

The background image shows the interior of a mosque. It features a large, ornate chandelier hanging from the ceiling. The walls are decorated with intricate Islamic geometric patterns and calligraphy. There are several large, arched windows with decorative grilles. The floor is covered with a patterned carpet. The overall atmosphere is warm and grand.

Ustadh Nouman Ali Khan's

Bayyinah

Dream – Advance Structures

Timestamps from Day 01 to Day 16

By Kulsoom Ibrahim

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Click on the Day you would like to read, and it will navigate to the content.

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Days	Description				
Day 1	a. Advance Structures Page 360 in the Textbook (PDF)				
	<ul style="list-style-type: none"> • Chapter - 1 - الْمُتَعَدِّي بِحَرْف • Ustadh explained Transitive - مُتَعَدِّي and Intransitive - لَازِم 				
	<p>Transitive - مُتَعَدِّي - it can take a مَفْعُول بِهِ, it can take a “who” or “what” detail. Example: I ate _____ / I destroyed _____</p>				
	<p>Intransitive - لَازِم</p> <p>Example: I sat → this is لَازِم because we cannot add aa detail without adding a Harf – I sat on a chair.</p>				
	b. Ustadh explained الْمُتَعَدِّي بِحَرْف @4:10				
	مُتَعَدِّي (can add “who” or “what”)		لَازِم (cannot add “who” or “what”)		
	He prayed	صَلَّى	He stood	قَامَ	
	He killed	قَتَلَ	He went	ذَهَبَ	
	He learned	تَعَلَّمَ	He died	مَاتَ	
	-	-	He turned around	إِنْقَلَبَ	
	<ul style="list-style-type: none"> • Only in مُتَعَدِّي you can make Passive, لَازِم you cannot make Passive. 				
	c. Ustadh gave examples for لَازِم @15:10				
طَافَ	جَاءَ	غَضِبَ	جَلَسَ	قَامَ	نَامَ
He circulated	He came	he (got) angry	he sat	he stood	he slept
With لَازِم words you cannot add who/what unless you add a Harf .					
He slept on the bed			نَامَ عَلَى السَّرِيرِ		

He stood with me	قَامَ مَعِيَ
He sat on the chair	جَلَسَ عَلَى الْكُرْسِيِّ
He was angry at them	غَضِبَ عَلَيْهِمْ
All the above sentences are لازم, the only way they allow for a "who/what", is with a Harf, you can also make them Passive in a weird way.	
d. Ustadh explained how to change لازم into مُتَعَدِّي @18:45	
the bed was slept on	نِيَمَ عَلَى السَّرِيرِ (Passive – the doer is unknown)
the mountains were slept on عَلَى الْجِبَالِ = نَائِبُ الْفَاعِلِ فِي مَحَلِّ رَفَع	نِيَمَ عَلَى الْجِبَالِ (هو version) نِيَمَ stays the same
anger was directed at them	غَضِبَ عَلَيْهِمْ عَلَيْهِمْ = نَائِبُ الْفَاعِلِ
anger is being directed at them	يُغَضَبُ عَلَيْهِمْ
persons on whom anger is directed	مَغْضُوبٌ عَلَيْهِمْ مَغْضُوبٌ = singular, Masculine remains the same, only نَائِبُ الْفَاعِلِ changes
a woman on whom anger is directed	مَغْضُوبٌ عَلَيْهَا
women on whom anger is directed	مَغْضُوبٌ عَلَيْهِنَّ
a man on whom anger is directed	مَغْضُوبٌ عَلَيْهِ

<p>Note: The Majroor is acting as نَائِبُ الْفَاعِلِ, this only happens when that occurs often in the Qur'an, this thing only happens when the word itself was لَازِمٌ and the only way to make it a مُتَعَدِّي is by adding a Harf.</p>	
<p>e. Reading Chapter 1 - الْمُتَعَدِّي بِحَرْفٍ @25:37</p>	
<p>f. Q & A @34:40 Q. Will the Passive verb always be Masculine singular? @41:05 A. The Passive verb - Maadi, Mudari, and Ism Maf'ool, will always be Masculine singular if its الْمُتَعَدِّي بِحَرْفٍ.</p>	
<p>g. Ustadh explained Qur'anic Examples from page 4. @43:30</p>	
<p>h. Q & A @51:00</p>	
<p>i. Ustadh explained الْمُتَعَدِّي بِحَرْفٍ and its translation with different examples. @59:10</p>	
<p>Example 1</p>	
anger was directed at them	غَضِبَ عَلَيْهِمْ
anger is being directed at them	يُغَضَبُ عَلَيْهِمْ
the ones at whom anger is directed	مَغْضُوبٌ عَلَيْهِمْ
<p>Example 2</p>	
the book was brought	جِيءَ بِالْكِتَابِ
the book is being brought	يُجَاءُ بِالْكِتَابِ
the brought book	مَجِيئُ بِالْكِتَابِ
<p>j. Homework – Translate into Arabic → الْمُتَعَدِّي بِحَرْفٍ @1:04:03</p> <ol style="list-style-type: none"> 1. The house was surrounded 2. We were surrounded 3. The surrounded Muslims 4. Anger is being directed at you. 	

<p>Day 2</p>	<p>a. Ustadh quickly reviews الْمُتَعَدِّي بِحَرْفِ</p>
	<p>b. Ustadh re-introduced the following concept @1:24</p> <p>Transitive verb that has two objects = فِعْلٌ مُتَعَدِّيٌّ إِلَى مَفْعُولَيْنِ</p>
<p>Example 1</p> <p>عَلَّمَنِي النَّحْوُ</p> <p><i>He taught me Nahw</i></p> <p>a. Who did he teach? Me b. What did he teach? Nahw</p> <p>A Transitive verb that has two objects / two details.</p>	<p>Example 2</p> <p>جَاءَكَ الْمُنَافِقُونَ بِكَذِبٍ</p> <p><i>The hypocrites brought you a lie.</i></p> <p>a. Who did they bring to? To you b. What did they bring? A lie</p> <p>جَاءَكَ الْمُنَافِقُونَ بِكَذِبٍ</p> <p>↓ ↓ ↓ ↓</p> <p>فِعْلٌ مَفْعُولٌ بِهِ فَاعِلٌ مُتَعَلِّقٌ بِالْفِعْلِ</p> <p>A Transitive verb that has two objects / two details.</p>
<p>Example 3</p> <p>أَتَاهُمُ اللَّهُ بِرِزْقٍ</p> <p><i>Allah brought them Rizq.</i></p> <p>a. Who did He bring to? to them b. What did He bring? Rizq</p> <p>أَتَاهُمُ اللَّهُ بِرِزْقٍ</p> <p>↓ ↓ ↓ ↓</p> <p>فِعْلٌ مَفْعُولٌ بِهِ فَاعِلٌ مُتَعَلِّقٌ بِالْفِعْلِ</p> <p>A Transitive verb that has two objects / two details.</p>	<p>Example 4</p> <p>أُتُوا بِرِزْقٍ</p> <p><i>They were brought rizq.</i></p> <ul style="list-style-type: none"> • When making Passive <p>a. the doer disappears b. What used to be Maf'ool Bihi would become the نَائِبُ الْفَاعِلِ</p> <p>A Transitive verb that has two objects / two details.</p> <p><i>They were brought to it - أُتُوا بِهِ</i></p>
<p>Example 5 – I taught Nuaym / Nuaym was taught @7:17</p> <p>فِعْلٌ مَفْعُولٌ بِهِ is a done to and a نَائِبُ الْفَاعِلِ is a done to.</p> <p>If you are trying to keep the meaning similar then your focus shouldn't be on the فَاعِلِ, to flip from active to passive, in the first case, your focus should be on the مَفْعُولٌ بِهِ because it's the مَفْعُولٌ بِهِ that is going to be flipped and make / turn into the نَائِبُ الْفَاعِلِ.</p>	

