



M.A

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 50



02/12/21

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

SURAH MUNAFIQOON AYAH 5

| | | | | | |
|--------------|----------------------|-------------|-----------------|-----------------|-----------------|
| لَكُمْ | يَسْتَغْفِرُ | تَعَالَوْا | لَهُمْ | قِيلَ | وَإِذَا |
| for you | will ask forgiveness | Come! | to them, | it is said | And when |
| يَصُدُّونَ | وَرَأَيْتَهُمْ | رُءُوسَهُمْ | لَوَّأُ | اللَّهِ | رَسُولُ |
| turning away | And you see them | their heads | They turn aside | (of) Allah." | (the) Messenger |
| | | | | مُسْتَكْبِرُونَ | وَهُمْ |
| | | | | (are) arrogant. | while they |

إِذَا SPECIAL MUDAF AND M.ILAIH FOR IT

00:5:43 إِذَا is a **special mudaf**, and it needs a mudaf ilaih (doesn't matter fi'l or an ism, the m.ilaih is قِيلَ **fee mahalli jarr**, or it can be the **entire jumla fi'liyya fee mahalli jarr**, because they are **connected**. قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ mudaf ilaih **fee mahalli jarr**.

NAAIBUL FAAIL

- 00:10:56 قِيلَ has a **naaibul fail**, (done to - doer is unknown)
اللَّهُ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ the **whole sentence is the naaibul faail fee mahalli rafa**. You will be able to tell where the quote ended, by **vocabulary** and **common sense**.

تَعَالَوْا AMR AND تَعَالِيَا AMR VS PAST TENSE

- 00:11:48 plural amr (antum) of يَتَعَالَى which is تَعَالَوْا, is exactly like the past tense hum version, it's تَعَالَوْا, and the pair amr تَعَالِيَا (antumaa) is exactly like the past tense humaa version, it's تَعَالِيَا.
- **Side Note:** the majzoom form of يَتَعَالَى doesn't end in a sukoon like in other fi'ls, instead it ends with a fatha sound, because alif maqsoora was taken away, so يَتَعَالَى is **lightest form**, to make **command** remove the first letter (ي) then it becomes تَعَالَى.

- **First 3 Amrs:**

| | | |
|------------|------------|----------|
| antum | antaumaa | anta |
| تَعَالَوْا | تَعَالِيَا | تَعَالَى |

- **First 3 past tenses:**

| | | |
|------------|------------|----------|
| hum | humaa | huva |
| تَعَالَوْا | تَعَالِيَا | تَعَالَى |

- **00:13:22** How to tell if its amr or past tense? Eg: Word read.
- Eg: children read. (present)
- Eg: read! (command)
- I know how to read (idea)
- Same exact spelling, but all 3 are doing different things.
- Eg: book the tickets.
- I bought a book.
- Same spelling but different things.
- Same thing happens with تَعَالُوا and تَعَالِيَا, come sense will tell.

جَوَابُ الطَّلَبِ and طَلَبٌ

- **00:19:32** تَعَالُوا (command) followed by a present tense that is mazjoom يَسْتَغْفِرُ, then you get a طَلَبٌ and جَوَابُ الطَّلَبِ
- **Grammar:** present tense تَتَعَالَوْنَ , to make a command, make it lightest and remove the ت, becomes تَعَالُوا (talab) and يَسْتَغْفِرُ, make it lightest becomes يَسْتَغْفِرُ (jawbu al talab)
- **00:25:23** when you tell someone to do something, there are 2 possibilities, either they will listen or they won't listen. جَوَابُ الطَّلَبِ is the expectation is that they will listen.
- **00:26:23** The "if" part is assumed between تَعَالُوا and يَسْتَغْفِرُ.

- **00:26:37** **يَسْتَغْفِرُ** huva version, look for an **outside doer**, **رَسُولُ اللَّهِ** idafah (can't separate mudaf from m.ilaih) is the **outside doer**.
- **00:27:01** When it is said to them, “come! The messenger of Allah will ask forgiveness even for you!”
- **00:27:32** When “come! The messenger of Allah will ask forgiveness even for you!” is said to them. **Naaibul faail**. Both translations are good.
- **00:29:02** **Talab**: is a command that makes a **demand**. **Jawab Al talab**: is a present tense that **responds to that demand**. (what will happen if you listen to that demand)
- **00:30:38** **Talab**: will be in one of these command forms (sukoon, aa, oo, ee, aa, na, removal of present tense TA). **Jawab Al talab**: lightest present tense. in between, unsaid meaning is “if you listen to the **talab**, then... **jawab al talab**.”
- **00:32:37** **لَوَّوْا - لَوَّيَا - لَوَّيَ** is like **هَدَّوْا - هَدَّيَا - هَدَّيَ** (**past tenses**)
- The **past hum** versions of **لَوَّيَ** and **هَدَّيَ** end with a **sukoon** **وَا**

instead of a **يُوَا** (**oo sound**)

| hum | humaa | huva |
|----------|----------|---------|
| لَوَّوْا | لَوَّيَا | لَوَّيَ |

