

*Ustadh Nouman Ali Khan's*

***Bayyinah***

***Dream - Surah Al Mulk***

***Timestamps from Day 01 to Day 13***

***By Kulsoom Ibrahim***



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Week 01	
Days	Description
Day 01	<p>a. <b>Surah Al Mulk</b> – Ustadh explained <b>Ayah 01</b> @10:40          تَبَرَّكَ اللَّهُذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾</p> <p>b. Ustadh explained <b>Ayah 02</b> @21:30 + @32:40          الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُو كُمْ أَيُّكُمْ أَحَسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾</p> <p>c. Ustadh explained <b>Ayah 03</b> @30:10 + @39:25          الَّذِي خَلَقَ سَبَعَ سَمَوَاتٍ طِبَاقًا مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِنْ تَقْرُوتٍ فَارْجِعُ الْبَصَرَ هُلْ تَرَىٰ مِنْ فُطُورٍ ﴿٣﴾</p> <p>Ustadh explained the difference between خَلَقَ and جَعَلَ          جَعَلَ = to create and خَلَقَ</p> <p>d. <b>Ayah 03</b> – to be continued in next class inshaAllah.</p>

Day 02	a. <b>Surah Al Mulk – Ayah 03</b> continued...
	b. Ustadh explained the following with examples... @8:30
	بَدْل - Substitute -
	بَدْل الْكُلِّ - Complete Substitute - I saw your younger brother Ahmad.
	بَدْل الْبَعْضِ - Partial Substitute - The students attended, 5 of them.
	بَدْل الْغَلْطِ - False Substitute – I ate your lunch, uhhh my lunch. (False substitute doesn't happen in Quran)
	بَدْل الْأَشْتِمَالِ – He talked about Ramadan, the fasting rules.
	c. Ustadh review <b>Ism Mawsool</b> and <b>Silatul Mawsool</b> . @13:35
	d. <b>Ayah 03</b> continued... Sarf practice of تَرَىٰ @20:35
	e. Ustadh explained <b>Ayah 04</b> @30:40 ثُمَّ أُرْجِعُ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾
	f. <b>Q &amp; A</b> @54:25

Day 03	<p>a. Ustadh explained the following @6:40 + 17:00</p> <p><b>Light Fi'l Mudari</b> - حَرْفٌ حُرُوفُ نَاصِبَةُ الْمُضَارِعِ</p> <p><b>Lightest Fi'l Mudari</b> - حَرْفٌ حُرُوفُ جَازِمَةُ الْمُضَارِعِ</p>
	<p>b. Ustadh mentioned few English and Urdu dictionaries that students can have. the following @13:40</p> <ul style="list-style-type: none"> <li>• <i>Lexicon</i></li> <li>• <i>ejtaal.net</i> – search by root word</li> <li>• <i>Urdu Dictionary</i> – <i>Mufradat Al Quran</i>, it's a translation of Iman Raghib Asfahani's Arabic version.</li> <li>• <i>Mutaradifat Al Quran</i> – by Abdur Rahman Kilaani</li> <li>• <i>Al Munjid</i></li> <li>• <i>Balagha in English Language</i> - <i>Words like loaded Pistols</i></li> </ul>
	<p>c. Ustadh explained لِيُلْوُكْمُ from <b>Ayah 02 + Q &amp; A</b> @20:07</p>
	<p>d. Ustadh explained أَيُّكُمْ أَحَسَنُ عَمَلًا @43:15</p> <p>تمييز = عَمَلًا   اسم تفضيل = أَحَسَن</p>
	<p>e. Ustadh explained لَقَدْ from <b>Ayah 05</b> @47:25</p> <p>وَلَقَدْ زَيَّنَا السَّمَاوَاتِ الدُّنْيَا بِمَصَبِّيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾</p> <p>لَقَدْ ← لَام الْقُسْمِ = لَ   حَرْف تَحْقِيقٌ = قَدْ</p> <p>قد means “certainly”, قد is a short form of “we swear”</p>
	<p>زَيَّنَ = to beautify</p> <p>رَزِّيَنَ يُزَيِّنُ تَرْزِيَنَ فَهُوَ مُرَزِّيَنَ</p> <p>رُزِّيَنَ يُزَيِّنُ تَرْزِيَنَ فَهُوَ مُرَزِّيَنَ</p> <p>الْأَمْرُ مِنْهُ رَزِّيَنَ وَالثَّهُ عَنْهُ لَا تُرْزِيَنَ وَالظَّرْفُ مِنْهُ مُرَزِّيَنَ</p>
	<p>f. <b>Ayah 05</b> to be continued in the next class.</p>

