

# Surah Al-Munafiqun

## Ayah 1

لَكَذِيبُونَ إِذَا جَاءَكُمْ أَلْمُنْفِقُونَ قَالُوا نَشْهُدُ إِنَّكُمْ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكُمْ لَرَسُولُ اللَّهِ وَاللَّهُ يَشْهُدُ إِنَّمَا لَكُمْ مُّنْفِقَيْنَ

(Sahih International)

When the hypocrites come to you, [O Muhammad], they say, "We testify that you are the Messenger of Allah." And Allah knows that you are His Messenger, and Allah testifies that the hypocrites are liars.

**إِذَا جَاءَكُمْ أَلْمُنْفِقُونَ** : when the hypocrites come to you –

Ma'ool Fehi Fi Mahalli Nasb

(describing time: when did they come to you)

**إِذَا** : when Special Mudaf

**جَاءَكُمْ** : he comes to you

جاءَ **Fi'l Maadi** كَ **Maf'ool bihi.**

**الْمُنْفِقُونَ** : the hypocrites **Faa'il**

**Fi Mahalli Jarr**

**JF**

Maf'ool Fehi of Kaalu

نَشْهُدُ إِنَّكَ لَرَسُولُ اللَّهِ

Ma'ool bihi Fi Mahalli Nasb of  
قالُوا نَشْهُدُ  
Maqool Al Qawl

قَالُوا نَشْهُدُ

قَالُوا : they say

Fi'l maadi / Faa'il ھم

نَشْهُدُ : we testify

Fi'l mudare / Faa'il نَحْنُ إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ : certainly you are HON + ISM  
رَسُولُ : truly the Messenger of Allah of Emphasis  
اللَّهِ : Mudafiliyah

Mubtada  
Khabar  
Ma'ool bihi Fi Mahalli Nasb  
of نَشْهُدُ

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

وَاللَّهُ : and Allah Mubtada

يَعْلَمُ : he knows JF ( Khabar)

Fi'l mudare / Faa'il ھو

إِنَّكَ : certainly you HON + ISM Mubtada

لَرَسُولُهُ : truly his Messenger of Emphasis Idafah Khabar

وَاللَّهُ يَشْهُدُ إِنَّ الْمُنَفِّقِينَ لَكُذَّابُونَ

وَاللَّهُ : and Allah → Mubtada

يَشْهُدُ : he testifies Fi'l mudare / Faa'il هو

إِنَّ الْمُنَفِّقِينَ : certainly the hypocrites HON +ISM.

لَكُذَّابُونَ : are liars → Khabar

→ Mubtada } JL

يَسْهُدُ Ma'ool bihi of Khabar

JF

Of Lafdul

Jalaala

When the hypocrites come to you they say, "We testify, certainly you are truly the messenger of Allah." And Allah he knows certainly you are truly his messenger. And Allah he testifies certainly the hypocrites are liars.

Sarf:

جاءَ	جاءَ	يُجِيءُ	مُجِيَّاً
قالُوا	قالَ	يَقُولُونَ	قَوْلًا
شَهَدَ	شَهِيدَ	يَشْهُدُ	شَهَادَةً
يَعْلَمُ	عَلِمَ	يَعْلَمُ	عِلْمًا
لَكَذَّابُونَ	كَذَّابَ	يَكْذِبُ	كَذَّابًا
الْمُنَفِّقُونَ	نَافِقَ	يُنَافِقُ	نِفَاقًا



# Surah Al-Munafiqoon

## Ayah 2 ( Day 86 )

أَتَخْدُوا أَيْمَنَهُمْ جَنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

*I'rab :*

أَتَخْدُوا : **they took**

\* Check if it's Ism / Fi'l maadi /Fi'l Mudare / Command

Ism	Fi'l maadi	Fi'l Mudare	Command
Can't be an Ism as it ends with <b>وا</b>	There is a possibility for it to be Fi'l maadi as the word ends with <b>وا</b>	We need to eliminate Fi'l Mudare as it doesn't begin with YANT	There is a possibility of command : sukoon, aa oo, ee, aa, na
	Take it to <b>هُوَ</b> version <b>أَتَخْدَ</b> It has 5 letters. Matches with <b>أَقْرَبْ</b> So it's definitely Fi'l maadi		• <b>أَتَخْدُوا</b> : Take it to its sukoon version <b>أَتَخْدُ</b> : match with other sarf families Doesn't match with <b>أَعْسِلْمُ/عَلْمُ/جَاهْدُ/تَعْلَمُ</b> <b>أَقْرَبْ</b> so not an Amr

