



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 49



02/11/21

SURAH MUNAFIQOON AYAH 5

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥﴾


لَكُمْ	يَسْتَغْفِرْ	تَعَالَوْا	لَهُمْ	قِيلَ	وَإِذَا
mbf	Fil mudaari majzoom	Fil amr antum	Mbf. (could say m.bihi fee mahalli nasb)	m.ilaih fee mahalli jarr	mudaf
يَصُدُّونَ	وَرَأَيْتَهُمْ	رُءُوسَهُمْ	لَوَّأَ	اللَّهِ	رَسُولُ
Fil mudaari hum	Fiil maadi anta+mofool bihi	their heads	Fil maadi hum	m.ilaih	mudaf
				مُسْتَكْبِرُونَ	وَهُمْ

- **Families** that start with **اِسْت** - it does 3 things:
 1. wanting something.
 2. asking for something.
 3. trying for something.
- **Note: majzoom** – fi'l in sukoon form (**lightest**)

إِذَا – ظَرْفِ SPECIAL MUDAF

- إِذَا “when” – is a (ظَرْفِ) ism special mudaf of time and place in nasb status, mofool feehi in JF, – إِذَا sentence (وَإِذَا قِيلَ لَهُمْ) “when it is said to them” is a **mofool feehi fee mahalli nasb** because It’s answers “when?”.
Eg: surah tekvir: إِذَا الشَّمْسُ كُوِّرَتْ “when the sun is folded up” and many ayat followed after it with إِذَا, and at the end it’s عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ “a soul will know what it has brought” so **all the إِذَا ayat before** عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ are the **mofool feehi fee mahalli nasb** for عَلِمَتْ نَفْسٌ مَا أَحْضَرَتْ “a soul will know what it has brought”

إِذَا MUDAF ILAIH OF

إِذَا is a **special mudaf**, and after it you would expect a **mudaf ilaih**, something jarr after it, and first thing that comes after إِذَا, **doesn’t matter if it’s a fil or an ism, it is the mudaf ilaih fee mahalli jarr**. It can be just قِيلَ or the whole **highlighted part** وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ  وَهُمْ مُسْتَكْبِرُونَ

FI'L قَالَ

- قَالَ – هُوَ he said – **active**.
- قِيلَ – هُوَ it was said – **passive** – look for a نَائِبُ الْفَاعِلِ after it, and in **rafa status**. تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ is the **naaibul faail fee mahalli rafa**.
- إِذَا قِيلَ – when it is said.
- **TRANSLATION:** The reason it's “it is said” (present) and not “it was said” (past) because إِذَا pushes the meaning to **future tense**, and the reason you don't have to say “when it will be said” (future) because “**when it is**” is already telling you that it's future tense in English (hasn't been said yet) **eg:** when it is adhan, I will pray (hasn't happened yet)

IRREGULAR VERBS

- تَعَالَى is **used for 2 things:** 1: **exalting Allah** (past tense) 2: **command** تَعَالَوْا “come on up, elevate yourselves”

- تَعَالَى – to be high/to be high status.

Past tense- he was of high status.

May his high status be declared/how high he is.

exalting Allah سُبْحَانَهُ وَتَعَالَى

- (past تَسَاءَلَ) (present يَتَسَاءَلُ)

Command 2nd person= lightest present tense-remove first letter=ي, no helper alif needed.

- الأَمْرُ مِنْهُ تَسَاءَلُ - تَسَاءَلَا - تَسَاءَلُوا - تَسَاءَلِي - تَسَاءَلَا - تَسَاءَلْنَ

- (past تَعَالَى) (present يَتَعَالَى)

- **Command 2nd person**=lightest present tense-remove first letter=ي, no helper alif needed, تَعَالَى

- For fi'ل يَتَعَالَى, the plural amr (**antum**) ends with a sukoon وَا - Instead of a يُوَا sound.

الأَمْرُ مِنْهُ تَعَالَى - تَعَالِيَا - تَعَالُوا

PRESENT TENSE (no sukoon in the light or lightest form, it ends with a fatha sound)

lightest	light	normal
يَتَعَالَى	يَتَعَالَى	يَتَعَالَى

SURAH AL AN'AM 150-151

قُلْ هَلَمْ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْءًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَقِي نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَدَّكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾

تَعَالَوْا and هَلَمْ

- هَلَمْ calling someone to equal level or something lower.
- تَعَالَى is related to HOJ عَلَى
- HOJ عَلَى comes from the word عُلُوُّ to be high.
- تَعَالَوْا command – calling someone - come on up, elevate yourself.
- تَعَالَوْا command - Rasulullah is calling them – to elevate their status.

“IF” – “THEN” SENTENCE (شَرْط) (جَوَابُ الشَّرْط)

- EG: If you listen (شَرْط) you will benefit (جَوَابُ الشَّرْط)
- 2 separate sentences- if part and then part.
- شَرْط - “If” part.
- جَوَابُ الشَّرْط “Then” part.

(جَوَابُ الظَّلْبِ) (THEN) (ظَلْبِ) (DEMAND)

- Listen (demand ظَلْبِ) you will benefit (then جَوَابُ الظَّلْبِ)
- DEMAND - ظَلْبِ - تَعَالَوْا "come"
- THEN - جَوَابُ الظَّلْبِ - يَسْتَغْفِرُ "will ask forgiveness for you"
rule in grammar is: it must be in lightest form always.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ ﴿٥٠﴾

LIGHTEST HAPPENS WHEN THERE IS

- Lightest harfs إِنَّ - لَمْ - لَمَّا - وَلَ - فَلِ - لِي
- جَوَابُ الشَّرْطِ (then) and شَرْطِ (if)
- جَوَابُ الظَّلْبِ (then) and ظَلْبِ (demand)

NAQIS RULE

- هَدَى used to be هَدَى (past)
Masdar= هِدَايَةٌ
- دَعَا used to be دَعَا (past)
Masdar= دَعْوَةٌ
- تَوَاصَى used to be تَوَاصَى (past)
تَوَاصَى - هُمَا
تَوَاصَوْا - هُمْ
- تَعَالَى used to be تَعَالَى (past)
تَعَالَى - هُوَ
تَعَالَىا - هُمَا
تَعَالَوْا - هُمْ
- قَلَى used to be قَلَى (past)
- آتَى used to be آتَى (past)
آتَى - هُوَ
آتَىا both of them gave
آتَوْا they gave

QURAN SESSION

- **اِنَّكَ لَعَلِيٌّ خُلُقٍ عَظِيْمٍ** Rasullallah sav is being described as,
No doubt you truly are ON a great character. **لَعَلِيٌّ** is being used **figuratively**. A lot of ayat of the Quran that talk about things that are **you cannot touch** (manners etc, it's an idea.) Sometimes Allah makes you think about ideas the way you would think about **something you can't touch** (manners etc)
- Things a person with a great character has: courteous, kindness, truthful, brave, patient, caring, loving, charitable, polite, honest, fair, humble, grateful, loyal, generous, forgiving, concerned, selfless.
- Rasullallah sav is being told, **you have this control over all of your best qualities that you show them no matter what the situation is, you remain in charge of this character.** **لَعَلِيٌّ** and **اِنَّ** double emphasis. All of these qualities, even in their best form are still lesser than the standing of the Prophet himself (sav). You can see generosity in every person, but the highest of generosity is still under the great character of Rasullallah sav, he is on top of that. If you think of good qualities as a mountain, he is on top of the mountain, even all these qualities are still combined less than what he represents, he is above all of them, they are simply something he uses, he utilizes, but his character is even above that, above **خُلُقٍ عَظِيْمٍ**