<b>Day 04</b>	<p><b>a. Q &amp; A</b></p> <ul style="list-style-type: none"> <li>Ustadh reviewed اسم آلة</li> <li>Ustadh reviewed two ways to make a <b>partly flexible</b> word <b>fully flexible</b> and whenever it becomes fully flexible it becomes a <b>Superlative</b>. (Ustadh explained this earlier on Sarf Day 74 @15:50)             <ol style="list-style-type: none"> <li>add ال</li> <li>make it a مضاف.</li> </ol> <p>Comparatives are partly flexible, to make them fully flexible, 1. add ال and 2. make it a <b>مضاف</b>. Ex: <b>بِأَحْكَمِ الْحَاكِمِينَ</b></p> </li> </ul>
	<p><b>b. Surah Al Mulk - Ayah 05</b> continued from ..... @17:55</p>
	<p><b>c. Ustadh explained Ayah 05</b> from ..... @32:50</p>
	<p><b>d. Ustadh explained Ayah 06 + Q &amp; A</b> @34:50</p> <p>وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابٌ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ</p>
	<p><b>e. Ustadh explained Ayah 07</b> @49:20</p> <p>إِذَا أَلْقُوا فِيهَا سَمِيعًا لَهَا شَهِيقًا وَهِيَ تُفُورُ</p>
	<p><b>f. Ustadh said to listen to <b>Deeper Look</b> series on <b>Surah Al Mulk</b>.</b> @59:00</p>

Week 02				
Days	Description			
<b>Day 05</b>	<p><b>a. Q &amp; A</b> regarding <b>01 to 07</b> Ayaat of <b>Surah Al Mulk</b></p> <ul style="list-style-type: none"> <li>Question about لـ</li> </ul>			
	<p><b>b. Ustadh explained Ayah 08 – Surah Al Mulk</b> @8:00</p> <p>تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أَلْقَى فِيهَا فَوْجٌ سَأَلَهُمْ خَرَنَتْهَا أَلْمٌ يَأْتِكُمْ نَذِيرٌ</p>			
	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; text-align: center; padding: 5px;"> <i>to scheme / to plot</i> </td><td style="width: 50%; text-align: center; padding: 5px;"> <i>to almost be / to nearly be</i> </td></tr> <tr> <td style="text-align: center; padding: 5px;">           كَادَ يَكِيدُ كَيْدًا         </td><td style="text-align: center; padding: 5px;">           كَادَ يَكَادُ كَيْدًا         </td></tr> </table>	<i>to scheme / to plot</i>	<i>to almost be / to nearly be</i>	كَادَ يَكِيدُ كَيْدًا
<i>to scheme / to plot</i>	<i>to almost be / to nearly be</i>			
كَادَ يَكِيدُ كَيْدًا	كَادَ يَكَادُ كَيْدًا			

to distinguish / to separate @10:00 + 29:30

(تَعْلَمَ) تَمَيَّزَ يَتَمَيَّزُ تَمَيِّزًا فَهُوَ مُتَمَيِّزٌ

يَتَمَيَّزُ ← تَمَيَّزَ ← تَمَيَّزُ

- The ancient Arabs allowed one ت to be removed when there are two ت in a Fi'l and still the meaning remains to be the same. This happens in تَسَاءَلَ family and in تَعْلَمَ family.

تَفَكَّرُونَ ← تَفَكَّرُونَ = you all are thinking

تَعْلَمُونَ ← تَعْلَمُونَ = you all are learning

- In اقتَرَب family the extra ت is not removed, it gets fused with the letter which is similar to it. In the following example the ت and the ذ are pronounced close to each other so both the letters get fused.

