

The Oath In the Quran <https://www.youtube.com/watch?v=vJGC0MORhCc>

Sarf Generator <https://sites.google.com/view/sarfgenerator/home>

أَقْسَمَ يُقْسِمُ إِقْسَامًا مُقْسِمٌ

But the ism masdar قَسَمَ is the one usually used.

لا. أَقْسِمُ بِاللَّهِ

This لا is not related to أَقْسِمُ . It is the negation of an idea presented before.

أَقْسَمَ is the word used to make قسم and harfs are also used.

حروف القسم من حروف جر

حروف القسم ثلاثة:

1. الباء

2. الواو

3. التاء

جَوَابُ الْقَسَمِ:

جملة فعلية

جملة اسمية

1. As a rule , the jawabul shart requires emphasis, and there is a difference between **المُثَبِّتُ** a positive sentence and **مَنْفِيٌّ** , a sentence that has a negative particle like **ما** and **لا**.
2. A **مَنْفِيٌّ** verb does not require emphasis.
3. The instrument of emphasis for a positive JI is **إِنَّ** or **اللام** ابتداء or both. For example:

- i. **وَالْعَصْرِ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ**
- ii. **وَاللَّيْلِ إِذَا يَغْشَى ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلَّى ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتَّى ﴿٤﴾**
- iii. **وَقَالُوا بَعْرَةٌ فِرْعَوْنُ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾** سورة الشعراء 26:44

Please note here that **لام** مزحلقة is attached to **نحن** which is a ضمير فصل.

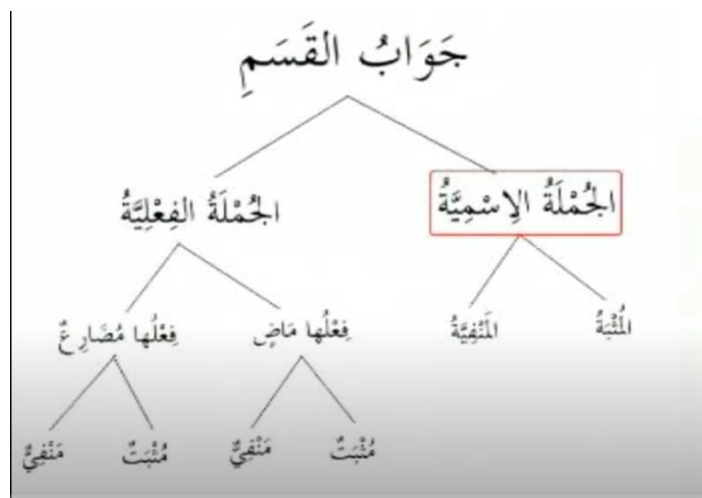
- iv. **وَالضُّحَى ﴿١﴾ وَاللَّيْلِ إِذَا سَجَى ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾ وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى ﴿٤﴾** سورة الضحى 93:4

In this sentence the only instrument of emphasis is **اللام** ابتداء .

4. For a negative JI:

- i. **نَ َّ وَالْقَلَمَ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ** سورة القلم 68:1

It does not need emphasis.



5. For JF, there can past tense verb or present tense verb.

6. For a JF with فعل ماضٍ the instrument of emphasis is لَقَدْ .i
وَالَّذِينَ وَالَّذِينَ (١) وَطُورِ سِينِينَ (٢) وَهَذَا الْبَلَدِ الْأَمِينِ (٣) لَقَدْ خَلَقْنَا
الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ (٤) سورة التين 95:4

7. You cannot say والله كذبتُ - you need to emphasise i.e. والله . لقد كذبتُ

8. If JF is negative, than there is no need for emphasis.

وَالضُّحَى (١) وَاللَّيْلِ إِذَا سَجَى (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى (٣) سورة الضحى 93:3

وَالنَّجْمِ إِذَا هَوَى (١) مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى (٢) سورة النجم 53:1

