# NAHW DAY 19

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

**Ismul Ishaarah note**: mushaarun ilaih must have ال. Also if mushaarun ilaih is being a mudaf then the ismul ishaarah is at the end of the idafah. And four properties of ismul ishaarah must match mushaarun ilaih. **Side note**: pronoun and a pointer will never be a mowsoof-sifah, ismul ishaarah-mushaarun ilaih will never be a mowsoof-sifah.

**Mushaarun ilaih as Mudaf Note**: رَسُولُ اللهِ -"messenger of Allah" - idafah.

هٰذَا رَسُولُ اللهِ - "this messenger of Allah"-idafah not ism ishaarah-mushaarun.ilaih

because رَسُولُ doesnt have ال. If you want to add ال to رَسُولُ there would be a problem

because رَسُولُ is a mudaf, and mudaf cannot have ال. If هٰذَ wants رَسُولُ to be its

mushaarun.ilaih then هٰذَ moves to the end of the idafah, رَسُولُ اللهِ هٰذَا "this messenger

of Allah" thats the only way to consider mudaf as mushaarun.ilaih by moving هٰذَا at end.

Even though you dont see ال on رَسُولُ its mudaf and mushaarun.ilaih That is the work

around for idafah.

**Sidenote**: بَيْتُ ذٰلِكَ الرَّجُلِ – "house of that man" idafah-ism ishaarah-mushaarun.ilaih

Mushaarun.ilaih so must match 4 properties, thats why it became Jarr.

(Pointer cant be mudaf) its Non.flex but jarr because of mudaf so its M.ialih

Mudaf

**Note**: sometimes إِنْ can also mean "yes" ancient egyptian word.

**Q&A:** why يَا لُوطُ is not nasb يَا لُوطَ if the one being called must be nasb? It becomes

nasb only if its a mudaf Eg: يَا عَبْدَ اللهِ becomes يَا عَبْدُ اللهِ otherwise it stays rafa.

**Q&A:** إِنْ يُرِيدُونَ إِلَّا فِرَارً

إِنْ is lightest harf but يُرِيدُونَ stayed normal?

**إِنْ** - "IF" its lightest harf

**إِنْ** -"Not at all" (it will come with إِلَّا ) this إِنْ is called إِنْ نَافية its not lightest harf. its

considered إِسم

**إِنْ** -"Yes"

**Note**: أَسْلَمَ – past tense

أَكْبَرُ أَحْمَدُ looks like a أَسْلَمَ family? Its not, أَسْلَمَ is a past tense, أَكْبَرُ is an إِسم . it has

nothing to do with أَسْلَمَ family.