



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 48



02/010/2

SURAH MUNAFIQOON AYAH 6

Whether or not
أ and أم are used in sentence.

لَمْ	أَمْ	لَهُمْ	أَسْتَغْفَرْتَ	عَلَيْهِمْ	سَوَاءٌ
Lightest harf not	Harf atf or	Jarr-ism majroor Mbf For them	أ=ism istivham Fiil maadi'- faail-anta weather you ask for forgiveness	jarr-ism majroor mbk for them	Ism-khabar It is the same
لَهُمْ	اللَّهُ	يَغْفِرَ	لَنْ	لَهُمْ	تَسْتَغْفِرُ
Jarr-ism majroor them	Ism allah	Fiil mudaari Will forgive	Light harf nafee never	Jarr-ism majroor Mbf For them	Fil mudaari- faail-anta Ask for forgiveness
الْفَاسِقِينَ	الْقَوْمَ	يَهْدِي	لَا	اللَّهُ	إِنَّ
Ism sifah nation	Ism moswoof The corrupt	Fiil mudaari (He) Guide	Narf nafee (He) Does not	ism Allah	Hon certainly

- **Khabar** is the entire jumla fi'liyya, (لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ) fee mahalli rafa in parenthesis, and inside it is a jumla fi'liyya and it has nothing to do with jumla ismiyya, so the nasb in الْفَاسِقِينَ doesn't effect it.

- harf istifham أ – harf of question.
- أ in a sentence followed by أم on the next sentence, this means (whether.... or....)
- فصل: When you go from one sentence to another sentence **without وَ in between** them it's called فصل in balaghah.
- فصل can mean 2 things in Arabic: the 2 sentences are **totally disconnected**, or the 2 sentences are **so connected** that they **can't even tolerate a وَ**.

ضَمِيرُ الشَّانِ

- سَوَاءٌ عَلَيْهِمْ - “the fact is, it is the same for them”
- هُوَ he
- ضَمِيرُ الشَّانِ **pronoun** of awesomeness (usually always huva pronoun)

Eg: once upon a time there was a boy who got an epic haircut, he came to class. When you say “he”, in your mind you already know you are referring to the boy with epic haircut.

- But Sometimes in Arabic you find that the word “huva” is used **without anyone being mentioned before**, eg: he _____
- That pronoun is used to say- “the fact of the matter is...”
- “The critical issue is....”
- The shorter way of saying the above in arabic is, - **huva**, and that kind of use of huva is called ضَمِير الشَّانِ, it’s used in the Quran.
- In surah ikhlas, it says قُلْ هُوَ اللَّهُ أَحَدٌ, and huva **should refer to something that was mentioned before**, but there is nobody before that was mentioned before. Some scholars say that it’s ضَمِير الشَّانِ. “the fact of the matter is that Allah is one” they won’t translate the huva.
- Some grammarians will say, it is understood that سَوَاءٌ عَلَيْهِمْ is actually هُوَ سَوَاءٌ عَلَيْهِمْ, “the fact is, it is the same for them” “the fact is” **is the huva before سَوَاءٌ**, but sometimes **it’s so obvious that ضَمِير الشَّانِ (huva) is there that it didn’t even need to be said**, so it’s like the sentence is there, and the **mubtada is supposed to be in the mind of the listener**, so they just go straight to the **khabar**, the mutada in سَوَاءٌ عَلَيْهِمْ is not said, **only the khabar is mentioned.**

- **Eg:** if you say “pizza”, it actually means pizza is here. Mubtada was said, but the khabar wasn’t mentioned.
- And sometimes you can just say the khabar, but you actually mean the mubtada and the khabar. **Eg:** landed-
The flight has landed.
- **Eg:** if you say, “the thing is that it’s the same” but if you just say, “the same”, **you skipped the** (the thing is that it’s) **and that is sometimes the huva.**
- **Usually the first part (huva) is skipped when someone is mad, upset, they say lesser words like “leave” instead of “leave this room”.** When there is high emotion sometimes words are skipped.
- Notice سَوَاءٌ is nakirah, but the we translate it as, “it is **the same** for them ” because in English you can’t say “A say for them”, it doesn’t make sense. So it’s normal to translate as “the same” because you are **translating the idea not the word.**