9. For a positive JF with فعل مضارع (Mentioned in Book 3 with Lesson nun thaqilah) :

a. If it is for present tense than the instrument of emphasis is I swear والله لأحبك لَمْ تَلْقَى الْقَسَمِ for example: to Allah to love you.

b. If it is for future tense than it becomes: والله لأزورك غدا

c. وتالله لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُولُوا مُدْبِرِينَ (٥٧) سورة الأنبياء 21:57

d. If لَمْ تَلْقَى الْقَسَمِ is not attached to the word, than it does not take ن. For example:

وَالضُّحَى (١) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى (٥) سورة الضحى 93:5

10. For a negative JF, there is no need for emphasis.

a. فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ 4:65 سورة النساء

b. وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَنِهِمْ ٥ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ ٦ 16:38 سورة النحل

يَمِينٌ right hand or oath

أَيْمَنٌ plural

جَهْدَ is mafool mutlaq mansoob – strongest

من mafool bihi

يَمُوتُ is silatul mowsool for من and its dhomeer mustatir هي
is عائد which refers to من .

>><<

Summary

1st Part is the qasm itself e.g.

بِاللّٰهِ وَاللّٰهِ تَاللّٰهِ أَقْسِمُ نَفْسِيْ

2nd Part is the jawabul qasm.

1. جملة اسمية

- a. If it is JI and musbata i.e. not having “not” then it has to be emphasised with إِنَّ , ل or both.

i. وَاللّٰهِ إِنَّكَ لَصَدِيقٌ By Allah, you are truthful.

ii. وَاللّٰهِ إِنَّكَ صَدِيقٌ

iii. وَاللّٰهِ لَأَنْتَ صَدِيقٌ

- b. If it is negative, it does not need emphasis.

i. وَاللّٰهِ مَا أَنَا مَرِيضٌ By, Allah, I am not sick.

2. جملة فعلية ماض

- a. If with past tense, it takes لَقَدْ for emphasis.

By Allah, I saw you yesterday. وَاللَّهِ لَقَدْ رَأَيْتُكَ أَمْسٍ

- b. If it is negative, it does not need emphasis.

By Allah, I did not see you yesterday. وَاللَّهِ مَا رَأَيْتُكَ أَمْسٍ

3. جملة فعلية مضارع

- a. If with future tense, it takes اللام and النون for emphasis with the condition that the لام should not be separated from the verb.

By Allah I will travel tomorrow. وَاللَّهِ لَأُسَفِرَنَّ غَدًا

By Allah, I will help him. وَاللَّهِ لَأُسَاعِدَنَّهُ

If it is separated from the verb, than the instrument of emphasis is only لام and no نون.

- b. If it is with the present tense it also does not need نون.

By Allah, I am helping him now. وَاللَّهِ لَأُسَاعِدُهُ

<<>>

Combining the Qasam with Shart

وَاجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

إِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ

There is shart and jawab shart in the sentence. If we wish to introduce a qasm we would use, say , وَاللَّهِ at the beginning of the sentence with a لام which denotes a qasam.

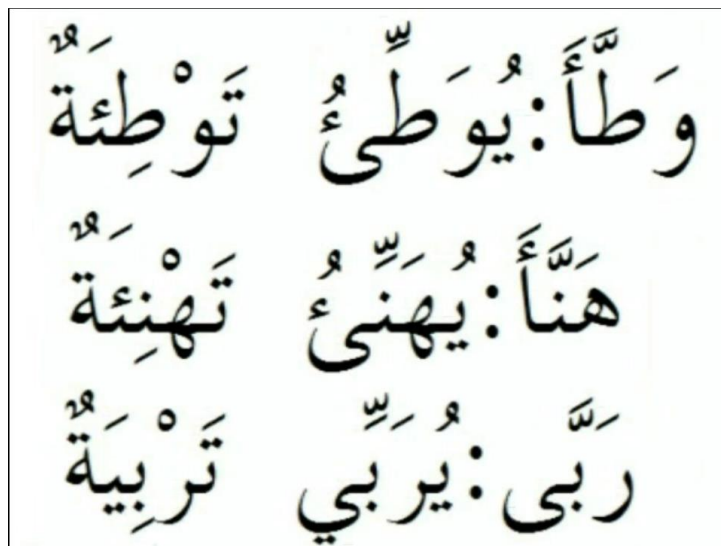
لَا أَنْ تَدْرُسَ ...