<p>c. Regular Passives and الْمُتَعَدِّي بِحَرْفٍ @11:50</p> <p>Regular Passive - <i>He helped them</i> - نَصَرَهُمْ (مَفْعُولٌ بِهِ = هُمْ)</p> <p><i>They were helped</i> - نُصِرُوا</p>
<p>غَضِبَ عَلَيْهِمْ - <i>he directed anger at them</i> - الْمُتَعَدِّي بِحَرْفٍ</p> <p>غَضِبَ عَلَيْهِمْ - <i>anger was directed at them</i></p> <p>Note: غَضِبَ doesn't have a Maf'ool Bihi, the crazy thing here is that the MBF acts as a نَائِبُ الْفَاعِلِ instead of Maf'ool Bihi acting as نَائِبُ الْفَاعِلِ, therefore MBF acts as a نَائِبُ الْفَاعِلِ .</p>
<p>Ex 1 - <i>he slept in the bed</i> - نَامَ فِي السَّرِيرِ</p> <p>(Passive) <i>the bed was slept in</i> - نِيمَ فِي السَّرِيرِ</p>
<p>Ex 2 - <i>he brought the book</i> - جَاءَ بِالْكِتَابِ</p> <p>(Passive) <i>the book was brought</i> - جِيئَ بِالْكِتَابِ</p>
<p>Ex 3 - <i>he brought them the book</i> - جَاءَهُمْ بِالْكِتَابِ</p> <p>(Passive) <i>they were brought the book</i> - جِيئُوا بِالْكِتَابِ</p>
<p>d. Q & A @20:55</p> <p>Q. If a verb is married to a harf, will we do a normal passive conversion? @22:57</p> <p>A. That depends on whether the Fi'l has a Maf'ool Bihi.</p> <p>Ex 1 - نَامَ فِي السَّرِيرِ</p> <p>No, Maf'ool Bihi, therefore not a normal conversion.</p> <p>Ex 2 - أَتَاهُمُ اللَّهُ بِالرِّزْقِ</p> <p>Yes, there is a Maf'ool Bihi, therefore a normal conversion.</p>
<p>e. Ustadh explained Different kinds of مَا with examples @30:20</p>

1. مَا مَوْصُولَةٌ	I know what you did.
2. مَا اسْتَفْهَامِيَّةٌ	What did you do?
3. مَا نَافِيَّةٌ	You are not going to do it.
4. مَا شَرْطِيَّةٌ (Conditional مَا)	Whatever you did, you shall pay!
5. مَا التَّعْجُبُ (مَا of Shock)	What an amazing thing you did!
6. مَا زَائِدَةٌ In Arabic a مَا would be added but it won't be translated. @35:00	Ex 1 - Because of (مَا) Allah's mercy you are kind.
مَا = whichever one / whomsoever	Ex 2 – Whichever (مَا) restaurant you want to go to.
7. مَا مَصْدَرِيَّةٌ @40:00 أَنَّ مَا مَصْدَرِيَّةٌ means the same as مَا in some cases you can use مَا where أَنَّ was expected.	Ex 1- أُرِيدُ أَنْ أَذْهَبَ Ex 2 - مِنْ بَعْدِ مَا جَاءَهُمُ الْحَقُّ - Ex 3 – Surah Yusuf Ayah 3 بِأَنْ أُوحِيَنَّا / بِمَا أُوحِيَنَّا
8. مَا الزَّمَانِيَّةُ	as long as, as much as, as far as etc.
f. Ustadh reads and explains Chapter - 2 Page 6 from the Textbook/ Page 356 from the PDF. @46:20 Examples about مَا along with Dawood a.s story from the Qur'an . (Must listen)	
g. Ustadh explained مَا زَائِدٌ In Conditional Sentences with examples on page 8. @1:08:20 • Some places where the LIGHTEST Majzoom is used, the HEAVIEST can be used. Example 1 – do sajdah → أُسْجُدُ DOOOOOOO SAJDDAAAAA!!!!!! → أُسْجُدَنَّ	

<p>Example 2 –</p>	<p>if he helps → إِنْ يَنْصُرْ</p> <p>IFFF HE HELPSSSSS AT ALL → إِنْ يَنْصُرَنَّ</p> <p>IFFFF HEEEE HELPPSSSSS!!!! → إِمَّا يَنْصُرَنَّ (this gets really serious)</p> <p>Note: Ustadh explained this again on Day 3 @5:15</p>
<p>h.</p>	<p>Ustadh explained Ayah 23 from Surah Isra on page 9. @1:13:10</p> <p>.....﴿ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أِفٍ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾</p> <p>Note: Ustadh corrected the translation of this Ayah on Day 3 @25:40</p>
<p>i.</p>	<p>On Bayyinah Tv website → Arabic → Reading the classics. It has audio files to read the text in Arabic along with harakat. @1:21:01</p>

Days	Description
Day 3	<p>a. Quick review from the last class on مَا زَائِدٍ</p> <p>زَائِدٍ means “extra”. (Unnecessary grammatically but not Rhetorically)</p> <p>b. Ustadh explained مَا زَائِدٍ In Conditional Sentences examples from page 8 again in detail. @5:15</p> <p>c. Ustadh explained Harf Jarr plays 4 roles. @24:20</p> <p>1. Muta’lliq Bil Khabar 2. Muta’lliq Bil Fi’l 3. Zaida 4. Sifah</p> <p>Every situation its Jaar Majroor, we need to see which of the 4 roles its playing.</p> <p>d. Q & A @25:40</p> <p>e. Ustadh reviewed Al Masdar Al Mua’wwal - المصدر المؤول and Ustadh also explained 2.3 مَا الْمَصْدَرِيَّة on page 9 in the Textbook. @29:20</p> <p>• أَنَّ الْمَصْدَرِيَّة – transforms the meaning to a Masdar.</p>

	<p>Examples - يَنْصُرُ = he helps</p> <p> يُرِيدُ أَنْ يَنْصُرَ = he wants to help. (to help = Masdar = Ism)</p> <p>• مَا الْمَصْدَرِيَّةُ - serves same purpose as Masdar, it has the same function as أَنْ but more stressed. (has no impact)</p>
	<p>f. Ustadh explained first example on page 10 @38:00</p>
	<p>g. Ustadh explained مَا الْمَصْدَرِيَّةُ vs مَا الْمَوْصُولَةُ @41:10</p> <p>• مَا الْمَوْصُولَةُ - مَا يَدْرُسُ = whatever he studies</p> <p>• مَا الْمَصْدَرِيَّةُ - مَا يَدْرُسُ = his study (it's part of a longer sentence)</p>
	<p>h. Ustadh explained سَاءَ مَا يَعْمَلُونَ @47:30</p> <p>• مَا الْمَوْصُولَةُ - سَاءَ مَا يَعْمَلُونَ = how horrible is...whatever they are doing!</p> <p>• مَا الْمَصْدَرِيَّةُ - سَاءَ مَا يَعْمَلُهُمْ = how horrible their actions are!</p>
	<p>i. Q & A @49:00</p>

<p>Day 4</p>	<p>a. Ustadh explained مَا الزَّمَانِيَّةُ from Chapter 2 - "مَا" - أنواع - page 11.</p>
	<p>b. Quick review of "مَا" أنواع @4:55</p> <ol style="list-style-type: none"> 1. مَا الاسْتِفْهَامِيَّةُ = What - (Question مَا) 2. مَا النَّافِيَّةُ = not at all - (مَا of refutation) 3. مَا الْمَوْصُولَةُ = whatever or similar to "which" 4. مَا الشَّرْطِيَّةُ = whatever - (comes as a condition)
	<p>c. Ustadh reviewed مَا التَّعْجُيبِيَّةُ -(مَا of Amazement) - page 7. @5:53</p> <p>• مَا التَّعْجُيبِيَّةُ = how + something</p>

<ul style="list-style-type: none"> • مَفْعُولٌ بِهِ + مَا or أَفْعَلُهُ + مَا <p>Examples: أَعْلِمُ بِالْوَلَدِ = <i>What a knowledgeable child!</i></p> <p> مَا أَعْلَمَ بِالْوَلَدِ = <i>What a knowledgeable child!</i></p> <p> مَا أَكْفَرَهُ / أَكْفَرُ بِهِ = <i>What a disbeliever he is!</i></p> <p><i>There's nothing to do with the Sarf or Nahw of it, its just the structure, they template it, this is a way of expressing amazement or shock, whatever is the quality that you are impressed with goes into the أَفْعَلُ or أَفْعَلٌ and whoever you are impressed with is the مَفْعُولٌ بِهِ, the way to short form that or to create a formula for that is...</i></p> <ul style="list-style-type: none"> • أَفْعَلٌ بِهِ / مَا + أَفْعَلُهُ 	
<p>d. Ustadh reviewed مَا الرَّائِدَةَ and مَا الْمَصْدَرِيَّةَ @8:30</p>	
<p>e. Ustadh explained ضَمِيرُ الْفَصْلِ - <i>The Pronoun of Separation (Referee Pronoun)</i> from Chapter 3 – page 12 @11:30</p>	
<p>This masjid/ This is the masjid</p>	<p>A هَذَا الْمَسْجِدُ</p>
<p>This is a masjid</p>	<p>B هَذَا مَسْجِدٌ</p>
<p>This is the masjid</p>	<p>C هَذَا هُوَ الْمَسْجِدُ</p>
<ul style="list-style-type: none"> • A and C can be seen as similar sentences. While A is usually seen as a fragment. 	
<p>f. Ustadh explained the difference between A and C @18:30</p>	
<p>A</p>	<p>C</p>
<ul style="list-style-type: none"> • You can say this if you wanna say brief. 	<ul style="list-style-type: none"> • The Referee Pronoun creates separation between Muftada and Khabar it's called فَصْل, the purpose of Referee Pronoun is to clarify and to keep the Khabar proper.