إِذْكَرْ ← إِذْكَرْ

إِذْكَرْ may become difficult for the Arbas to pronounce so when they blend ت and ذ it becomes إِذْكَرْ - this a different Sarf concept.

c. Ustadh answered a question about **Jumlah Haliyyah** @27:30

d. **Ayah 08** continued... @27:30 + 34:40

(Broken Plural) *gate keepers* = خَازِنٌ gate keeper = (اسم فَاعِل)

e. Ustadh explained **Distant Faai'l** - فَاعِل مَنْفَصِل @40:15

- The فَاعِل which is not right after the فعل is called **Distant Faai'l** - فَاعِل مَنْفَصِل

- In grammar:** You are allowed to use the Masculine فعل for the Feminine فَاعِل → Example: سَأَلَنِي مَرْيَمُ / سَأَلَنِي مَرْيَمُ (both are correct) @44:10

	<ul style="list-style-type: none"> <li>• <b>In Balagha:</b> the gender conflict can be meaningful. (Find the PDF on Gender Conflict in the Study Material list)</li> </ul> <p>Example: جَاءَهُمُ الْبَيْتَنَاثُ / جَاءَتْهُمُ الْبَيْتَنَاثُ (both are correct)</p> <ul style="list-style-type: none"> <li>• The masculine فَعَلْ has being used because هُمْ creates a distance between the فَعَلْ and the هُمْ</li> </ul> <p>f. Labelling the إِعْرَاب of <b>Ayah 08</b> @52:00</p> <p>g. <b>Q &amp; A</b> @55:53</p> <p>h. Ustadh said that he will only explain few words from ayaat 9 to 12 in the next class and rest of it the students should do it. @1:02:15</p>
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<b>Day 06</b>	<p>a. <b>Q &amp; A</b> Ustadh explained <b>Jumlah Haaliyyah</b>. @2:10</p> <p>Different kinds of Jumlah Haaliyyah in English</p> <ol style="list-style-type: none"> <li>1. I ate ice cream <b>while walking</b>.</li> <li>2. I ate ice cream <b>walking</b>.</li> <li>3. I ate ice cream <b>while I was walking</b>.</li> <li>4. I ate ice cream <b>as I walked</b>.</li> <li>5. I ate ice cream <b>and I was walking</b>.</li> </ol> <p>Different kinds of Jumlah Haaliyyah in Arabic</p>
	<ol style="list-style-type: none"> <li>1. قَرَأَ وَهُوَ جَالِسٌ</li> <li>2. قَرَأَ جَالِسًا</li> <li>3. قَرَأَ يَجْلِسُ</li> <li>4. قَرَأَ وَهُوَ يَجْلِسُ</li> <li>5. يَقْرَأُ يَجْلِسُ</li> </ol>
	<p>b. Ustadh reviewed <b>ثَمِيزٌ</b> @8:12</p>
	<p>c. Ustadh explained <b>Ayah 09</b> @16:00</p>
	<p>قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ</p>

	<p>to send down = نَزَّلَ   to deny = فَكَذَّبَنَا   already = قَدْ</p>
	<p>d. Ustadh explained مَا and إِنْ @22:15</p> <p>There is another variation of مَا which is إِنْ - it has the same meaning as مَا but this إِنْ is not the إِنْ of Sharth (شرط) this is إِنْ تَافِيَةً is stronger than مَا . إِنْ مَا / إِنْ تَافِيَةً = nothing / but</p>
	<p>e. Q &amp; A @23:00</p>

