

*Ustadh Nouman Ali Khan's*

*Bayyinah*

*Dream - Surah Al Mulk*

*Timestamps from Day 01 to Day 13*

*By Kulsoom Ibrahim*



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<b>Week 01</b>	
<b>Days</b>	<b>Description</b>
<b>Day 01</b>	<p>a. <b>Surah Al Mulk</b> – Ustadh explained <b>Ayah 01</b> @10:40</p> <p style="text-align: center;">تَبْرَكَ الَّذِي يَدِيَهِ الْمُلْكُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾</p>
	<p>b. Ustadh explained <b>Ayah 02</b> @21:30 + @32:40</p> <p style="text-align: center;">الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾</p>
	<p>c. Ustadh explained <b>Ayah 03</b> @30:10 + @39:25</p> <p style="text-align: center;">الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوُّتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن فُطُورٍ ﴿٣﴾</p> <p>Ustadh explained the difference between خَلَقَ and جَعَلَ</p> <p style="text-align: center;">جَعَلَ = to create and خَلَقَ</p>
	<p>d. <b>Ayah 03</b> – to be continued in next class inshaAllah.</p>

<b>Day 02</b>	<p>a. <b>Surah Al Mulk</b> – <b>Ayah 03</b> continued...</p>
	<p>b. Ustadh explained the following with examples... @8:30</p> <p>بَدَل - Substitute -</p> <p>بَدَل الكُلِّ - Complete Substitute - I saw your younger brother Ahmad.</p> <p>بَدَل البَعْضِ - Partial Substitute - The students attended, 5 of them.</p> <p>بَدَل الغَلَطِ - False Substitute – I ate your lunch, uhhh my lunch. (False substitute doesn't happen in Quran)</p> <p>بَدَل الاشتِمَالِ – He talked about Ramadan, the fasting rules.</p>
	<p>c. Ustadh review <b>Ism Mawsool</b> and <b>Silatul Mawsool</b>. @13:35</p>
	<p>d. <b>Ayah 03</b> continued... Sarf practice of تَرَىٰ @20:35</p>
	<p>e. Ustadh explained <b>Ayah 04</b> @30:40</p> <p style="text-align: center;">ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾</p>
	<p>f. <b>Q &amp; A</b> @54:25</p>

<b>Day 03</b>	<p>a. Ustadh explained the following @6:40 + 17:00</p> <p><b>Light Fi'l Mudari</b> - حَرْفٌ \ حُرُوفٌ نَاصِبَةٌ الْمُضَارِعِ</p> <p><b>Lightest Fi'l Mudari</b> - حَرْفٌ \ حُرُوفٌ جَازِمَةٌ الْمُضَارِعِ</p>
	<p>b. Ustadh mentioned few English and Urdu dictionaries that students can have. the following @13:40</p> <ul style="list-style-type: none"> <li>• <a href="#">Lexicon</a></li> <li>• <a href="#">ejtaal.net</a> – search by root word</li> <li>• Urdu Dictionary – <a href="#">Mufradat Al Quran</a>, it's a translation of Iman Raghīb Asfahani's Arabic version.</li> <li>• <a href="#">Mutaradifat Al Quran</a> – by Abdur Rahman Kilaani</li> <li>• <a href="#">Al Munjid</a></li> <li>• <a href="#">Balagha in English Language</a> - <b>Words like loaded Pistols</b></li> </ul>
	<p>c. Ustadh explained لِيَبْلُوكُمْ from <b>Ayah 02</b> + <b>Q &amp; A</b> @20:07</p>
	<p>d. Ustadh explained أَيُّكُمْ أَحْسَنُ عَمَلًا @43:15</p> <p style="text-align: center;">تَمْيِيزُ = عَمَلًا   اِسْمُ تَفْضِيْلٍ = أَحْسَنُ</p>
	<p>e. Ustadh explained لَقَدْ from <b>Ayah 05</b> @47:25</p> <p>وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥٠﴾</p> <p style="text-align: center;">لَقَدْ = already ← لَامُ الْقَسْمِ = لَ   حَرْفُ تَحْقِيقٍ = قَدْ</p> <p style="text-align: center;">قَدْ means “certainly”, قَدْ is a short form of “we swear”</p>
	<p style="text-align: center;">زَيَّنَّا = to beautify</p> <p style="text-align: center;">زَيْنٌ    يُزِينُ    تَزْيِينًا    فَهُوَ مُزَيِّنٌ</p> <p style="text-align: center;">زَيْنٌ    يُزِينُ    تَزْيِينًا    فَهُوَ مُزَيِّنٌ</p> <p style="text-align: center;">الْأَمْرَ مِنْهُ زَيْنٌ    وَاللَّهُ عِنْدَهُ لَا تُزَيْنُ    وَالظَّرْفُ مِنْهُ مُزَيِّنٌ</p>
<p>f. <b>Ayah 05</b> to be continued in the next class.</p>	