## أَيْمَنَهُمْ : their oaths

- \* Check if it's Ism / Fi'l maadi /Fi'l Mudare / Command
- \* It's an Ism since it's a detail

\* أَيْمَنَهُمْ

Mudaf + Mudafilah

MI is proper so Mudaf is also proper

## خَلَّةً: their shields

- \* Check if it's Ism / Fi'l maadi /Fi'l Mudare / Command
- \* It's an Ism since it's a detail

### Sentence structure

اتَّخَذُوا أَيْمَنَهُمْ جَنَّةً

اتَّخَذُوا	For vocab go to هو version	اتَّخَذَ يَتَّخِذُ إِتَّخَادًا متَّخِذٌ
Fi'l so Jumlah Fi'liyah starts JF has 4 parts :		اتَّخَذَ يَتَّخِذُ إِتَّخَادًا متَّخِذٌ
اتَّخَذُوا      فعل : هم      فاعل : مفعول : أيمانهم/جنةً ( 2 Ma'fool bihi 1 proper & other common)	اتَّخَذَ : he took	اتَّخَذَ لَا تَتَّخِذُ متَّخِذٌ (Sarf)
فعل مُتَعَوِّي اعلى مَفْعُولُين Fi'l that has 2 Ma'fool bihi's		

## Brief notes

By Sister Maseera

III

**NAHW DAY 86 - 13 APRIL 2021**



Stop at ف → New sentence

**أَتَخَذُوا أَيْمَنَهُمْ جَنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ**

If command, take it  
back to ف version: ← or اسْرِي → اخْرُجْ

سُوكُون → اخْرُجْ

الأسْرِيْنِ اشْتِمْ

عَلَمْ

جَاهِدْ

تَعْلَمْ

سَائِلْ

إِقْتَرَبْ — إِقْرَأْ

إِنْ تَنْ لَعْرِزْ! مَاضِي or اسْرِيْنِ اخْرُجْ!

لَعْرِزْ! not with ي so, not مُدَارِي

فَصَدُّوا If it's Alif but YANT

أَيْتْنِي

فَصَدُّوا If its Maadhi, go back to ف

مَهْمُ اخْرُجْوا ← فَصَدُّوا اخْرُجْ

Put Maadhis of All Families:

سَائِلْ ، تَعْلَمْ ، عَلَمْ ، جَاهِدْ ، اشْتِمْ

إِشْتَقْرْ ، إِلْعَلْبْ

إِشْقَدْ → إِقْتَرَبْ

أَتَخَذُوا اسْم؟ فعل ماضي/ مضارع/ أمر؟

أَيْمَنَهُمْ 15. waw + Alif at the end means it is not an ism

فَعْل ماضي إِقْتَرَبْ (F)

فَلَمْ فعلتْ

فَاعِلْ: فَعْلْ

مَعْنَوْلْ: أَيْمَنَمْ

مَعْنَوْلْ: جَنَّتْ

**New sentence**

أَيْمَنَهُمْ

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# Surah Al-Munafiqoon

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## Ayah 2 ( Day 87 )

أَتَخْدُوا أَيْمَنَهُمْ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

**Sarf :** اعْيَمَنْ oaths ( broken plural)

يمِينٌ oath/right hand ( singular)

آمَنَ يُوَعْمِنُ اعِيمَانًا فَهُوَ مُوَعْمَنٌ : DOER

أَعْوَعْمَنَ يُوَعْمِنُ اعِيمَانًا فَهُوَ مُوَعْمَنٌ: Done to:

آمَنْ لَا يُوَعْمَنْ مُوَعْمَنْ : Command & Zarf

**صَدٌ :** Irregular verb

**Sarf :**

صَدَ يَصْدُ صَدًا صَادًّا

صَدَ يُصَدُ صَدًا مَصْدُودًّا

**NOTE :** When a word begins with ف means Grammer Sentence is over so it's

a break here.

