



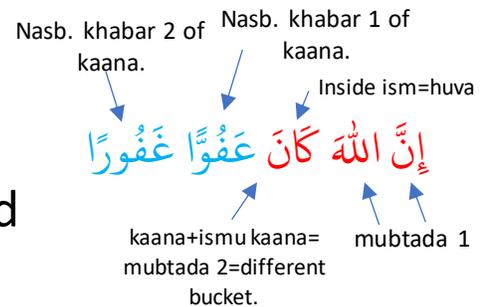
جُمْلَةٌ اِسْمِيَّةٌ

It has 3 parts:

- مُبْتَدَأٌ
- خَبَرٌ
- مُتَعَلِّقٌ بِالْخَبَرِ

Can be:

- The first رَفَع
- اِسْم (or any hon) + its اِسْم
- اِسْم (any version) + its اِسْم
- If it is كَانَ or كَانَتْ, it might have an outside اِسْم
- The مُبْتَدَأٌ is your topic
- There can be multiple مُبْتَدَأٌ
- When the مُبْتَدَأٌ is delayed, it is called
مُبْتَدَأٌ مُأَخَّرٌ
- Default (the original status) for muftada and khabar should be rafa.
- مُبْتَدَأٌ can only be forced to be nasb by HON.
- خَبَرٌ can only be forced to be nasb when كَانَ is the مُبْتَدَأٌ



Note: إِنَّ اللَّهَ كَانَ عَفُورًا – here you don't need a khabar for **inna allaha**. The **khabar** here responds to the most recent muftada which is **kaana**.

كَانَ عَفُورًا غَفُورًا – imagine if that إِنَّ اللَّهَ is not there, all you see is **كَانَ عَفُورًا غَفُورًا**,

That would be a **جُمْلَةٌ اِسْمِيَّةٌ** by itself. **كَانَ** would be the muftada, and **عَفُورًا غَفُورًا** would be the khabar 1 and 2. Another way of looking at it with completely same grammar but another way of thinking about jumla ismiyya is that , **إِنَّ اللَّهَ** is the muftada and the the rest of the entire sentence (**كَانَ عَفُورًا غَفُورًا**) is the khabar in parentheses. Then when you go inside the parentheses it has its own muftada (**كَانَ**) and its own khabars (**عَفُورًا غَفُورًا**). So you can put a label on the whole thing and say, this is the khabar

(**كَانَ عَفُورًا غَفُورًا**) of **إِنَّ اللَّهَ** , and then the break the parentheses, break it down further, or you can open the parentheses and say this is muftada (**إِنَّ اللَّهَ**) and this is another muftada (**كَانَ**) and this is khabar 1 (**عَفُورًا**) and khabar 2 (**غَفُورًا**)

Note: إِنَّ اللَّهَ هُوَ الرَّزَّاقُ , here you can say that إِنَّ اللَّهَ is muftada 1, هُوَ is muftada 2 and الرَّزَّاقُ is the khabar. The parentheses approach will be like this, إِنَّ اللَّهَ is the muftada, and the entire هُوَ الرَّزَّاقُ would be the khabar, and inside that khabar is jumla ismiyya. So you have two ways of looking at it. You can look at it with the parentheses and have an extra step, or you can not have the parentheses at all, and say إِنَّ اللَّهَ is muftada 1, هُوَ is muftada 2 and الرَّزَّاقُ is the khabar. Either way the meaning comes out to be the same.

خَبَر

- It's the information about the مُبْتَدَأ.
- It's suppose to be رَفَع status.
- The only time it's نَصْب is when كَانَ was in the مُبْتَدَأ.
- It's **never** a pronoun or an isolated pointer (هَذَا etc. if by them self's.) if they have the mushaarun ilaih, then they might be خَبَر
- It can be a فِعْل

a. When it is a فِعْل, then the rest of that sentence is part of the jumla fi'liyya, and that entire jumla fi'liyya is the خَبَر

Fi'l maadi=a'llama.
Faa'il=huva
Ma'ool= al quraana.
Mofoo'l bihi=al quraana,
Because it answers the "what question".
There is no mbf, because there is no hoj here.

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

First rafa=mubtada

Fi'l maadi after mubtada. Which means the khabar is a fi'l. That means anything that comes after the fi'l as long as the sentence carries on, is a big jumla fi'liyya. And so long its a jumla fi'liyya, its one bucket. So once a fi'l got involved, all the pieces of communication after that were part of the jumla fi'liyya, and all of them together are one bucket and that bucket will be the khabar. So a'llama alone is not the khabar. Its a'llama and al quraana together are the khabar of arrahmaanu. So the entire jumla fi'liyya is the khabar.