Day 07	<p>a. Q &amp; A from <b>Ayaat 01 to 09</b> of <b>Surah Al Mulk</b>.</p>				
	<p>b. Ustadh explained <b>Ayah 10</b> @14:00</p> <p>وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ الْسَّعِيرِ</p>				
	<ul style="list-style-type: none"> <li>Ustadh explained <b>Instruments of Condition</b> - أدوات الشرط</li> </ul>				
	<ul style="list-style-type: none"> <li>Ustadh explained <b>if only / had.....only</b> = لوْ @25:00</li> </ul>				
	<p>لوْ = كِلْمَةُ الْخَسْرِ / The word of Regret</p>				
	<p>Had I studied I would have been successful = لوْ دَرَسْتُ لَنْجِحْتُ</p>				
	<p>Or if only I studied I would have been successful</p>				
	<p>Had I eaten I would have been happy = لوْ أَكَلْتُ لَسَعِدْتُ</p>				
	<p>c. Ustadh explained <b>Ayah 11</b> @32:25</p> <p>فَأَعْتَرَفُوا بِذَنِبِهِمْ فَسُحْقًا لِأَصْحَابِ الْسَّعِيرِ</p>				
	<table border="1"> <tr> <td>to get introduced = تَعَرَّفَ عَلَى</td> <td>to recognize = عَرَفَ</td> </tr> <tr> <td>to acknowledge / to admit = اعْتَرَفَ</td> <td>to introduce = عَرَّفَ</td> </tr> </table>	to get introduced = تَعَرَّفَ عَلَى	to recognize = عَرَفَ	to acknowledge / to admit = اعْتَرَفَ	to introduce = عَرَّفَ
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to acknowledge / to admit = اعْتَرَفَ	to introduce = عَرَّفَ				
	<p>d. Ustadh said to get used to the following terms... @35:47</p>				
	<table border="1"> <tr> <td>draw attention = النَّصْبُ عَلَى الْإِغْرَاءِ</td> <td>condemning = النَّصْبُ عَلَى الدَّمْ</td> </tr> <tr> <td>(there's few more) = ..... النَّصْبُ عَلَى .....</td> <td>praising = النَّصْبُ عَلَى الْمَدْحُ</td> </tr> </table>	draw attention = النَّصْبُ عَلَى الْإِغْرَاءِ	condemning = النَّصْبُ عَلَى الدَّمْ	(there's few more) = ..... النَّصْبُ عَلَى .....	praising = النَّصْبُ عَلَى الْمَدْحُ
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(there's few more) = ..... النَّصْبُ عَلَى .....	praising = النَّصْبُ عَلَى الْمَدْحُ				

	<ul style="list-style-type: none"> <li>• Unusual نصب adds an emotional element, it adds warning.</li> </ul>
get away from me dude	= بُعداً
watch outtttt a cammelllllll!	= نَاقَةً
<p>e. Ustadh explained فَسُحْقًا @42:58</p> <ul style="list-style-type: none"> <li>• عَامِل is the thing that has the effect.</li> <li>• The is a عَامِل on the مَجْرُور because the جَار has an effect on the مَجْرُور, so the would be the عَامِل and the مَجْرُور would be the مَعْمُول. مَعْمُول = The worker and مَعْمُول = the one worked on)</li> <li>• The thing that starts is the عَامِل and the thing that's gets effected is the مَعْمُول, all the Nahw is a bunch of عَامِل and a bunch of مَعْمُول.</li> <li>• مُطَعِّلِق بِالْفِعْل is the عَامِل on its فَاعِل and on its فِعْل</li> <li>• The مُضَاف إِلَيْهِ is the عَامِل on the مُضَاف</li> <li>• The حَرْف نَصْب is the عَامِل on its اسم.</li> <li>• The خَبْر مُبْتَدأ is the عَامِل on its مُبْتَدأ</li> <li>• خَبْر اسم is an عَامِل on its كَان and on its فِعْل</li> <li>• فِعْل مُضَارِع مَجْزُوم is an عَامِل on its إِن</li> <li>• شَرْط مَجْزُوم is شَرْط is an جَوَابُ الشَّرْط because if the جَوَابُ الشَّرْط is then the مَجْزُوم is also جَوَابُ الشَّرْط</li> </ul>	

