



## Quick revision on فِعْل

It could be one of these six:

- Past
- Present
- Past passive
- Present passive
- Command
- Forbid

## There are two kinds of فَاعِل

When you find the فِعْل, then you find the فَاعِل (doer) (outside doer must be anywhere after the فِعْل and in رَفْع status)

- Inside Doer (past tense eg: أَنَا-نَصَرْتُ) (present tense eg: أَنَا-أَنْصُرُ)
- Outside Doer (look for it only if the فِعْل is هُوَ or هِيَ version (outside doer must be anywhere after the فِعْل and in رَفْع status)

continued

Mof'ool therefore nasb.

مَفْعُول

I ate an apple yesterday quickly outside  
out of hunger.

It answers the question about فِعْل

There are two kinds of questions about the فِعْل

1. Who did the action – فَاعِل ?

2. What are some details about فِعْل -who,when,how etc?

The reason details are نَصَب is because they are مَفْعُول

Fi'l  
Faa'il  
Mafoo'l  
Muta'lliq  
bil fi'l

مُتَعَلِّق بِالْفِعْلِ

- its a detail about the فِعْل
- its in جَرَّ مَجْرُور fragment (instead of nasb)

**Note:** Sometimes the detail is not just one word thats nasb, sometimes the detail, its a package of jarr majroor.  
Eg: I drove to Colorado in my old car.

**Note:** When you have a jarr majroor as a detail, its not called a mafoo'l first, its called a muta'lliq bil fi'l.

**Note: mbk vs mbf** How will I know if its mbf or mbk?  
**answer:** when you have a fi'l, and jarr majroor makes sense as the detail of that fi'l, then it must be muta'alliq bil fi'l. if there is no fi'l, and its a jumla ismiyya without a fi'l in it, then it must be a muta'lliq bil khabar.

**Important:** Are all the jarr-majroor muta'liliq bil fi'l?  
**Answer:** Not all the jarr-majroor are muta'lliq bil fi'l. Only when you have a jumla fi'liyya and you have a faa'l, fi'l, and then you have a jarr majoor, then it is a muta'lliq bil fi'l. jarr-majroor becomes the detail of the fi'l

I ATE AN APPLE YESTERDAY OUTSIDE QUICKLY OUT OF HUNGER.

Details are different questions.

- What did I eat?
- When did I eat?
- Where did I eat?
- How did I eat?
- Why did I eat?

HOW DO YOU  
KNOW IF ITS  
JUMLA FI'LIYYA OR  
JUMLA ISMIYYA?  
IF THERE IS A FI'L  
ITS JUMLA FI'LIYYA.

I HELPED MARYAM COOK HERE YESTERDAY SLOWLY.

- Who helped? = فاعل
- Who did I help? Maryam
- What did I help do? Cook
- Where did I help? Here
- When did I help? Yesterday
- How did I help? Slowly

HOW DO YOU  
KNOW IF ITS  
JUMLA FI'LIYYA OR  
JUMLA ISMIYYA?  
IF THERE IS A FI'L  
ITS JUMLA FI'LIYYA.

EG: THE MESSENGER OF ALLAH (SAV) TAUGHT THE COMPANIONS THE QURAN PATIENTLY IN MAKKAH AND MADINAH FOR 23 YEARS.

- He did what? Teach (fi'l)
- Who did the teaching? The Messenger of Allah (faail)
- Who did he teach? The Companions (m.bihi)
- What did he teach? Quran (m.bihi)
- How did he teach? Patiently (m.haal)
- Where did he teach? In Makkah and Madinah (m.fiihi)
- How long did he teach? For 23 years (mbf)

1. Fi'l  
2. Faa'il  
3. Muta'lliq  
bil fi'l  
4. Mofoo'l  
bihi  
5. Mofoo'l  
fiihi  
6. Mofoo'l  
haal  
7. Mofoo'l  
lahu

- Who did it? رَفَعَ فَاعِلٌ – its always
- Who & What details are called مَفْعُولٌ بِهِ (only detail)
- When & where Details are called مَفْعُولٌ فِيهِ
- How details are called مَفْعُولٌ حَال
- Why details are called مَفْعُولٌ لَهُ

مَفْعُولٌ بِهِ

its always someone  
or something) eg: I  
saw you (faail=I.  
fi'l=saw. mafoo'l  
bihi=you)

**Note:** أَصْبَحُوا فِي دَارِهِمْ جَائِمِينَ

“by morning they were mangled in their homes”

**Note:** دَعَوْا اللَّهَ مُخْلِصِينَ

“They called Allah Sincerely”

