



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

01/05/20

**Starting with a question**, in surah Fatiha the word **عَيَّرُ** is jarr **عَيَّرُ** when its the first word

of the ayah? **Answer:** when ism starts with jarr it just means that something in the previous ayah has affected it. You should not think about an ayah like a sentence. An ayah could be a part of a sentence and its finished off in the next ayah. That happens often, thats Quran's natural way of connecting ayat as inseparable. **عَيَّرُ** has a reason to

be jarr that came before we got to that part. This ayah **صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ**

As you can see **الَّذِينَ** is jarr and **عَلَى** of **هَمَّ** is also jarr. Its jarr because its following one of those two words. (tabi', bedel)

We have covered 5 fundimentals fragments so far. There are 5 more complex fragments.

When we get to those 5, then the picture of fragments will be complete.

**Another question**, "you translated **خَيْرٌ** as "better", what would be the superlative of that word?

**Answer:** **خَيْرٌ** means better, goodness. It is comparative in arabic.

The comparative pattern are as followed **أَكْبَرُ أَفْضَلُ** to make superlative add ال or its **مُضَافٌ**.

Exception to this pattern are two words **خَيْرٌ شَرٌّ** instead of saying **أَخَيْرٌ أَشْرَرُ** they made it

fully flex **خَيْرٌ شَرٌّ** and to make them superlative formula is still the same add ال or **مُضَافٌ**.

## Notes:

We learned that **خَبَر** is نصب or رَفَع only for a special reason

**مُبْتَدَأ** is also رَفَع or نصب because of hon, its the topic of the sentence, and %99 of the time its proper (مَعْرِفَة)

**مُتَعَلِّق بِالْخَبَر** is either hoj or special mudaf fragment (only of time & space)

## Some examples

If you say مَرِيْمٌ and nothing more, then مَرِيْمٌ is the **مُبْتَدَأ** (subject) its the first رَفَع that came along in the sentence.

**Another eg:** if you say

مَرِيْمٌ جَالِسَةٌ its not mowsoof sifah. مَرِيْمٌ is proper and جَالِسَةٌ is common.

First رَفَع is مَرِيْمٌ and second رَفَع is جَالِسَةٌ, but they are not related to eachother and thats why مَرِيْمٌ becomes **مُبْتَدَأ** and جَالِسَةٌ becomes **خَبَر**.

(this is the example of “proper followed by common) so the meaning is “maryam is sitting”

**Note:** a sentence must have a **مُبْتَدَأ** (guaranteed) when it comes to **خَبَر** and **مُتَعَلِّق بِالْخَبَر** sometimes it has both of those, sometimes it has either one of those, or other variation. So first رَفَع you find, you have to give it to **مُبْتَدَأ**

**Note:** generally between a **مُبْتَدَأ** and a **خَبَر** we put “is”

**Another eg:** if we say مَرِيْمٌ جَالِسَةٌ فِي الْمَسْجِدِ

So the فِي الْمَسْجِدِ part is جَرَّ مَجْرُور so in which bucket does it belong? It belongs in the

**مُتَعَلِّق بِالْخَبَر** bucket. So what does **مُتَعَلِّق بِالْخَبَر** mean again? It gives you further

information about the **خَبَر**

**Note:** Remember that **خَبَر** is the “information about the topic and **مُتَعَلِّق بِالْخَبَر** is further information that adds to **خَبَر**

**Side note:** **مُتَعَلِّق بِالْخَبَر** means “related to the **خَبَر**”

**Revision note:** **مُبْتَدَأ** - **خَبَر** - **مُتَعَلِّق بِالْخَبَر**

**Revision continued:** What is the **مُبْتَدَأ**? its the thing you're going to talk about.

Gramatically whats the **مُبْتَدَأ**? The first **رَفَع** that came along in your sentence, or its hon and its victim together, and everything thats chained to it is part of the **مُبْتَدَأ**

**note:** what is **خَبَر**?

A **خَبَر** is the information about the **مُبْتَدَأ**

Eg: what do you want to say about Maryam? " she is sitting" and if you want to add more info about where why etc she is sitting then you can add **مُتَعَلِّقٌ بِالْخَبَرِ**

