



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 32



01/19/21

NEW WAYS OF PROPROCESSING JUMLA ISMIYYA

WE WILL USE MUBTADA & KHABAR

MUBTADA.

KHABAR.

(FEE MAHALLI NASB -baa
zaaida)

DEFINITELY NOT

NOT

3rd PERSON MASC

لَيْسَ بِمُسْلِمٍ	هُوَ مُسْلِمٌ n1mc لَيْسَ مُسْلِمًا	r1mc الرَّجُلُ مُسْلِمٌ r1mp "the man is muslim"
لَيْسَا بِمُسْلِمَيْنِ	هُمَا مُسْلِمَانِ n2mc لَيْسَا مُسْلِمَيْنِ	r2mc الرَّجُلَانِ مُسْلِمَانِ r2mp "the two men are muslim"
لَيْسُوا بِمُسْلِمِينَ	هُمْ مُسْلِمُونَ n3mc لَيْسُوا مُسْلِمِينَ	r3mc الرَّجَالُ مُسْلِمُونَ r3mp "the men are muslim"
		3 rd PERSON FEM
لَيْسَتْ بِمُسْلِمَةٍ	هِيَ مُسْلِمَةٌ n1fc لَيْسَتْ مُسْلِمَةً	r1fc الْمَرْأَةُ مُسْلِمَةٌ r1fp "the woman is a muslim"
لَيْسَتَا بِمُسْلِمَتَيْنِ	هُمَا مُسْلِمَتَانِ n2fc لَيْسَتَا مُسْلِمَتَيْنِ	r2fc الْمَرْأَتَانِ مُسْلِمَتَانِ r2fp "the two women are muslim"
لَسْنَ بِمُسْلِمَاتٍ	هُنَّ مُسْلِمَاتٌ n3fc لَسْنَ مُسْلِمَاتٍ	r3fc الْبَنَاتُ مُسْلِمَاتٌ r3fp "the women are muslim"

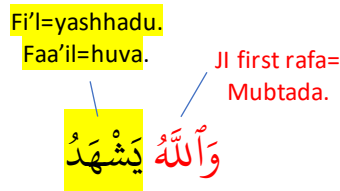
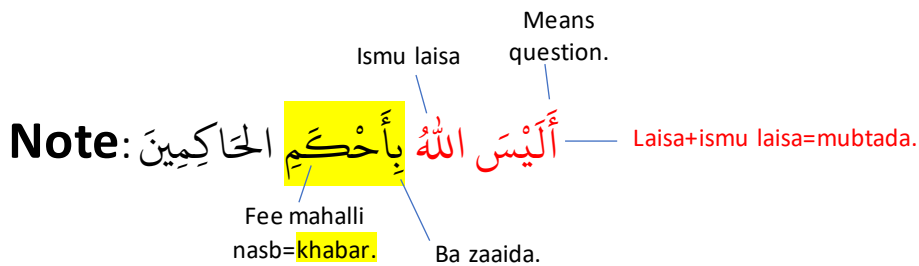
DEFINITELY NOT

NOT

2nd PERSON MASC

كُنْتُ بِمُسْلِمٍ	كُنْتُ مُسْلِمًا	r1mc أَنْتَ مُسْلِمٌ r1mp “you are muslim”
كُنْتُمَا بِمُسْلِمَيْنِ	كُنْتُمَا مُسْلِمَيْنِ	r2mc أَنْتُمَا مُسْلِمَانِ r2mp “both of you are muslim”
كُنْتُمْ بِمُسْلِمِينَ	كُنْتُمْ مُسْلِمِينَ	r3mc أَنْتُمْ مُسْلِمُونَ r3mp “all of you are muslim”
		2nd PERSON FEM
كُنْتِ بِمُسْلِمَةٍ	كُنْتِ مُسْلِمَةً	r1fc أَنْتِ مُسْلِمَةٌ r1fp “you (f) are muslim”
كُنْتُمَا بِمُسْلِمَتَيْنِ	كُنْتُمَا مُسْلِمَتَيْنِ	r2fc أَنْتُمَا مُسْلِمَتَانِ r2fp “both of you women are muslim”
كُنْتُنَّ بِمُسْلِمَاتٍ	كُنْتُنَّ مُسْلِمَاتٍ	r3fc أَنْتُنَّ مُسْلِمَاتٌ r3fp “all you ladies are muslim”
		1ST PERSON
كُنْتُ بِمُسْلِمٍ	كُنْتُ مُسْلِمًا	r1mc أَنَا مُسْلِمٌ r1mp “I’m a muslim”
كُنْتُ بِمُسْلِمَةٍ	كُنْتُ مُسْلِمَةً	r1fc أَنَا مُسْلِمَةٌ r1fp “I’m a muslim woman”
كُنَّا بِمُسْلِمَيْنِ	كُنَّا مُسْلِمَيْنِ	r2mc نَحْنُ مُسْلِمَانِ r2mp “we are both muslim”
كُنَّا بِمُسْلِمَتَيْنِ	كُنَّا مُسْلِمَتَيْنِ	r2fc نَحْنُ مُسْلِمَتَانِ r2fp “we are both muslim women”
كُنَّا بِمُسْلِمِينَ	كُنَّا مُسْلِمِينَ	r3mc نَحْنُ مُسْلِمُونَ r3mp “we are muslim”
كُنَّا بِمُسْلِمَاتٍ	كُنَّا مُسْلِمَاتٍ	r3fc نَحْنُ مُسْلِمَاتٌ r3fp “we are muslim women”