This لام is called اللَّامُ الْمُوطِئَةُ لِلْقَسَمِ.

From:

وَطِئَ يَطِئُ (مثال واوي) to trample under the foot

وَطَّأَ يُوطِئُ (مبالغة) to trample continuously

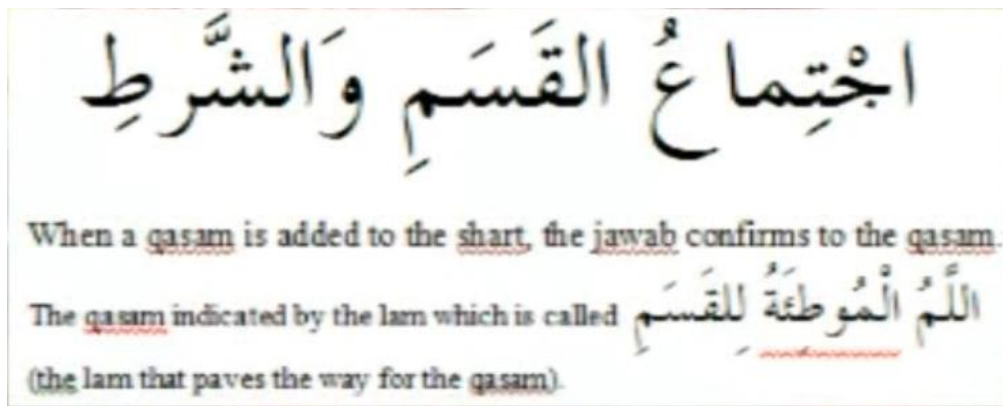


تَوَطَّأَ has come to mean an introduction. If the lam kalimah is hamzah or ya, then the masdar is on the measure of تَفْلِيَّةٌ .

Ism mafool مُوطَّأٌ

المُوطَّأُ means a well-beaten track, a path that has been trod on so often that it is easy to see and follow. This term is used for the collection of hadis compiled by Imam Malik.

اللَّمُّ الْمُوَطَّئَةُ is the لام that paves the way for the qasam. It is NOT the qasam but is an indicator.



Very important to note that when a qasam is added, the jawab confirms to the qasm and NOT to the shart.

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ X

If you want to study Arabic, I am ready.

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ

The فاء is no longer required because it no longer belongs to a jawabul shart . The jawabul shart has become a jawabul qasm.

Another example of shart:

إِنْ سَافَرْتَ سَافَرْتُ مَعَكَ If you travel, I will travel with you.

The sentence was originally ماض but with the شرط it has become the future.

If we introduce the لام the sentence becomes:

لَا إِن سَافَرْتُ سَافَرْتُ مَعَكَ

But remember for qasm in future tense:

وَاللَّهِ لَأُسَافِرَنَّ مَعَكَ

So the correct way to write this is actually:

لَا إِن سَافَرْتُ لَأُسَافِرَنَّ مَعَكَ

SUMMARY Time Stamp 48:38

For Jumlah Ismiyah, when it is musbata, the jawabul shart it must take Fa.

إِن أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ

إِن أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنَّ مُسْتَعِدٌّ

لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ لَأَنَا مُسْتَعِدٌّ
لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ
لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي لَمُسْتَعِدٌّ

A. الجَوَابُ: الْجُمْلَةُ الْإِسْمِيَّةُ الْمُثْبَتَةُ

Examples :

١- لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا خَسِرْتُمْ ﴿٩٠﴾ سورة
الأعراف 7:90

"If you should follow Shu'ayb, indeed, you would then be losers."