**Week 03**

<b>Days</b>	<b>Description</b>
<b>Day 08</b>	<p>a. Ustadh explained <b>Ayah 12</b></p> <p>إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾</p> <ul style="list-style-type: none"> <li>Ustadh explained تَوْجِيْهٌ = the way of looking at something / point of view.</li> <li>Ustadh explained <b>Complex</b> خَبْرٌ @9:00</li> </ul> <p><i>Ustadh is late.</i></p> <p><i>Ustadh, his laptop is getting old.</i></p> <p><i>The main subject matter started off with Ustadh then the laptop became the main subject matter.</i></p> <p><i>When you see the subject became something else, it's like saying the Mubtada became something else. The focus is on Ustadh and then with Ustadh in mind, I want you to think about the laptop, because his laptop is getting old, Ustadh was made the Mubtada even though the actual subject was the laptop. This is grammatically Complex Mubtada. (Listen to Ustadh for complete explanation.)</i></p>
	<p>b. Ustadh explained <b>Ayah 13</b> @19:44</p> <p>وَأَسِرُوا قَوْلَكُمْ أَوِ أَجْهَرُوا بِهٖ إِنَّهُ وَعَلِيهِمْ بِذَاتِ الصُّدُورِ ﴿١٣﴾</p> <p>أَسَرَّ يُسَرُّ إِسْرَارًا فَهُوَ مُسِرٌّ</p> <p>أُسَرَّ يُسَرُّ إِسْرَارًا فَهُوَ مُسِرٌّ</p> <p>الْأَمْرُ مِنْهُ أَسِرَّ   أَسَرَّ   أَسِرَّ وَالنَّهُ عَنْهُ لَا تُسِرِّ   لَا تُسِرَّ   لَا تُسِرِّ</p> <p>وَالظَّرْفُ مِنْهُ مُسِرٌّ</p>
	<p>c. Ustadh explained <b>Ayah 14</b> @22:10</p> <p>أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ الْلَّطِيفُ الْحَبِيرُ ﴿١٤﴾</p>
	<p>d. <b>Q &amp; A</b> @34:00</p>
	<p>e. Ustadh explained <b>اللَّطِيفُ الْخَيْرُ</b> from <b>Ayah 13</b> @43:20</p>
	<p>f. Ustadh explained <b>Ayah 15</b> @47:40</p> <p>هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ الْنُّشُورُ ﴿١٥﴾</p>

	<p>g. <b>Q &amp; A</b> @52:12</p> <ul style="list-style-type: none"> <li>• Question about الْلَّطِيفُ الْخَيْرُ being <b>Ism Mubalaghah</b></li> </ul> <p>Answer - They can be but <b>Ism Mubalaghah</b>, generally its Sifah.</p>
	<p>h. Ustadh continued to explain <b>Ayah 15</b> @58:30</p>

<b>Day 09</b>	<p>a. <b>Q &amp; A</b></p> <ul style="list-style-type: none"> <li>• Ustadh answered e-mail questions from <b>Surah Mulk Ayah 15</b> @4:45</li> <li>• Ustadh answered this question, "Is the <b>Complex</b> خَبْر, basically two <i>Mubtadas</i>? @7:49 (<b>Listen to Ustadh for the answer.</b>)</li> </ul>
	<p>b. In <b>Surah Mulk Ayah 15</b> - Is هُوَ to ذُولَة مubtada and فَامْشُوا to الْنُّشُورُ Khabar? @11:25</p> <p>Answer - A Khabar cannot/ will not begin with a Harf Atf, a Khabar can be continued with a Harf Atf. (<b>Listen to Ustadh for the answer.</b>)</p>
	<p>c. Ustadh explained <b>Ayah 16</b> @26:00 (Ustadh explained this ayah again on <b>Day 10</b> at the beginning of the class.)</p> <p>عَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ إِذَا هِيَ تَمُورُ ﴿١٦﴾</p> <p>أَمِنَ يَأْمِنُ إِمَانًا فَهُوَ آمِنٌ to be safe = خَسَفَ يَخْسِفُ to swallow =</p> <p>move in waves / sways = تَمُورُ</p>
	<p>The إِذَا of Shock - إِذَا الْمُفَاجَأَةُ @32:45</p> <p>إِذَا - إِذَا When usually it is مُفَاجَأَة, then it doesn't come with Jumlah</p> <p>Fi'liyyah, إِذَا only comes with <b>Jumlah Ismiyyah</b>, so هِيَ, here is not a special هِيَ, it is suppose to look like this because إِذَا demands it.</p>

d. Ustadh explained **Ayah 17** @34:50

أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٌ  
⑯

*to send down* = أَرْسَلَ يُرْسِلَ إِرْسَالًا

*a storm of stones* = حَاصِبًا

e. Ustadh explained **Ayah 18** @40:38

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٌ  
⑯

*to deny* = كَذَّبَ

• Ustadh explained نَكِيرٌ = *to reject*

f. Ustadh explained **Ayah 19** @49:00

أَوْ لَمْ يَرَوْا إِلَى الظَّلِيرِ فَوْتَهُمْ صَفَّتِ وَيَقْبِضُنَّ مَا يُمْسِكُهُنَّ إِلَّا الْرَّحْمَنُ إِنَّهُ وَبِكُلِّ شَيْءٍ  
بَصِيرٌ  
⑯

• Ustadh reviewed that فعل is temporary and اسم is permanent.

