

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

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أَقْسَمَ يُقْسِمُ إِقْسَامًا مُّقْسِمٌ

But the ism masdar **قَسْمٌ** is the one usually used.

لَا. أَقْسِمُ بِاللَّهِ

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

أَقْسِمُ is the word used to make **قَسْمٌ** and harfs are also used.

حروف القَسَمَ من حروف جر
حروف القسم ثلاثة:

1. الْبَاءُ
2. الْوَاءُ
3. الْتَاءُ

جَوَابُ القَسَمِ:

جملة فعلية

جملة اسمية

- As a rule , the jawabul shart requires emphasis, and there is a difference between a positive sentence and a negative sentence that has a negative particle like مَنْفَى مَنْفَى and لَا لَا.
- A verb does not require emphasis.
- The instrument of emphasis for a positive JI is اللام لام or إِنْ إِنْ or both. For example:

i. **إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ** **وَالْعَصْرِ**

ii. **وَالْيَوْمِ إِذَا يَعْشَى** **وَالنَّهَارِ إِذَا تَحَلَّى** **وَمَا خَلَقَ الْذَّكَرُ وَالْأُنْثَى** **إِنَّ**

iii. **سَعِينَكُمْ لَشَتَّى** **وَقَالُوا بِعَزَّةٍ فَرَعَوْنَ إِنَّا لَنَحْنُ الْعَالِمُونَ** **سورة الشعراة 26:44**

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

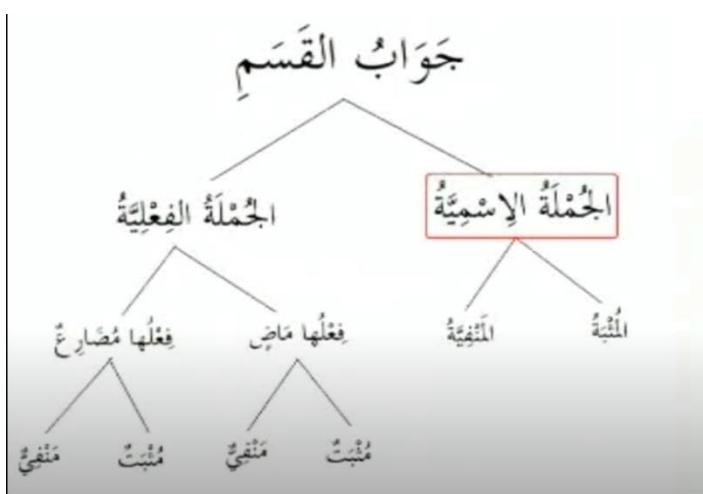
iv. **وَالْصُّحَنِ** **وَالْيَوْمِ إِذَا سَجَنَ** **مَا وَدَعَكَ رَبُّكَ وَمَا قَلَى** **وَلَكُمْ خَيْرٌ** **لَكُمْ مِنَ الْأُولَى** **سورة الضحى 93:4**

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

- For a negative JI:

i. **نَ وَالْقَلْمَنْ وَمَا يَسْطُرُونَ** **مَا أَنْتَ بِعْمَةٍ رِبَّكَ 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 ماض the instrument of emphasis is لَقْدْ .
وَالْتَّيْنِ وَالْرَّبُّوْنِ ﴿١﴾ وَطُورِ سِينِينِ ﴿٢﴾ وَهَذَا الْبَلَدِ الْأَمِينِ ﴿٣﴾ لَقْدْ خَلَقْنَا ﴿٤﴾ الْإِنْسَنَ فِي أَحْسَنِ تَقْوِيمٍ ﴿٤﴾ 95:4 سورة التين

7. You cannot say - وَاللَّهِ كَذَبْتُ - you need to emphasise i.e. والله كذبْتُ .

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

وَالْصُّحَى ﴿١﴾ وَالْلَّيلِ إِذَا سَجَنَ ﴿٢﴾ مَا وَدَعَكَ رَبُّكَ وَمَا قَلَى ﴿٣﴾ 93:3 سورة الصحي