فَصَدَّوْا : they blocked

ف : means so/then /therefore /as a result

In this ayah it means: therefore

فَصَدَّوْا (الفاء السببية) Faa Sababiyyah

*I'rab*

صَدَّوْا

Check :

Ism : no since وَ at the end

Fi'l maadi : possibility as وَ ending

Fi'l Mudare : no YANT beginning

Command : possibility ( go through sarf above)

Since not a command it has to be past tense

صَدَّوْا is Laazim & Muta'aaddi

They blocked ( themselves & others)

### Sentence structure

فَصَدَّوْا : Fi'l Maadi

Faa'il ه

Ma'ool nil since no Nasb

عن سَبِيلِ اللهِ

### **I'rab**

عن سَبِيلِ Jarr Majroor

سَبِيلِ اللهِ Mudaf + MI

### **Sentence structure**

عن سَبِيلِ MBF

Note: it can be Ma'ool Fehi Fi Mahalli Nasb ( blocked where) or

Ma'ool Bihi Fi Mahalli Nasb ( what path)

Usually عن means from ( far away) HOJ

من means from

## *Brief notes*

**By Sister Maseera**

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# Surah Al-Munafiqun

## Ayah 2 ( Day 88 )

As salaam alaikum

Henceforth we will have notes of Sister Maseera which has a good overall view at a glance.

May Allah reward her abundantly for her generosity. To have detailed insight you can always refer to my notes attached below. Jazakallah khairan

Al-Munaafiqoon (63:2)

أَتَحْذُّو أَيْمَنَهُمْ جُنَاحَةً فَصَدُّوْا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

Step 1	إِنَّهُمْ	Mubtada
		HON + ISM

Step 2	سَاءُ مَا كَانُوا يَعْمَلُونَ	Khabar of Inna
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Step 3	سَاءٌ	<p>How horrible he is ( general)</p> <p> فعل الذم : condemnation/ to call something horrible</p> <p>There are 3 different types of ساء in grammar. We will cover only one.</p> <p>ساء usually has a Faal &amp; / or a تَمْيِيز Tamyeez means specifier</p> <p>Eg: I am better <u>at driving</u> ( specifier)</p> <p>Eg: Allah increase me <u>in knowledge</u> ( specifier)</p> <p>تَمْيِيز : singular /Nasb / common</p> <p>How horrible he is ( general)</p> <p>How horrible he is <u>as a driver</u> ( as a... Tamyeez /specifier)</p>
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Few more examples of تَمْيِيز

سَاعَةٌ مُرْتَفَقًا 1

سَاعَةٌ : how horrible she is ( Jahannam)

سَاعَةٌ : مُرْتَفَقًا : singular / nasb/common/ Tamyeez

Ism Zarf (place to relax) from اُفْرَبِ family

Translation : How horrible He'll is a place to relax

سَاعَةٌ جَهَنَّمُ 2

سَاعَةٌ : Fi'l ( How horrible she is)

سَاعَةٌ : Fa'a'il : outside doer & Raf' (Hell is)

Translation : How horrible Hell is

Not necessary that Tamyeez has to be there, but if it is then we look for singular /Nasb /common

<p>Step 4 <b>ما كانوا يَعْمَلُونَ</b></p> <p>ما كانوا</p> <p>ما كانوا يَعْمَلُونَ</p> <p>what they have been doing</p>	<p>ما : Ism Mowsool means what</p> <p> كانوا يَعْمَلُونَ : Silatul Mowsool ( fused with what ما )</p> <p>Whenever Ism Mowsool (like Maa, allazi etc) comes then the words after that fuse to be one ONE GAINT word</p> <p>So what eve ones after Ism Mowsool ما what :is one gaaint wordi. RAF' form &amp; is a doer of ساء</p> <p>What they were</p> <p>Sometimes كان comes with Mudare' it is Past Continuous</p> <p> كانوا يَعْمَلُونَ : both have prounon هـ that matches</p> <p>Past Continuous : they have been doing</p> <p>It's one gaaint word in Raf' form</p> <p>It's an outside doer of ساء</p>
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How horrible is what they have been doing. So here we have ساء but not as Tamyeez. We only have a Fi'l & an outside doer in Raf' form

Eng Examples : What you said..... What is Ism Mowsool & you said Sitatul Mowsool

# Surah Al-Munafiqun

## Ayah 3 ( Day 89 )

### Recap of part of ayah 2 :

أَنَّحَذَّرُو أَيْمَنَهُمْ جَنَّةً فَصَدُّو أَعْنَ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَلُّوا يَعْمَلُونَ

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it was evil that they were doing.