- لَوَّى he turned something around (**past tense**)
- لَوَّوْا they turn something back
- **00:35:30** لَوَّوْا رُءُوسَهُمْ they turn their heads back (رُءُوسَهُمْ their heads -**mofool bihi**)

TO SEE (past)

| hum | humaa | huva |
|-------------|-------------|----------|
| رَأَوْا | رَأَيَا | رَأَى |
| hunna | humaa | hiya |
| رَأَيْنَ | رَأَتَا | رَأَتْ |
| antum | antumaa | anta |
| رَأَيْتُمْ | رَأَيْتُمَا | رَأَيْتَ |
| antunna | antumaa | anti |
| رَأَيْتُنَّ | رَأَيْتُمَا | رَأَيْتِ |
| | nahnu | anaa |
| | رَأَيْنَا | رَأَيْتُ |

TO GUIDE (past)

| hum | humaa | huva |
|-------------|-------------|----------|
| هَدَوْا | هَدَيَا | هَدَى |
| hunna | humaa | hiya |
| هَدَيْنَ | هَدَتَا | هَدَتْ |
| antum | antumaa | anta |
| هَدَيْتُمْ | هَدَيْتُمَا | هَدَيْتَ |
| antunna | antumaa | anti |
| هَدَيْتُنَّ | هَدَيْتُمَا | هَدَيْتِ |
| | nahnu | anaa |
| | هَدَيْنَا | هَدَيْتُ |

- **00:36:59** لَوَّأ رُعُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ they turn their heads back (not turned (**past**), because there is إِذَا in the beginning of the ayah, pushes the meaning to present)
- **00:37:21** رَأَى is like هَدَى and كَوَى (**past tenses**) (the ى disappears from the **hum version**, and comes back from **hunna** and **onwards**)
- **00:40:29** وَرَأَيْتَهُمْ and you see them. (**faail is anta**) (**mofool bihi** is hum) (not “saw” past, because إِذَا pushes meaning to present)
- يَصُدُّونَ they block themselves and others.
- **00:41:33** I saw a man walking. (doer= I (fil=saw) mofool bihi=man) (haal=walking)
- I heard a dog barking. (doer=I (fil=heard) (mofool bihi=dog) (haal=barking)

- 00:42:53 **Present tense as a Haal:** sometimes you have a **fil** رَأَيْتَهُمْ, and a **mofool** رَأَيْتَهُمْ immediately followed by a **fil mudaari** يَصُدُّونَ (يَصُدُّونَ also has a **hum** inside it) and if it makes sense that way, then it **becomes the haal of the mofool bihi.** Allah is saying, “you see them blocking themselves and others. يَصُدُّونَ is the **haal fee mahalli nasb**
- 00:44:25 (a lot of **present tenses** come as a **haal** in the Quran)
- 00:46:26 another eg of present tense: جَاءُوا آبَاهُمْ عِشَاءً يَبْكُونَ they came to their father at night time, crying. يَبْكُونَ by itself it means “they cry”. يَبْكُونَ is the **haal fee mahalli nasb**. (جَاءُوا is plural and so is يَبْكُونَ)
- 00:49:56 **jumla ismiyya as a jumla haaliyya:** وَهُمْ مُسْتَكْبِرُونَ and they are arrogant. (mubtada=hum) (khabar=mustakbiroona (Nahw=rafa=ona) (sarf=ism faail=mustakbiroona)

- **00:51:49 Jumla ismiyya as a jumla haaliyya:** after a fil sentence, when you see a **و** and a **هُمَّ (وَهُمْ)** **pronoun followed by a simple jumla ismiyya (abc-ab-ac) (مُسْتَكْبِرُونَ khabar)** then chances are the **entire sentence is also a haal**, called **jumla haaliyya**. (haal is not just a word, not just an act, **it can be an entire sentence**)
- English eg: I was teaching while Mariam was eating. (“**while or “as”** and whatever comes after is **haal also**, because 2 things are happening at the same time-called **jumla haaliyya**)
- **00:53:25 A jumla ismiyya could also be a jumla haaliyya.** (describing while something is happening)
- **وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ** and you see them blocking themselves and others while they are being arrogant. (**Hum pronoun followed by a kahabar**) (**jumla haaliyya**)