تَبَعَ is to literally follow (تَبِعْتُهُ I followed him.) but اتَّبَعَ is to follow in the metaphorical sense.

In this verse, lam of qasm came and fa of jawab shart goes.

٢- وَلَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُفِّرُ كُفُورًا ﴿٩﴾ سورة هود 11:9

And if We give man a taste of mercy from Us and then We withdraw it from him, indeed, he is despairing and ungrateful.

ذَاقَ يَذُوقُ to taste

أَذَاقَ يُذَاقُ to make s.o. taste

يَكُفِّرُ كُفُورًا (فَعْلٌ) Scale of

إِنَّهُ = جواب القسم.

It is not jawabul shart because of اللام موطئة للقسم.

٣- قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا خَسِرْتُمْ ﴿١٤﴾ سورة يوسف 12:14

They said, "If a wolf should eat him while we are a [strong] clan, indeed, we would then be losers."

In this verse is jawabul qasm. There is no “fa”. If we drop the lam qasm, then we would add fa and say:

قَالُوا **إِنْ** أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ **فَإِنَّا** إِذَا **لَخَسِرُونَ**

٤ - وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْنَىٰ ۖ سورة فصلت 41:50

and [even] if I should be returned to my Lord, indeed, for me there will be with Him the best."

رَجَعَ can be both transitive and intransitive. It can have the meaning of “to return” or “to take/give back”.

الحسنَى is ism muakhar إِنَّ and لِي is shibhu jumlah khabr muqaddam إِنَّ.

٥ - وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللَّهِ وَرَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ سورة آل عمران 3:157

And if you are killed in the cause of Allah or die - then forgiveness from Allah and mercy are better than whatever they accumulate [in this world].

Here only lam is used for emphasis.

٦ - وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾ سورة النحل 16:126

But if you are patient - it is better for those who are patient.

Also only lam here.

B. الجَوَابُ: الجُمْلَةُ الإِسْمِيَّةُ الْمَنْفِيَّةُ

All negative sentences do not need any emphasis. If a jawabu al-qasam is negative, it does not need emphasis.

١ - لَئِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ
لَأَقْتُلَنَّكَ ۖ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾ سورة المائدة 5:28

If you should raise your hand against me to kill me - I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds.

(قَالَ هَابِيلُ لِقَابِيلُ)

بَسَطَ يَبْسُطُ to extend/stretch out

If we were to change the sentence to become jawabu al-shart, we drop اللَّمُّ الْمُوْطِئَةُ and the sentence becomes:

- إِنْ بَسَطْتَ إِلَى يَدِكَ لِتَقْتُلَنِي فَمَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ
لَأَقْتُلَنَّكَ

تَقْتُلُ: فعل مضارع منصوب ب (أن) مضمرة جوازاً وعلامة
نصبه الفتحة

٢ - وَلَئِنْ أَتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ
اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ ﴿٣٧﴾ سورة الرعد ١٣:٣٧

And if you should follow their inclinations after what has come to you of knowledge, you would not have against Allah any ally or any protector.

whims and fancies, desires هَوًى

أَهْوَاءٌ plural

مَا جَاءَكَ : ما مصدرى

مِنْ وَلِيٍّ : من زائدة

To protect وقينا عذاب نار

وَقَى: يَقِي وَاقٍ الْوَاقِي

C. الْجَوَابُ: الْجُمْلَةُ الْفِعْلِيَّةُ فِعْلُهَا مَاضٍ مَنْفِيٌّ

١ - وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا

قِبْلَتَكَ ٥ سورة البقرة 2:145

And if you brought to those who were given the Scripture every sign, they would not follow your qiblah.

أَتَى to come

أَتَى بِ to bring

الَّذِينَ : في محل نصب مفعول به

جملة (أُوتُوا) : صلة الموصول لا محل لها من الإعراب

٢ - وَلَئِنْ زَالَتَا إِنْ أَمَسَكُهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ ۖ سورة فاطر 35:41

And if they should cease, no one could hold them [in place] after Him.