<b>Day 04</b>	<b>a. Q &amp; A</b>
	<ul style="list-style-type: none"> <li>• Ustadh reviewed اسم آلة</li> <li>• Ustadh reviewed two ways to make a <b>partly flexible</b> word <b>fully flexible</b> and whenever it becomes fully flexible it becomes a <b>Superlative</b>. (Ustadh explained this earlier on Sarf Day 74 @15:50)</li> </ul> <p>1. add ال 2. make it a مُضَاف.</p> <p>Comparatives are partly flexible, to make them fully flexible, 1. add ال and 2. make it a مُضَاف. Ex: بِأَحْكَمِ الْحَاكِمِينَ</p>
	<b>b. Surah Al Mulk - Ayah 05</b> continued from ..... وَجَعَلْنَاهَا @17:55
	<b>c.</b> Ustadh explained <b>Ayah 05</b> from ..... وَأَعْتَدْنَا @32:50
	<b>d.</b> Ustadh explained <b>Ayah 06 + Q &amp; A</b> @34:50
	<p>وَالَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَبِئْسَ الْمَصِيرُ ﴿٦﴾</p>
<b>e.</b> Ustadh explained <b>Ayah 07</b> @49:20	
<p>إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورُ ﴿٧﴾</p>	
<b>f.</b> Ustadh said to listen to <b>Deeper Look</b> series on <b>Surah Al Mulk</b> . @59:00	

<b>Week 02</b>					
<b>Days</b>	<b>Description</b>				
<b>Day 05</b>	<b>a. Q &amp; A</b> regarding <b>01 to 07</b> Ayaat of <b>Surah Al Mulk</b>				
	<ul style="list-style-type: none"> <li>• Question about لي</li> </ul>				
	<b>b.</b> Ustadh explained <b>Ayah 08 – Surah Al Mulk</b> @8:00				
	<p>تَكَادُ تَمَيِّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ﴿٨﴾</p>				
	<table border="0"> <tr> <td style="text-align: center;"><i>to scheme / to plot</i></td> <td style="text-align: center;"><i>to almost be / to nearly be</i></td> </tr> <tr> <td style="text-align: center;">كَادَ يَكِيدُ كَيْدًا</td> <td style="text-align: center;">كَادَ يَكَادُ كَيْدًا</td> </tr> </table>	<i>to scheme / to plot</i>	<i>to almost be / to nearly be</i>	كَادَ يَكِيدُ كَيْدًا	كَادَ يَكَادُ كَيْدًا
<i>to scheme / to plot</i>	<i>to almost be / to nearly be</i>				
كَادَ يَكِيدُ كَيْدًا	كَادَ يَكَادُ كَيْدًا				