<p>g. Ustadh explained “Confirming the خبر”, with examples on page 12. (Listen to Ustadh for the explanation.) @21:40</p>		
<p>h. Ustadh explained ... وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا... @26:45</p> <ul style="list-style-type: none"> Ustadh explained about Comparatives and Superlatives. <p>The feminine of أَكْبَرُ is still أَكْبَرُ , remember, when you don't add the ال, the masculine and the feminine are same cause in comparatives we don't change the gender, however when you add ال, it becomes superlative, it's called - أَفْضَلُ التَّفْضِيلِ.</p>		
-	Masculine	Feminine
Comparative	أَكْبَرُ	أَكْبَرُ
	أَعْلَى	أَعْلَى
Superlative	الْأَكْبَرُ	الْكُبْرَى
	الْأَعْلَى	الْعُلْيَا
<p>Superlative happens only in two situations either add ال to a comparative or you can make it a Mudaf.</p>		
<p>i. Ustadh explained Exclusivity - الإِخْتِصَاصُ with examples on page 13. @33:05</p> <ul style="list-style-type: none"> Ustadh explained @36:00 أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ 		
<p>j. Ustadh explained Emphasis - التَّوَكِيدُ with examples on page 13. @47:10</p> <ul style="list-style-type: none"> Ustadh explained the following + listen to Ustadh for explanation. <i>It affirms other than the doer</i> - الإِثْبَاتُ عَلَى غَيْرِ الْفَاعِلِ @48:02 <i>It affirms other than the subject</i> - الإِثْبَاتُ عَلَى غَيْرِ الْمُبْتَدَأِ Ustadh explained وَنَصَرْنَاهُمْ فَكَانُوا هُمُ الْعَلِيِّينَ 		

	<ul style="list-style-type: none"> Ustadh explained وَقَوْمٌ يُبْحِ مِنْ قَبْلِ إِنْهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى @51:55
	<p>k. Q & A @ 54:00</p> <ul style="list-style-type: none"> Question – Why the Muftada and the Khabar has to be separate? Answer – Because in these cases if you don't separate them it may look like Mawsoof Sifah and it is also separated to keep the Khabar proper. <p>Examples - الرَّجُلُ الْقَائِمُ - <i>the standing man</i> الرَّجُلُ هُوَ الْقَائِمُ - <i>the man is the one standing</i></p>

Day 5	<p>a. Ustadh explained ضَمِيرُ الشَّانِ</p> <ul style="list-style-type: none"> ضَمِيرُ الشَّانِ is a pronoun that doesn't go back to an Ism, its purpose is "the fact of the matter", or "the reality is that". @9:45
	<p>b. Ustadh reads and explains ضَمِيرُ الشَّانِ and its examples from the Bayyinah Textbook – Chapter 3 page 14 @10:45</p>
	<p>c. Ustadh explained few examples from page 14 and 15. @13:45</p>
	<p>d. Ustadh explained العَطْفُ عَلَى الضَّمِيرِ الْمُسْتَتِرِ @21:30</p>
	<p>e. Q & A @26:16</p>

Days	Description
Day 6A	<p>a. Chapter 4 – فَاءُ السَّبَبِيَّةِ 4.0 Recommended Review Quick review of الْأَمْرُ وَجَوَابُ الْأَمْرِ on page 17.</p>
	<p>b. Quick review of مُضَاعَف (Chapter 7) and نَاقِص (Chapter 9) @3:40</p>
	<p>c. 4.1 Introduction and 4.2 Structure and Grammar @5:45 <ul style="list-style-type: none"> Ustadh explained Ayah 81 from Surah Ta-ha @8:28 كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلِّ عَلَيْهِ غَضَبِي فَقَدْ هَوَى ﴿٨١﴾ don't act criminally when it comes to it otherwise my anger shall be unleashed upon you..... (This is an incomplete translation, for complete one, find it in the Textbook) </p>

	<ul style="list-style-type: none"> • Ustadh explained تَطَعُوا from the ayah 81 of Surah Ta-Ha. @10:20 <i>to transgress / be rebellious / to misbehave / to act criminally</i> تَعَى يَطْعَى طُعْيَانًا فَهُوَ طَاعٍ • Ustadh explained يَحِلُّ from the ayah 81 of Surah Ta-Ha. <i>to open up/ to unleash / to release</i> - حَلَّ يَحِلُّ حَلًّا فَهُوَ حَالٌ
	<p>d. Ustadh explained 1st example from Surah Al Mai'dah Ayah 21 on page 18. @14:20</p> <p>يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتُدُّوا عَلَىٰ آدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾</p> <p><i>My people, enter the holy land that Allah has decreed for you and do not urn back on your heels, or else you will return as losers.</i></p>
	<p>e. 4.3 الفاء السَّبِيَّةُ - Outside of Forbidding @16:35</p> <ul style="list-style-type: none"> • Ustadh explained 2nd example from Surah An Nisa Ayah 73 on page 18. @18:15 <p>وَلَئِنْ أَصَبَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُن بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾</p> <p><i>Certainly, if bounty comes to you from Allah, he will definitely say, as though there has been no love between you and him “I wish I was with them then (as a result) I would have attained something great”.</i></p>
	<p>f. Ustadh explained 3rd example from Surah Ghafir Ayah 36 and 37 on page 18. @20:25</p> <p>وَقَالَ فِرْعَوْنُ يَهْمُنُ ابْنُ لِي صِرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعُ إِلَىٰ آلِهِ مُوسَىٰ وَإِنِّي لِأَظُنُّهُ كَاذِبًا وَكَذَلِكَ زُيِّنَ لِفِرْعَوْنَ سُوءَ عَمَلِهِ وَصَدَّ عَنِ السَّبِيلِ وَمَا كِيدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٧﴾</p> <p><i>Firaun said, “Haman, build me a tower so that hopefully I might reach the ways – the ways to the sky, then (as a result), I will look at Musa’s God...</i></p> <p style="text-align: center;"> <i>to build - بَنَى يَبْنِي بُنْيَانًا فَهُوَ بَانٍ</i> <i>بُنِيَ يَبْنِي بُنْيَانًا فَهُوَ مَبْنِيٌّ</i> <i>الأمر منه ابنٌ والتَّهَى عَنْهُ لَا تَبْنِي وَالظَّرْفُ مِنْهُ مَبْنِيٌّ</i> </p>

Day 6B	a. Ustadh repeated Day 6 class due to audio issues previously.	
	b. Ustadh explained examples of Chapter 4 about الفَاء السَّبَبِيَّة	
	<i>then he...thus / therefore he...</i> = ف + مُضَارِع منصوب	
	<i>otherwise</i> = النهي + الفاء السببية + المضارع المنصوب (a)	
	<i>then as a result</i> = المضارع المنصوب + الفاء السببية + all other cases (b)	
	c. Q & A @8:45	
	d. Ustadh explained أَنْ المَصْدَرِيَّة @13:25	
	<i>I want</i>	أُرِيدُ
	<i>I want to understand</i>	أُرِيدُ أَنْ أَفْهَمَ
	<i>he wants that I understand / he wants me to understand</i>	يُرِيدُ أَنْ أَفْهَمَ
<i>The devil wants that you be lost</i>	يُرِيدُ الشَّيْطَانُ أَنْ تَضَلُّوا	
<i>he wants to surrender / he wants surrender</i> (Masdar) @22:45	يُرِيدُ أَنْ يُسَلِّمَ / يُرِيدُ الإِسْلَامَ	
e. Ustadh explained 5.1 examples on page 20 @25:20		
f. Homework Assignment – Translate from English to Arabic using أَنْ + فعل مضارع @26:03		
	Fi'l Versions	Masdar Versions
	1. <i>He wants her to understand</i>	1. <i>I want to understand</i>
	2. <i>I want you to understand</i>	2. <i>They want me to understand</i>
	3. <i>They want to understand</i>	3. <i>She want to understand Ahmad</i>