اسم فاعل is صاف → *to spread* = صاف

*to hold back / to hold in place* = أَمْسَكَ يُمْسِكُ إِمْسَاكًا

*to have a full view* = أَسْلَمَ بَصِيرٌ from family.

g. **Q & A** @57:37

Ustadh checked on **Quran.com** to have a look at the translation of **Ayah 16**.

Day 10

a. Ustadh explained **Ayah 16 again.**

عَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ<sup>٢٧</sup>

• Ustadh explained أَمِنَ

أَمِنَ is both لَازِمٌ and مُتَعَدِّي can mean both “to be safe”, and it can also mean “to feel safe from”. In English we are adding a preposition “from”, and in Arabic we are not adding any preposition, in Arabic you can say، أَمِنَهُ = he felt safe from him / he was safe from him

So, the preposition “from” is not in Arabic because we need that preposition in English. Ustadh said this earlier that a فِعل is married to a حَرْفٌ similarly in English a verb is married to a preposition, like “safe” and “from”, you can’t say he was safe him, you need that preposition “from”.

جَاءَكَ = he came to you → but there is no إِلِي in Arabic, its just جَاءَكَ،

because جَاءَكَ is married to the preposition “to”, we use it in

translation. When جَاءَكَ comes with بِ.. it means “to bring”.

جَاءَ بِهِ = he brought it. Notice that “brought” is not in need of a preposition however, جَاءَ is in need of a حَرْفٌ, so this can happen from English to Arabic and Arabic to English.

أَمِنَهُ = he was safe **from** him (“from” is not there in the Arabic)

• Ustadh explained بَدْلُ الْإِشْتِمَال (The Substitution one for the other)

@5:56

• Ustadh explained “**Lest**” @6:50

Lest = so that you do not / because you were going to be...

b. **Q & A** @9:00

• Ustadh reviewed numbers. @15:48

	<p>c. Ustadh gave complete إعراب of <b>Ayaat 16, 17 and 18</b> @ 30:00</p>
	<p>d. Ustadh explained <b>Ayah 20</b> @33:50</p> <p>أَمَنْ هَذَا الَّذِي هُوَ جُنْدُ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ أَرْجَمِنْ إِنَّ الْكَفِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾</p>
	<ul style="list-style-type: none"> <li>• Ustadh reads translation for <b>Ayah 20</b> from <b>Quran.com</b></li> </ul>
	<p>e. Ustadh explained <b>Ayah 21</b> @43:50</p> <p>أَمَنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ وَبَلْ جَبَأْ فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾</p>
	<p>(سمع / حسب) لَجَّ = <i>stumbling / mixed up</i></p>
	<p>f. Ustadh explained <b>Ayah 22</b> @53:55</p> <p>أَفَمَنْ يَمْشِي مُكِبًا عَلَى وَجْهِهِ أَهْدَى أَمَنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦٦﴾</p> <p>أَكَبَّ يُكِبُّ إِكْبَابًا فَهُوَ مُكِبٌّ أَسْلَمَ - ( <i>to fall</i> ) Family @1:01:36</p>
	<p>g. <b>Q &amp; A</b> @1:04:50</p>