إِنَّهُمْ Mubtada

سَاءَ مَا كَلُّوا يَعْمَلُونَ Khabar

سَاءَ مَا كَلُّوا يَعْمَلُونَ Fa'a'il of

ما كَلُّوا يَعْمَلُونَ Ism Mowsool + Silatul Mowsool (one word)

كَلُّوا يَعْمَلُونَ used to/has been ( past continuous)

[ كَلُّوا يَعْمَلُونَ ] inside the parentheses :

: كَلُّوا : Mubtada ( Ism Kaana : Raf' هم )

: يَعْمَلُونَ : Khabar Kaana ( always Nasb )

But it's unusual to have Fi'l Mudare' as Khabar Kaanaas we always look for an Ism.

Therefore since يَعْمَلُونَ is Khabar with no status since its Fi'l mudare', we call it Fi Mahalli Nasb

### Ayah 3

Al-Munaafiqoon (63:3)

ذَلِكَ بِأَنَّهُمْ ءامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

ذَلِكَ Mubtada ( Pointer – Raf' )

اعْنَ اعْنَ لِيَتْ لِكَنْ لَعْنَ	HON + ISM = Mubtada	
بِاعْنَ لِاعْنَ	Here لِ & بِ are HOJ. So both the Harfs are combination of HOJ & HON	

We also know IDEA : to eat, to sleep etc. IDEA is an Ism without time ( no past/present /future)

Masdars are also IDEA

### New concept of اعْنَ & اعَنَ

اعْنَ	To / that	
اعْنَ يَنْصُر	To help (Idea)	
اعْنَ يُسْلِم	That he accepts Islam	
اعِسْلَامًا	To surrender ( Idea) Masdar	
اعْنَ + mudare = ISM Idea	So can act as MI or Majroor since its an Ism	

That	اعْنَ ( cousin of )
Sentence after اعْنَ can be considered Ism	بِ Harf بِاعْنَ
Sentence after اعْنَ can be considered as Ism	بِ Harf بِاعْنَ

Both means : because	Concept of لِاعْنَ & بِاعْنَ
I ate because of <u>hunger</u> (one word answer)  I ate because <u>I was hungry</u> ( sentence)	In English there are 2 types of because

- ❖ So whenever we have بِاعْنَ it will be followed by a sentence as an answer & **never** a single word for an answer
- ❖ Whenever we see بِاعْنَ in Qu'ran means there is a reason coming up in form of a sentence.

بِاللَّهِمَّ إِذَا مَأْتُوا ثُمَّ كَفَرُوا MBK ( gaint Jaar Majroor) Fi Mahalli Jarr

بِ HOJ ( Jaar )

أَنَّهُمْ إِذَا مَأْتُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

أَنَّهُمْ Mubtada ( HON + ISM )

إِذَا مَأْتُوا Khabar ( they believed)

ثُمَّ كَفَرُوا Khabar ( they believed)

ثُمَّ Harf Atf ( then )

Khabar Fi Mahalli Raf'

Now let us look inside ﴿عَمِلُوا ثُمَّ كَفَرُوا﴾ which is a Khabar



Different ways to look at it :

- ❖ They, they believed then disbelieved
- ❖ They are the ones who believed then disbelieved
- ❖ They believed then disbelieved

**NAHW DAY 89 - 16 APRIL 2021**

**Ayah 2 (Contd.)**

كَانُوا يَعْمَلُونَ ⑤

\* Grammar wise, whenever you see كان we consider it Mubtada

Mubtada = [فِي + مَعْلُومٌ] (Fee Mahalli Rafa)

(Fee Mahalli Nasab) فِي مَعْلُومٌ

**HARF OF NASAB**

إِنْ أَنْ لَيْتَ لَكَ لَعْنَةً + Ismuha ②

لَائِنَّ = لَائِنَّ + أَنْ HOJ

لَائِنَّ = لَائِنَّ + أَنْ HOJ  
"Because"

ذَلِكَ بِأَنَّهُمْ عَامَلُوا ثُمَّ كَفَرُوا ①

Rafa by default - Mubtada - Pointer - ذَلِكَ

بِأَنَّهُمْ عَامَلُوا ثُمَّ كَفَرُوا ⑤

[MAJROOR FMJ] [HOJ] [ر] [MUTALLIQ BIL KHABAR]

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HOJ ج needs أَنْ for its sentence to be مُجرد