Day 7	a. Ustadh checked Homework Assignment of Day 6B	
	Ustadh added few more sentences to Homework Assignment @6:00	
	1. Maryam wants that Ahmad understands / Maryam wants Ahmad to understand.	تُرِيدُ مَرِيْمٌ أَنْ يَفْهَمَ
	2. They want her to understand / they want that she understands	يُرِيدُونَ أَنْ تَفْهَمَ
	Masdar comes with ال - Masdars, when you want to use them in a sentence, put ال on them, if you don't use ال on them, they would mean, "I want some understanding ".	
	Fi'l Versions	
	1. He wants her to understand	يُرِيدُهَا أَنْ تَفْهَمَ / يُرِيدُ أَنْ تَفْهَمَ @10:40
	2. I want you to understand	يُرِيدُكَ أَنْ تَفْهَمَ / أُرِيدُ أَنْ تَفْهَمَ @11:29
	3. They want to understand	يُرِيدُونَ أَنْ تَفْهَمُوا @11:45
	4. She wants to understand Ahmad.	تُرِيدُ أَنْ تَفْهَمَ أَحْمَدَ @20:56
	5. They want that I understand	يُرِيدُونَ أَنْ أَفْهَمَ / يُرِيدُونَ أَنْ أَفْهَمَ
	6. I want to understand.	أُرِيدُ أَنْ أَفْهَمَ
	Masdar Versions	
	1. I want to understand	أُرِيدُ الْفَهْمَ @15:45
	2. They want me to understand	يُرِيدُونَ فَهْمِي
3. She want to understand Ahmad	تُرِيدُ فَهْمَ أَحْمَدَ @18:50	
b. Ustadh mentions about 500 questions exam which would be released in the month of September 2022. @23:55 (Listen to Ustadh for more details)		
c. 5.1 B أَنْ meaning "became" @29:35		

	<p>Ustadh explained أَنْ تَعْلِيلٍ</p> <p>تَعْلِيلٍ means “to give a reason or to explain”</p> <p>كَتَمَ يَكْتُمُ كِتْمَانًا فَهُوَ كَاتِمٌ - to hide</p> <ul style="list-style-type: none"> • Ustadh explained first two examples on page 21. @32:15 and @35:35
	<p>d. 5.1 C أَنْ meaning “lest” @35:58</p> <p>“lest” alternative is “because otherwise”</p> <ul style="list-style-type: none"> • Ustadh explained the following example on page 21. <p>...يُبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ</p> <p>Allah clarifies for you lest you go astray. And Allah is knowing of all things.</p>
	<p>e. 5.1 D أَنْ Starting a Quote @40:00</p> <ul style="list-style-type: none"> • Ustadh explained the Quran examples on page 22.

<p>Day 8</p>	<p>a. Ustadh explained 5.1 E أَنَّ الْمُخَفَّفَةَ on page 22.</p> <p>The أَنَّ that is “light” → أَنْ</p> <p>In Arabic أَنَّ is sometimes said أَنْ it is the short version of أَنَّ and it doesn't really make anything Nasb.</p> <p>أَنَّ = that (it is a sentence connector)</p> <p>Ex: I came to know that you are a monkey - عَلِمْتُ أَنَّكَ قَدْرٌ</p>
	<p>b. Ustadh explained the examples on page 23. @9:10</p> <p>أَنْ + لَا = أَلَّا</p>
	<p>c. Ustadh explained 5.1 F أَنَّ الْمُفْسِّرَةَ with few examples on page 23. @13:57</p> <ul style="list-style-type: none"> • Ustadh mentions about being grateful while explaining one of the examples on page 23. Must listen. @15:20

<p>d. Ustadh explained 5.1 G أَنَّ الزَّايِدَةَ with few examples on page 24. @20:30</p>	
<p>e. Ustadh explained 5.2 Introduction to إِنَّ on page 24. @25:45</p>	
<p>f. Ustadh explained 5.2A إِنَّ النَّافِيَةَ with few examples on page 24 and page 25. @26:17</p>	
<p>Ustadh reviewed different kinds of NEGATION</p>	
<p>he has knowledge</p>	<p>لَهُ عِلْمٌ</p>
<p>he doesn't have knowledge</p>	<p>مَا لَهُ عِلْمٌ / لَيْسَ لَهُ عِلْمٌ</p>
<p>he doesn't have any knowledge</p>	<p>مَا لَهُ مِنْ عِلْمٍ</p>
<p>he so totally doesn't have any knowledge</p>	<p>إِنَّ لَهُ مِنْ عِلْمٍ (Strongest Negation)</p>
<p>you have strong evidence of this</p>	<p>عِنْدَكُمْ سُلْطَانٌ بِهَذَا</p>
<p>you don't have strong evidence of this</p>	<p>مَا عِنْدَكُمْ سُلْطَانٌ بِهَذَا</p>
<p>you don't have strong evidence of this</p>	<p>لَيْسَ عِنْدَكُمْ سُلْطَانٌ بِهَذَا</p>
<p>you so totally don't have strong evidence of this</p>	<p>إِنَّ عِنْدَكُمْ سُلْطَانٌ بِهَذَا</p>
<p>you have absolutely no evidence whatsoever of this</p>	<p>إِنَّ عِنْدَكُمْ مِنْ سُلْطَانٍ بِهَذَا</p>
<p>g. Ustadh explained 5.2B إِنَّ الْمُخَفَّفَةَ with few examples on page 25. @34:40</p>	
<p>h. Summary of Chapter 5 @36:45</p>	
<p>1. أَنَّ الْمَصْدَرِيَّةَ - to/that</p>	
<p>2. أَنَّ تَعْلِيلِيَّةَ - because</p>	
<p>3. أَنَّ سَبَبِيَّةَ - otherwise</p>	

4. أَنْ مَقُولُ الْقَوْلِ - <i>the purpose of quoting</i>
5. أَنْ → أَنَّ - <i>the abbreviated version of</i>
6. أَنْ زَائِدَةٌ - <i>only used with لَمَّا and it's used for prolonged stress</i>
7. أَنْ مُقْبِرَةٌ - <i>the explanatory</i>
3 kinds of إِنَّ
1. إِنَّ شَرْطِيَّةٌ - <i>if</i>
2. إِنَّ نَافِيَّةٌ - <i>not at all</i>
3. إِنَّ مُخَفَّفَةٌ - <i>certainly</i>

Day 9	<p>a. Chapter 6 – الإِشْتِغَال</p> <ul style="list-style-type: none"> Anytime we talk about Balaghah then it from the following: <p>3 different sections of Balaghah</p> <ol style="list-style-type: none"> عِلْمُ الْمَعَانِي عِلْمُ الْبَيَانِ عِلْمُ الْبَدِيعِ <p>The one that has to do with the Grammar the most is 1. عِلْمُ الْمَعَانِي.</p> <p>عِلْمُ الْمَعَانِي = most of the times its the things that are said that could have been said differently or things that are said in unexpected ways.</p>
	<p>b. الإِشْتِغَال is basically the مَفْعُولٌ بِهِ.</p> <ul style="list-style-type: none"> الإِشْتِغَال is talking about “Arabic” in unexpected ways. <p>Example 1 - <i>I taught Arabic</i> - عَلَّمْتُ الْعَرَبِيَّةَ</p> <p>Example 2 - <i>The Arabic, I taught it.</i> - الْعَرَبِيَّةَ عَلَّمْتُهَا</p>

<p>• In Example 2 – Arabic is mentioned first and then مَفْعُولٌ بِهِ مُقَدَّم is mentioned again as a Pronoun (هَا), this is called الإِشْتِعَال.</p> <p>It is a “separate structure” for putting unusual amounts of stress upon the مَفْعُولٌ بِهِ, in effect mentioning مَفْعُولٌ بِهِ twice, once as an Ism and second as a Pronoun.</p>
<p>Example 3 – <i>She saw Ahmad</i> - رَأَتْ أَحْمَدَ</p> <p><i>She saw Ahmad</i> - الإِشْتِعَال = رَأَتْهُ</p>
<p>Example 4 – <i>We built the sky</i> - بَنَيْنَا السَّمَاءَ</p> <p><i>The sky, We built it</i> - الإِشْتِعَال = السَّمَاءَ بَنَيْنَاهَا</p>
<p>Example 5 – <i>We built the sky</i> - وَرَفَعَ السَّمَاءَ</p> <p><i>The sky, We built it-</i> الإِشْتِعَال = وَالسَّمَاءَ رَفَعَهَا</p>
<p>Example 6 – <i>And He laid the earth</i> - وَوَضَعَ الْأَرْضَ (Surah 55:10)</p> <p><i>And the earth, He laid it</i> - الإِشْتِعَال = وَالْأَرْضَ وَضَعَهَا</p>
<p>Example 7 – <i>We created the jinn</i> - خَلَقْنَا الْجَانَّ (Surah 15:27)</p> <p><i>And the Jinn, We created it</i> - الإِشْتِعَال = وَالْجَانَّ خَلَقْنَاهُ</p>
<p>c. Ustadh reads and explains 6.1 Introduction on page 26. @11:00</p> <ul style="list-style-type: none"> • Ustadh explained 1st example on page 27. @15:35 • Ustadh explained 2nd example on page 27. @16:25
<p>d. Ustadh explained 6.3 مُبْتَدَأٌ VS مَشْغُولٌ عَنْهُ on page 28. @25:48</p> <ul style="list-style-type: none"> • Ustadh explained 2nd example on page 28. @32:00
<p>e. Ustadh explained 6.4 مَفْعُولٌ بِهِ مُقَدَّم VS مَشْغُولٌ عَنْهُ page 29. @35:50</p>
<p>f. Homework Assignment - Find few مَشْغُولٌ عَنْهُ, most are not mentioned in the Textbook. @37:20</p> <p>Find مَشْغُولٌ عَنْهُ in Surah Ar-Rahman, Surah Al-Waqia and Surah 51 Adh-Dhariyat.</p>
<p>g. Q & A @39:15</p>

