

خطبة الحاجة

(Khutbatul-Haajah)

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴾ ﴿١٠٢﴾ ﴿ آل عمران: ١٠٢ ﴾

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴾ ﴿١﴾ ﴿ النساء: ١ ﴾

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴾ ﴿٧٠﴾ ﴿ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴾ ﴿٧١﴾ ﴿ الأحزاب: ٧٠ - ٧١ ﴾

أَمَّا بَعْدُ : فَإِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرَّ الْأُمُورِ مُحَدَّثَاتُهَا
وَكُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلَّ بَدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ



Weekend Review - Class 1

Week 5 ♦ Module 5

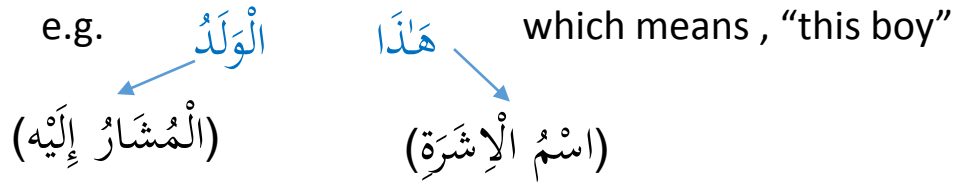
- ❖ Brothers and sisters, we welcome you to our Weekend review #1 of module 5, FOUNDATION 1
- ❖ In this 1st review we will discuss aspects of: **‘The Phrase or Incomplete Sentence’** which is known in Arabic as: **جُمْلَةٌ غَيْرُ مُفِيدَةٍ - الْمَرْكَبُ النَّاقِصُ**
- ❖ There are five (5) types of phrases, however. we are only going to discuss three (3), in-shaa’ Allaah:
 - i) (الْمَرْكَبُ الْإِشَارِي) The Demonstrative Phrase
 - ii) (الْمَرْكَبُ الْوَصْفِي / التَّوْصِيفِي) The Descriptive Phrase or the Adjectival Phrase
 - iii) (الْمَرْكَبُ الْإِضَافِي) The Possessive Phrase



(الْمُرَكَّبُ الْإِشَارِي) The Demonstrative Phrase

First: (الْمُرَكَّبُ الْإِشَارِي) The Demonstrative Phrase

- It is a phrase whereby one *ism* (اسم) i.e. the (اسْمُ الْإِشَارَةِ) points to another noun (الْمُشَارُ إِلَيْهِ)
- The (اسم) that is pointed to i.e. (الْمُشَارُ إِلَيْهِ) **must** have the definite article (الْ)

e.g.  **الْوَلَدُ** **هَذَا** which means , “this boy”
(الْمُشَارُ إِلَيْهِ) (اسْمُ الْإِشَارَةِ)



The Phrase or Incomplete Sentence جملة غير مفيدة – المركب الناقص

- NOTE: If the (المُشارُ إِلَيْهِ) which is the noun (اسم) that is pointed to does not have (ال), then it would be a complete sentence. For example: (هَذَا وَلَدٌ) means “This is a boy.”
- If the Predicate (خَبَرٌ) is also definite then a suitable pronoun (ضَمِيرٌ) should be added between the subject which is a demonstrative pronoun and the predicate for it to remain a complete sentence.

This is the book هَذَا هُوَ الْكِتَابُ

- If no pronoun (ضَمِيرٌ) is added, it would remain an incomplete sentence.

This book هَذَا الْكِتَابُ



جملة غير مفيدة – المركب الناقص – The Phrase or Incomplete Sentence

1. (المركب الوصفي / التوصيفي) – **The Descriptive Phrase** – or the **Adjectival** phrase

- This type of phrase is one where one word describes another.
- The describing word is called sifah (الصِّفَةُ) or n`at (نَعْتٌ) - the adjective.
- The object being described is called mawsoof (المَوْصُوفُ) or man`oot (مَنْعُوتٌ)

Notes:

- a) In the English language the adjective (description) comes before the noun e.g. , “good boy” or “lazy student” etc. In Arabic, the adjective comes after the noun, e.g. **طَالِبٌ كَسْلَانٌ** or **وَلَدٌ جَيِّدٌ** if translated literally it reads “boy good” or “student lazy”
- b) The adjectives expressing feelings, that end with “alif and noon” (ان) do not normally carry tanween on their last letters e.g.: **عَطْشَانٌ** – thirsty; **جَوْعَانٌ** – hungry; **مَلَانٌ** – full; etc., - (This type of noun that does not take tanween is called: (الْمَمْنُوعُ مِنَ الصَّرْفِ))



Phrases: The Adjectival Clause - المُرْكَبُ الوَصْفِيُّ

The **adjective** corresponds to the noun it **describes** in all **four** areas that affect a noun:

In its case
(nominative,
accusative, genitive)

The adjective has the same **case** as the noun i.e., if noun is nominative, its adjective will be nominative e.g., الدَّرْسُ الصَّعْبُ “the difficult lesson”; if the noun is accusative, its adjective will be accusative and if the noun is genitive, the adjective will be genitive e.g., دَهَبَ أَحْمَدُ إِلَى صَدِيقٍ مَرِيضٍ “Ahmad went to an ill friend.”