	<p style="text-align: right;"><i>to distinguish / to separate</i> @10:00 + 29:30</p> <p style="text-align: center;">(تَعَلَّمَ) تَمَيَّزَ يَتَمَيَّزُ تَمَيُّزًا فَهُوَ مُتَمَيِّزٌ</p> <p style="text-align: center;">يَتَمَيَّزُ ← تَتَمَيَّزُ ← تَمَيَّزُ</p> <ul style="list-style-type: none"> <li>The ancient Arabs allowed one <b>ت</b> to be removed when there are two <b>ت</b> in a Fi'l and still the meaning remains to be the same. This happens in <b>تَعَلَّمَ</b> family and in <b>تَسَاءَلَ</b> family.</li> </ul> <p style="text-align: center;">تَتَفَكَّرُونَ ← تَفَكَّرُونَ = <i>you all are thinking</i></p> <p style="text-align: center;">تَتَعَلَّمُونَ ← تَعَلَّمُونَ = <i>you all are learning</i></p> <ul style="list-style-type: none"> <li>In <b>اِقْتَرَبَ</b> family the extra <b>ت</b> is not removed, it gets fused with the letter which is similar to it. In the following example the <b>ت</b> and the <b>ذ</b> are pronounced close to each other so both the letters get fused.</li> </ul> <p style="text-align: center;">اِذْتَكَّرَ ← اِذَّكَّرَ</p> <p><b>اِذَّكَّرَ</b> may become difficult for the Arabs to pronounce so when they blend <b>ت</b> and <b>ذ</b> it becomes <b>اِذَّكَّرَ</b> - this a different Sarf concept.  </p>
	<p>c. Ustadh answered a question about <b>Jumlah Haliyyah</b> @27:30</p>
	<p>d. <b>Ayah 08</b> continued... @27:30 + 34:40</p> <p>(Broken Plural) <i>gate keepers</i> = خَزَنَةٌ <i>gate keeper</i> = خَازِنٌ (اسم فاعِل)</p>
	<p>e. Ustadh explained <b>Distant Faai'l</b> - فاعِلٌ مَّنْفَصِلٌ @40:15</p> <ul style="list-style-type: none"> <li>The فاعِلٌ which is not right after the فعل is called <b>Distant Faai'l</b> - فاعِلٌ مَّنْفَصِلٌ</li> <li><b>In grammar:</b> You are allowed to use the Masculine فعل for the Feminine فاعِلٌ → Example: سَأَلْتَنِي مَرِيْمٌ / سَأَلْنِي مَرِيْمٌ (both are correct) @44:10</li> </ul>

<ul style="list-style-type: none"> <li>• <b>In Balagha:</b> the gender conflict can be meaningful. (Find the PDF on Gender Conflict in the Study Material list)</li> </ul> <p>Example: جَاءَهُمُ الْبَيِّنَاتُ / جَاءَتْهُمْ الْبَيِّنَاتُ (both are correct)</p> <ul style="list-style-type: none"> <li>• سَأَلَهُمْ خَزَنَتُهَا - The masculine فعل has being used because هُمْ creates a distance between the فعل and the فاعِل</li> </ul>
f. Labelling the إِعْرَابِ of <b>Ayah 08</b> @52:00
g. <b>Q &amp; A</b> @55:53
h. Ustadh said that he will only explain few words from ayaat 9 to 12 in the next class and rest of it the students should do it. @1:02:15

<b>Day 06</b>	a. <b>Q &amp; A</b>	
	Ustadh explained <b>Jumlah Haaliyyah</b> . @2:10	
	Different kinds of Jumlah Haaliyyah in English	
	<ol style="list-style-type: none"> <li>1. I ate ice cream <i>while walking</i>.</li> <li>2. I ate ice cream <i>walking</i>.</li> <li>3. I ate ice cream <i>while I was walking</i>.</li> <li>4. I ate ice cream <i>as I walked</i>.</li> <li>5. I ate ice cream <i>and I was walking</i>.</li> </ol>	
	Different kinds of Jumlah Haaliyyah in Arabic	
1. He read <i>while he was sitting</i> .	1. قَرَأَ وَهُوَ جَالِسٌ	
2. He read <i>sitting</i> .	2. قَرَأَ جَالِسًا	
3. He read <i>while sitting</i> .	3. قَرَأَ يَجْلِسُ	
4. He read <i>while he was sitting</i> .	4. قَرَأَ وَهُوَ يَجْلِسُ	
5. He read <i>while sitting</i> .	5. يَقْرَأُ يَجْلِسُ	
b. Ustadh reviewed تَمْيِيزُ @8:12		
c. Ustadh explained <b>Ayah 09</b> @16:00		
قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾		



	<p>to send down = نَزَّلَ   to deny = فَكَذَّبْنَا   already = قَدْ</p>
	<p>d. Ustadh explained مَا and إِنَّ @22:15</p> <p>There is another variation of مَا which is إِنَّ - it has the same meaning as مَا but this إِنَّ is <i>not</i> the إِنَّ of <b>Sharth</b> (شَرْط) this is إِنَّ نَافِيَةٌ - إِنَّ is stronger than مَا . إِنَّ / مَا = <b>nothing / but</b></p>
	<p>e. Q &amp; A @23:00</p>