Day 10	<p>a. Chapter 7 – التَّعْتِ السَّبَبِيّ</p> <ul style="list-style-type: none"> Ustadh explained that the Ism Faai'l can have an outside doer and Mafoo'l bihi / the Ism Faai'l can have outside doer and details just like a Fi'l. <div style="text-align: center; border: 1px solid red; padding: 5px; width: fit-content; margin: 10px auto;"> <p>إِنِّي خَالِقٌ بَشَرًا</p> </div> <p style="text-align: center;">خَالِقٌ - Ism Faai'l بَشَرًا - Mafoo'l Bihi of Ism Faai'l</p>
	<p>b. Ustadh explained 7.2 Grammatical Structure of التَّعْتِ السَّبَبِيّ with few examples of page 30. @9:30</p>
	<p>c. Ustadh explained the examples from page 31. @14:30 Listen to Ustadh for complete explanation.</p>
	<p>d. Ustadh explained few examples. @23:45</p>
	<p>Ex - 1: I went to a city whose schools are old.</p> <p style="text-align: center;">ذَهَبْتُ إِلَى مَدِينَةٍ قَدِيمَةٍ مَدَارِسُهَا</p> <p>Note 1: 1. Status and Type comes from مَدِينَةٍ</p> <p>2. Gender for قَدِيمَةٍ – which is Feminine, comes from مَدَارِسُهَا.</p> <p>مَدَارِسُ is the Non-Human Broken Plural that's why it is Feminine.</p> <p>قَدِيمَةٍ is the example of التَّعْتِ السَّبَبِيّ</p>
	<p>Ex - 2: I went to a city whose masjid is old.</p> <p style="text-align: center;">ذَهَبْتُ إِلَى مَدِينَةٍ قَدِيمٍ مَسْجِدُهَا</p> <p>Note 2: 1. Status and Type comes from مَدِينَةٍ</p> <p>2. Gender for قَدِيمٍ – which is Masculine, comes from مَسْجِدُهَا.</p> <p>قَدِيمٍ is the example of التَّعْتِ السَّبَبِيّ</p>
	<p>Ex - 3: I went to a city whose mayor is old.</p> <p style="text-align: center;">ذَهَبْتُ إِلَى مَدِينَةٍ قَدِيمٍ شَرِيفُهَا</p> <p>Note 3: 1. Status and Type comes from مَدِينَةٍ</p>

<p>2. Gender for قَدِيمٍ - which is Masculine, comes from شَرِيفُهَا.</p> <p>قَدِيمٍ is the example of التَّعْتِ السَّبَبِيِّ</p>
<p>Ex - 4: I saw a boy whose sister is angry. @30:30</p> <p>رَأَيْتُ وَلَدًا غَاضِبَةً أُخْتَهُ</p> <p>Note 4: 1. Status and Type comes from وَلَدًا</p> <p>2. Gender for غَاضِبَةً - which is Feminine, comes from أُخْتَهُ.</p> <p>غَاضِبَةً is the example of التَّعْتِ السَّبَبِيِّ</p> <ul style="list-style-type: none"> • Therefore, التَّعْتِ السَّبَبِيِّ is affected by Status and Type by the previous word and the Gender comes from the word which is after it.
<p>e. Ustadh explained the following examples from Quran. @39:55</p> <p>Surah Al Baqarah - 02:69 إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا</p> <p>فَقَعَ يَفْقَعُ - to glow / to be bright</p> <p>Note: 1. Status and Type comes from بَقَرَةٌ صَفْرَاءٌ</p> <p>2. Gender for فَاقِعٌ - which is Masculine, comes from لَوْنُهَا.</p> <p>فَاقِعٌ is acting like a Fi'l while لَوْنٌ being the Faai'l.</p> <p>فَاقِعٌ is the example of التَّعْتِ السَّبَبِيِّ</p>
<p>Surah An-Nahl - 16:69 يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ</p> <p>Note: 1. When the gender is supposed to match for Non-Human Broken Plurals, the Arabs has the right to <i>match or mismatch</i>.</p> <p>(Listen to Ustadh for detailed explanation)</p>
<p>f. Q & A @51:25</p>
<p>g. Ustadh said to read through Chapter 7 again. @57:59</p>

Day 11	<p>a. Ustadh explained the following examples.</p> <p>Ex 1: <i>A man who stood in the masjid.</i> - رَجُلٌ قَامَ فِي الْمَسْجِدِ</p> <p>رَجُلٌ is common and قَامَ is a فِعْلٌ مَاضٍ and because رَجُلٌ is common then this Jumlah Fi'liyyah (from قَامَ onwards) becomes a SIFAH and because Jumlah Fi'liyyah becomes a SIFAH you get the word “who” automatically because you are using Jumlah Fi'liyyah to describe رَجُلٌ and in English you can't say, “a man stood in the masjid”, because then that would become a complete sentence and Ustadh doesn't want to say this as a sentence, but he wants to say, “stood in the masjid” as a description and the way to do that in English is to say, “a man “who” stood in the masjid”. Same thing can be said by using a proper Ism but then we need اسْمٌ مَوْضُوعٌ for this.</p> <p>Ex 2: <i>The man who stood in the masjid.</i> - الرَّجُلُ الَّذِي قَامَ فِي الْمَسْجِدِ</p>
	<p>b. Ustadh explained the examples on page 31 again. @2:30 (Ustadh explained these examples from page 31 on DAY 10. @14:30 Must listen to Ustadh for complete explanation.)</p>
	<p>c. Ustadh explained Chapter 8 - الْفِعْلُ الْمَاضِي وَالْمُضَارِع from page 33. @14:25</p> <p>8.1 Introduction to الْفِعْلُ الْمَاضِي</p> <p>8.2 Standard usage of الْفِعْلُ الْمَاضِي – <i>Ustadh skipped this one and said to read it on our own.</i></p>
	<p>d. Ustadh explained 8.3 Non-Standard usage of الْفِعْلُ الْمَاضِي from page 35. @15:45</p>
<i>Positive examples</i>	
May Allah <i>heal</i> you.	شَفَاكَ اللهُ
May Allah <i>forgive</i> you.	غَفَرَ اللهُ لَكَ
May Allah <i>bless</i> you.	بَارَكَ اللهُ فِيكَ

May Allah reward you.	جَزَاكَ اللَّهُ خَيْرًا
May Allah guide you.	هَدَاكَ اللَّهُ
May Allah protect you / May Allah protect him.	حَفِظَكَ اللَّهُ / حَفِظَهُ اللَّهُ
May Allah be pleased with him.	رَضِيَ اللَّهُ عَنْهُ
May Allah send His salutations / May Allah send His honor upon Rasool Allah ﷺ	صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
Negative examples	
May the curse of Allah fall upon him.	لَعَنَهُ اللَّهُ
e. Ustadh explained Promises and Warnings and its examples from page 36. @17:57	
f. Ustadh explained صَلَاةُ الْمَوْصُولِ and its examples from page 37. @20:57	
g. Q & A @22:38	
h. Ustadh explained حَيْثُ / مَنْ مَيْثُ and its examples from page 37 and page 38. @24:45	
i. Ustadh explained هَمَزَةُ التَّسْوِيَةِ and its examples from page 38. @26:57	
<p>Ex 1: سَوَاءٌ عَلَيْكَ أَسْمِعْتَ أَمْ مَا سَمِعْتَ</p> <p><i>It's the same outcome for you, whether you listen or not...</i></p> <p>Highlighted parts can be replaced or changed with anything.</p>	
<p>Ex 2: سَوَاءٌ عَلَى أَحْمَدَ أَحَاوَلَ أَمْ مَا حَاوَلَ</p> <p><i>It's the same outcome for Ahmad, whether he tries or not.</i></p> <p>Notice that in Arabic مَاضٍ has been used however the translation comes out as the Present Tense. @30:55</p>	
j. Ustadh mentions about OPEN BOOK – TAKE HOME EXAM. @32:23	