وَالنَّجْمٍ إِذَا هَوَى ﴿١﴾ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى ﴿٢﴾ 53:1 سورة النجم

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

a. If it is for present tense than the instrument of emphasis is لَامْ تَلَقَّيِ القَسْمِ for example: وَاللَّهِ لَأَحِبُّكَ I swear to Allah to love you.

b. If it is for future tense than it becomes: وَاللَّهِ لَأَزُورَنَّكَ غدا

c. وَتَالَّهِ لَأَكِيدَنَّ أَصْنَمُكُمْ بَعْدَ أَنْ تُولُوا مُذْبِرِينَ ﴿٥٧﴾ 21:57 سورة الأنبياء

d. If لَامْ تَلَقَّيِ القَسْمِ is not attached to the word, than it does not take ن. For example:

وَالْصُّحَى ﴿١﴾.... وَلَسَوْفَ يُعْطِيَكَ رَبُّكَ فَتَرْضَى ﴿٥﴾ 93:5 سورة الصحي

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

a. فَلَا وَرَبَّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ إِنَّمَا شَجَرَ بِيَدِهِمْ 4:65 سورة النساء

b. وَأَفْسَمُوا بِاللَّهِ حَمْدَ أَيْمَنِهِمْ لَا يَبْغُثُ اللَّهُ مَنْ يَمُوتُ ١٦:٣٨ سورة النحل

يمين right hand or oath

أَيْمَنُ plural

جَهْدٌ 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 .

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Summary

1st Part is the qasm itself e.g.

بِاللَّهِ وَاللَّهِ تَالَّهِ أُقْسِمُ نُقْسِمُ

2nd Part is the jawbul qasm.

1. جملة اسمية

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

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

ii. وَاللَّهِ إِنَّكَ صَدِيقٌ

iii. وَاللَّهِ لَأَنْتَ صَدِيقٌ

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

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

2. جملة فعلية ماض

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

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

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

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

3. جملة فعلية مضارع

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

وَاللَّهِ لَأُسْفِرُنَّ غَدَأً
By Allah I will travel tomorrow.

وَاللَّهِ لَأُسَاعِدَنَّهُ
By Allah, I will help him.

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**.

وَاللَّهِ لَأُسَاعِدُهُ
By Allah, I am helping him now.

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Combining the Qasam with Shart

وَاجْتِمَاعُ الْقَسْمِ وَالشَّرْطِ

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌ

There is shart and jawab shart in the sentence. If we wish to introduce a qasm we would use, say ، وَاللَّهُ اَنْ اَرَدْتُ اَنْ تَدْرِسَ ... لَمْ which denotes a qasam.

لَمْ اَرَدْتُ اَنْ تَدْرِسَ ...

This is called **اللَّمُ الْمُوْطَأَةُ لِلْقَسْمِ لَمْ**.

From:

وَطَى يَطَأُ (مثال واوي) to trample under the foot

وَطَأَ يُوَطِّئُ (مبالغة) to trample continuously

وَطَأَ: يُوَطِّئُ	تَوْطِئَة
هَنَأَ: يُهَنِّئُ	تَهْنِئَة
رَبَى: يُرَبِّي	تَرْبِيَة

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

Ism mafool مُوَطَّأٌ

الْمُوَطَّأٌ 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.

اللَّمُ الْمُوْطَئُ لَام is the that paves the way for the qasam. It is NOT the qasam but is an indicator.

اجْتِمَاعُ الْقَسْمِ وَالشَّرْطِ

When a qasam is added to the shart, the jawab confirms to the qasam.

The qasam indicated by the lam which is called اللَّمُ الْمُوْطَئُ لِلْقَسْمِ (the lam that paves the way for the qasam).

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 مُسْتَعِدٌ X

If you want to study Arabic, I am ready.