<b>Day 07</b>	<p>a. Q &amp; A from <b>Ayaat 01 to 09</b> of <b>Surah Al Mulk</b>.</p>	
	<p>b. Ustadh explained <b>Ayah 10</b> @14:00</p>	
	<p>وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾</p>	
	<ul style="list-style-type: none"> <li>• Ustadh explained <b>Instruments of Condition</b> - أَدَوَاتُ الشَّرْطِ</li> <li>• Ustadh explained <b>if only / had.....only</b> = لَوْ @25:00</li> </ul>	
	<p><b>The word of Regret</b> / كَلِمَةُ الْحَسْرِ = لَوْ</p>	
	<p><i>Had I studied I would have been successful</i> = لَوْ دَرَسْتُ لَتَنجحْتُ</p> <p><i>Or if only I studied I would have been successful</i></p> <p><i>Had I eaten I would have been happy</i> = لَوْ أَكَلْتُ لَسَعِدْتُ</p>	
	<p>c. Ustadh explained <b>Ayah 11</b> @32:25</p>	
	<p>فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحِقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾</p>	
	<p>to get introduced = تَعَرَّفَ عَلَى</p>	<p>to recognize = عَرَفَ</p>
	<p>to acknowledge / to admit = اعْتَرَفَ</p>	<p>to introduce = عَرَّفَ</p>
<p>d. Ustadh said to get used to the following terms... @35:47</p>		
<p>draw attention = التَّصْبِ عَلَى الْإِغْرَاءِ</p>	<p>condemning = التَّصْبِ عَلَى الدَّمِّ</p>	
<p>(there's few more) = ..... التَّصْبِ عَلَى</p>	<p>praising = التَّصْبِ عَلَى الْمَدْحِ</p>	

<ul style="list-style-type: none"> <li>• Unusual نصب adds an emotional element, it adds warning.</li> </ul>	
<p>get away from me dude = بُعَدًا</p>	<p>distance = بُعْدٌ</p>
<p>watch outttttt a cammellllll!! = نَاقَةٌ</p>	<p>camel = نَاقَةٌ</p>
<p>e. Ustadh explained فَسُحِقًا @42:58</p> <ul style="list-style-type: none"> <li>• عَامِلٌ is the thing that has the effect.</li> <li>• The جَارٌ is a عَامِلٌ on the مَجْرُورٌ because the جَارٌ has an effect on the مَجْرُورٌ , so the جَارٌ would be the عَامِلٌ and the مَجْرُورٌ would be the مَعْمُولٌ. (عَامِلٌ = The worker and مَعْمُولٌ = the one worked on)</li> <li>• The thing that starts is the عَامِلٌ and the thing that's gets effected is the مَعْمُولٌ, all the Nahw is a bunch of عَامِلٌ and a bunch of مَعْمُولٌ.</li> <li>• The فِعْلٌ is the عَامِلٌ on its فَاعِلٌ, on its مَفْعُولٌ and on its مُطْعَلٌ بِالفِعْلِ</li> <li>• The مُضَافٌ إِلَيْهِ is the عَامِلٌ on the مُضَافٌ</li> <li>• The حَرْفٌ نَصْبٌ is the عَامِلٌ on its اسم.</li> <li>• The مُبْتَدَأٌ is the عَامِلٌ on its خَبَرٌ</li> <li>• كَانَ is an عَامِلٌ on its اسم and on its خَبَرٌ</li> <li>• إِنَّ is an عَامِلٌ on its فِعْلٌ مُضَارِعٌ مَجْرُومٌ</li> <li>• شَرْطٌ is an عَامِلٌ on its جَوَابُ الشَّرْطِ because if the شَرْطٌ is مَجْرُومٌ then the جَوَابُ الشَّرْطِ is also مَجْرُومٌ</li> </ul>	

