kind of word it is? Ism, Fa'l, Harf?
2. What Kind of Ism, Fa'l, Harf?

ب → ح  
ه → ح

جذب  
↑  
جذب hamida a (hamd) to praise, commend, laud, extol (عله s.o. for, a s.th.) II to praise highly (ه s.o.)

حمد hamd commendation, praise, laudation | الحمد لله al-hamdu lillāh thank God! praise be to God! praised be the Lord!

حميد hamid praiseworthy, laudable, commendable; benign, harmless (disease)

حمرود hamūd praiseworthy, laudable, commendable, praised

احمد aḥmad<sup>2</sup> more laudable, more commendable

الشريعة الاحمدية aš-ṣari'a al-aḥmadiya  
Mohammedan Law

محمدة mahmada pl. محمد mahāmid<sup>2</sup> commendable act; pl. محمد praises, encomiums

محمود mahmūd praised; commendable, laudable, praiseworthy | محمد العاقب having favorable results, having a good outcome

محمد muḥammad praised; commendable, laudable

محمدی muḥammadi pertaining or attributable to Mohammed

HANS WEHR

حَمْدٌ يَحْمَدُ indicates fatha on Mudaari



It is trying to tell you that this word is فَعَلٌ pattern & is transitive as & is attached as a Maafol Bihi.

↑ حَمْدٌ Masdar

1. حَمَدَ, aor. حَمَدَ, inf. n. حَمَدٌ (S, L, Mṣb, K) and حَمَدَ and مُحَمَّدٌ (L, K) and مُحَمَّدَةٌ (S, L, K) and مُحَمَّدَةٌ; (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.; (Har p. 392;) *He praised, eulogized, or commended, him; spoke well of him; mentioned him with approbation;* (Akh, S, L, Mṣb;) على حَمَدٍ for such a thing; (L, Mṣb;) contr. of ذَمَّ: (S, L:) accord. to IAmB, formed by transposition from مَدْحُ: (marginal note in a copy of the Mṣ:) but it is of less common application than the latter verb; (Mṣb in art. مَدْحُ;) signifying *he praised him, &c., for something depending on his (the latter's) own will;* thus, the describing a pearl as clear is not حَمَدٌ, but it is مَدْحُ: (Kull p. 150;) or i. q. شَكَرَةٌ: (Lh, K:) but it differs [sometimes] from this; (Mṣb;) for شَكَرٌ is only on account of favour received; whereas حَمَدٌ 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, شَكَرَتَهُ على شَجَاعَتِهِ; but you say, على شَجَاعَتِهِ I praised him, &c., for his courage. (Mṣb.) حَمَدٌ 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, الحَمْدُ لِلَّهِ *Praise be to God;* since in this case there is no worldly blessing, favour, or

Sources

LANES

LEXICON

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

سَعْيَ لَيَسْعَ رَمَّ يَرْمُ رَمَّ سَعْيَ

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

قَدَرْ

قدر قدرت الشَّيْءُ قدرت الشَّيْءُ

1. [for the former only accord. to the Mgh., as will be seen by what follows,] inf. n. قَدَرْ (S, Msb,) is from أَقْدَرْ (S,) [or] it signifies the same as قَدَرْتْ (S,) [or] it signifies the same as قَدَرْتْ الشَّيْءُ (Msb:) [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:;*] قَدَرْ الشَّيْءُ signifies *he computed, or determined, or computed by conjecture, the quantity, measure, size, bulk, proportion, extent, amount, sum, or number, of the thing, (خَرَّبَهُ), in order that he might know how much it was.* (IKtt.) It is said in a trad., إِنْ عَلِمْتُمُ الْبَلَالَ فَاقْتِرُوْهُ (S, Msb;\*) or, إِنْ عَلِمْتُمُ الْبَلَالَ فَاقْتِرُوْهُ (S, Msb;\*) or with kess to the د; (Mgh, Msb;\*) for فَاقْتِرُوْهُ, with damm, is wrong; (Mgh;) and Ks. say, that you say قَدَرْتْ الشَّيْءُ, aor. (أَقْدَرْ), with kess, and that he had not heard any other aor.: (TA:) the meaning of the trad. is, [When the new moon (of Ramadán) is hidden from you by a cloud or mist, or if it be so hidden,] compute ye قَدَرْ (الشَّيْءُ) the number of the days to it, (Mgh, Msb,) and so complete Sha'bán, making it thirty days: (S,\* Mgh,\* Msb;) or, as some say, compute ye قَدَرْ (الشَّيْءُ) the mansions of the moon, and its course in them [to it, i. e., to the new moon]. (Msb.) See also 5.—[Hence, app., the saying,] أَقْدَرْ بِتَرْعَكَ يَسْتَأْتِي See thou and know thy rank, or estimation, among us. (AO.)—Hence also, مَا قَدَرُوا اللَّهُ حَتَّى قَدَرَهُ (Kur., 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, K:) for قَدَرْ signifies [also] a magnifying, or honouring: (K:) or have not assigned to God the attributes that are due to *Him*: (Lth:) or have not known what God is in reality. (El-Bagáir.)—قَدَرَ الشَّيْءُ بِالشَّيْءِ, aor. [z and] ة, (L,) inf. n. قَدَرْ (L, K;) and قَدَرْ الشَّيْءُ (L;) He measured the thing by the thing: (L, K;\*) and قَدَرْ عَلَى مِثْلِهِ he measured it by its measure: (S, K, art. قَيْسَ) and قَيْسَ بَيْنَ الْأَمْرَيْنِ he measured, or compared, the two things, or cases, together; syn. قَيْسَ; (K, art. قَيْسَ;) and so قَادَرْ بِيَمِنِهِ (L, art. قَيْسَ.)—[Hence, app.,]

# 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 the صاحب الحال. Take a look at the examples below. The حال is highlighted and the صاحب الحال is underlined.

حال 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:
  1. An اسم in the نصب status
  2. A فعلية جملة
  3. A اسمية that starts with a و (called the حالية جملة اسمية)

## 15.2 اسم حال

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

## DIFFERENCE BETWEEN HAAL & ADJECTIVE

Haa! 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 حل.