



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 39



01/28/21

## ABNORMAL SENTENCE STRUCTURE

- When labeling, when something appears before it is expected, it is labeled as مُقَدَّم “brought forward) (eg: **like khabar or mbk muqaddam**)
- When labeling, when something appears after is expected to, is is labeled as مُؤَخَّر “delayed” (**like khabar or mubtada muakkhar**)
- If there is something that is مُقَدَّم in a sentence, there will be something مُؤَخَّر.
- The standard order for a typical jumla ismiyya is, the **mubtada** followed by the **khabar** followed by the **MBK**, **that’s the most common order.**
- It is possible for this order to be shifted for rhetorical (special) purposes. Shifting the order can produce several different meanings.

- When muqaddam-muakkhar happens in a jumla ismiyya, then the thing to look for is, if the mubtada is proper or common. If it's proper, (**note: it can be proper muakkhar or be proper in its usual place, and have mbk muqaddam if it's followed by khabar muakkhar**) then there is a "only" or other special meanings. If it's common it's supposed to be muakkhar, then there is nothing special about it. Once you have a strange order, when mubtada is proper muakkhar and mbk is muqaddam there is an "only". If its common, it's supposed to be muakkhar.

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

1. MBK

الْحَمْدُ لِلَّهِ

2. MBF

دَخَلَ فِي الْمَسْجِدِ

3. ZAAIDA (BAA ZAAIDAH ON KHABAR)

هُوَ وَلَدٌ he is a boy.

لَيْسَ وَلَدًا he is not boy.

مَا هُوَ وَلَدًا he is not a boy.

لَيْسَ بِوَلَدٍ he is so not a boy.

مَا هُوَ بِوَلَدٍ he is so so not a boy.

Mibtada.  
Khabar.

Baa zaaida means extra ba. to put extra stress on the sentence.

هُم مُؤْمِنِينَ They are believers.

مَا هُمْ مُؤْمِنِينَ They are not believers.

مَا هُمْ بِمُؤْمِنِينَ They are definitely not believers.

لَيْسَ مُؤْمِنِينَ They are not believers.

لَيْسُوا بِمُؤْمِنِينَ They are definitely not believers.

Two ways of saying it, with and without the pronoun. When using laisa, you dont use the pronoun.

#### 4. SIFAH FOR NAKIRAH (COMMON ISM) WHEN IT MAKES SENSE.

This only works if the jarr majroor is after the common ism (never before. If before, then it will be a jumla ismiyya, mbk muqaddam followed by nakirah mubtada muakkhar) and it makes sense to think of it as more info about that ISM, then you can call it a SIFAH.

طَالِبٌ مِنْ أَفْغَانِسْتَانَ A student from Afghanistan. Fragment.

mowsoof- sifah Jarr-majroor fee mahalli rafa.

طَالِبًا مِنْ أَفْغَانِسْتَانَ A student from Afghanistan. Fragment.

Mowsoof- Sifah Jarr-majroor fee mahalli nasb.

طَالِبٍ مِنْ أَفْغَانِسْتَانَ A student from Afghanistan. Fragment.

Mowsoof- sifah Jarr-majroor fee mahalli jarr.

We are calling min afghaanistaana fee mahalli jarr , the whole phrase, and not just afghaanistaana by it self. A harf (min) doesnt have a status, and a phrase doesnt have a status, it has a fee mahalli.

طَالِبٌ مِنْ أَفْغَانِسْتَانَ from Afghanistan there is a student. Sentence.

Nakirah mubtada muakkhar.

Mbk muqaddam.

Can't be a mowsoof-sifah.  
j-majroor is in the beginning.  
a sifah comes after mowsoof not before.  
Its a jumla ismiyya.

**Note:** to be a **mubtada** an **ISM** must be **muakkhar**. if an **ISM** is **common** and in the **beginning**, and **followed by jarr-majoor**, then it could be a mowsoof-sifah fee mahalli \_\_\_\_\_. **If it makes sense. It doesn't mean every HOJ fragment will always be mowsoof-sifah.**

مِنْ عِنْدِ اللَّهِ is a j-majroor+mudaf+m.laiih. so its one big j-majroor fargment. It's the description of kitaabun. Its the sifah 1 (j-majroor fee mahalli rafa) and musaddiqun is sifah 2.

كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ

Kitaabun=book

Musaddiq=confirming

كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ A confirming book from Allah's possession

كِتَابٌ مُصَدِّقٌ this would mean "A confirming book". mowsoof-sifah.

**When do we use fee mahalli?** When we are describing the status of something that on its own does not have a status.

طَالِبٌ فِي الْمَسْجِدِ A student in the masjid. Fragment.

Jarr-majroor sifah fee mahalli rafa.

طَالِبًا فِي الْمَسْجِدِ A student in the masjid. Fragment.

Jarr-majroor fee mahalli nasb.

**Note:** Why do we say fee mahalli jarr, when masjidi is already jarr-majroor, Because it's not a comment about only masjid being jarr, it's about filmasjid being jarr. And fee doesn't have no status because it's a harf. So now you have to make a comment that includes fee and masjidi, so you have to give it a fee mahalli status.

طَالِبٍ فِي الْمَسْجِدِ A student in the masjid. Fragment.

Jarr-majroor fee mahalli jarr.

Not mowsoof sifah, because jarr-majroor is in the beginning. So its a sentence JI.

فِي الْمَسْجِدِ طَالِبٌ In the the masjid there is a student. Sentence.

Common mubtada muakkhar. Mbku muqaddam.

## “HE HAS” AND “THERE IS” SENTENCES

There are two structures in Arabic where abnormal sentence structure is used. These structures are used in ordinary speech and not for rhetorical purposes (special reasons) They are:

1. “he has” sentences, which express possession.
  2. “there is” sentences, which express the existence of something or someone.
- Meaning don’t look for special meanings just because they are out of order. The “has-have” sentences are out of order.
  - There are two templates that are commonly used to express the existence of something at a certain location. One of them is, **mbk muqaddam followed by a mubtada muakkhar.**

## POSSESSIVE SENTENCES

- There are two templates commonly used to express possession. As stated previously, both of these templates are made up of **MBK Muqaddam** followed by **MUBTADA Muakkhar.** In the first template below, the **MBK MUQADDAM** is made up of a (لام حَرَفِ الْجَرِّ) followed by the owner of the item. The **MUBTADA MUAKKHAR** is the item that is owned.

لَهَا شَرْبٌ

She has a right to drink.  
For her is a right to drink.

chained mubtada proper, (alunthaain is proper) so there is special meaning, and mbk is muqaddam.

m.ilaih.      m.ilaih& mudaf.      Mudaf.

لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

The male has the equivalent of the share of two females.  
For the male is the equivalent of the share of two females.



## SURAH MUNAFIQOON

1. to come جَاءَ - يَجِيءُ - مَجِيئًا
2. to be a hypocrite نَافِقٌ - يُنَافِقُ - نِفَاقًا - وَمُنَافِقَةً
3. to say قَالَ - يَقُولُ - قَوْلًا
4. to testify شَهِدَ - يَشْهَدُ - شَهَادَةً
5. to know عَلِمَ - يَعْلَمُ - عِلْمًا
6. to lie كَذَبَ - يَكْذِبُ - كَذِبًا
7. to take اِتَّخَذَ - يَتَّخِذُ - اِتِّخَاذًا
8. to block your self and others صَدَّ - يَصُدُّ - صَدًّا
9. to do عَمِلَ يَعْمَلُ عَمَلًا
10. oaths أَيْمَنَ
11. shield/cover جُنَّةٌ
12. how horrible سَاءَ
13. away from/from عَنَ
14. path سَبِيلٌ

أَتَّخِذُوا أَيْمَنَهُمْ جُنَّةً فَصَدُّوا عَن سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٢﴾

## SURAH AR-RUM AYAH 8

أَو لَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ  
مُّسَمًّى ۗ وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ ﴿٨﴾

DIDN'T THEY THINK DEEPLY ABOUT THEMSELVES?

ALLAH DIDN'T CREATE THE SKIES, NOR THE EARTH NOR WHATEVER IS BETWEEN THEM EXCEPT WITH A PURPOSE AND A WELL NAMED DEADLINE.

AND NO DOUBT A GREAT MANY FROM HUMANITY ARE IN SERIOUS DENIAL ESPECIALLY WHEN IT COMES TO THE MEETING WITH THEIR MASTER.