زَالَتَا to be off course (dual form in this ayah)

إِنْ: إِنَّ النَّافِيَةَ

من أحد : زائدة و اسم مجرور لفظاً مرفوع محلاً على انه فاعل امسك

D. الجَوَابُ: الْجُمْلَةُ الْفِعْلِيَّةُ فِعْلُهَا مُضَارِعٌ مُثَبَّتٌ

There are many ayat with this type of qasm.

وَاللَّهُ لَا سَافِرِينَ مَعَكَ

The lam of emphasis will be attached to before the verb and the nun after the verb.

١ - لَئِنْ لَّمْ تَنْتَهُ لَأَرْجُمَنَّكَ ۖ

If you do not desist, I will surely stone you,

تَنْتَهُ : مَجْزُومٌ وَعَلَامَةٌ جَزْمٍ حَذْفُ حَرْفِ الِة

If the lam for emphasis is not there then the sentence would become:

لَئِنْ لَّمْ تَنْتَهُ رَجَمْتُكَ

٢ - قَالُوا لَئِنْ لَّمْ تَنْتَهُ يَلْبُوطٌ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾

سورة الشعراء 26:167

They said, "If you do not desist, O Lot, you will surely be of those evicted."

الْمُخْرَجِينَ - اسم مفعول

٣ - وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ ۚ فَأَنَّى

يُؤْفَكُونَ ﴿٨٧﴾ سورة الزخرف ٨٧:٤٣

And if you asked them who created them, they would surely say, "Allah." So how are they deluded?

٤ - وَلَقَدْ أَوْحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِن قَبْلِكَ لَئِنْ أَشْرَكَتَ

لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ سورة الزمر 39:65

And it was already revealed to you and to those before you that if you should associate [anything] with Allah, your work would surely become worthless, and you would surely be among the losers."

أَوْحَىٰ يُوج to reveal

حَبَطَ to go in vain يَحْبَتُ

Time Stamp 1:17:47

٥ - وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ بِهِ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ

الصَّغِيرِينَ ﴿٣٢﴾ سورة يوسف 12:32

and if he will not do what I order him, he will surely be imprisoned and will be of those debased."

مَا: اسم موصول

عَامُرُهُ : صلة موصول . عائد "به" محذوف

لَيَكُونَا = لَيَكُنَنَّ - نون خفيفة

We will find this in Surah Alaq لَنَسْفَعَا . It is not tanween.

٦ - لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٨﴾ سورة الأعراف

7:18

Whoever follows you among them - I will surely fill Hell with you, all together.

لَمَنْ : اللَّمُّ الْمُوْطِئَةُ لِلْقَسَمِ

It is as if you are saying:

وَاللّٰهُ مِنْ تَبِعَكَ...

جَهَنَّمَ : ممنوع من الصرف Does not have tanween because it is a proper, feminine name.

٧ - وَلَئِنْ مِتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ سورة آل عمران 3:158

And whether you die or are killed, unto Allah you will be gathered.

In this verse the lam for emphasis is separated from the verb and nun thaqila is no longer required. Just like below:

وَاللّٰهُ لَأُسَافِرَنَّ إِلَى مَكَّةَ

وَاللّٰهُ لِإِلَى مَكَّةَ أُسَافِرُ

The jawabul qasm is not emphasised with nun if the lam is separated.

E. الجَوَابُ: الْجُمْلَةُ الْفِعْلِيَّةُ فِعْلُهَا مُضَارِعٌ مَنْفِيٌّ

If the verb is negative, we do not need any emphasis.

١ - قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ

لَا يَأْتُونَ بِمِثْلِهِ - سورة الإسراء 17:88

Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it,

٢ - لَّيْنِ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَّيْنِ قُوتِلُوا لَا يَنْصُرُونَهُمْ

سورة الحشر 59:12

If they are expelled, they will not leave with them, and if they are fought, they will not aid them.