Week 03	
Days	Description
<b>Day 08</b>	<p>a. Ustadh explained <b>Ayah 12</b></p> <p style="text-align: center;">إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿١٢﴾</p> <ul style="list-style-type: none"> <li>• Ustadh explained تَوْجِيهَةٌ = the way of looking at something /point of view.</li> <li>• Ustadh explained <b>Complex</b> خبر @9:00</li> </ul> <p><i>Ustadh is late.</i></p> <p><i>Ustadh, his laptop is getting old.</i></p> <p><i>The main subject matter started off with Ustadh then the laptop became the main subject matter.</i></p> <p><i>When you see the subject became something else, it's like saying the Muftada became something else. The focus is on Ustadh and then with Ustadh in mind, I want you to think about the laptop, because his laptop is getting old, Ustadh was made the Muftada even though the actual subject was the laptop. This is grammatically Complex Muftada. (Listen to Ustadh for complete explanation.)</i></p>
	<p>b. Ustadh explained <b>Ayah 13</b> @19:44</p> <p style="text-align: center;">وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ ۗ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١٣﴾</p> <p style="text-align: center;">أَسْرٌ يُسِرُّ إِسْرَارًا فَهُوَ مُسِرٌّ</p> <p style="text-align: center;">أُسْرٌ يُسِرُّ إِسْرَارًا فَهُوَ مُسَرٌّ</p> <p style="text-align: center;">الْأَمْرُ مِنْهُ أَسْرِرُ   أَسِرَّ   أَسِرَّ وَالنَّهْيُ عَنْهُ لَا تُسِرِّرُ   لَا تُسِرِّرْ   لَا تُسِرِّرْ وَالظَّرْفُ مِنْهُ مُسَرٌّ</p>
	<p>c. Ustadh explained <b>Ayah 14</b> @22:10</p> <p style="text-align: center;">أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٤﴾</p>
	<p>d. <b>Q &amp; A</b> @34:00</p>
	<p>e. Ustadh explained اللَّطِيفُ الْخَبِيرُ from <b>Ayah 13</b> @43:20</p>
	<p>f. Ustadh explained <b>Ayah 15</b> @47:40</p> <p style="text-align: center;">هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَأَمْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾</p>

	<p><b>g. Q &amp; A @52:12</b></p> <ul style="list-style-type: none"> <li>• Question about <b>اللَّطِيفُ الْخَبِيرُ</b> being <b>Ism Mubalagha</b></li> </ul> <p>Answer - They can be but <b>Ism Mubalagha</b>, generally its Sifah.</p>
	<p><b>h. Ustadh continued to explain <b>Ayah 15</b> @58:30</b></p>

<b>Day 09</b>	<p><b>a. Q &amp; A</b></p> <ul style="list-style-type: none"> <li>• Ustadh answered e-mail questions from <b>Surah Mulk Ayah 15</b> @4:45</li> <li>• Ustadh answered this question, “Is the <b>Complex</b> <b>خَبْر</b> , basically two <b>Mubtadas</b>? @7:49 (<b>Listen to Ustadh for the answer.</b>)</li> </ul>
	<p><b>b. In <b>Surah Mulk Ayah 15</b> - Is <b>هُوَ</b> to <b>ذُلُّوْا</b> Mubtada and <b>فَأَمْشُوا</b> to <b>النُّشُورُ</b> Khabar? @11:25</b></p> <p>Answer – A Khabar cannot/ will not begin with a Harf Atf, a Khabar can be continued with a Harf Atf. (<b>Listen to Ustadh for the answer.</b>)</p>
	<p><b>c. Ustadh explained <b>Ayah 16</b> @26:00 (Ustadh explained this ayah again on <b>Day 10</b> at the beginning of the class.)</b></p> <p style="text-align: center;"> <b>ءَأَمِنْتُمْ مَّن فِي السَّمَاءِ أَن يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ﴿١٦﴾</b> </p> <p style="text-align: center;"> <i>to be safe</i> = <b>أَمِنَ يَأْمِنُ إِمَانًا فَهُوَ آمِنٌ</b> </p> <p style="text-align: center;"> <i>to swallow</i> = <b>خَسَفَ يَخْسِفُ</b> </p> <p style="text-align: center;"> <i>move in waves / sways</i> = <b>تَمُورُ</b> </p>
	<p style="text-align: center;"> <b>The <b>إِذَا</b> of Shock - <b>إِذَا الْمَفْجَأَةُ</b> @32:45</b> </p> <p><b>إِذَا</b> - When usually it is <b>مُفْجَأَةٌ</b>, then it doesn't come with <b>Jumlah</b> <b>Fi'liyyah</b>, <b>إِذَا</b> only comes with <b>Jumlah Ismiyyah</b>, so <b>هِيَ</b>, here is not a special <b>هِيَ</b>, it is suppose to look like this because <b>إِذَا</b> demands it.</p>

d. Ustadh explained **Ayah 17** @34:50

أَمْ أَمِنْتُمْ مَّن فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ۗ فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