Important Note: in **لَيْسَ** sentences, the **ب** comes on the khabar sometimes, and it still **does not become MBK**. When you see j-majroor in jumla ismiyya you call it MBK, but **ب** with a **لَيْسَ** is never a MBK. The **ب** is there to stress it (make the negative stronger), eg: **لَيْسَ بِمُسْلِمٍ**, “he is definitely not a muslim”, so it’s still the khabar. The khabar of **لَيْسَ** is suppose to be **نَّصَب**, so you say, “**كُھَابَرُ لَيْسَ نَّصَبٌ**, **فِي مَحَلِّ نَّصَبٍ**”



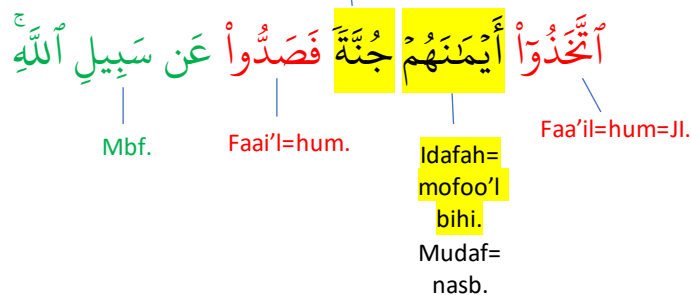
Answer to the “what” question=entire statement is a mofoo'l bihi, because its a sentence, if it was just a word it would be nasb, you cant make a sentence nasb, this is where we expected nasb to be, so we say its mofoo'l bihi fee mahalli nasb.

All of it is part of the khabar of the word Allah, from Yashhadu is the khabar, and everything connected to it is still within the jumla fi'liyya, so from yashhadu to lakaadhizbuuna its Jf and all of it is the **khabar** of the word Allah.



But by itself innal munaafiqiina lakaadhizbuuna, is a jumla ismiyya. Innal munaafiqiina would be the mubtada, and lakaadhizbuuna would be the khabar.

Mofoo'l bihi 2.



Sometimes one fi'l has two mofoo'l bihis.

SURAH TAWBAH

سُنَّةُ اللَّهِ

The Sunnah of Allah in dealing with nations that reject the messenger who was with them.

That Nation gets wiped out in this life and then gets punishment in the next life.

When the worldly destruction from Allah begins, it does not stop until all the criminals are DEAD. At that point taking shahada means NOTHING, because the whole point was the believe in the UNSEEN.

Quraish - “Allah is punishing them by your hands”

This time he added something to his sunnah that he had never added before because he sent a messenger like he never sent before, Muhammad SAW.

Allah sent Messenger SAV as the

رَحْمَةً لِّلْعَالَمِينَ Allahs love and care for all nations.

And then after sending the Messenger SAV, Allah said to them, A declaration from Allah and his Messenger to those who you had ever treaty made with, among the Messengers. Then go and travel freely in the land for 4 months. You had better know you will not be able to overpower Allah. Allah has humiliated the disbelievers and there is an announcement from Allah and his Messenger meant for the people the day on the greatest Hajj that Allah and his Messenger have nothing to do with the mushrikeens anymore, and if you still want to turn away you are not going to be able to overpower Allah.

Congratulate the disbelievers of painful punishment. When those sacred 4 months done, then execute the mushrikeen where ever you may find them.

A messenger came to you from among yourselves, whatever harms you is really difficult for him, he is so zealous in doing everything to protect you, for especially believers, he is compassionate, **Merciful**.

Don't force anybody to become Muslim but the punishment of Allah will happen to the mushrikeen who rejected the Messenger SAV.

Surah At- Tawbah – completing the Sunnah of all punishments of Allah (the list of all their crimes) because this is the surah of **pause** of Allah's Mercy on these people. It doesn't begin with **bismillah** -

But at the end it mentions that Rasulallah SAV is **Raheem**. Why? – because Allah gave a mercy to Rasulallah SAV that wasn't given to anybody before, never the punishment was paused before.

فَسِيحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُحْزِي الْأَكْفَرِينَ ﴿٢﴾
وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ
فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ﴿٣﴾

2. So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah and that Allah will disgrace the disbelievers.

3. And [it is] an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is disassociated from the disbelievers, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away - then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

﴿٩٠﴾ وَجَلَّوْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ بَغْيًا وَعَدُوًّا حَتَّى إِذَا أَدْرَكَهُ الْغَرَقُ قَالَ
ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِء بَنُو إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩٠﴾

90. And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them in tyranny and enmity until, when drowning overtook him, he said, "I believe that there is no deity except that in whom the Children of Israel believe, and I am of the Muslims."

﴿٩١﴾ ءَأَلْسَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

91. Now? And you had disobeyed [Him] before and were of the corrupters?