



Some breakdown of Surah Al-Faatihah

2

Note: If we go by jumla ismiyya, we said that we look for the first rafa, and there is nothing rafa here. If we go by jumla fi'liyya then we should have a fi'l, and there is no fi'l here. Everything is just chained together=giant fragment. It is not a sentence by itself. What this means is, when you see a fragment like this and there is nothing more, and especially if its nasb or jarr, (cause if it was rafa we could go a different way, if it was rafa we could say its muftada) and nothing else around it, then that means there is an invisible fi'l.

1

All chained together=one giant fragment=one giant bucket.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

m.ilaih. mowsoof j1mp

Possibly mbf

3

Question: wouldnt it be mbf or mbk? It could be either, but if you dont any see ism (rafa etc) or no fi'l, and you just see this, then it usually means this is probably a mbf.

4

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is actually the completion of something that was before it . when you're about to eat, start you car, when you start studying etc, you say " I _____ in the name of Allah." My action - fi'l is the beginning, I eat, I sleep, I drive etc and then there is the "in the name of Allah" so "in the name of Allah" is actually muta'lliq bil _____ whatever I'm doing. I drive etc is my actual sentence, and the "in the name of Allah" completes it. Its as if, its so beatiful because now from a grammatical point of view and philosophical point of view, everything I do is incomplete until I complete it with this muta'lliq ("in the name of Allah." Everything I do has to be related to the name of Allah. So بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is a fragment because my actions complete it. My actions come after so you can actually even say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and then there is a fi'l not before it but also you can put it after it. Eg:

2

6:38 Its definetly not a jumla ismiyya, cause if it was, we should look for a muftada , and when you look for a muftada you look for something rafa, and its not here. There is no fi'l and we dont know if its a jumla fi'liyya. This eg and bismillaahi arahmaani arrahiimi eg have something in common, one is j-majroor fargment and one is idafah fragment, and they cannot be jumlya ismiyya on their own because you need a muftada for that, so these are both actually jumlya fi'liyya. There is an understood invisible fi'l behind

1

سُبْحَانَ اللَّهِ - idafah

nasb=detail= invisible but understood fi'l before it.

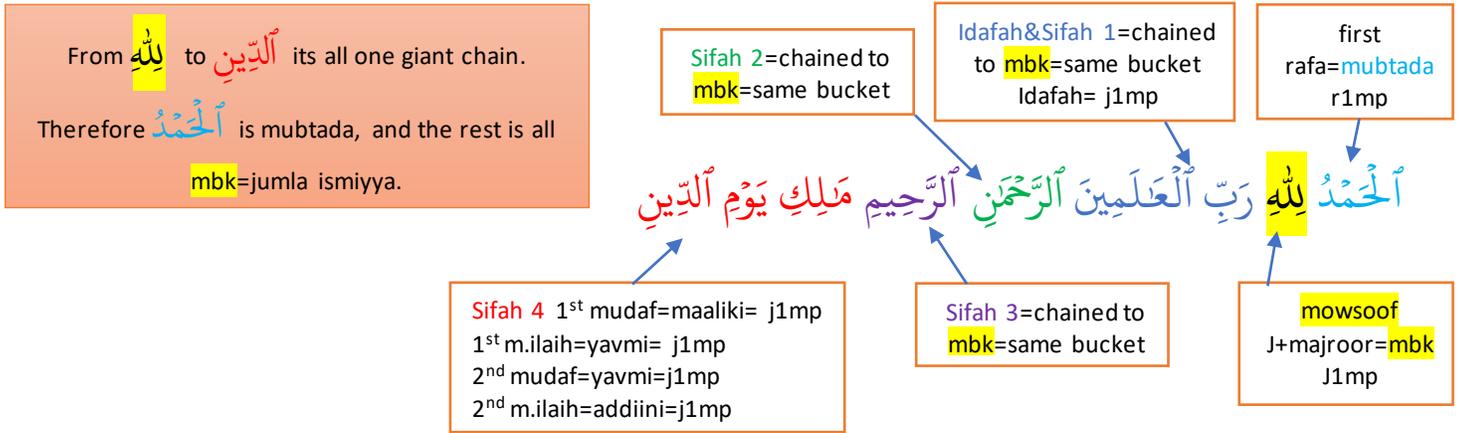
5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَأُ

Then this mbf is mukaddam (sooner) because usually the details are after. When something comes earlier it creates "only" You can even think of it as "it is only by the blessing of the name of Allah Arrahmaani Arrahiimi that I can read."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ so is not a sentence.

