

3 forms of Lightest in Mud'aaḥ. [DAY: 30]

MUD'AAḤ	NORMAL
① He opposes <u>يُشَاقِقُ</u>	① He helps <u>يَنْصُرُ</u>
Whoever opposes. <u>مَنْ يُشَاقِقُ</u>	Whoever helps <u>مَنْ يَنْصُرُ</u>
<u>مَنْ يُشَاقِقُ</u> / <u>يُشَاقِقُ</u> / <u>يُشَاقِقُ</u> ③ ② ①	Whoever might help <u>مَنْ يَنْصُرُ</u> ②R <u>Lightest</u> Whoever would help.
<u>Lightest</u> Whoever might oppose.	② He writes <u>يَكْتُبُ</u>
	Whoever writes. <u>مَنْ يَكْتُبُ</u>
	Whoever <u>مَنْ يَكْتُبُ</u> might write <u>Lightest</u>

(4:115) Qur'anic Example :- Surah Nisa Ayah 115.

different types of (not done yet) ←

① وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا

MI • Sp. Mud'aaḥ • even • the messenger • detail (Nash) • Lightest • Whoever might oppose • Any AH.

② تَبَيَّنَ لَهُ الْهَرَى وَيَتَّبِعْ غَيْرَ سَبِيلِ الْخَوَافِ

m + m1 • m + m1 • Lightest • Hail AH • Non flexi • R/N/IJ • outside does • the guidance (Replace 'it') • it became clear.

• believers • other than path • He might follow • for him • Jil maadi • version • looks fr outside does • family

other than path of the believers.

نُؤَلِّهِ مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ

we will turn his direction to whichever direction he wants to turn
& we will throw him into hellfire.

وَسَاءَتْ مَصِيرًا (١٥)

& what a horrible is a destination.

(8.13.) Surah Al-Anfaal.

(2) زَالِكُ بِأَنَّهُمْ شَاقُّوا اللَّهَ وَرَسُولَهُ

• Allah & his messenger • they opposed • MBK • Mubtada • that • b'og they

وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ

• Allah & his messenger • Lightest • Hoey • Atj • whoever might oppose

(14) فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

• m + m1 • Mubtada so • severe of • certainly Allah • punishment

Note:-

- 1) In Ayah (1) the lightest word **يُشَاقِقِ** is used. It has 2 **ق**'s → means whoever opposes Allah automatically messenger automatically opposes Allah. (only messenger is mentioned)

2) In Ayah (2) the lightest word **يُشَاقِقُ** is used & it's mentioned → "whoever might oppose Allah & his messenger" → 2 **ق**

③ Now in Ayah (3) we will see the lightest word **يُشَاقِقُ** is used → only 1 **ق** → whoever opposes Allah

بُيُوع

In Balaagha it's called **Bad'ee** → means something that sounds beautiful. Doesn't change the meaning but adds to the beauty of what you are reading.

③ ذَٰلِكَ بِأَنَّهُمْ شَاقَقُوا اللَّهَ وَرَسُولَهُ [Surah Al-Haaka (59:4)]

[same as in 2nd ayah]

That is because they opposed Allah & his messenger

④ وَمَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَرُّ الْعِقَابِ

• lightest version
• whoever might oppose.

& whoever might oppose Allah then certainly Allah is severe of punishment.

• whoever might oppose Allah → 1 **ق**

• whoever might oppose Allah & his messenger → 2 **ق**

• whoever might oppose the Messenger (opposes Allah too) → 2 **ق**

Ajwaf in Mujarrad:

Past Tense chart of **قَالَ** (ق ف و ل)

قَالَ قَالَا قَالُوا

قَالَتْ قَالَتَا قَالَتُنَّ

قُلْتُ قُلْتِمَا قُلْتُمْ

قُلْتِ قُلْتُمَا قُلْتُنَّ

قُلْتُ قُلْنَا

Present Tense chart of **يَقُولُ**

يَقُولُ يَقُولَانِ يَقُولُونَ

تَقُولُ تَقُولَانِ تَقُولُونَ

تَقُولُ تَقُولَانِ تَقُولُونَ

تَقُولِي تَقُولَانِ تَقُولُونَ

أَقُولُ نَقُولُ

Lightest

2 sukoon

Light

يَقُولُ (Present Tense)

يَقُولُ → يَقُلُ (9 goes away)

يَقُولُ

تَقُولُ

تَقُولُ

تَقُولُ

أَقُولُ

أَقُولُ

أَقُولُ

Note:- 9 goes away when ever the last letter has a sukoon.