<p>Day 12</p>	<p>a. Ustadh explained لَوْلَا from page 38 and its examples from page 39.</p> <p>... فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ... ﴿١٠﴾ (63:10)</p> <p><i>Then he will say, "My Master, why don't you relieve me for a little while...?"</i></p> <p>أَخَّرَ يُأَخِّرُ تَأَخَّرَ فَهُوَ مُأَخَّرٌ - to delay</p>
	<p>وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ (43:31)</p> <p>1. <i>And they said, "Why was this Quran not sent down upon a great man from the two towns?"</i></p> <p>2. <i>And they said, "How come this Quran was not sent down upon a great man from the two towns?"</i></p> <p>3. <i>And they said, "How come this Quran is not being sent down upon a great man from the two town?"</i></p> <p>نَزَّلَ يُنَزِّلُ تَنْزِيلًا فَهُوَ مُنَزَّلٌ - to send down</p>
	<p>b. Ustadh explained الْجُمْلَةُ الشَّرْطِيَّةُ from page 39 @2:55</p> <p>الْجُمْلَةُ الشَّرْطِيَّةُ is made up of شَرْطٌ and جَوَابُ الشَّرْطِ - "if this... then that...". Sometimes the شَرْطٌ part can actually be a Past tense and sometimes the شَرْطٌ part can be a Present tense.</p> <p>Ex: 1 إِنَّ فَعَلَ - if he did it</p> <p>Ex: 2 إِنَّ يَفْعَلُ - if he is doing it</p> <p>These both examples are شَرْطٌ, the above examples can mean Present Tense, the only difference would be the Past tense version is a singular occurrence and the second one (the Present tense version) would be multiple occurrences.</p> <p>This is the difference between the مَاضٍ and the مُضَارِعٌ, therefore the مَاضٍ is not about the Past and the مُضَارِعٌ is not about the Present, the مَاضٍ in this شَرْطٌ case becomes something happening once as oppose to something happening over and over again.</p>

c. Ustadh explained examples for الْجُمْلَةُ الشَّرْطِيَّةُ from page 39 @4:20

إِنْ تَبَدُّوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ... ﴿٧٧﴾

If you keep **demonstrating** your charities, well and good, if you keep on **hiding** them and keep giving them to the poor, that's even better for you.

أَبَدًا - to disclose / to expose يُبْدِي إِبْدَاءً فَهُوَ مُبْدِيٌّ

أَخْفَى - to hide يُخْفِي إِخْفَاءً فَهُوَ مُخْفٍ

• Ustadh explained 2nd example from page 39, the following Ayah is from **Surah Al Baqarah 2:230**, it's about "divorce", must listen to Ustadh for its explanation. @8:15

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ ﴿٢٣٠﴾ (2:230)

Then if he divorces her, she will not be permissible to him after that until she marries someone else.

طَلَّقَ - to divorce يُطَلِّقُ تَطْلِيقًا فَهُوَ مُطَلِّقٌ

• Ustadh explained 3rd example from page 39, the following Ayah is from **Surah Luqman 31:12**, it's about "being grateful". @11:50

... وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾

Whoever is grateful, then he is only grateful for his own benefit. And whoever is ungrateful, then certainly Allah is free of need and worthy of praise and thanks.

d. Ustadh explained **8.3** الْفِعْلُ الْمُضَارِعُ from page 40 with examples. @13:53

e. Ustadh explained **Emphatic Command** from page 40 with examples. @16:45

• **Don't touch that!** (Forbidding)

• **You are not touching that!** (Forbidding + Threat)

(You can actually use this as Forbidding + Threat)

• **لَا تَعْبُدِ الشَّيْطَانَ** - **Don't worship the devil!**

(لَا تَعْبُدُ - is a نَهْيٌ, the Kasra under it is used for connection with the next word.)

• **لَا تَعْبُدِ الشَّيْطَانَ** - **You shall not worship the devil!** (much stronger)

	<ul style="list-style-type: none"> • Sometimes the regular Mudaari' can be used as a really strong way of telling someone NOT to do something even though it's not in the command form.
	<p>f. Ustadh explained the following examples from page 41.</p> <p>1. @19:30 ﴿٨٣﴾ لَا تَعْبُدُونَ إِلَّا اللَّهَ</p> <p><i>“You shall not worship anyone other than Allah”,..... (2:83)</i> <i>(Its much stronger language)</i></p> <p>2. @19:57 ﴿٢٣٨﴾ ... وَأَلْمَلَقْتُ يَتْرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ</p> <p><i>Divorced women should / shall wait by themselves for three periods (cycles)</i></p> <p>3. @21:05 ﴿٣٣٣﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ</p> <p><i>Mothers should nurse their children for two full rounds...</i></p> <p><i>Father ← وَلَدٌ يَلِدُ وَأَلَاةٌ فَهُوَ وَالِدٌ to beget</i></p>
	<p>g. Ustadh explained إِذٍ from page 41 with examples. @22:22</p> <ul style="list-style-type: none"> • Must listen to Ustadh's explanation on weak followers. @24:50
	<p>h. Q & A @28:00</p>

Day 13	<p>a. Quick review of TYPE – 7 Categories of what makes a word Proper.</p> <p>1. PROPER NAMES - أَسْمَاءُ عَلَمٍ</p> <p>2. PRONOUNS - ضَمَائِرٍ</p> <p>3. POINTERS - أَسْمَاءُ الْإِشَارَةِ</p> <p>4. IF THE MUDAF ILAIHI IS PROPER, THE MUDAF IS ALSO PROPER - مَعْرِفَةٌ (Reference 3.3 TYPE – Point 7 on Page 41 in the Dream Textbook)</p> <p>5. ISM MOWSOOL - الَّذِي</p> <p>6. THE CALLED ONE - الْمُنَادَى</p> <p>7. PROPER USING “THE” - الْمَعْرَفُ بِالْأَلَامِ</p>
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<p>b. Ustadh explained Chapter 9 - المَعْرِفُ بِاللَّامِ - <i>Something made proper by using ال</i> from page 43. @2:55</p>
<p>c. Ustadh explained لَامُ الْجِنْسِ and explained it's examples from page 43 and page 44 @5:54</p>
<p>d. Ustadh explained لَامُ الْإِسْتِعْرَاقِ and explained it's examples from page 44 @11:40</p>
<p>e. Ustadh explained الْمَصَادِرِ and it's example from page 45 @14:45 <i>Listen to Ustadh for complete explanation on مَصْدَرٌ and its difference in English language and in Arabic.</i></p>
<p>f. Ustadh explained الْإِخْتِصَاصِ from page 45 @22:30 أَحْمَدُ قَائِمٌ - <i>Ahmad is standing</i> أَحْمَدُ الْقَائِمِ (الْإِخْتِصَاصِ) - <i>Ahmad is the ONLY one standing.</i> <i>In some case a خَبَرٌ is common, when a ال appears on a خَبَرٌ, it can sometimes serve the function of الْإِخْتِصَاصِ - exclusivity.</i></p>
<p>g. Ustadh explained الْحَقِيقَةُ also known as الْعَهْدُ الذِّهْنِيُّ @25:06 الْعَهْدُ الذِّهْنِيُّ is in between "PROPER" and "COMMON", beautiful explanation by Ustadh, he explained about "PROPER" and "COMMON" concept by relating his recent walk experience in Denmark, must listen.</p>
<p>h. Q & A @33:42</p>

Day 14	<p>a. Ustadh reads أَلِ الْجِنْسِيَّةِ from the book – “Jawahirul Balaghah” by Syed Hashim. (The one page PDF document can be found under STUDY MATERIALS section on Bayyinah website.)</p>
	<p>لَامُ الْجِنْسِ can occur for FOUR purposes.</p>
	<p>1. لَامُ الْجِنْسِ can be used to talk about something regardless of whether its “PROPER” or “COMMON”, it doesn’t matter.</p> <p>Ex 1: الْإِنْسَانُ حَيَوَانٌ نَاطِقٌ - <i>The Human being is a speaking creature.</i></p> <p>It’s not referring to a specific human being, it’s referring to human beings that have the ability to speak, it’s not about “PROPER” or “COMMON”, it’s about speaking about the entire category, that is called لَامُ الْجِنْسِ, because لَامُ الْجِنْسِ is pointing out to the same species or the entire category regardless of the individuals, its not focused on the individuals but its focused on the entire category.</p> <p>Ex 2: الذَّهَبُ أَثْمَنُ مِنَ الْفِضَّةِ - <i>Gold is more expensive than silver.</i></p> <p>In Arabic it literally says “THE” gold is more expensive than “THE” silver, but it is not talking about some particular piece of gold, its talking about all gold. The أَلِ is not literally translated in the original translation.</p>
	<p>2. لَامُ الْعَهْدِ الذِّهْنِيِّ @4:45</p> <p>Or its pointing at the reality in the context of one of the individuals from the group but it’s not clear which that individual is, that would only be told by what the context clues are and what is it indicating.</p> <p>Ex 1: وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ - <i>I am afraid that the wolf would eat him.</i></p> <p>Remember that its one wolf that’s gonna eat him, we are not sure which on though. So, it’s part of a group but we are not sure which one, so instead of “a” wolf, he still uses “the” wolf.</p> <p>This is called الْعَهْدِ الذِّهْنِيِّ, we studied about this one in yesterday’s session – Day 13 @25:06.</p> <p>Therefore, it almost sounds as نَكْرَةٌ (common), a good translation would be, <i>“I am afraid that “a” wolf would eat him”</i>.</p> <div style="border: 1px solid black; padding: 5px; width: fit-content; margin: 10px auto;"> <p>لَامُ refers to “أَلِ”</p> </div>

3. لَامِ اسْتِغْرَاقًا حَقِيقِيًّا @6:25

Or it can refer to every single member of that category, “*each and every last one of them*”, according to the language. So, this would be like “*all and every*”, this is called لَامِ اسْتِغْرَاقًا حَقِيقِيًّا.