Just like ج needs أَنْ to make مُدااري into a مُدَافِعٍ Ilayh

(Mudaf Ilayh) بَغْرَى + أَنْ يُشْلِمَ (Mudaafi)

(Majroor) [Sentence] بِ + أَنْ (HOJ)

**HARF OF NASAB**

Idea = 'To eat' 'To sleep' (Action without time) ③

فِي إِشْلَامٍ = فِي أَنْ يُشْلِمَ

أَنْ (That) is cousin of أَنْ (to/that)

أَنْ + بِأَنْ = [Honorary Ism] + [Honorary Ism]

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أَنَّهُمْ عَامَلُوا ثُمَّ كَفَرُوا

اسم + HON

Two Kinds of Because in English

1. I ate because of [hunger] [one word answer]

2. I ate because [I was hungry] [entire sentence coming after]

بِأَنَّ = because + [sentence]

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ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

x1 x1

'They, They believed then disbelieved'

'They are the ones who believed, then disbelieved'

Another way of looking:

'They believed, then disbelieved'



ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

آمنوا

فعل ماضٍ  
فاعل: هم

كَفَرُوا

فعل ماضٍ  
فاعل: هم

أَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

(inside the MBK) Mubtada = أَنَّهُمْ ءَامَنُوا

One big

خبر

Khabar = أَنَّهُمْ ءَامَنُوا

غَيْرُهُمْ = هم

Harf Ataf =

فِي محلِّ رفع

Khabar = كَفَرُوا

ثُمَّ = ثُمَّ

"Then, after that" = ثُمَّ

فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result

الفاء السبيط

# Surah Al-Munafiqun

## Ayah 3 (Day 90)

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطِيعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believed, and then they disbelieved; so their hearts were sealed over, and they do not understand.

: فَطِيعَ

ف means therefore/so

Here it means therefore.

ف : الفاء السببية (Faa Sababiyyah)

( طَبْع ) ( advanced grammar)

Vocabulary : it was sealed ( passive )

Just like : نَصَرَ he helped

نُصِرَ he was helped (passive)

Another example : نَصَرَ أَحْمَدَ Ahmad helped.

أُنْصَرَ أَحْمَدَ Ahmad was helped (passive)

فَتَلَّ الظَّالِمُ The oppressor killed

فُتَلِّ الظَّالِمُ The oppressor was killed (passive)

In passive we don't have an outside doer but Nayebul Faa'il ( done to)

: عَلَى قُلُوبِهِمْ

Jaar Majroor عَلَى قُلُوبِهِمْ

Mudaf Mudafilah قُلُوبِهِمْ

MBF

Translation : On their hearts

طُبِعَ عَلَى قُلُوبِهِمْ : it was sealed on their hearts ( makes no sense)

Since we can't say ' the seal was sealed' sometimes "it" is based on the word "sealed"

At times the done to is an idea inside the Fi'l itself. ( advanced)

So "A seal was placed " ( to get an idea even though there is no Arabic word for 'place' in the ayah)

فَهُمْ لَا يَفْتَهُونَ

: فَهُمْ Faa Sababiyyah

هم they

Jumlah Ismiyyah

Mubtada

: لَا يَفْتَهُونَ Jumlah Fi'liyah

Khabar Fi Mahalli Raf'

Translation : Therefore they are the one who don't understand OR

They, they don't understand

Sarf :

فَقَهَ يَفْقَهُ فِقْهًا to understand well / deeply

سماع يسمع سمعاً In small families Masdar font match the Present /Past Fi'l as compared to big families

Translation of the entire ayah :

Therefore a seal was placed over their hearts, so they are the ones who don't understand

Brief Notes : By Sister Maseera

**NAHW DAY 90 - 19.04.21**

• It was sealed on their hearts\*  
It was locked:  
1. The door or  
2. The lock

Sometimes, the It is based on the word sealed, so instead of saying the seal was sealed, the done to is actually the idea inside the fil itself. So, it's actually like saying the It (its seal) was sealed on their hearts → A seal was placed.  
طبع → ثابت الفاعل

**طبع** ②

\* Advanced \*  
(P) لَعَنَرَ ← فَعَلَرَ  
طبع ← طبع  
It was sealed He sealed

**طبعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ**

**فَ الْفَاءُ السَّبِيلُ**  
So, therefore  
شَيْرِي - Harf study-

**ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطَبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ**

66 That is because they believed, then, they disbelieved therefore, a seal was sealed on their hearts, so they are the ones who don't understand ۚ