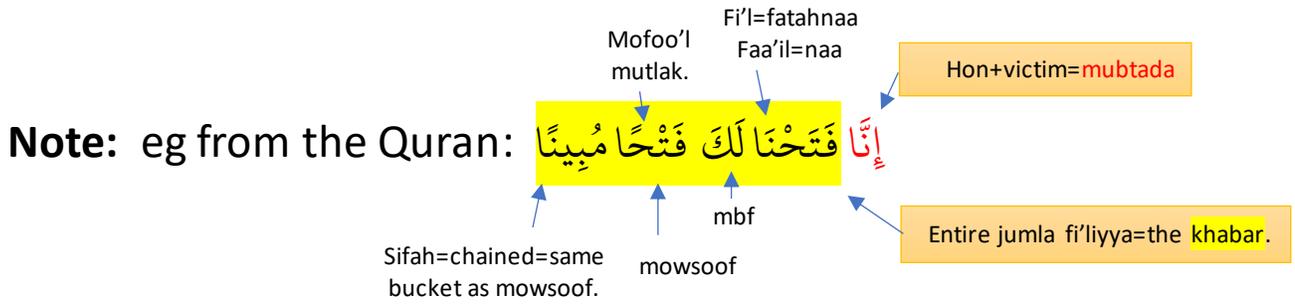
Mofoo'l bihi=naa Fi'l=khalafa
mbf Faa'il=huva

Note: اللَّهُ خَلَقَنَا مِنْ تُرَابٍ

Once you have a jumla fi'liyya, the whole jf and all of its four parts are all khabar of the mubtada.

First rafa=mubtada

Note: 00:42:36 dont make a mistake by thinking that jarr-majroor in this eg is a mbk jumla ismiyya. After "Allahu" there is a fi'l involved (khalafa) so it cannot be mbk , therefore its a mbf because its already part of the jumla fi'liyya (khalafa.) even though its a jarr majroor and its "part" of a jumla ismiyya, its inside the jumla fi'liyya, so it cannot be mbk it can only be mbf. When there is a fi'l the rest of the sentence is part of the jumlya fi'liyya as long as the sentence carries on. The entire jf is the khabar. Find the fi'l, faai'l, however many mofoo'l and mbf, and all of that will actually become the khabar together.



Surah Al Faatiha Breakdown

نَسْتَعِينُ	وَإِيَّاكَ	نَعْبُدُ	إِيَّاكَ
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نَسْتَعِينُ=irregular fi'l.

و=atf.

Fi'l mudaari'
Faa'il=nahnu

إِيَّا is a helper “chair” for ك, because its an attached pnoun, if you put ك in the beginning then its not attached. إِيَّا doesnt have a meaning, its just there to help the ك to get the meaning “only”, the ك is mofoo'l bihi mukhaddam, thats why its before نَعْبُدُ, otherwise it would be (نَعْبُدُكَ). The attached pnoun is always a mof'ool bihi. The ك here is mofoo'l bihi mukhaddam because its sooner than expected and it creates the meaning “only,” “you alone we worship”.

إِيَّا is another mofoo'l bihi mukhaddam with إِيَّا as a helper, its before نَسْتَعِينُ, therefore it creates the meaning “only” otherwise it would be

نَسْتَعِينُكَ

إِسْتَعُونَ
يَسْتَعُونَ
إِسْتَعَوْنَا

↑
These sounded weird so they replaced it with one of the

و اى, vowels,
So it would be
إِسْتَعَانَ
يَسْتَعِينُ

So the و was replaced.

Its still the اسْتَغْفِرُ family.

Note: when you see the اسْتَغْفِرُ family, 4 things happen usually.

1. asking
2. wanting
3. trying
4. extreme

All of these are inside اسْتَغْفِرُ

Note: when we say اسْتَغْفِرُ اللّٰهَ, we are actually doing these four things.

Side note: The reason for using jumla ismiyya when you could have used jumla fi'liyya.

نَصَرَ الْمُسْلِمُ “the muslim helped”

نَصَرَ الْمُسْلِمُ “the muslim, he helped”

- When you used ji, you mentioned ___ as the topic and as the doer both.
- When you used jf you only mentioned ___ as the doer.
- So ji is used to stress on ___ far more!
- That is done to prove something wrong. That is done to suggest only and only. It suggests someone who didn't qualify like ___ did.
- To talk to someone who needs to be assured.