

M.A
TATWA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

NAHW DAY 50

02/12/21
٢٠٢١/١٢/٢١

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوَّاً رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصْدُونَ وَهُمْ مُسْتَكِبُرُونَ

SURAH MUNAFIQOON AYAH 5

لَكُمْ	يَسْتَغْفِرُ	تَعَالَوْا	لَهُمْ	قِيلَ	وَإِذَا
for you	will ask forgiveness	Come!	to them,	it is said	And when
يَصْدُونَ	وَرَأَيْتَهُمْ	رُءُوسَهُمْ	لَوَّاً	الَّهُ	رَسُولٌ
turning away	And you see them	their heads	They turn aside	(of) Allah."	(the) Messenger
				مُسْتَكِبُرُونَ	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 يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ mudaf ilaih **fee mahalli jarr**.

NAAIBUL FAAIL

- 00:10:56 قِيلَ has a **naaibul fail**, (done to - doer is unknown)

تَعَالَوْا يَسْتَغْفِرُ 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**.

AMR AND AMR VS PAST TENSE تَعَالَى وَ تَعَالَوْا

- 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 (antumaa) is exactly like the past tense humaa version, it's تَعَالَيَا.
- 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 (ى) **then it becomes** تَعَالَ.

- First 3 Amrs:

antum	antaumaa	anta
تَعَالَوْا	تَعَالَيَا	تَعَالَ

- First 3 past tenses:

hum	humaa	huva
تَعَالَوْا	تَعَالَيَا	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 **تَعَالَوْا** and **تَعَالَيَا**, come sense will tell.

جَوَابُ الْتَّلْبِ and طَلْب

- 00:19:32 **(command) followed by a present tense that is mazjoom** طَلْب يَسْتَغْفِرُ, then you get a طَلْب and جَوَابُ الْتَّلْبِ
- **Grammar:** present tense تَعَالَوْنَ, to make a command, make it lightest and remove the ت, becomes تَعَالَوْا (talab) and يَسْتَغْفِرُ, make it lightest becomes جَوَابُ الْتَّلْبِ (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 الْتَّلْبِ is the expectation is that they will listen.
- 00:26:23 The “if” part is assumed between تَعَالَوْا and يَسْتَغْفِرُ.

- 00:26:37 يَسْتَغْفِرُ huva version, look for an **outside doer**, 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 هَدْيَا - هَدَوْا - لَوَّيَا - لَوَّوْا is like **(past tenses)**
- The **past hum** versions of **لَوَّيَا** and **هَدْيَا** end with a **sukoon** وْ instead of a **oo sound** يُوْا

hum	humaa	huva
لَوَّوْا	لَوَّيَا	لَوَّيِّ

- لَوْى he turned something around (**past tense**)
- لَوَّوا they turn something back
- 00:35:30 لَوَّوا رُؤْسَهُمْ they turn their heads back (رُؤْسَهُمْ their heads -**mofool bihi**)

TO SEE (past)

hum	humaa	huva
رَأَوْا	رَأَيَا	رَأَيْ
hunna	humaa	hiya
رَأَيْنَ	رَأَيْتَا	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 they turn their heads back (not turned (**past**), because there is **إِلَّا** in the beginning of the ayah, pushes the meaning to present) لَوَّا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصْدُونَ وَهُمْ مُسْتَكِبُرُونَ
- 00:37:21 is like هَذِي and لَوْي (past tenses) (the ى disappears from the **hum version**, and comes back from **hunna** and **onwards**) رَأَيْ
- 00:40:29 and you see them. (**faail** is **anta**) (**mofool bihi** is **hum**) (not “saw” past, because **إِلَّا** pushes meaning to present) وَرَأَيْتَهُمْ
- they block themselves and others. يَصْدُونَ
- 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 mudaari** رأيَتُهُمْ, and a **mofool** رأيَتُهُمْ 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 أَبَاهُمْ 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 (يَبْكُونَ 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=oona) (sarf=ism faail=mustakbiroona)

- 00:51:49 **Jumla ismiyya as a jumla haaliyya:** after a full sentence, when you see a و and a هُمْ (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 khabar**) (jumla haaliyya)

- 00:54:21 **وَلَا تُمُتْنَ إِلَّا وَأَنْتُمْ مُسْلِمُونَ** 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 أَجَلُهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ** (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 يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْا رُؤُسَهُمْ وَرَأْيَتَهُمْ يَصْدُونَ وَهُمْ مُسْتَكْبِرُونَ** (“they turn” present, **إِذَا** pushes it to present, rest of the statement will be present)
- 00:59:43 **وَرَأْيَتَهُمْ يَصْدُونَ** is the 2nd JF, 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 Firaoun 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 forgviness, 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.

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

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

مَا نَصَرَ HE DID NOT HELP (REFUTATION) (CORRECTING)

- **NOTE: 1:34:30** تَحْتَ - فَوْقَ - عِنْدَ 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 mahalli jarr.