Allah purposely made it incomplete (mbf) because your action is actually what is the rest of the jumla fi'liyya.



NEW NOTES

New stuff in jumla ismiyya

كَانَ – “he was”

Note: jumla ismiyya has an invisible “is”

But what if you want to say “was,” the past version of “is.”

“is”=invisible

“was”= كَانَ not a normal past tense

Note: if you dont want to say “he is” but “he was” then you use كَانَ family.

كَانَ = were-was” not a normal past tense

هُوَ كَانَ “he was” – هُمَا كَانَا “both of them were” – هُمْ كَانُوا “they were”

هِيَ كَانَتْ “she was” – هُمَا كَانَتَا “both of them ladies were” – هُنَّ كُنَّ “them ladies were”

أَنْتَ كُنْتَ “you were” – أَنْتُمَا كُنْتُمَا “both of you were” – أَنْتُمْ كُنْتُمْ “all of you were”

أَنْتِ كُنْتِ “you (f) were” – أَنْتُمَا كُنْتُمَا “both of you ladies were” – أَنْتُنَّ كُنْتُنَّ “all of you ladies were”

أَنَا كُنْتُ “I was” – نَحْنُ كُنَّا “we were”

Note: “is,was,will be”= are all related because they are the same meaning but different times.

Important Note: Arabs decided, because “is” is part of jumla ismiyya, its past tense cousin “was” and future tense cousin “will be,” (even though they are a فِعْل,) are still part of the jumla ismiyya.

If you see كَانَ even though its a فِعْل, it is part of a jumla ismiyya always!

Important note: 32:38 If you see كَانَ or any cousin of كَانَ, not only is it a jumla ismiyya, **it is also the مُبْتَدَأُ**. If you saw هُوَ by itself wouldnt that be the مُبْتَدَأُ ? yes its the first rafa. Same with كَانَ, because it has the rafa inside it, its a فِعْل but it has the هُوَ in it just like in نَصَرَ.

Important note: if I said نَصَرَ , the هُوَ is فَاعِل is فَاعِل , if I said نَصَرْتُ the فَاعِل would be هِيَ and so on. With كَانَ its different. Even though its like نَصَرَ ends the same way. with كَانَ you cant use the word فَاعِل. That would make it sound like a jumla fi’liyya, but كَانَ is jumla ismiyya.

Important New term: so it would be كَانَ, and the هُوَ is اِسْمُ كَانَ. Another eg: if I say كَانَتْ , then the اِسْمُ كَانَتْ would be هِيَ, if I say كَانُوا then the اِسْمُ كَانُوا would be هُمْ. Its still the same, you’re looking for the inside doer, but for كَانَ you dont say the inside doer, you say the inside اسم. Its the Same for the outside doer, you say the outside اسم, not the outside doer. Its the same concept but the sticker is different because we are talking about it as a jumla ismiyya not fi’liyya.

Note from the Quran: كَانَ اللَّهُ غَفُورًا رَحِيمًا

كَانَ = "he was" its اسمُ is هُوَ. In the eg above the outside اسم would be لَفْظُ الْجَلَالَةِ, because its after كَان and in رَفَع status. So the اسمُ كَان is actually لَفْظُ الْجَلَالَةِ. Look for the outside اسم of كَان only in هِيَ or هُوَ version. Doesnt have to be right after.

Note: اللَّهُ غَفُورٌ رَحِيمٌ = jumla ismiyya

↑ khabar 2 ↑ khabar 1 ↑ First
rafa=mubtada

The khabars are not related to each other that's why they are separate.

Note: كَانَ اللَّهُ غَفُورًا رَحِيمًا when ever you put كَان in the مُبْتَدَأ , the خَبَر has to become نَصْب , just like in this example. Its kind of like the detail, but we dont call it a detail because this is jumla ismiyya not fi'liyya. We call it the خَبَر of كَان

Note: So we learned that مُبْتَدَأ is suppose to be رَفَع and the خَبَر is also suppose to be رَفَع , but if the مُبْتَدَأ has a كَان on it, then the خَبَر has to be نَصْب , if you get rid of the كَان then the خَبَر should go back to normal again (رَفَع)

Eg: كَان نِعْمَانُ أَسْتَادًا would be نِعْمَانُ أَسْتَادٌ

When you put كَان in the مُبْتَدَأ then the خَبَر will be نَصْب status.

كَان will be مُبْتَدَأ anywhere you see it.