- So the grammar will be, the invisible هُوَ will be the **mubtada** (مُحذوفٌ mubtada – "hidden-something that wasn't said, but it's in your mind) سَوَاءٌ will be the **khabar**, and عَلَيْهِمْ is the **mbk**.
- **NOTE ON تَسْتَغْفِرُ لَهُمْ - JARR MAJROOR- لَّهُمْ WHEN WITH DIFFERENT FAMILIES:** تَسْتَغْفِرُ is from اسْتَغْفَرَ family, when you put a harf (ل) with اسْتَغْفَرَ, it has a certain effect- **to ask for forgiveness for someone**. But غَفَرَ – يَعْفِرُ like يَضْرِبُ ضَرْبَ family, different family than اسْتَغْفَرَ family, has a different meaning when with a harf (ل).
- **يَعْفِرُ (ل) – غَفَرَ and ل create a different meaning and اسْتَغْفَرَ (ل) and ل create a different meaning.**
- So when ل is with يَعْفِرُ (ل) then you shouldn't even translate the ل in this case.
- Eg: نَصَرَ – "he helped" and نَصَرَهُ "he helped him".

- But if you say غَفَرَ “he forgave” then you cannot say غَفَرَهُ, you have to say غَفَرَلَهُ. When you want to add who you want to forgive to غَفَرَ then you must add ل with it. There is no mofool bihi directly (غَفَرَهُ) it will be a mbf awlays (غَفَرَلَهُ)
- Some fi’l want certain harf with them.
- In English for eg: “he helped him” – “he forgave him” the word “for” – (ل) wasn’t added in English, but in Arabic it was used, but wasn’t translated in English.
- The opposite can happen as well. Eg: جَاءَ “he came” and جَاءَكَ we don’t translate as “he came you” but instead it’s “he came to you”, we add “to” in English when it wasn’t even there in Arabic. In English some verbs need a preposition with them, and in Arabic some fi’l need a harf with them, so **translation will vary-which one will need a harf and which one wont. (doesn’t only apply to forgive words غَفَرَ-there will be more harf-fi’l combinations)**

رَبِّ اغْفِرْ لِي My lord forgive me.

The attached version is نِي but the غَفَرَ needs a ل, so you can’t say رَبِّ اغْفِرْ نِي, you need the ل there.

- **Verbal idioms of the Quran by Mustansir Mir.** All the fi'l in the Quran that come with different harf and the different chemical reaction with each.

NOTE ON يَهْدِي

Lightest	Light	Normal	Lightest	Light	Normal
يَنْصُرُ	يَنْصُرَ	يَنْصُرْ	يَهْدِ	يَهْدِي	يَهْدِي

Lightest	Light	Normal	Lightest	Light	Normal
يَقِي	يَقِي	يَقِي	يَدْعُ	يَدْعُو	يَدْعُو

- **نَصَرَ** is **يَنْصُرُ** , so you would expect **يَهْدِي** to be **يَهْدِي** but it's not. The last letter is a **ي** , which is a vowel, and Arabs don't put harakahs on a vowel.
- **make a command - 2nd person lightest form and remove the first letter, add helper alif if you can't read it.**
- **يَهْدِي** becomes **يَهْدِ** lightest form, then remove first letter **هَدِ**, if you can't read it then add helper alif, **اهْدِ**

That's where the command form in fatiha comes from –

إِهْدِنَا

- Command of يَقِي – start with lightest version - يَقِ , then remove first letter - قِ , no helper alif needed. As we say in the rabbana atina dua – قِنَا.