*to send down* = أُرْسِلَ يُرْسِلَ إِرْسَالًا

*a storm of stones* = حَاصِبًا

e. Ustadh explained **Ayah 18** @40:38

وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيفَ كَانَ نَكِيرِ ﴿١٨﴾

*to deny* = كَذَّبَ

• Ustadh explained نَكِيرِ = *to reject*

f. Ustadh explained **Ayah 19** @49:00

أَوَلَمْ يَرَوْا إِلَى الظَّيْرِ فَوْقَهُمْ صَفْتٍ وَيَقْبِضْنَ ۚ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ

بَصِيرٌ ﴿١٩﴾

• Ustadh reviewed that *فَعِل* is temporary and *إِسْم* is permanent.

*صَفْتٍ* is *إِسْم فَاعِل* → *to spread* = صَافَّ

*to hold back / to hold in place* = أَمْسَكَ يُمَسِّكُ إِمْسَاكًا

*to have a full view* = بَصِيرٌ from أَسْلَمَ family.

g. **Q & A** @57:37

Ustadh checked on **Quran.com** to have a look at the translation of **Ayah 16**.

Day 10

a. Ustadh explained **Ayah 16 again.**

ءَأَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ ﴿١٦﴾

• Ustadh explained **أَمِنَ**

**أَمِنَ** is both **لَا زِمَ** and **مُتَعَدِّي**, **أَمِنَ** can mean both “to be safe”, and it can also mean “to feel safe from”. In English we are adding a preposition “from”, and in Arabic we are not adding any preposition, in Arabic you can say, **أَمِنَهُ** = **he felt safe from him / he was safe from him**

So, the preposition “from” is not in Arabic because we need that preposition in English. Ustadh said this earlier that a **فِعْلٍ** is married to a **حَرْفٍ** similarly in English a verb is married to a preposition, like “safe” and “from”, you can’t say **he was safe him**, you need that preposition “from”.

**جَاءَكَ** = he came to you → but there is no **إِلَى** in Arabic, its just **جَاءَكَ**, because **جَاءَكَ** is married to the preposition “to”, we use it in translation. When **جَاءَكَ** comes with **بِ**.. it means “to bring”.

**جَاءَ بِهِ** = **he brought it**. Notice that “brought” is not in need of a preposition however, **جَاءَ** is in need of a **حَرْفٍ**, so this can happen from English to Arabic and Arabic to English.

**أَمِنَهُ** = he was safe **from** him (“from” is not there in the Arabic)

• Ustadh explained **بَدَلَ الْأَشْتِمَالِ** (The Substitution one for the other )

@5:56

• Ustadh explained “Lest” @6:50

Lest = **so that you do not / because you were going to be...**

b. Q & A @9:00

• Ustadh reviewed numbers. @15:48

	<p>c. Ustadh gave complete إعراب of <b>Ayaat 16, 17 and 18</b> @ 30:00</p>
	<p>d. Ustadh explained <b>Ayah 20</b> @33:50</p> <p>أَمَّنْ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصُرُكُمْ مِنْ دُونِ الرَّحْمَنِ إِنَّ الْكُفْرَانَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾</p> <ul style="list-style-type: none"> <li>• Ustadh reads translation for <b>Ayah 20</b> from <b>Quran.com</b></li> </ul>
	<p>e. Ustadh explained <b>Ayah 21</b> @43:50</p> <p>أَمَّنْ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾</p> <p><i>stumbling / mixed up</i> = لَجَّ (سَمِعَ / حَسِبَ)</p>
	<p>f. Ustadh explained <b>Ayah 22</b> @53:55</p> <p>أَفَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾</p> <p>Family @1:01:36 - (to fall) أَكَبَّ يُكِبُّ إِكْبَابًا فَهُوَ مُكِبٌّ</p>
	<p>g. <b>Q &amp; A</b> @1:04:50</p>

