



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 38



01/27/21

ABNORMAL SENTENCE STRUCTURE

- When labeling, when something appears before it is expected, it is labeled as **مُقَدَّم** “brought forward”) (eg: like **khavar or mbk muqaddam**)
- When labeling, when something appears **later than it is expected**, is is labeled as **مُؤَخَّر** “delayed” (like **khavar or mubtada muakkhar**)
- If there is something that is **مُقَدَّم** in a sentence, **there will be something مُؤَخَّر**.

THERE ARE TWO MOST COMMON ABNORMAL PATTERNS

(there are other orders)

1. MbK followed by Mubtada
2. Mubtada followed by MbK followed by Khavar

ORDER NOTES

- When **mbk** comes **before** the **mubtada**, generally produces a meaning of **exclusivity “onlyness”** or in Arabic it’s **إِخْتِصَاص**.

وَإِلَى اللَّهِ الْمَصِيرُ “and to Allah **alone** is the final place of return. So here its **mbk muqaddam** and **mubtada (proper) muakkhar**. creates a special meaning - **إِخْتِصَاص** .

- **وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ** “with him exclusively are the keys to the unseen”.
Mbk muqaddam. Mubtada (proper) muakkhar.

NEW INFO NOTES

Mowsoof-Sifah

“A nice car” (mowsoof-sifah)

“A big problem” (mowsoof-sifah)

- “A man from the Village”. (the description is a whole fragment not just a word, still not a sentence though. (“from the village”
“A delicious cake in the fridge” so delicious is an adjective and in the fridge is also an adjective, that’s how Arabs consider it. In Arabic it only works with “A”, the way it works with “THE” is different.

- رَجُلٌ مِنْ مَكَّةَ “a man from the Makkah” (when arabs see نَكْرَةٌ and then a j-majroor, then it can be considered mowsoof-sifah. رَجُلٌ is the mowsoof and مِنْ مَكَّةَ is the Sifah. **Shouldn't all four properties match?**

Here they don't care, they only care about رَفَع, it's not rafa here, so here it's a j-majroor, so therefore it would be labeled as

جَرَّ جَرَّ مَجْرُورٍ فِي مَحَلِّ رَفَعٍ صِفَةً

- So if you have a نَكْرَةٌ in the beginning, and then a j-majroor, then it is a fragment.

- قَلَمٌ لِمَرْيَمَ “A pen for Maryam” Mowsoof-Sifah
قَلَمٌ is mowsoof and لِمَرْيَمَ would be j-majroor sifah fee mahalli rafa.

SOME EGS

- دَرْسٌ مِنَ الْأُسْتَاذِ “A lesson from ustad” mowsoof-Sifah fee mahalli rafa.
- كَلَامٌ عَنِ الْإِسْلَامِ “A conversation about Islam” Mowsoof-Sifah – fee mahalli rafa.
- رَجُلٌ مِنَ الْقَرْيَتَيْنِ عَظِيمٍ “A great man from the two villages.
Mowsoof-Sifah 1 fee mahalli jarr- normal sifah 2 majroor.

Same topic continued

- So if you want to make the examples above as your topic (MUBTADA) (mubtada should be rafa, so **دَرَسُ**) if they are **نَكْرَة** and you want them to be the mubtada, then you put them at the end, like this **مِنَ الْأُسْتَاذِ دَرَسُ** “from ustad there is a lesson” then it becomes a **sentence.**
- So if it's a sentence, it has a mubtada and/or khabar and mbk. **If its not a sentence then you don't give those labels.** The Arabs decided that if we keep the mubtada in the beginning then people would be confused if it's a **sentence** or a **fragment**, to avoid the confusion, whenever the **mubtada is نَكْرَة**, the normal thing to do is **put the نَكْرَة mubtada at the end**, and then put the mbk in the beginning. When the mbk is muqaddam, then it means “only” **BUT**, for the most part when you have a mubtada that's common, then it's suppose to be **مُؤَخَّر** anyway, **so there is no “only”.**
- **كَلَامٌ عَنِ الْإِسْلَامِ** ‘A conversation about islam” **fragment.**
- **عَنِ الْإِسْلَامِ كَلَامٌ** “There is a conversation about islam” **sentence.**
- **رَجُلٌ مِنَ الْقَرْيَتَيْنِ عَظِيمٌ** “A great man from the two towns” **fragment.**
- **مِنَ الْقَرْيَتَيْنِ رَجُلٌ عَظِيمٌ** “From the two towns there is a great man.” **Sentence.**

00:30:44

NOTES-COMMON MUBTADA

- **لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ** sentence. “Kingship is **only** for him” **mubtada** is **proper** but **muakkhar**, Mubtada is usually proper and in its normal place. However here it is **proper**, but **muakkhar**, and because they are proper and muakkhar and **mbk is muqaddam**, that means the mubtada was supposed to be earlier, but to create the meaning “only” it’s delayed (muakhar.) **IF** it was common and still muakkhar it wouldn’t create a special meaning “only”. It would be a regular sentence.
- **لَهُ مُلْكٌ وَ لَهُ حَمْدٌ** sentence. “A kingdom is for him”. **mbk muqaddam** followed by common **Mubtada muakkhar**. That means there is no “only” meaning created. **IF it was proper and still muakkhar**, then it would have created “only” like in eg above.
- **مُلْكٌ لَهُ حَمْدٌ لَهُ** **Mowsoof-Sifah Fragment**. Common ism in the beginning, **mowsoof** followed by jarr-majroor fragment **sifah fee mahalli rafa**. Can’t be a sentence because of the order, “A kingdom for him” and “A praise for him” To turn this into a sentence you flip the order like in the examples above, by putting common ism in the end.