<p><b>Day 11</b></p>	<p>a. Ustadh explained <b>Ayah 23</b></p> <p>فُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ الْسَّمْعَ وَالْأَبْصَرَ وَالْأَفْعَدَةَ قَلِيلًا مَا تَشْكُرُونَ ﴿٢٣﴾</p> <p><i>The focus was only on</i> - قَلِيلًا مَا تَشْكُرُونَ</p>
	<p>b. <b>Q &amp; A</b> @12:45</p> <ul style="list-style-type: none"> <li>• Ustadh skipped <b>Ayah 24</b></li> </ul>
	<p>فُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحَشَّرُونَ ﴿٤٤﴾</p>
	<p>c. Ustadh explained <b>Ayah 25</b> @15:40</p> <p>وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٥﴾</p> <p><i>The focus was only on</i> - مَتَىٰ هَذَا الْوَعْدُ</p>
	<p>d. Differentiate between <b>1. Tamyeen 2. Haal 3. Mafool Mutlaq</b></p> <p><b>1. Tamyeen</b> – make the vague specific. (Singluar, Nasb, Common) Usually a Masdar. Ex: I am more than you.... (Tamyeen)</p> <p><b>Tamyeen</b> is also used for numbers, its also used in vague verbs.</p>

Example: You decreased in your win count.

You decreased in your lucky wins.

You decreased in your flukes.

**2. Haal** – describes the state if the Doer, detail and Khabar. (It is mostly an Ism Faa'il, Mafool and in especial cases a Masdar , Sifah and Ism Mubalaghah.) Haal is common and it matches in gender and in number of the **صَاحِبُ الْحَالِ** (the thing its Haaling)

**3. Mafool Mutlaq** – It is to add intensity to the act + it adds a “how”

صفة مفعول مطلق / نَإِبْ مَفْعُولُ مُطْلَقٌ = قَلِيلًا

- Ustadh skipped **Ayah 26**

قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾

- e. Ustadh explained **Ayah 27** @30:48

فَلَمَّا رَأَوْهُ رُلْفَةً سِيَّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقَيْلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

**The focus was only on** كَفَرُوا - زُلْفَةَ سِيَّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا

to make miserable = زُلْفَةَ

( سَاءَ يَسُوءُ سُوءٌ / سَوَاءً ) to make miserable = سِيَّئَتْ @38:25

- f. **Q & A** @45:23

- g. Ustadh explained **Ayah 28** and **Ayah 29** @49:08

قُلْ أَرَعِيْتُمْ إِنْ أَهْلَكَنِيَ اللَّهُ وَمَنْ مَعَيْ أَوْ رَحْمَنَا فَمَنْ يُحِبُّ الْكُفَّارِيْنَ مِنْ عَذَابِ الْيَمِّ ﴿٢٨﴾

قُلْ هُوَ الرَّحْمَنُ عَامَنَا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُوْنَ مَنْ هُوَ فِي صَلَلٍ مُّبِينٍ ﴿٢٩﴾

أَجَارَ يُحِبُّ إِجَارَةً ( ج و ر - أَسْلَمَ ) = to protect

- h. Ustadh explained **Ayah 30** @51:50

قُلْ أَرَعِيْتُمْ إِنْ أَصْبَحَ مَأْوِيْكُمْ عَوْرَةً فَمَنْ يَأْتِيْكُمْ بِمَا إِعْنَيْنِ ﴿٣٠﴾

to become = أَصْبَحَ ( Khabr of is Nasb )

	<p><i>pure</i> = معین</p> <p><i>sunken / absorb</i> = غوراً</p>
	<p>i. <b>Q &amp; A</b> @56:45</p>
	<p>j. <b>Homework</b> – Ustadh said to collect difficult <b>Sarf words</b> and write its <b>Maadi, Mudari, Masdar</b> and its basic meaning. @59:30</p>
	<p>k. Ustadh shared his idea about meeting the Dream Program students around the word. @59:30</p> <p><b>(Listen to Ustadh for more details.)</b></p>