Put it together, **مُبْتَدَأ** is the topic, **خَبَر** is the information about the topic, and **مُتَعَلِّقٌ بِالْخَبَرِ** is additional information about the information(**خَبَر**)

**Note:** sometimes in arabic its totally ok not to say the **خَبَر**

Eg: **مَرِيْمٌ فِي الْمَسْجِدِ** in this eg the second **رَفَع** is missing, which means there is no **خَبَر**

Even in the acient times they understood that even though you didnt say a **خَبَر** its still there. It was so obvious that it didnt have to be said so you go straight to **مُتَعَلِّقٌ بِالْخَبَرِ** (it could have been more than one **خَبَر**)

**Note:** **الْحَمْدُ لِلَّهِ** the first **رَفَع** is **الْحَمْدُ** and **خَبَر** is missing. **لِلَّهِ** is **جَرَ حُجْرٍ** which means in belongs in **مُتَعَلِّقٌ بِالْخَبَرِ** bucket, which means its giving info about the imaginary **خَبَر**

Multiple **خَبَر** are possible between **الْحَمْدُ** and **لِلَّهِ** (if Allah mentioned one of them then the others would be excluded, but he mentioned none of them so all of them would be included) the mind of the reader says "I wonder if its this one or this one" etc. Sometimes Allah wants the reader of his words to wonder how to fill in the blank. Allah creates curiosity in the way he speaks.

## Q&A

When there are multiple مُبْتَدَأ in a sentence are they still connected to one another?

**answer:** no they are not grammatically connected to one another. By meaning they are.

القرآن الكريم "the noble Quran"

Isn't information about the القرآن? Shouldn't that be the خَبَر?

**Answer:** the difference between a خَبَر and anything else is, a خَبَر is not chained to the مُبْتَدَأ. The example above is مَوْصُوف صِفَت. Once its مَوْصُوف صِفَت its no longer خَبَر, its still part of the مُبْتَدَأ

Can there be a فعل in جُمْلَةٌ اِسْمِيَّةٌ

**Answer:** yes

**Some notes:**

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

مُبْتَدَأ is إِنَّهُ هُوَ

خَبَر is السَّمِيعُ الْعَلِيمُ

**Special note:** special mudaf (of time and place) can never be a victim of إِنَّ or other hon.

٦ إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

٧ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

٨ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

١١ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ خَبِيرٌ

Surah adiyat note:

مُبْتَدَأ

خَبَر

مُتَعَلِّقٌ بِالْخَبَرِ

Surah ash-sharh note

إِنَّ مَعَ الْعُسْرِ يُسْرًا

Usually مُبْتَدَأ is suppose to be

proper but يُسْرًا is common.

Allah is saying, "with every known difficulty there is an ease that is unknown". The pattern here is C then A, and that creates the meaning of "only" some great mysterious ease is coming but it will only come with difficulty.

## Surah jumuah فعل مُضارع

يُسَبِّحُ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾

هُوَ الَّذِي بَعَثَ فِي الْأُمَمِ مِنْ رَسُولٍ مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلِ لَفِي ضَلَالٍ

مُبِينٍ ﴿٢﴾

وَعَاخِرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا

يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ النَّاسِ فَتَمَتَّنَا أَلَمَوْتِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦﴾

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْتُمْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾

قُلْ إِنْ أَلَمَوْتِ الَّذِي تَفْرُونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

وَإِذَا رَأَوْا تِجْرَةً أَوْ لَهْوًا أَنْفَضُوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجْرَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿١١﴾

## Surah Munaafiqoon فعل مُضَارِع

إِذَا جَاءَكَ الْمُنْفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ ﴿١﴾

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ

فَأَحْذَرَهُمْ قَتَلَهُمُ اللَّهُ أَتَى يُؤْفَكُونَ ﴿٤﴾

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالِكُمْ وَلَا أَوْلَادِكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ

الصَّالِحِينَ ﴿١٠﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