Ajway in Amr & Nahyee.
Now lets go through Amr & Nahyee:-

We know there are 2 sukoon in Amr & Nahyee each.

sukoon aa oo
ee aa na

So in Amr & Nahyee the middle letter:

9 / 5 / 1 goes away when there is a sukoon

& returns when there is no sukoon.

lets go through few examples:-

1) Present Tense:- تَقُولُ
Nahyee.

لا تَقُولُ لا تَقُولَا لا تَقُولِي
لا تَقُولْنَ لا تَقُولِي

Amr

قُلْ قُولَا قُولِي
قُلْنَ قُولِي

Note:- so 'و' goes away only in Anta & Antunna where there is sukoon. Rest of the places 'و' is present.

2) Present Tense:- يَمِيلُ He leans.
لا يَمِيلُ لا يَمِيلَا لا يَمِيلِي
لا يَمِيلْنَ لا يَمِيلِي

مِلْ مِيلَا مِيلِي
مِلْنَ مِيلِي

3) يَنَامُ - He sleeps.

Don't sleep!

لَا تَنَامُوا لَا تَنَامُوا

لَا تَنَمْ

نَمْ نَامَا نَامُوا

Sleep!

لَا تَنَامِي لَا تَنَامَا لَا تَنَمْنَ

نَامِي نَامَا نَمَنَّ

4) يَزُورُ - He visits.

Don't visit!

لَا تَزُورُوا لَا تَزُورُوا

لَا تَزُرْ

زُرْ زُورَا زُورُوا

Visit!

لَا تَزُورِي لَا تَزُورَا لَا تَزُرْنَ

زُورِي زُورَا زُرْنَ

5) يَخَافُ - He fears.

Don't fear!

لَا تَخَافُوا لَا تَخَافَا

لَا تَخَفْ

خَفْ خَافَا خَافُوا

Fear!

لَا تَخَافِي لَا تَخَافَا لَا تَخَفْنَ

خَافِي خَافَا خَفْنَ

6) يَزِيدُ - He increases.

Don't increase!

لَا تَزِيدُوا لَا تَزِيدَا

لَا تَزِدْ

زِدْ زِيدَا زِيدُوا

Increase!

لَا تَزِيدِي لَا تَزِيدَا لَا تَزِدْنَ

زِيدِي زِيدَا زِدْنَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SARF DAY 30- 11.08.21

ش ق ق + جَاعَدَ يُجَاعِدُ ← شَاقَّ يُشَاقُّ

معنای مجزوم | يُشَاقُّ | يُشَاقُّ | يُشَاقُّ | يُشَاقُّ

مَنْ يَنْفَعُ Whoever helps

مَنْ يَنْفَعُ Whoever might / would help

مَنْ يُشَاقُّ Whoever opposes

مَنْ يُشَاقُّ / يُشَاقُّ / يُشَاقُّ Whoever might / would oppose

(الحشر: ٤)

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ
وَرَسُولَهُ وَمَنْ يُشَاقَّ اللَّهَ
فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(الانفال: ١٣)

ذَلِكَ بِأَنَّهُمْ شَاقُّوا اللَّهَ
وَرَسُولَهُ وَمَنْ يُشَاقَّ اللَّهَ
وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ

(النساء: ١٥)

وَمَنْ يُشَاقِّ الرَّسُولَ مِنْ
بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَى وَيَتَّبِعْ
غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ
مَا تَوَلَّى وَنُصْلِهِ جَهَنَّمَ
وَسَاءَتْ مَصِيرًا

That is because they
opposed Allah (SWT)
& His Messenger (SAW)
& whoever might
oppose Allah (SWT),
so Indeed Allah (SWT)
is Severe of punishment.

x1 opposition

Opposition to Allah (SWT)

يُشَاقُّ

That is because they
opposed Allah (SWT) &
His Messenger (SAW)
& whoever might
oppose Allah (SWT) &
His Messenger (SAW),
so certainly Allah (SWT)
is Severe of the
punishment.