Week 04	
Days	Description
Day 12	<p>a. <b>Q &amp; A</b> about <b>Sarf</b> of <b>Surah Al Mulk</b></p> <ul style="list-style-type: none"> <li>Ustadh explained <b>Maf'ool Mutlaq</b> again with examples. <b>Haal and Sahibul Haal</b> - حال وصاحب الحال - @7:55</li> <li>Ustadh explained <b>Badal Ishtimaal</b> for <b>Ayah 16</b> @21:48</li> </ul> <p>b. Ustadh explained <b>Sarf Approach</b> @25:40</p> <ol style="list-style-type: none"> <li>Only do Sarf of applicable vocabulary</li> </ol> <p><b>Skip:</b></p> <ol style="list-style-type: none"> <li>Easy words</li> <li>Tangible words and Names (tree, rock etc.)</li> </ol> <ol style="list-style-type: none"> <li>Discover what family the word came from             <ol style="list-style-type: none"> <li>Try to use Arabic sources other than aratools.com (furqan.co)</li> <li>On the top click مَعَاجِم then type the root letters.</li> </ol> </li> <li>Make sure you understand exactly what form of the word is being used in the Ayah.</li> <li>Are there other forms of the word that could have been used? *</li> </ol> <p>c. Ustadh guides how to search by root letters in dictionaries on furqan.co @33:30</p> <ul style="list-style-type: none"> <li>• لسان العرب → مَعَاجِم → type root letters and <b>search</b></li> </ul>

	<ul style="list-style-type: none"> <li>For brief dictionary → مفرداتُ الْفَاظِ الْقُرْآنِ</li> </ul>
	<p>d. Ustadh gave Sarf of the word قَدِيرٌ</p> <p>قدَرَ يَقْدِرُ / يَقْدُرُ قَدْرًا / قَدْرًًا</p>
	<ul style="list-style-type: none"> <li><b>Ism Sifah</b> serving as <b>Ism Mubalaghah</b></li> </ul> <p>قَادِرٌ = capable قَدِيرٌ = extremely capable</p>
	<p>e. <b>Homework Assignment:</b> Know the Sarf of hard words (irregular Sarf) Sarf Sagheer and Sarf Kabeer from the list uploaded under Study Material Section on Bayyinah TV website. @46:15 + @55:30</p>
	<p>f. For <b>Sarf</b> search – <a href="http://tasrif.reserso.net">http://tasrif.reserso.net</a> @50:00</p>
	<p>g. Dictionaries suggested by Ustadh @53:55</p> <ul style="list-style-type: none"> <li>• <b>Lane's Lexicon</b> to compare it with لِسَانُ الْعَرَبِ</li> <li>• لِسَانُ الْعَرَبِ to find the Sarf / to compare English work with Arabic work.</li> <li>• <b>Hans Wehr</b> mixes classical Arabic and Modern Arabic whereas <b>Lane's Lexicon</b> is Classical Arabic. (We need Classical Arabic)</li> </ul>

Day 13	<p>a. <b>Q &amp; A</b> about <b>Nahw</b> and <b>Sarf</b> of <b>Surah Al Mulk</b></p> <ul style="list-style-type: none"> <li>Ustadh used <a href="http://www.studyquran.co.net">www.studyquran.co.net</a> to search for غَارٌ</li> <li>Question about مُبْتَدأ and خَبْرٌ of <b>Ayah 01 of Surah Al Mulk</b>. @28:00</li> <li>If we have two small families (as an option) how do we know which one fits the Ayah. @30:08</li> </ul> <p><b>Answer</b> – Ustadh answers the above question &amp; guides about tafseer.</p>
	<p>b. Ustadh explained how to find <b>Sarf families</b> of مَنَاكِبٍ and نَذِيرٌ @32:35</p> <p>to warn = نَذِيرٌ ← أَنذَرَ</p> <ul style="list-style-type: none"> <li>Ustadh explained how to find <b>Sarf</b> of مَنَاكِبٍ @39:09</li> </ul> <p>(نَصَرٌ / سَمَعٌ) مَنَاكِبٍ</p>

	<p>c. Ustadh talks about transcription of all the <b>Dream Program</b> videos. (<i>Listen to Ustadh for all the details</i>) @43:20</p>
	<p>d. Ustadh said that the amount of grammar we have done already the students can master the Arabic reader by themselves if they give 30 minutes daily.</p> <ul style="list-style-type: none"><li>• Ustadh recommends to read EMSA – <b>Elementary Modern Standard Arabic</b> (The Orange Book).</li><li>• Ustadh said to start from page 101 and he said to do all the exercises, this will lead to reading Spoken Arabic fluently.</li></ul>
	<p>e. Ustadh said that we will start <b>Advance Nahw</b> and we will have exam every Monday. @57:38</p>

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