....

Jawab of 2 different nature:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ ۖ وَلَئِنْ كَفَرْتُمْ إِنَّ

عَذَابِي لَشَدِيدٌ ﴿٧﴾ سورة ابراهيم 14:7

And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.' "

أَذَّنَ يَأْذُنُ to permit

أَذَّنَ to make azan

If there is no qasm then: إِنَّ شَكَرْتُمْ زِدْتُكُمْ

There is no fa for the 2nd portion because it is not shart, otherwise it would be:

وَإِنْ كَفَرْتُمْ فَإِنَّ عَذَابِي لَشَدِيدٌ

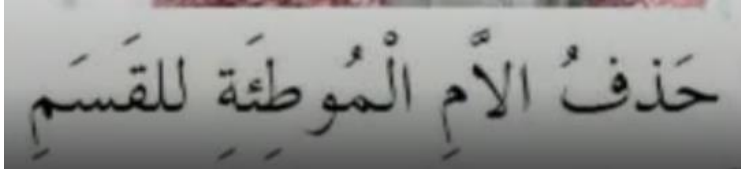
For Jumlah Ismiyah that is positive:

إِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ

لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ
لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي لَمْ أُسْتَعِدِّ
لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ لَأَنَا مُسْتَعِدٌّ

When there is a combination of qasm and shart , then the jawab confirms to the qasm not to the shart.

The Lam that paves the way for the qasm can be omitted. We can find out that this has been done from the Jawab.



Only in 3 ayats that it has been omitted.

1. وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ
أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢١﴾ سورة الأنعام 6:121

And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].

جَادَلْ يُجَادِلْ جِدَالًا وَ مُجَادَلَةً III

In this verse with إِنَّ , it looks as if it is a shart because there is no lam that paves, but the ف associated with jawab shart is also missing.

This means it is a qasm.

If the jawab does not confirm to jawabul shart, then it MUST be jawabul qasm.

2. قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَسِرِينَ ﴿٢٣﴾ سورة الأعراف 7:23

They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers."

This verse cannot be a shart either even though there is the missing lam that paves. If it were a jawab shart the verse would be:

وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا نَكُنْ مِنَ الْخَسِرِينَ

3. أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
 الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا
 أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ
 لَكَاذِبُونَ ﴿١١﴾ سورة الحشر 5:11

Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the People of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone - ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.

نَافَقٌ يُنَافِقُ نِفَاقًا وَ مُنَافَقَةٌ

فِيكُمْ with regards to you

أَبَدًا is used to emphasise the negative particle لَا for the future tense with the meaning of “ever, never, not at all, on no account”. For example:

لن أذهب إليه أبدًا. I will never go there.

قَطُّ is used to emphasise the negative particle لَا for the past tense with the meaning of “never, ever, at all”.

ما رأيته قط. I never saw him.

وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

شَهِدَ يَشْهَدُ شَهِدَ شَهَادَةً

this also has the meaning of “to swear”/”to take an oath” over and يَشْهَدُ above the meaning “to bear witness”.

NOTE Here إِنَّ is used instead of أَنَّ (when we take our shahadah). إِنَّ is suppose to come only after قال ; after other words we use أَنَّ.

WHY? Because يَشْهَدُ has the double meaning and because lam muzahlaqah goes with إِنَّ.

Time Stamp: 1:49:00

التَّضْمِينُ masdar of ضَمَّنَ . This is a linguistic “trick” where a word that takes the meaning of another word. It has two meanings. How do we know that? We know from the next word.

Quranic Example:

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

And of His signs is that He created for you from yourselves mates that you may find tranquillity in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought.

The word لَتَسْكُنُوا does not normally take إِلَيْهَا but in this case it does because it has a double meaning :

لَتَسْكُنُوا = لَتَمِزُوا to incline towards