x2 opposition

(to Allah (SWT) & His
Messenger (SAW))

يُشَاقُّ

Whoever might oppose
the Messenger (SAW)
even after guidance
became clearer to such
a person & he might
follow other than the
path of believers, We will
turn his direction towards
whatever direction he wants
to turn & we will throw
him into Hellfire & what
a horrible place to return
that is! x2 Opposition
(Opposition to Messenger (SAW)
already includes opposition
to Allah (SWT))

Allah (SWT) mentioned **يُشَاقِقُ** twice. Hence, two **ق** because two types of oppositions are being mentioned.
(i.e. one to Allah (SWT) & other to His Messenger SAW)

However, in Surah Al-Hashr, Allah (SWT) mentioned **يُشَاقِقُ**, one **ق** bcoz only one opposition to Allah (SWT) is mentioned.

SUBHANALLAH

AJWAF - SMALL FAMILIES COMMANDING/FORBIDDING

(Normal) مفارغ معلوم

يَقُولُونَ	يَقُولَانِ	يَقُولُ ← يَقُولُ
يَقُولْنِ	تَقُولَانِ	تَقُولُ
تَقُولُونَ	تَقُولَانِ	تَقُولُ
تَقُولْنِ	تَقُولَانِ	تَقُولْنِ
نَقُولُ		أَقُولُ

قول + نَعَرَ

قَالَ	قَالَا	قَالُوا
قَالَتْ	قَالَتَا	قَالُوا

يَقُولُ ← يَقُولُ ← يَقُولُ
↓
يَقُولُ

Light

Normal

Lightest

Whenever the last letter has sukoon, the وا goes away.

تَقُولُ ← تَقُولُ ← تَقُولُ
LT L N

لَا تَقُولُوا	لَا تَقُولَا	لَا تَقُولُ	والضي	قُولُوا	قُولَا	قُولُ
لَا تَقُولْنِ	لَا تَقُولَانِ	لَا تَقُولِي		قُولْنِ	قُولَا	قُولِي

الأمر منه تَقُولُ ← قُلْ

In Ajwaf, the middle letter ا, و, ي goes away when sukoon & returns when no sukoon.

قُولُنْ

SUKOON + NA

OO!

AA!

SUKOON!

AA!

EE!

قُلْ → قُولْ

تَمِئِنَ ← تَمِئِنِ

لَا تَمِئِنَا	لَا تَمِئِلَا	لَا تَمِئِنِ
لَا تَمِئِنِ	لَا تَمِئِلَا	لَا تَمِئِنِي

مَالَ يَمِئِلُ ← مِئِلُ ← مِئِنُ ← مِلْ

مِلْ	مِئِلَا	مِئِلُوا
مِئِلِي	مِئِلَا	مِئِنَ

نَامَ يَنَامُ ← نَامُ ← نَامٌ ← نَمْ (Sleep!)

لَا نَمُ	لَا نَامَا	لَا نَامُوا
لَا نَامِي	لَا نَامَا	لَا نَمْنِ

نَمْ	نَامَا	نَامُوا
نَامِي	نَامَا	نَمْنِ

زَادَ يَزُودُ (He visits)

لَا تَزُودُ	لَا تَزُودَا	لَا تَزُودُوا
لَا تَزُودِي	لَا تَزُودَا	لَا تَزُودَنَ

زُودُ	زُودَا	زُودُوا
زُودِي	زُودَا	زُودَنَ

خَافَ يَخَافُ ← خَافُ ← خَافٌ ← خَفْ

لَا تَخَفُ	لَا تَخَافَا	لَا تَخَافُوا
لَا تَخَافِي	لَا تَخَافَا	لَا تَخَفَنَ

خَفْ	خَافَا	خَافُوا
خَافِي	خَافَا	خَفَنَ

زَادَ يَزِيدُ ← يَزِيدُ ← زَيْدٌ ← زِدْ

لَا تَزِيدُ	لَا تَزِيدَا	لَا تَزِيدُوا
لَا تَزِيدِي	لَا تَزِيدَا	لَا تَزِيدَنَ

زِدْ	زِيدَا	زِيدُوا
زِيدِي	زِيدَا	زِيدَنَ