

M.A  
TAWHID

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 32

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## NEW WAYS OF PROCESSING JUMLA ISMIYYA

MUBTADA.  
KHABAR.  
(FEE MAHALLI NASB -baa  
zaaida)

WE WILL USE MUBTADA &amp; KHABAR

## DEFINITELY NOT

## NOT

3<sup>rd</sup> PERSON MASC

لَيْسَ بِمُسْلِمٍ	هُوَ مُسْلِمٌ لَيْسَ مُسْلِمًا n1mc	r1mc الرَّجُلُ مُسْلِمٌ “the man is muslim”
لَيْسَا بِمُسْلِمَيْنِ	هُمَا مُسْلِمَانِ لَيْسَا مُسْلِمَيْنِ n2mc	r2mc الرَّجُلَانِ مُسْلِمَانِ “the two men are muslim”
لَيْسُوا بِمُسْلِمَيْنِ	هُمْ مُسْلِمُونَ لَيْسُوا مُسْلِمَيْنِ n3mc	r3mc الرِّجَالُ مُسْلِمُونَ “the men are muslim”
		3 <sup>rd</sup> PERSON FEM
لَيْسَتْ بِمُسْلِمَةٍ	هِيَ مُسْلِمَةٌ لَيْسَتْ مُسْلِمَةً n1fc	r1fc المَرْأَةُ مُسْلِمَةٌ “the woman is a muslim”
لَيْسَتَا بِمُسْلِمَاتَيْنِ	هُمَا مُسْلِمَاتَانِ لَيْسَتَا مُسْلِمَاتَيْنِ n2fc	r2fc المَرْأَتَانِ مُسْلِمَاتَانِ “the two women are muslim”
لَسْنَ بِمُسْلِمَاتٍ	هُنَّ مُسْلِمَاتٌ لَسْنَ مُسْلِمَاتٍ n3fc	r3fc التِّسَاءُ مُسْلِمَاتٌ “the women are muslim”

## DEFINITELY NOT

## NOT

2<sup>nd</sup> PERSON MASC

لَسْتَ بِمُسْلِمٍ	لَسْتَ مُسْلِمًا	r1mc أَنْتَ مُسْلِمٌ r1mp "you are muslim"
لَسْتُمَا بِمُسْلِمَيْنِ	لَسْتُمَا مُسْلِمَيْنِ	r2mc أَنْتُمَا مُسْلِمَانِ r2mp "both of you are muslim"
لَسْتُمْ بِمُسْلِمَيْنِ	لَسْتُمْ مُسْلِمَيْنِ	r3mc أَنْتُمْ مُسْلِمُونَ r3mp "all of you are muslim"
		2 <sup>nd</sup> PERSON FEM
لَسْتَ بِمُسْلِمَةٍ	لَسْتَ مُسْلِمَةً	r1fc أَنْتِ مُسْلِمَةٌ r1fp "you (f) are muslim"
لَسْتُمَا بِمُسْلِمَاتِيْنِ	لَسْتُمَا مُسْلِمَاتِيْنِ	r2fc أَنْتُمَا مُسْلِمَاتَانِ r2fp "both of you women are muslim"
لَسْتُنَّ بِمُسْلِمَاتِ	لَسْتُنَّ مُسْلِمَاتِ	r3fc أَنْتُنَّ مُسْلِمَاتِ r3fp "all you ladies are muslim"
		1 <sup>st</sup> PERSON
لَسْتُ بِمُسْلِمٍ	لَسْتُ مُسْلِمًا	r1mc أَنَا مُسْلِمٌ r1mp "I'm a muslim"
لَسْتُ بِمُسْلِمَةٍ	لَسْتُ مُسْلِمَةً	r1fc أَنَا مُسْلِمَةٌ r1fp "I'm a muslim woman"
لَسْنَا بِمُسْلِمَيْنِ	لَسْنَا مُسْلِمَيْنِ	r2mc أَنْحُنُ مُسْلِمَانِ r2mp "we are both muslim"
لَسْنَا بِمُسْلِمَاتِيْنِ	لَسْنَا مُسْلِمَاتِيْنِ	r2fc أَنْحُنُ مُسْلِمَاتَانِ r2fp "we are both muslim women"
لَسْنَا بِمُسْلِمَيْنِ	لَسْنَا مُسْلِمَيْنِ	r3mc أَنْحُنُ مُسْلِمُونَ r3mp "we are muslim"
لَسْنَا بِمُسْلِمَاتِ	لَسْنَا مُسْلِمَاتِ	r3fc أَنْحُنُ مُسْلِمَاتِ r3fp "we are muslim women"

**Important Note:** in لَيْسَ sentences, the بْ 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 بْ with a لَيْسَ is never a MBK. The بْ 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 نَصْبٌ, so you say, “khabaru لَيْسَ نَصْبٌ”

**Note:** بِأَحْكَمِ الْحَاكِمِينَ

Fee mahalli nasb=khabar.

Ismu laisa

Means question.

Ba zaaida.

Laisa+ismu laisa=mubtada.

Fi'l=yashhadu.  
Faa'il=huva.  
Jl first rafa=Mubtada.

وَاللَّهُ يَشْهَدُ

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 lakaadzhibuuna its Jf and all of it is the khabar of the word allah.

إِنَّ الْمُنَافِقِينَ لَكَذِبُونَ

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

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

Mofool bihi 2.

Mbf.

Faa'il=hum.

Idafah=mofoo'l bihi.

Mudaf=nasb.

أَخْدُوا أَيْمَنَهُمْ جُنَاحَهُمْ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ

## 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 لِلْعَالَمِينَ 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 Rasulullah SAV is Raheem. Why? – because Allah gave a mercy to Rasulullah SAV that wasn't given to anybody before, never the punishment was paused before.

فَسِيِّحُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَأَنَّ اللَّهَ مُخْزِي الْكُفَّارِينَ ۝  
وَأَذَنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحِجَّةِ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِّنَ الْمُشْرِكِينَ وَرَسُولُهُ وَفِيَنْ تُبْتَعِتُمْ  
فَهُوَ خَيْرٌ لَّكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ ۝

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.

وَجَوَزْنَا بِبَنِي إِسْرَائِيلَ الْبَحْرَ فَأَتَبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ وَبَعْيَا وَعَدُوًا حَتَّىٰ إِذَا أَدْرَكَهُ الْغَرْقُ قَالَ  
عَامَنْتُ أَنَّهُ وَلَا إِلَهَ إِلَّا إِلَهُ الَّذِي عَامَنْتُ بِهِ بَنُوا إِسْرَائِيلَ وَأَنَا مِنَ الْمُسْلِمِينَ ﴿٩١﴾

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."

إِنَّمَا وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾

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