1. Fi'l
2. Faa'il
3. Muta'lliq bil fi'l
4. Mofoo'l bihi
5. Mofoo'l fiihi
6. Mofoo'l haal
7. Mofoo'l lahu

**Note:**

- مَفْعُولٌ بِهِ = who & what, when they are the detail (never the doer)
- مَفْعُولٌ فِيهِ = where & when detail
- مَفْعُولٌ حَال = how detail
- مَفْعُولٌ لَهُ = why detail
- مَفْعُولٌ مُطْلَق = emphasizer-stressor (Masdar of the same fi'l or similar meaning masdar)

**Note:** there are other mof'ool fiihi also.

**IMPORTANT NOTE:**

SPECIAL MUDAFS (TIME AND PLACE) ARE ALWAYS

مَفْعُولٌ فِيهِ  
IN JUMLA FI'LIYYA

**IMPORTANT NOTE:**

EVERYTIME YOU HAVE A FI'L AND YOU HAVE A ATTACHED PNOUN, THE PNOUN IS ALWAYS

مَفْعُولٌ بِهِ

**Note on** مَفْعُولٌ مُطْلَق = emphasizer-stressor

إِسْتَغْفَرَ اسْتِغْفَارًا – he like so askeeeed for forgiveness like wow!

إِسْتِغْفَارٌ = masdar “to ask for forgiveness”

Eg from the Quran: وَيَنْصُرَكَ اللَّهُ نَصْرًا  
helps you!”

مَفْعُولٌ بِهِ      مَفْعُولٌ مُطْلَق

# QUIZ

1.  $\text{تَأْكُلُونَ} = \text{فَاعِل} - \text{فِعْل مَضَارِع} = \text{all of you}$
2.  $\text{تُحِبُّونَ} = \text{فَاعِل} - \text{فِعْل مَضَارِع} = \text{all of you}$
3.  $\text{دُكَّتِ لَأَرْضٍ} = \text{فَاعِل} - \text{فِعْل مَاضِع} = \text{the land}$

Hiya version past tense because its actually dukkat with a sukoon, but when you connect a word it, it usually gets a kasrah.

4.  $\text{أَحَدٌ} = \text{فَاعِل} - \text{مَضَارِع} = \text{يُعَذِّبُ}$
5.  $\text{أَحَدٌ} = \text{فَاعِل} - \text{مَضَارِع} = \text{يُوثِقُ}$

## Surah Jumuah Note:

Ism  
mowsool  
Present  
tense "to  
whoever he  
wants"  
Mof'ool bihi.

New sentence.  
Present  
tense+pnoun  
"he gives it"  
Pnoun=mofoo'l  
bihi.

"is the favor of  
allah"  
idafah=chained.  
Second rafa.  
entire chain is  
khabar.

"that"  
Pointer. First  
rafa=**mubtada**  
If something  
was chained  
to it, then it  
would be in  
the same  
mubtada.  
There is no  
mushaarun  
ilaih. So no  
chain.

مَنْ يَشَاءُ

Ism mowsool+fi'l  
mudaari'.  
Mofoo'l bihi

يُؤْتِيهِ

Fi'l mudaari'  
Faail-he.  
Pnoun=Mofoo'l  
bihi.

فَضْلُ اللَّهِ

j1mp

r1mc

ذَلِكَ

r1mp



وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Sometimes Harf atf can be used to connect a sentence to an entire new sentence, to continue the conversation. You dont have to connect it gramatically.

First  
rafa=mubtada.  
"And Allah is  
the possessor  
of the great  
favor"

When you have jumla ismiyya cases like this, usually when you have a word and then you have the matching mudaf-m.ilaih ( especially idafah) then its ok for you to say that, this is **mubtada** and this is **khabar**. Because there is nothing else being said after that. It doesnt make sense to consider them mowsoof-sifah, then that would mean "and allah the possessor of great favor" what about it?

**Note:** there is nothing that says, four matching properties cannot make mubtada and khabar. They can. If you leave it a fragment then its an incomplete part of a speech. So thats why there is an "is" common sense.

"And Allah is the possessor of the great favor"

Surah Al-Qadr [لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ]

Hoj+majroor,  
Mudaf+m.laih=**chained**  
mbk=one bucket.

Second rafa.  
Not chained.  
**Khabar.**

First  
rafa=**mubtada.**  
**Chained**  
idafah=one bucket.

لَيْلَةُ الْقَدْرِ – “the night of power”

خَيْرٌ – “better”

مِنْ أَلْفِ شَهْرٍ – “than a thousand months”

**Note:** It doesnt make sense if you dont mention the khabar, eg: “the night of power than a thousand months”) (sometimes you may not mention the khabar) Thats why khabar and mbk are not same. mbk is related to the khabar.