<b>Day 11</b>	<p>a. Ustadh explained <b>Ayah 23</b></p> <p>قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾</p> <p><b>The focus was only on</b> - قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾</p>
	<p>b. <b>Q &amp; A</b> @12:45</p> <ul style="list-style-type: none"> <li>• Ustadh skipped <b>Ayah 24</b></li> </ul> <p>قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾</p>
	<p>c. Ustadh explained <b>Ayah 25</b> @15:40</p> <p>وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٥﴾</p> <p><b>The focus was only on</b> - مَتَىٰ هَذَا الْوَعْدُ</p>
	<p>d. Differentiate between <b>1. Tamyeez 2. Haal 3. Mafool Mutlaq</b></p> <p><b>1. Tamyeez</b> – make the vague specific. (Singular, Nasb, Common) Usually a Masdar. Ex: I am more than you.... (Tamyeez)</p> <p><b>Tamyeez</b> is also used for numbers, its also used in vague verbs.</p>

<p>Example: You decreased in your win count.          You decreased in your lucky wins.          You decreased in your flukes.</p> <p><b>2. Haal</b> – describes the state if the Doer, detail and Khabar. (It is mostly an Ism Faa'il, Mafool and in especial cases a Masdar , Sifah and Ism Mubalaghah.) Haal is common and it matches in gender and in number of the <b>صاحب الحال</b> (the thing its Haaling)</p> <p><b>3. Mafool Mutlaq</b> – It is to add intensity to the act + it adds a “how” to the act. <b>صِفَةٌ مَّفْعُولٌ مُطْلَقٌ / نَائِبٌ مَّفْعُولٌ مُطْلَقٌ = قَلِيلًا</b></p>
<p>• Ustadh skipped <b>Ayah 26</b></p> <p style="text-align: center;">قُلْ إِنَّمَا أَلْغَلُمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾</p>
<p>e. Ustadh explained <b>Ayah 27 @30:48</b></p> <p style="text-align: center;">فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ ﴿٢٧﴾</p> <p><b>The focus was only on</b> - <b>زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا</b></p> <p style="text-align: center;"><b>to make miserable = زُلْفَةً</b></p> <p style="text-align: center;">@38:25 <b>سَيِّئَتْ = to make miserable (سَاءَ يَسُوءُ سُوءًا / سَوَاءً)</b></p>
<p>f. <b>Q &amp; A @45:23</b></p>
<p>g. Ustadh explained <b>Ayah 28</b> and <b>Ayah 29 @49:08</b></p> <p style="text-align: center;">قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكَنِیَ اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ ﴿٢٨﴾</p> <p style="text-align: center;">قُلْ هُوَ الرَّحْمَنُ ءَامَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٢٩﴾</p>
<p style="text-align: center;"><b>to protect = أَجَارَ يُجِيرُ إِجَارَةً (ج و ر - Family - Root - أَسْلَمَ)</b></p>
<p>h. Ustadh explained <b>Ayah 30 @51:50</b></p> <p style="text-align: center;">قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَّعِينٍ ﴿٣٠﴾</p> <p style="text-align: center;"><b>to become = أَصْبَحَ (Khabr of أَصْبَحَ is Nasb)</b></p>



<p><i>pure</i> = مَعِين</p> <p><i>sunken / absorb</i> = غَوْرًا</p>
<p><b>i. Q &amp; A</b> @56:45</p>
<p><b>j. Homework</b> – Ustadh said to collect difficult <b>Sarf words</b> and write its <b>Maadi, Mudari, Masdar</b> and its basic meaning. @59:30</p>
<p><b>k.</b> Ustadh shared his idea about meeting the Dream Program students around the word. @59:30 <b>(Listen to Ustadh for more details.)</b></p>