Important note: There are complete **فِعْل** and incomplete **فِعْل**.

Complete **فِعْل** : helped, studied, read, slept, (the act is known)

Incomplete **فِعْل** : “Maryam became, Maryam remained, Maryam was, Maryam continued to.” They are all past tense, but they are incomplete. Like the word “was” is a **فِعْل** but in its meaning its incomplete. Like the word **نَصَرَ** in its meaning its complete “he helped”

Note: **كَانَ** – **لَيْسَ** incomplete **فِعْل** are considered part of **جُمْلَةٌ اِسْمِيَّةٌ**.

Incomplete **فِعْل** dont have a **فَاعِل** (doer) because “nothing was done yet.”

Note: The incomplete **فِعْل** is always a **مُبْتَدَأٌ**, and the inside pronoun OR the outside **اسم**, after the incomplete **fi’l** and in **رَفَع** status is called its **اسم** not its **فَاعِل** (doer). So for a complete **فِعْل** (**نَصَرَ**) we have a **فَاعِل** and for an incomplete **فِعْل** we have an **اسم**, inside or outside. Complete **فِعْل** is part of a jumla **fi’liyya** and incomplete **فِعْل** is part of a jumla **ismiyya**. The **خَبَر** for **كَانَ** is always **نَصْب** status.

The outside **اسم** of **كَانَ** is **رَفَع**

The **خَبَر** of **كَانَ** is **نَصْب**

كَانَ and its **اسم** together are the **مُبْتَدَأٌ**

Important Note: if you see **هون** and its **اسم** , together they are the **مُبْتَدَأٌ**, if you see **كَانَ** and any **كَانَ** and its **اسم** together are **مُبْتَدَأٌ**.

Eg of incomplete fi’l in english: was, remained, became, continued etc.

hum version so no
outside ism.

Eg of **كَانَ** in the Quran: **كَانُوا عَنْهَا مُعْرِضِينَ** (**كَانَ** and **كَانَ** اسم together are

the **مُبْتَدَأُ**) unusual order **Khabar** **Mbk** **Mubtada**
muakkhar **mukaddam**

Note on surah Al- Baqarah ayah 177: Allah talks about the qualities of goodness people should have, especially sabr, According to Allah. Allah gives all the qualities in rafa, then he swiches to nasb when it comes to sabr. As if, that isnt there then all the other stuff will get washed away (like they wouldnt even matter)

قَبْلَ	وَجُوهَكُمْ	تَوَلَّوْا	أَنَّ	الْبِرِّ	لَيْسَ
towards	your faces	you turn	That	[the] righteousness	It is not
ءَامِنَ	مَنْ	الْبِرِّ	وَلَكِنَّ	وَالْمَغْرِبِ	الْمَشْرِقِ
believes	(is he) who	the righteous[ness]	[and] but	and the west,	the east
وَالنَّبِيِّنَ	وَالكِتَابِ	وَالْمَلَائِكَةِ	الْآخِرِ	وَالْيَوْمِ	بِاللَّهِ
and the Prophets,	and the Book,	and the Angels,	[the] Last,	and the Day	in Allah
الْقُرْبَى	ذَوِي	حُبِّهِ	عَلَى	الْمَالِ	وَعَاتَى
(of) the near relatives,	(to) those	spite of his love (for it)	In	the wealth	and gives
وَفِي	وَالسَّالِبِينَ	السَّبِيلِ	وَأَبْنِ	وَالْمَسْكِينِ	وَالْيَتَامَى
And in	and those who ask,	the wayfarer,	and (of)	and the needy,	and the orphans,
وَالْمُؤْمِنُونَ	الزَّكَاةَ	وَعَاتَى	الصَّلَاةَ	وَأَقَامَ	الرِّقَابَ
and those who fulfill	the zakah,	and give	the prayer,	and (who) establish	freeing the necks (slaves)
الْبِئْسَاءِ	فِي	وَالصَّابِرِينَ	عَلَهُدُوا	إِذَا	بِعَهْدِهِمْ
[the] suffering	In	and those who are patient	they make it;	When	their covenant
صَدَقُوا	الَّذِينَ	أُولَئِكَ	الْبَاسِ	وَحِينَ	وَالضَّرَّاءِ
are true	(are) the ones who	Those	(of) [the] stress.	and (the) time	and [the] hardship,
			الْمُتَّقُونَ	هُمْ	وَأُولَئِكَ
			(are) the righteous.	[they]	and those,

177. Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.