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌ

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:

لِإِنْ سَافَرْتَ سَافَرْتُ مَعَكَ

But remember for qasm in future tense:

وَاللَّهُ لَا سَافِرَنَّ مَعَكَ

So the correct way to write this is actually:

لِإِنْ سَافَرْتَ لَا سَافِرَنَّ مَعَكَ

SUMMARY Time Stamp 48:38

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

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌ

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَأَنَّ مُسْتَعِدٌ

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ لَأَنَا مُسْتَعِدٌ

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌ

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي لَمُسْتَعِدٌ

A. الجواب: الجملة الإسمية المثبتة

Examples :

١- لَئِنْ أَتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَخَسِرُونَ ﴿٩٠﴾ سورة

الأعراف 7:90

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

تَبْعَ is to literally follow (تَبَعْتُهُ I followed him.) but أَتَّبَعَ is to follow in the metaphorical sense.

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

٢- وَلَئِنْ أَذْقَنَا الْإِنْسَانَ مِنَ رَحْمَةِ ثُمَّ نَزَّعْنَاهَا مِنْهُ إِنَّهُ

لَيَسْ كُفُورٌ ﴿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 يَدُوقُّ to taste

أَذَاقَ يُذَاقُ to make s.o. taste

يَؤُسْ كُفُورٌ (فَعُلُّ Scale of

إِنَّهُ = جواب القسم.

اللام موطنة للقسم

٣- قَالُوا لَئِنْ أَكَلَهُ الظِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذَا

لَخَسِرُونَ ﴿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:

قالُوا إِنَّ أَكَلَهُ الظِّئْبُ وَنَحْنُ عُصْبَةٌ فَإِنَّا إِذَا حَسِرُونَ

٤ - وَلَئِنْ رَجَعْتُ إِلَى رَبِّي إِنَّ لِي عِنْدَهُ لَحْسُنَى ﴿٤﴾ سورة فصلت ٤١:٥٠

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

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

الحسنى is ism muakhar لِي is shibhu jumlah khabr muqaddam إِنَّ and إِنَّ is ism muakhar رَجَعَ.

٥ - وَلَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لِمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةٍ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ سورة آل عمران ٣:١٥٧

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 لِلصَّابِرِينَ ﴿١٦﴾ سورة النحل ١٦:١٢٦

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

Also only lam here.

B. الجواب: الجملة الإسمية المنفية

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

١ - لَئِنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ
لَا قُتْلَكَ ﴿٢٨﴾ سورة المائدۃ 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 اللَّهُ الْمُوْطَّهُ and the sentence becomes:

- إِنْ بَسَطَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي فَمَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ
لَا قُتْلَكَ

تَقْتُلَ: فعل مضارع منصوب بـ (أن) مضمرة جوازاً وعلامة

نصبه الفتحة

٢ - وَلَئِنْ أَتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنْ
اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقِيٍّ ﴿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 هَوَى

أَهْوَاءٌ plural

مَا جَاءَكَ : ما مصدري

مِنْ وَلِيٍّ : من زائدة

وَقِنَا عَذَابَ نَارٍ To protect

وَقَىٰ: يَقِي وَاقِ الْوَاقِي

C. الجواب: الجملة الفعلية فعلها ماضٍ منفيٌ

١ - وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ ءَايَةٍ مَا تَبِعُوا

قِبْلَتَكَ سورة البقرة 2:145

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

أَتَىٰ to come

أَتَىٰ بِ to bring

الَّذِينَ : في محل نصب مفعول به

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

٢ - وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ ﴿٢﴾ 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: إِنْ النَّافِيَةُ

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

D. الجواب: الجملة الفعلية فعلها مضارع مثبت

There are many ayat with this type of qasm.

وَاللَّهِ لَا سَافِرَنَّ مَعَكَ

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

١ - لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ ٌ

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

تَنْتَهِ: مَجْزُوم وعلامة جزم حذفة حرف الة

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

لَئِنْ لَمْ تَنْتَهِ رَجَمْتَكَ

٢ - قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلْوُظُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ سورة الشعرااء 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 خَلَقُهُمْ لَيَقُولُنَّ اللَّهُ ۖ فَأَنَّ
يُؤْفَكُونَ ﴿٨٧﴾ سورة الزخرف ٤٣:٨٧

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

٤ - وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ
لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ سورة الزمر ٣٩:٦٥

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."