<b>Week 04</b>	
<b>Days</b>	<b>Description</b>
<b>Day 12</b>	<p><b>a. Q &amp; A</b> about <b>Sarf</b> of <b>Surah Al Mulk</b></p> <ul style="list-style-type: none"> <li>Ustadh explained <b>Maf'ool Mutlaq</b> again with examples. <b>Haal and Sahibul Haal</b> - حَالٌ وَصَاحِبُ الْحَالِ @7:55</li> <li>Ustadh explained <b>Badal Ishtimaal</b> for <b>Ayah 16</b> @21:48</li> </ul> <p><b>b.</b> Ustadh explained <b>Sarf Approach</b> @25:40</p> <ol style="list-style-type: none"> <li>Only do Sarf of applicable vocabulary <b>Skip:</b> <ol style="list-style-type: none"> <li>Easy words</li> <li>Tangible words and Names (tree, rock etc.)</li> </ol> </li> <li>Discover what family the word came from                     <ol style="list-style-type: none"> <li>Try to use Arabic sources other than aratools.com (furqan.co)                             <ul style="list-style-type: none"> <li>On the top click مَعَاجِم then type the root letters.</li> </ul> </li> <li>لِسَانَ الْعَرَبِ most likely the answer will be in the first few lines.</li> </ol> </li> <li>Make sure you understand exactly what form of the word is being used in the Ayah.</li> <li>Are there other forms of the word that could have been used? *</li> </ol> <p><b>c.</b> Ustadh guides how to search by root letters in dictionaries on furqan.co @33:30</p> <ul style="list-style-type: none"> <li>مَعَاجِم → لِسَانَ الْعَرَبِ → type root letters and search</li> </ul>

	<ul style="list-style-type: none"> <li>• For brief dictionary → مفردضاتُ أَلْفَاظِ الْقُرْآنِ</li> </ul>
	<p>d. Ustadh gave Sarf of the word قَدِيرٌ</p> <p>قَدَرَ يَقْدِرُ / يَفْدُرُ قَدْرًا / قَدْرًا</p> <ul style="list-style-type: none"> <li>• <b>Ism Sifah</b> serving as <b>Ism Mubalaghah</b></li> </ul> <p>قَادِرٌ = capable قَدِيرٌ = extremely capable</p>
	<p>e. <b>Homework Assignment:</b> Know the Sarf of hard words (irregular Sarf) Sarf Sagheer and Sarf Kabeer from the list uploaded under Study Material Section on Bayyinah TV website. @46:15 + @55:30</p>
	<p>f. For <b>Sarf</b> search – <a href="http://tasrif.reserso.net">http://tasrif.reserso.net</a> @50:00</p>
	<p>g. Dictionaries suggested by Ustadh @53:55</p> <ul style="list-style-type: none"> <li>• <b>Lane's Lexicon</b> to compare it with لِسَانِ الْعَرَبِ</li> <li>• لِسَانِ الْعَرَبِ to find the Sarf / to compare English work with Arabic work.</li> <li>• <b>Hans Wehr</b> mixes classical Arabic and Modern Arabic whereas <b>Lane's Lexicon</b> is Classical Arabic. (We need Classical Arabic)</li> </ul>

<b>Day 13</b>	<p>a. <b>Q &amp; A</b> about <b>Nahw</b> and <b>Sarf</b> of <b>Surah Al Mulk</b></p> <ul style="list-style-type: none"> <li>• Ustadh used <a href="http://www.studyquran.co.net">www.studyquran.co.net</a> to search for غَارٌ</li> <li>• Question about مُبْتَدَأٌ and خَبَرٌ of <b>Ayah 01 of Surah Al Mulk</b>. @28:00</li> <li>• If we have two small families (as an option) how do we know which one fits the Ayah. @30:08</li> </ul> <p><b>Answer</b> – Ustadh answers the above question &amp; guides about tafseer.</p>
	<p>b. Ustadh explained how to find <b>Sarf families</b> of مَنَّاكِبِ and نَذِيرٌ @32:35</p> <p>أَنْذَرَ ← نَذِيرٌ = to warn</p> <ul style="list-style-type: none"> <li>• Ustadh explained how to find <b>Sarf</b> of مَنَّاكِبِ @39:09</li> </ul> <p>(نَصَرَ / سَمِعَ) مَنَّاكِبِ</p>

<p>c. Ustadh talks about transcription of all the <b>Dream Program</b> videos. <i>(Listen to Ustadh for all the details)</i> @43:20</p>
<p>d. Ustadh said that the amount of grammar we have done already the students can master the Arabic reader by themselves if they give 30 minutes daily.</p> <ul style="list-style-type: none"><li>• Ustadh recommends to read EMSA – <b>Elementary Modern Standard Arabic</b> (The Orange Book).</li><li>• Ustadh said to start from page 101 and he said to do all the exercises, this will lead to reading Spoken Arabic fluently.</li></ul>
<p>e. Ustadh said that we will start <b>Advance Nahw</b> and we will have exam every Monday. @57:38</p>

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