**In definiteness
and indefiniteness**

If the noun is **definite** then the adjective is definite. e.g. المَكْتَبُ الْقَدِيمُ “the old table” and المَدِينَةُ الْكَبِيرَةُ “the big city” and when the noun is **indefinite** the adjective is indefinite e.g. كِتَابٌ جَدِيدٌ “a new book” and رَجُلٌ فَقِيرٌ “a poor man”

In gender
(masculine or feminine)

The adjective of a **masculine** noun is masculine e.g. : وَلَدٌ صَغِيرٌ “a young boy” and مُهَنْدِسٌ شَهِيرٌ “a famous engineer”; and that of a **feminine** noun is feminine e.g. بِنْتُ صَغِيرَةٌ “a young girl” and تُفَاحَةٌ لَذِيذَةٌ “a tasty apple”

In number
(singular, plural, dual)

All the above examples are for the singular. An example for **dual (nominative)** is: مُهَنْدِسَانِ شَهِيرَانِ and for the **(nominative) plural** مُهَنْدِسُونَ مُجْتَهِدُونَ



The Adjectival Phrase and Common Mistakes

the generous	الكَرِيمُ
a doctor	طَبِيبٌ
a merchant	تَاجِرٌ
a rich	غَنِيٌّ
a language	لُغَةٌ
beautiful	جَمِيلٌ
the fan	المِرْوَحَةُ
the room	العُرْفَةُ
the big	الكَبِيرُ
the glass	الكُؤُبُ
the teacher	المُدْرِسُ
the new	الجَدِيدُ
the car	السَّيَّارَةُ

العَرَبِيَّةُ لُغَةٌ جَمِيلَةٌ .

↓ ↓

منعوتٌ نعتٌ

العربية لغة جميلة ❌

عَبَّاسٌ تَاجِرٌ غَنِيٌّ .

↓ ↓

منعوتٌ نعتٌ

عباس تاجر غني ❌

هَذَا الرَّجُلُ الْكَرِيمُ طَبِيبٌ .

↓ ↓

منعوتٌ نعتٌ

هذا الرجل كريم طبيب ❌

الكُؤُبُ لِلمُدْرِسِ الجَدِيدِ .

↓ ↓

منعوتٌ نعتٌ

الكوب للمدرس الجديدة ❌

المِرْوَحَةُ فِي العُرْفَةِ الكَبِيرَةِ .

↓ ↓

منعوتٌ نعتٌ

المروحة في الغرفة الكبير ❌

لِمَنْ تِلْكَ السَّيَّارَةُ الجَدِيدَةِ ❌



all- Encompassing	وَاسِعٌ
accept	تَقَبَّلَ
The All-Hearing	السَّمِيعُ
Appreciative	شَاكِرًا
The All-Wise	الْحَكِيمُ
Mighty	عَزِيزًا
All-Forgiving	عَفُورٌ
Forbearing	حَلِيمٌ
Free of need	غَنِيٌّ

Allah is all-Encompassing and Knowing.

(2:115:12) إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

"Our Lord, accept [this] from us. Indeed You are the Hearing,
the Knowing.

(2:127:14) رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

What would Allah do with your punishment if you are grateful and believe?
And ever is Allah Appreciative and Knowing.

(4:147:11) مَا يَفْعَلُ اللَّهُ بِعَدَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَنْتُمْ وَكَانَ

اللَّهُ شَاكِرًا عَلِيمًا

(2:32:12) إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا

(4:130:11) وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا

And Allah is Forgiving and Forbearing.

(2:225:14) وَاللَّهُ عَفُورٌ حَلِيمٌ

...Allah is Free of need and Forbearing.

(2:263:11) وَاللَّهُ غَنِيٌّ حَلِيمٌ

(37:101:3) فَبَشِّرْنَاهُ بِعَلَامٍ حَلِيمٍ

(64:17:12) وَاللَّهُ شَكُورٌ حَلِيمٌ



Punishment, torture, torment	عَذَابٌ
painful	أَلِيمٌ
He lied/he lies	كَذَبَ/يَكْذِبُ
The disbeliever	الْكَافِرِ
humiliating	مُهِينٌ
"Have you considered	أَرَأَيْتُمْ
To misguide	أَضَلَّ
double	ضِعْفٍ
He punishes them	مُعَذِّبُهُمْ
severe	شَدِيدٍ
We took/seized	وَأَخَذْنَا
They who oppressed	ظَلَمُوا
wretched	بَيْسٍ

...and for them is a painful punishment because they [habitually] used to lie.

(2:10:8) وَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

And for the disbelievers is a humiliating punishment.

(2:90:26) وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

...but never are they to emerge therefrom, and for them is an enduring punishment.

(5:37:11) وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ

Say, "Have you considered: if there came to you the punishment of Allah

(6:40:5) قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ

..."Our Lord, these had misled us, so give them a double punishment of the Fire.

(7:38:31) رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَآتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ

...or punish with a severe punishment?"

(7:164:12) أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا

... and We seized those who wronged, with a wretched punishment, because they were defiantly disobeying.

(7:165:14) وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعِقَابٍ بَيِّسٍ بِمَا كَانُوا يَفْسُقُونَ

Allah will punish them with a painful punishment in this world and the Hereafter.

(9:74:34) يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ

...to a great punishment

(9:101:21) إِلَىٰ عَذَابٍ عَظِيمٍ