أَوْحَى يُوحِي to reveal

حَبَطَ يَحْبَطُ to go in vain

Time Stamp 1:17:47

٥ - وَلَئِنْ لَمْ يَفْعَلْ مَا أَمْرُهُ بِهِ لَيُسْجَنَنَّ وَلَيَكُونَنَّ مِنَ
الْأَصْغَرِينَ ﴿٣٢﴾ سورة يوسف ١٢:٣٢

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

مَا: اسم موصول

عَامِرٌ : صلة موصول . عائد " به " مذوق

لَيَكُونَ = لَيَكُنَّ - نون خفيفة

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

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

7:18

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

لَمَنْ : اللَّمُ الْمُوَطِئُ لِلْقَسْمِ

It is as if you are saying:

وَاللَّهِ مَنْ تَبِعَكَ...

جَهَنَّمَ : ممنوع من الصرف
proper, feminine name.

٧ - وَلَئِنْ مُتُمْ أَوْ قُتِلْتُمْ لَأِلَيْ اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ سورة آل عمران

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:

وَاللَّهِ لَأَسَافِرَنَ إِلَى مَكَّةَ

وَاللَّهِ لِأَلِي مَكَّةَ أَسَافِرُ

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

E. الجواب: الجملة الفعلية فعلها مضارع منفي

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

١ - قُل لَّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانِ
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 - لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوْتُلُوا 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 شَكْرُتُمْ لَا زِيَّدَنَّكُمْ ۖ 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.' "

أَذْنَ يَأْذَنُ to permit

أَذَنَ to make azan

If there is no qasm then: إِنْ شَكْرُتُمْ زَدْتُكُمْ

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

وَإِنْ كَفَرُتُمْ فَإِنَّ عَذَابِي لَشَدِيدٌ

For Jumlah Ismiyah that is positive:

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ

لَكِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِلَيْيَ مُسْتَعِدٌ

لَكِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِلَيْ لَمُسْتَعِدٌ

لَكِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ لَأَنَا مُسْتَعِدٌ

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.

حَذْفُ الْأَمِّ الْمُوْطَأَةِ لِلْقَسْمِ

Only in 3 ayats that it has been omitted.

١. وَإِنَّ الشَّيَاطِينَ لَيُوْحُونَ إِلَيْ أُولَئِيْهِمْ لِيُجَادِلُوكُمْ ۖ وَإِنْ
أَطْعُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٦١﴾ سورة الأنعام 6:161

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].

جَادَلَ يُجَادِلُ جِدَالًا وَ مُجَادَلَةً III

In this verse with إِنْ , 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.

٢. قَالَ رَبَّنَا ظَلَمْنَا أَنفَسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ
الْخَسِيرِينَ ﴿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 نَكُونَ مِنَ الْخَسِيرِينَ

3. أَلَمْ تَرِ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْرُونَهُمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيْكُمْ أَحَدًا أَبَدًا وَإِنْ قُوْتُلُتُمْ لَكُنْصَرَنَّكُمْ وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَذِبُونَ ﴿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.

نَافَقَ يُنَافِقُ نِفَاقًا وَ مُنَافَقَةً

with regards to you فِيْكُمْ

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:

لَنْ أَذْهَبَ إِلَيْهِ أَبَدًا
I will never go there.

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

مَا رَأَيْتُهُ قَطْ
I never saw him.

وَاللَّهُ يَشْهُدُ إِنَّهُمْ لَكَذِبُونَ

شَهِدَ يَشْهُدُ شَهِدَ شَهَادَةً

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

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

WHY? Because **يَشْهُدُ** has the double meaning and because lam muzahlaqah goes with **إِنْ**.

Time Stamp: 1:49:00

ضَمَنَ masdar of **الْتَّضْمِينُ** . 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 أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۝ إِنَّ فِي ذَلِكَ لَعَيْتٍ 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 **لِتَسْكُنُوا** **إِلَيْهَا** does not normally take **إِلَيْهَا** but in this case it does because it has a double meaning :

to incline towards **لِتَسْكُنُوا** = **لِتَسْمِزُوا**