Ex 1: عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ – *the knower of the unseen and the seen*

“*The knower of the unseen and the seen*”, is referring to the knower of everything that is unseen and everything that is seen.

Ex 2: إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ① – *the human being is in loss* @7:25

“*The human being is in loss*”, it must be referring to all the human beings because of the exception after it in the next ayah, which is the third and the last ayah of **Surah Al Asr**.

This is called لَامِ اسْتِغْرَاقًا حَقِيقِيًّا

4. لَامِ اسْتِغْرَاقًا عُرْفِيًّا

Or it can refer to every member of that category, kind of like لَامِ اسْتِغْرَاقًا عُرْفِيًّا, not in absolute way but in a **limited way**.

For example, in English language we say, “*The students came*”, perhaps Ustadh is referring to all the students, “*all with in that group*”, not with in the entire category.

Ex 1: جَمَعَ الْأَمِيرُ التُّجَّارَ وَأَلْفَى عَلَيْهِمْ نَصَائِحَهُ

The prince gathered the businesspeople, and he gave them his instructions.

In the above example the prince gathered the businesspeople from the kingdom, it doesn't mean the businesspeople / tradesmen of the entire world.

So, this is called لَامِ اسْتِغْرَاقًا عُرْفِيًّا

b. Quick review of the following @12:20

Singular – مُفْرَدٌ | **Pair** – مَبْنِيٌّ | **Plural** – جَمْعٌ

PLURAL - جَمْعٌ

• **MASCULINE PLURAL** - جمع مُذَكَّرٍ سَالِمٍ - **OONA / EENA | OO / EE**

• **HUMAN BEINGS** (Mix of Male and Female, exclusively Male), Angels, Jinn, Allah (Royalty), ذَوِي الْعُقُولِ - The ones possessing intellect.

• **NUMBERS** - عَشْرِينَ سَبْعُونَ سَبْعِينَ, Rare Non-Human words سنُونَ
سِنِينَ Years

• **FEMININE PLURAL** - جمع مُؤَنَّثٍ **AATUN / AATIN**

• **FEMALES**, Plurals of مَصَادِرٍ فِيهِ مَزِيدٌ فِيهِ مَصَادِرٍ, Usually Plurals of words with ة in the مُفْرَدٍ, Plurals of Rare unexpected words like سَمَوَاتٌ - سَمَاءٌ, Adjectives of Broken Plurals, Nouns of Broken Plural Adjectives

MOWSOOF + SIFAH

(FEM.Plural) + (Broken PL) خَيْرَاتٌ حِسَانٌ (55:60) | سُنْبُلَاتٍ خُضْرٍ (12:46)

(Broken PL) + (Fem.Plural) أَشْهُرٌ مَعْلَمَاتٍ (2:196) | أَيَّامًا مَعْدُودَاتٍ (2:184)

(Lesser number - Less than 10)

• **BROKEN PLURAL** - جمع تَكْسِيرٍ → **CHAPTER 10** (Point **C.** onwards)

• **PLURAL BECAUSE THE ARAB SAID SO** - اسم جمع

c. Ustadh explained **10. 2 SOUND VS BROKEN** from **Chapter 10** - page 46 @24:00

• Ustadh explained الْقَلَّةُ وَالْكَثْرَةُ @28:09

جمع قَلَّة = The Plural of LESS → 3 to 10

جمع كَثْرَةٌ = The Plural of MORE → 11 +

صِيغَةٌ = Sarf Shape | صِيغٌ (Plural) = Sarf Shapes

صِيغَةٌ = نَصَرَ ← فَعَلَ

صِيغَةٌ = مَسَجَدٌ ← مَفْعَلٌ

	<p>d. Ustadh explained إِرَادَةُ الْحَدَثِ وَإِرَادَةُ الْأِسْمِيَّةِ @30:05</p> <p>e. Ustadh explained الْقِلَّةَ وَالكَثْرَةَ in detail with examples from pages 47 and 48 @30:56</p> <p>f. Ustadh explained إِرَادَةُ الْحَدَثِ وَإِرَادَةُ الْأِسْمِيَّةِ in detail with examples from pages 48 and 49 @35:37</p> <p style="text-align: center;">إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً - <i>I am placing.....</i> @35:56</p> <ul style="list-style-type: none"> • Ism Faa'il is acting like a Fi'l Muda'ri, recall that we learned that the Ism Faa'il can sometime behave and translate like a Fi'l Muda'ri, this is known as إِرَادَةُ الْحَدَثِ - which means it is acting as if its an incident. <p>This term (إِرَادَةُ الْحَدَثِ) simply means that the intended meaning behind using the Ism Faa'il was an action or a حَدَث = something that occurred.</p> <ul style="list-style-type: none"> • When the Ism Faa'il is being used and translated as an Ism, this is known as إِرَادَةُ الْأِسْمِيَّةِ <p>Ex 1: I am standing. = إِرَادَةُ الْحَدَثِ (<i>standing = incident</i>)</p> <p style="text-align: center;">I am a stander. = إِرَادَةُ الْأِسْمِيَّةِ (<i>stander is a description of me</i>)</p>
	<p>Ex 2: He is a commander. = إِرَادَةُ الْأِسْمِيَّةِ (<i>commander is his description</i>)</p> <p style="text-align: center;">He is commanding. = إِرَادَةُ الْحَدَثِ (<i>commanding = incident</i>)</p> <ul style="list-style-type: none"> • The SOUND PLURALS can be used for both (a) إِرَادَةُ الْحَدَثِ and (b) إِرَادَةُ الْأِسْمِيَّةِ when an ACTION is intended. @39:00 • The BROKEN PLURALS are used ONLY for إِرَادَةُ الْأِسْمِيَّةِ when the NOUN is intended.

g. Ustadh explained 2nd last example from page 48 of **Surah Al Hijr 15:22** @40:15

وَأَرْسَلْنَا الرِّيحَ لَوَاحِجٍ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ ﴿٢٢﴾

And We sent the winds as pollinators, then We sent down water from the sky and gave it to you as a drink. And you do not at all **store** it.

to store - خَزَنَ

a storer / storing - خَازِنٌ

خَازِنُونَ - إِرَادَةُ الْحَدِيثِ - Storing (Verb/Fi'l)

خَازِنُونَ - إِرَادَةُ الْأِسْمِيَّةِ - Storers (Noun / Ism)

خَزَنَةٌ - إِرَادَةُ الْأِسْمِيَّةِ - Storers (Noun / Ism) (Broken Plural)

h. Ustadh explained last example from **Surah Ghafir 40:49** from page 48 @43:45

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

And those who are on the fire will say to the **keepers** of Hell, "Call upon your Master to lighten the punishment for us for a day!"

i. Ustadh explained 1st example from **Surah Az-Zumar 39:71** from page 49 @44:07

..... وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ

وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا
.....

And its **keepers** said to them, "Didn't messengers from among you come to you reciting the signs of your Master to you and warning you of the meeting of this day of yours?"

j. Ustadh explained 2nd example from **Surah At-Taubah 9:112** from page 49 @44:24

.... الَّذِينَ آمَنُوا بِالْمَعْرُوفِ وَالنَّاهُونَ عَنِ الْمُنْكَرِ وَالْحَافِظُونَ لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿١١٢﴾

...those who encourage what is good and forbid evil and those who **maintain** the boundaries of Allah... and congratulate the believers.

