



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 47



02/09/21

- **MOFOOL HAAL** is **2 things happening at the same**. there is the **action** that's happening and something is happening **exactly at the same time**.
- Something that's **in motion, something alive**, you can visualize it, **It's not permanent**.
"A teacher **being patient**"
- "HE TURNED THE COMPUTER ON **AS HE SAT DOWN**"
- "I WAS DRIVING **WHILE IT WAS RAINING**"

NEW NOTES ISM MOWSOOL

- ISM THAT IS USED TO TO TAKE A **SENTENCE AND REDUCE IT TO A FRAGMENT/ OR EVEN A WORD**.
- ISM MOWSOOL SHRINKS WHAT'S COMING AFTER IT.
- نَصَرَ HE HELPED – COMPLETE SENTENCE.
- الَّذِي نَصَرَ THE ONE WHO HELPED FRAGMENT. (NOT A SENTENCE ANYMORE, BUT RATHER ANOTHER WAY OF SAYING "THE HELPER")

ISM MOWSOOL (NON FLEX)

الأسماء الموصولة		
الَّذِينَ (m) those who – the ones who	الَّذَانِ (m) the two who	الَّذِي (m) the one who
الَّاتِيَّاتِ (f) الْآتِيَّاتِ الَّاتِيَّاتِ the women who-the ones who (f)	الَّتَانِ the two who (f)	الَّتِي the one who (f)
مَنْ (m) who/whoever		مَا what-whatever (m/f)

- أَنْعَمْتَ عَلَيْهِمْ Mbf. Fii'l-anamta. Faa'il=anta. you showered blessings on them. **Complete sentence.**
- الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ Silatul mowsool. Ism mowsool
Those who you showered blessings on. **Fragment.**
(acting like a word)
- الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
Those who believe in the unseen. **Fragment.**
- مَنْ نَصَرَ whoever helped. someone who helped. Anyone who helped. **Fragment.**

- تَعْمَلُونَ you all do.
- مَا تَعْمَلُونَ what you all do. **Fragment.**
- يَعْلَمُونَ they know.
- مَا يَعْلَمُونَ what they know. **Fragment.**
- الَّذِي يَعْلَمُونَ that which they know. **Fragment.**
- هُمُ الَّذِينَ يَقُولُونَ they are those who say. **Fragment.**
- يَا أَيُّهَا الَّذِينَ ءَامَنُوا hey those who believed. **Fragment.**

Silatul mowsool. Ism mowsool.

Silatul mowsool. Ism mowsool.

- وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ

Fiiil mudaari. Mbak. Khabar. Mubtada.
 Antum. Fee mahalli jarr.

and Allah is fully aware of whatever all of you do.

- Ism mowsool changes the sentence into fragment.
- The part that it converts into a to fragment is called silatul mowsool. Together they act like a fragment. Inside there a sentence going on, but it will be looked at as a fragment.

Note on ayah:

أَرْسَلْنَا عَلَيْهِمْ رِيَّاحًا صَرْصَرًا

رِيحٌ wind - feminine because Arabs said so.

رِيَّاحٌ winds- feminine because it's NHBP.

رِيَّاحًا مُصْرَصِرَةً relentless winds

صَرْصَرٌ - يُصْرَصِرُ - صَرْصَرًا - وَصَرْصَرَةً

وَصَرْصَرَةً - صَرْصَرًا relentlessness

An idea is not an adjective.

Eg: islam is an idea. Islam boy is wrong.

Muslim is an adjective. Muslim boy.

Education is an idea.

Educated is an adjective.

An educated girl.

An education girl is wrong.

رِيَّاحًا مُصْرَصِرَةً relentless is an **adjective**.

وَصَرْصَرَةً Relentlessness is an **idea**.

Relentless winds.

Relentlessness winds, doesn't make sense.

رِيَّاحًا مُصْرَصِرَةً

رِيَا حَا صَرُصْرَا idea is used.

A **masdar**, you **cannot change the gender**.

Adjectives , ism faail, ism mofool can be converted to feminine.

Difference between **idea** and **adjective**.

Idea is infinite and adjective is limited.

Sometimes in classical Arabic something is so endless and so infinite, that the **only way to describe it** is with the **infinite word**. That's why the winds got described with صَرُصْرَا (idea-not adjective) it became so permanent for them, that they actually felt like it will never end, it's an infinitely relentless wind رِيَا حَا صَرُصْرَا

NOTE: sometimes masdars have a **regular version** and a **ta marboota version**.

Surah zalzalah:

زَلْزَالَهَا masdar without ta marboota. Shaking it's self.

زَلْزَلَةٌ masdar with ta marboota.

صَرُصْرَا masdar without ta marboota.

وَصَرُصْرَةً masdar with ta marboota. There is Masdar marraḥ and masdar mubaalagah. Here it's marraḥ. An idea that happens just once. A single act of relentlessness. Reduced to **one single act**, then you will see **ta marboota**.

Like in tajweed we do قَلَقَلَةً, **ta marboota** is telling you it's **an single act**, it's **not continuous**.

أَكَلْ eating.

أَكَلَةً single meal.

SIDENOTE: light version of أُولُونَ is أُولُو rafa.

أُولِي - أُولِينَ nasb

أُولِي - أُولِينَ jarr.

They are **always** come as **mudaf**.

NOTES ON ISM MOWSOOL-SILATUL MOWSOOL. CAN BE ANYTHING- MUBTADA, KHABAR ETC.

يَنْصُرُ HE HELPS.

الَّذِي يَنْصُرُ THE ONE WHO HELPS.

I APPRECIATE THE ONE WHO HELPS.

THE ONE WHO HELPS IS A MUSLIM.

THE ONE WHO HELPS PRAYS REGULARLY.

THIS IS THE CAR OF THE ONE WHO HELPS.

THIS GIFT CAME FROM THE ONE WHO HELPS.

NEW NOTES

- لَا زِمَ INTRANSITIVE (effects the doer- sitting, standing, sleeping, dying, living, rising, etc. doesn't have a direct mofool bihi) eg: I rose ___ what?
- action is pointed inward.
Can't add who or what question.
- مُتَعَدِّي TRANSITIVE (effects a mofool bihi - so you can add the question of who or what, like teaching, helping, seeing, raising) eg: I raised ____.
- action is pointed outward.
Can add who or what question.

- أَنْبَتَ يُنْبِتُ إِنْبَاتًا Many words in the **aslama family become transitive-effects mofool bihi-effect somebody else)**
أَنْبَتَ يُنْبِتُ to nurture and raise.
- نَبَتَ يَنْبُتُ نَبَاتًا to rise, to be nurtured. Doing on it's own.
- أَنْبَتَهَا he nurtured and raised her (Maryam)
أَنْبَتَهَا إِنْبَاتًا was expected.
أَنْبَتَهَا نَبَاتًا حَسَنًا was used. (fi'l is from the transitive family, the mofool mutlaq is from the intransitive family-action pointed inward)
- Sometimes Allah will **mix 2 families together** to give you the meanings of **both (transitive and intransitive) at the same time.** Allah gave credit to Zakariyya and Maryam.