- **00:54:21** وَأَنْتُمْ مُسْلِمُونَ وَإِلَّا وَ the وَ becomes a haal, after a fi'l sentence, antum pronoun followed by وَأَنْتُمْ مُسْلِمُونَ (khabar) it becomes a **jumla haaliyya**. “and don’t you dare die except **while** you are muslims. (not “and you are muslims”)
- **00:55:30** وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾ (Munafiqoon 11) and Allah will not delay for any person when their deadline arrives **WHILE** ALLAH IS FULLY AWARE OF WHAT YOU ALL DO (**jumla haaliyya**) (most of the time **jumla ismiyya at the end of ayahs can be jumla haaliyya**)
- **00:59:03** وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ إِذَا يُضْطَرُّونَ يَظُنُّونَ وَهُمْ مُسْتَكْبِرُونَ (“they turn” present, **إِذَا** pushes it to present, rest of the statement will be present)
- **00:59:43** وَرَأَيْتَهُمْ is the 2nd JF, and يَظُنُّونَ is it’s first haal, and وَهُمْ مُسْتَكْبِرُونَ is another haal, **JH fee mahalli naasb.**

QURAN SESSION ANFAL 33

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ

- **1:00:06** And it would never be acceptable at all for Allah to punish them **while you are among them** (jumla haaliyya)
- **1:00:36** People think nations get destroyed because a Prophet comes. In reality Allah is saying, **I would never punish them because you are still there**, the only reason they are not destroyed is because you are among them, if you (prophet Muhammad saw) left they would be wrecked. When Nuh (as) leaves, the town is flooded, when Lut (as) leaves, the town is destroyed. Musa (as) is told, you have to leave, then Firauwn has to be destroyed. You (Prophet Muhammad as) are the reason they are still breathing.
- **1:01:21** Now Prophet Muhammad (saw) is not among us, does that mean we can be punished at any time? (fire,flood,etc) and in the next Ayah Allah says,

وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

- **1:01:46** And Allah would never be one to punish them at all **while they do istighfar**. (so long as some people in a society are still asking Allah's forgiveness, Allah will not destroy that nation. When there is no one left to even ask for forgiveness, **then Allah destroys that nation**).

- **1:02:12** The **يَسْتَغْفِرُونَ** here is a **fi'l mudaari**, not an **ism faail**, like in Surah Munafiqoon ayah 5 **(مُسْتَكْبِرُونَ)** (an **ism is permanent**, stuck in time, and a **fi'l is not not permanent**, somebody can have a moment of arrogance, be obnoxious temporarily) In Surah Munafiqoon Allah is describing **how solid their arrogance is, they are not just arrogant in this moment, they are deeply arrogant that it has become a permanent part of them.** In jumla haaliya Allah used the **ism faail** for the hypocrites, as if Allah is telling us, inside and out deeply they have so much **kibr** in them, that it doesn't just come and go (eg: like a **fi'l** comes and goes, its permanent) Therefore, Allah will not forgive them.
- **1:04:32** If Allah said, **مُسْتَكْبِرُونَ** instead of **يَسْتَغْفِرُونَ**, then that means the only way for a nation to survive is if some people are **constantly constantly doing istighfar**. (and Allah didn't use use the **ism faail** but he used the **the fi'l mudaari** instead, and a **fi'l** is not permanent, and it's Allah's mercy that he will not destroy a nation at least if some **istighfar** is happening at sometimes and it's not a constant thing they are doing.

- **1:07:45 jumla haaliyya sequence:**

1.(M-K-MBK) (2. M-K) (3. M- MBK)

- **NOTE:** muqaddadam- usually earlier than expected. As a result you can get ikhtisas & other effects.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾

- **NOTE:** لَمْ يَنْصُرْ (PUSHED MEANING TO PAST) HE DID NOT HELP.

لَمْ يَنْصُرْ HE DID NOT HELP (REFUTATION) (CORRECTING)

- **NOTE: 1:34:30** عِنْدَ - فَوْقَ - تَحْتَ special mudafs of time and place (dharf-word for time & place) dharf is a mudaf, and it's going to have a m.ilaih. إِذَا "when" in meaning is a word for time & place, however it **does not jarrify anything**. إِذَا, not only it doesn't jarrify anything, it **comes with a fi'l or ism**, but it's still a word for time & place. So grammarians considered إِذَا as part of special mudafs (dharf) which means what comes after it is a mudaf ilaih (even if it doesn't look like a m.ilaih, we will **call it fee mahalli jarr**).

يَوْمَ يُنْفَخُ

Fil mudaari.

m.ilaih fee mahalii jarr.