	<p>حَفِظَ يَحْفَظُ حِفْظًا فَهُوَ حَافِظٌ - <i>to guard</i></p> <p>حَافِظٌ - (فِعْلٌ / حَدَّثٌ) / <i>guarding</i> / <i>a guardian (ISM)</i></p> <p>حَافِظُونَ حَافِظِينَ - إِرَادَةُ الْحَدِيثِ أَوْ إِرَادَةُ الْأِسْمِيَّةِ - <i>context will decide</i></p> <p>حَافِظُونَ حَافِظِينَ - إِرَادَةُ الْأِسْمِيَّةِ - <i>Guardians (Noun / Ism) (Broken Plural)</i></p> <p>حَافِظُونَ حَافِظِينَ - إِرَادَةُ الْأِسْمِيَّةِ - <i>Guardians (Noun / Ism) (Broken Plural)</i></p>
	<p>k. Ustadh explained 3rd example from Surah Yusuf 12:12 from page 49 @46:57</p> <p>أَرْسَلَهُ مَعَنَا غَدًا يَرْتَعُ وَيَلْعَبُ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾</p> <p>Send him with us tomorrow to have fun and play. And we will definitely take care of him.</p> <ul style="list-style-type: none"> • لَحَافِظُونَ = إِرَادَةُ الْحَدِيثِ (because VERBS/F'LS are temporary and this is something which the brothers of Yusuf (a.s) are mentioning about guarding Yusuf (a.s) while they take him out for play.)
	<p>1. Ustadh explained 4th example from Surah Al-An'am 6:61 from page 49 @48:27</p> <p>.. وَيُرْسِلُ عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ ﴿٦١﴾</p> <p>And He sends upon you guardians until a time when death comes to one of you, Our messengers will take him in full and they will not overlook [anything at all].</p> <ul style="list-style-type: none"> • حَفَظَةً = إِرَادَةُ الْأِسْمِيَّةِ (because NOUNS are permanent and this is something which repeatedly occurs)

<p>Day 15</p>	<p>a. 10.3 Broken Plural Patterns</p> <p>Ustadh explained فُعَّالٌ Pattern with the following examples and he also explained few examples given on page 50 and page 51.</p> <p>كَثِيرُ الْفِعْلِ = فُعَّالٌ (a Broken Plural Pattern)</p> <p>When you have a plural that rhymes with فُعَّالٌ then that means, <i>“people who do that act a lot”</i>.</p> <ul style="list-style-type: none"> • كُفَّارٌ = كَثِيرُ الْكُفْرِ → مَصْدَرٌ = <i>disbelievers (who do a lot of disbelief)</i>
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<ul style="list-style-type: none"> • مَصْدَر → كَثِيرُ الزَّرْع = زُرَّاعٌ = harvesters (who do a lot of harvesting) <p>So, this is actually a kind of Mubalaghah way of describing not just that its plural but the act they do, “happens a lot”.</p> <p>When you see in the Quran as opposed to “كَافِرُونَ”, Allah is using كُفَّار then Allah is describing people that do كُفِّر a lot, He is not just describing them as كَافِرُونَ – disbelievers but people who do a lot of “disbelieve”. Therefore, that would be the فُعَّال Pattern.</p> <p style="text-align: center;">حَافِظٌ = guardian حُقَّاطٌ = the one who guards a lot</p> <p>Important Note: Its not talking about the number, it doesn't mean a lot of كَافِرُونَ, but it means those who do كُفِّر a lot, so it's not about the quantity of the plural, it's about the quality of the “action”.</p> <p>The quality of the action of كُفِّر.</p> <ul style="list-style-type: none"> • مَصْدَر → كَثِيرُ الحِفْظ = حُقَّاطٌ = guardians (who guards a lot) 		
<p>b. Ustadh explained فَعَلَةٌ Pattern from page 51. @6:53</p>		
<p>كَافِرٌ كَفَرَةٌ</p> <p>infidels infidel</p>	<p>خَازِنٌ خَزَنَةٌ</p> <p>treasurers treasurer</p>	<p>سَاحِرٌ سَحَرَةٌ</p> <p>sorcerers sorcerer</p>
<p>حَافِظٌ حَفِظَةٌ @8:35</p> <p>guardians guardian</p> <p>guardians (not the one who guard a lot, that is حُقَّاطٌ, حَفِظَةٌ is a categorical term)</p>		<p>فَاجِرٌ فَجَرَةٌ</p> <p>sinful person sinful people</p>
<p>c. Ustadh explained فُعَّلٌ Pattern from page 52. @14:50</p>		
<p>رَاكِعٌ رُكِعٌ</p>		<p>سَاجِدٌ سُجِدٌ</p>
<p>كَافِرٌ كُفَّارٌ</p>		<p>كَافِرٌ كَفَّرٌ</p>

The three patterns that we have learnt so far, they are affecting the اسم فاعل , they are typically coming from the اسم فاعل and the plural of اسم فاعل is coming from the مُجَرَّد family.

The اسم فاعل are نَاصِرٌ, ضَارِبٌ, سَامِعٌ, حَاسِبٌ, these are the ones which become these patterns when you get to the plural, you have **regular plural** option and **broken plural** options.

d. Ustadh explained فَوَاعِلُ Pattern with examples from page 53 and page 54. @16:50
 • Its Partly Flexible, the only way it can become fully flexible is, if you have ال on it or if it's a **Mudaf** and it has a **Mudaf Ilaihi**.

e. **Q & A** @23:14

f. Ustadh explained فُعْلَانُ with examples from page 53 and Ustadh explained about *few people being blind* as referring to the word عُمَيَّانُ. Must listen for complete explanation on this. @24:15

عُمَيَّانُ	عُمَيٌّ	أَعْمَى
<i>a few blind people</i> (جَمْعُ قَلَّةٍ = عُمَيَّانُ)	<i>blind people</i> (عُمَيٌّ = more blind people)	<i>blind person</i>

g. Ustadh explained examples from page 54. @28:54

ذُكْرَانُ	ذُكُورٌ	ذَكَرٌ
<i>males</i> (less in number)	<i>males</i>	<i>male</i>

h. Ustadh explained فَعْلَى وَفَعَالَى وَفَعَالِي with examples from page 54 and page 55 @33:43

Broken } مَوْتَى مَيِّتٌ - فَعْلَى
Plural } كُسَالَى كُسْلَانٌ - فَعَالَى (*lazy people*)
Patterns } يَتَامَى يَتِيمٌ - فَعَالَى (*orphans*)

i. Ustadh explained فُعَلَاءُ وَفَعَالٌ from page 55 and also gave the following examples for each pattern. @37:54			
فُعَلَاءُ pattern	عُلَمَاءُ عَلِيمٌ	ضُعَفَاءُ ضَعِيفٌ	كُبَرَاءُ كَبِيرٌ
فَعَالٌ pattern	ثِقَالٌ ثَقِيلٌ	خِفَافٌ خَفِيفٌ	---
j. Ustadh explained عَلَى وَزَنِ الْمَصَدَرِ from page 56. @39:55			
k. Ustadh mentions about his plans for the future classes and about the future Intensives , listen to Ustadh for more details. @43:53			

Day 16	a. 10.5 Additional Patterns @2:00		
	Ustadh explained أَوْزَانَ الْقِلَّةِ (3-10) with examples from page 58		
	أَوْزَانَ الْقِلَّةِ		
	أَشْهُرٌ = أَفْعَلٌ	شُهُورٌ	شَهْرٌ
	months (between 3 to 10)	months	a month
	أَبْجُرٌ = أَفْعَلٌ	بُحُورٌ	بَحْرٌ
	seas (lesser seas)	seas	a sea
b. Ustadh explained أَوْزَانَ الْكَثْرَةِ (11+) with examples from page 58 @9:16			
c. Ustadh said that now it's time to start Reading Arabic and we really got to start Studying Quran . Ustadh talks about his plans for the future Intensives , listen to Ustadh for more details. @9:54			
d. Ustadh said to review Chapter 1 to 10 from the Arabic Reader over this weekend then we will continue next Chapters of the Arabic Reader from Monday 15/08/2022 onwards inshaAllah. @13:40			

<p>e. Ustadh said to practice reading a book called Qasas Un Nabiyeen by Syed Abul Hassan Ali Nadwi and also said to practice reading the books which are famously called as the Madinah Books.</p> <p>Ustadh said to become more comfortable with the spoken Arabic. Ustadh also gave tips to enhance spoken Arabic @15:50</p>
<p>f. Ustadh said to start listening to Quran carefully, especially to a slow reciter like Mohammed Siddiq Al Minshawi or like Mohammed Abdul Hudaify, or anybody who recites slow, listen to the Ayaat, see if you can come up with the translation or just write a translation for couple of Ayaat. Ustadh said not to look up for translation and then compare to what the actual translation is and pay attention to where you messed up.</p> <p>That exercise is gonna help you much because then the concepts and application will start coming closer and closer.</p> <p>Listening to Quran and then translating it and writing it, this is gonna push you really far inshaAllah. @23:18</p>
<p>g. Ustadh said, “if you consider yourself as an Intermediate Student then email Ustadh Nouman, then Ustadh would add the students to a folder called Intermediate Students and Ustadh might give the Intermediate Students some extra assignments. @25:30</p> <ul style="list-style-type: none">• Email Ustadh Nouman with the following details and also copy the email to Ustadh Jawaad to receive an Intermediate Assessment which needs to be submitted back to Ustadh Jawaad once you complete it. <ol style="list-style-type: none">1. Name2. Email Subject – Intermediate Student3. Where you are studying from? (Country / City)
<p>h. Ustadh shares about his travel plans, listen to Ustadh for details. @26:20</p>
<p>i. The path - how to find Reading the Classics @32:30 On Bayyinah TV website → Topics → Arabic → The Basics and Beyond → Reading the Classics</p>
