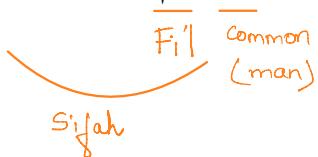


Common Ism with a Fi'l I makes it a Sifah in the sentence

Eg: رَجُلٌ قَامَ فِي الْمَسْجِدِ :



 Fi'l common
 (man)
 Sifah

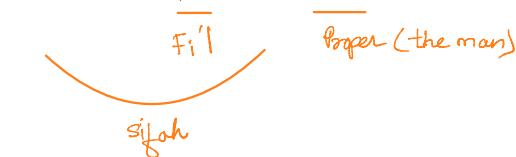
A man who stood in the masjid



 Sifah ('who' describes the man)

Proper Ism with a Fi'l (الذى) between them makes it a Sifah in the sentence

Eg: الرَّجُلُ الَّذِي قَامَ فِي الْمَسْجِدِ -



 Fi'l proper
 (the man)
 Sifah

The man who stood in the masjid



 Sifah

*Similarly apart from Fi'l the Ism Faa'il can also act as a Fi'l making it Sifah

* Same concept applies to Ism Faa'il too with regard to common & proper

* The only difference is that we don't have التي or الذى if it's proper in Ism Faa'il
 boz التي/الذى can only come in JI or JF (sentence) & Ism Faa'il though it's an
 acting Fi'l it is still an Ism

* Ism Faa'il can never represent an entire sentence. Therefore we don't have التي or الذى along with Ism Faa'il which is proper unlike if there is an actual Fi'l representing full sentence.

مررنا بالقرية الظالمة نساءها

Status, number, gender, type

Status, Type > القرية (the previous ism which is acting like a half mowsoof)

Gender > أهلها (the following ism which is acting like the faa' il of the

middle ism. This happens because the middle ism represents a fi' | ظلم)

مررنا بالقرية التي ظلمت نساءها

Number > remains singular because the middle ism represents a fi' |

with an outside doer and such fi' |s always remain singular.

الفعل الماضي و المضارع : Chapter 8

Fil Maadi has two different usages :-

- 1) Standard usage:- talking about something in the past
- 2) Non-standard usage:- talking about something other than the past. It is used as per context & not as a Grammer rule (common sense will tell)

Non-standard usage of past tense :- like a prayer (duas)

Eg : Jazakallahu khairan -----> May Allah reward you (it does not speak about the past)

Barakallahu Feek -----> May Allah bless you

Gaffarallahu Laka -----> May Allah forgive you

Shafakallahu -----> May Allah heal you

جزاك الله خيرا or بارك الله فيك or غفر الله لك or شفاك الله .

Similarly Past passives can be used :-

١٧ قُتِلَ الْإِنْسَنُ مَا أَكْثَرَهُ وَ

May the human be cursed. How disbelieving he is!

Maadi can be used for promise / warning:-

Both promise and warning are events that occur in future.

The past is used as form of emphasis .

شَوْكِيدٍ as if to say that it is so sure to happen as if it is already done

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ٩٥

'Certainly we will be enough for you against the mockers'

When Maadi is used for future it is used as threat, warning or guarantee of something that's going to happen

وَقُلْنَا لِيَادِمْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَلَا مِنْهَا رَعْدًا حَيْثُ شَتَّلَكُمْ ...

We said, "O Adam, live, you and your wife in Jannah and eat from it freely wherever you want."

Allah is speaking to Adam and Hawa (AS) and telling them how they should live in Jannah. The speech revolves around their future in Jannah. For this reason, the word after حيث makes most sense translated in the مصارع.

وَأَقْشِلُوكُمْ حَيْثُ تَقْنَشُوكُمْ وَأَخْرِجُوكُمْ مِنْ حَيْثُ أَخْرَجْتُكُمْ ...

Kill them wherever you find them and expel them from the place where they expelled you.

The first حيث appears in the context of a command concerning the present and the future. The second حيث appears in the context of what happened to the Muslims.

'The horn shall be blown into.....'

Silatal mowsool :-

We know that الذى الذى etc are Ism Mowsool

الذى خلق the one who created

من خلق whoever created

Difference between
الذى & من

If Silatul Mowsool is a past tense it can also have present tense meaning too depending on the context.

Eg : دَعَا means he called (past tense)

منْ دَعَا means whoever calls

: مِنْ حَيْثُ / حَيْثُ :-

When a maadi is followed by the word حَيْثُ it can be translated as maadi or mudare depending on the context.

حيثُ means 'whenever'

منْ حَيْثُ means 'from the place where'

Eg :

وَقُلْنَا يَكَادُمُ أَسْكَنْ أَنْتَ وَزَوْجُكَ أَجْنَةَ وَكُلَا مِنْهَا رَغْدًا حَيْثُ شِئْلَكَا ...

We said, "O Adam, live, you and your wife in Jannah and eat from it freely wherever you want."

Allah is speaking to Adam and Hawa (AS) and telling them how they should live in Jannah. The speech revolves around their future in Jannah. For this reason, the word after حيث makes most sense translated in the context of مصارع.

وَأَقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَأَخْرُجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ ...

Kill them wherever you find them and expel them from the place where they expelled you.

The first حيث appears in the context of a command concerning the present and the future. The second حيث appears in the context of what happened to the Muslims.

همزة التسوية

means either this or that

The words سَوَاءٌ عَلٰى are almost always followed by a همزة، a فعل ماض، the word أُمْ، and another همزة التسوية. This template is known as همزة التسوية and translates as "It is the same for x, whether... or ..." The أفعال that appear in this template translate as مصارع.

Template of سواهُ عَلَى

سواهُ عَلَيْكَ أَسْمَعْتَ أَمْ مَا سَمِعْتَ

'It's the same outcome for you whether you listen or not'.

Positive with أَمْ & سَمِعْتَ

Negative with مَا سَمِعْتَ

سواهُ عَلَى أَحَمَّدَ أَحَاوَلَ أَمْ مَا حَاوَلَ

'It's the same outcome for Ahmed whether he tries or not'.

Qur'anic ayah :-

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ [أَنْذِرْهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ]

Certainly those who disbelieve, it is the same for them, whether you warn them or do not warn them, they will not believe.

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