- **Surah Baqarah**

00:33:23

Non flex= so we give it rafa,
no reason for anything else.

- **فِيهِ هُدًى** sentence. “in it is guidance” ism is common so it’s a **mubtada muakkhar**. Therefore no special meaning created. **Mbk muqaddam**.
- **فِيهِ الْهُدَى** sentence “only it is guidance” sentence. **proper ism mubtada muakkhar**. **mbk muqaddam**. If mubtada is proper it’s supposed to be in the beginning, but since it’s in the end and proper it creates the meaning “only”

- **هُدًى فِيهِ** fragment. “guidance in it” common اسم in the beginning, so **sifah** followed by jarr-majroor fragment **sifah Fee mahalli rafa**.

NOTES

فِي قُلُوبِهِمْ مَرَضٌ “there is a sickness in their hearts” **normal sentence** no “only”. **mubtada** is common so it has to be **muakkhar**. **chained mbk muqaddam**.

ل HARF OF JARR+PRONOUN

لَهُمْ they have/own	لَهُمَا both of them have/own	لَهُ he has/owns
لَهُنَّ all them ladies have/own	لَهُمَا both of them ladies have/own	لِهَا She has/owns
لَكُمْ All of you have/own	لَكُمَا Both of you have/own	لَكَ you have/own
لَكُنَّ All you ladies have/own	لَكُمَا both of you (f) have/own	لِكَ You (f) have/own
	لَنَا We have/own	لِي I have/own

NOTES

- إِنَّ لَهُ عِلْمًا Mubtada is common, therefore, so there is no special meaning like “only”.
- أَنْ لَهُمْ أَجْرًا حَسَنًا. “that they have a beautiful compensation”
mubtada is common, therefore there is no “only”
if it was أَنْ أَجْرًا حَسَنًا لَهُمْ then it would be a fragment because, لَهُمْ would become sifah, but you avoid it by making لَهُمْ muqaddam.

NOTE: قَالَ قَائِلٌ مِنْهُمْ
 Sifah. Fee mahalli rafa. Nakirah mowsoof. Faail. Fil.

IMPORTANT NOTE: What are the 4 things a jarr- majroor does?
 jarr-majroor in the quran does these 4 things.

1. MBK
2. MBF
3. ZAAIDA (BAA ZAAIDAH ON KHABAR)
4. SIFAH FOR NAKIRAH WHEN IT MAKES SENSE.

Note: سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ “a brother he has, stole long ago”. Jumla filiyya.
 Sifah fee mahalli rafa. mbf. Faail and Mowsoof. fil.

لَهُ أَخٌ “ HE HAS A BROTHER” SENTENCE.

أَخٌ لَهُ “A BROTHER HE HAS” FRAGMENT.

NOTE: **رَسُولًا مِنْ أَنْفُسِهِمْ** “A MESSENGER FROM THEMSELVES” FRAGMENT.

Sifah fee mahalli nasb.

Mowsoof.
Mofoo'l bihi.

رَسُولٌ مِنْ أَنْفُسِهِمْ “FROM AMONG THEMSELVES THERE IS A MESSENGER” SENTENCE.

common mubtada=muakkhar.

Common mubtada muakkhar &

mbk muqaddam.

No ikhtisas.

الْحَمْدُ لِلَّهِ “praise is for Allah” sentence.

mbk.

Proper
mubtada=Normal order.

Sifah fee mahalli
rafa.

حَمْدٌ لِلَّهِ “A praise for Allah” fragment.

Mowsoof.

HOMEWORK REVIEW

1. **وَفِي السَّمَاءِ رِزْقَكُمْ** “and it is only in the sky that your provision is”

Idafah=chained
mubtada. m.ilaih
is proper, so the
whole idafah is
proper=mubtada
maukhar and
proper.

mbk muqaddam.
Ikhtisas.

mbk muqaddam.
Before
khabar=some
ikhtisas.

2. **وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ**

Khabar muakkhar.

Mubtada.
Proper and in its
normal place.

4. **وَأَنَّ اللَّهَ بِكُمْ لَرَؤُوفٌ رَحِيمٌ**

Kahabar 2

Khabar
muakkhar.

Mbk
muqaddam.
Before
khabar=some
Ikhtisas.

Mubtada proper
normal place.

3. **فِيهِ آيَاتٌ بَيِّنَاتٌ**

Mowsoof-sifah=chained
mubtada=one bucket. Mubtada
is common so it has to be
muakkhar, so no ikhtisas.

mbk muqaddam.