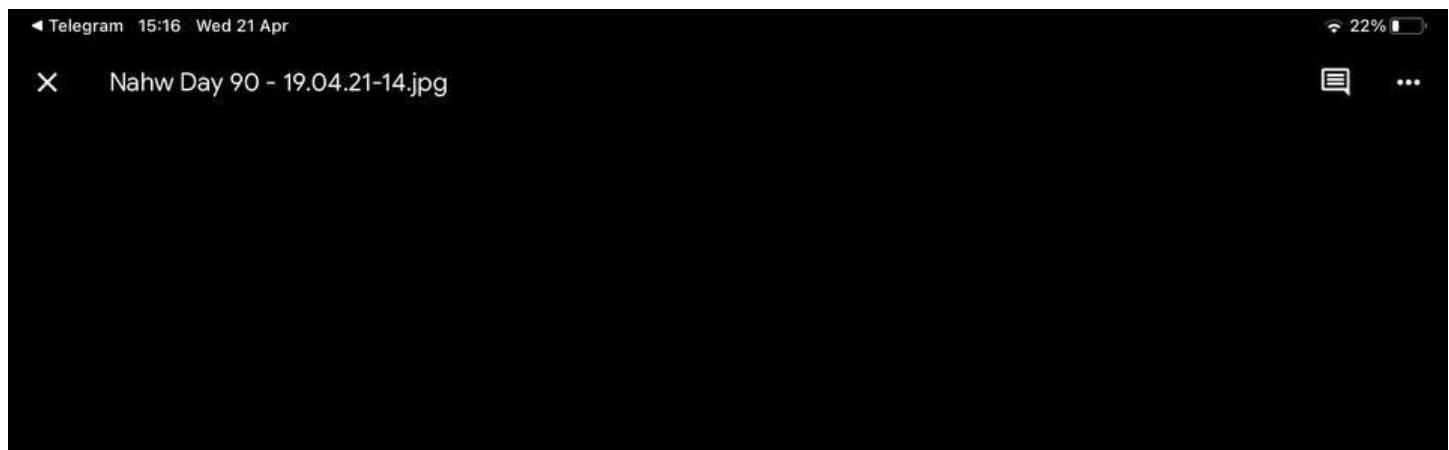
**يَفْقَهُونَ** ④

فَقَهَ يَفْقَهُ فِقْهًا  
سماع يسمع سمعاً  
to understand well/ deeply

**فَهُمْ لَا يَفْقَهُونَ**

**فَ - الْفَاءُ السَّبِيلُ**  
MUBTADA - فِي مَاهِ رَافَعٍ - لا يَفْقَهُونَ

**KHABAR FI MAH. RAFA -**



# Surah Al-Munafiqun

## Ayah 4 (Day 91)

وَإِذَا رَأَيْتُمُ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ حُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرْهُمْ قُلْتَهُمْ اللَّهُ أَنَّهُمْ يُؤْفَكُونَ

And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

We know :

Fi'l mudare' Passive : U/A sound. Eg **يُنْصَرُ**

Fi'l maadi Passive : U/I sound. Eg **نُصَرَ**

Fi'l mudare	Passive	Fi'l maadi	Passive
تَشَهِّدُ	تُشَهِّدُ	اتَّخَذُوا	اتَّخِذُوا
يَعْلَمُ	يُعْلَمُ		
يَشْهُدُ	يُشَهِّدُ	كَفَرُوا	كُفَرُوا
يَعْمَلُونَ	يُعْمَلُونَ		

وَإِذَا رَأَيْتُمْ

و : and (Harf Atf)

ظرف : اعْذَا when (for future)

***It's a Special Dharf :***

- Details of when & where
- Always Nasb / Fi Mahalli Nasb
- Their starting point has to be Nasb
- Whatever comes after it is Fi Mahalli Jarr, never Jarr

## رَأَيْتَهُمْ

To chk if its : Ism/ Fi'l maadi /Fi'l Mudare /Amr

It's not as Ism : no reason to be an Ism

It has past tense ending (details below)

- It was going to be رَأَيْ but it sounds smoother as رَأَيْتَ  
So basically ئى sounds weird so the Arabs got rid of it except for sukoon followed by ن  
Maadi occurs a lot in Qur'an.

### رَأَيْ (To see/think) [ر - ئ - ئى] -- Past Tense

هم رَأَوا	هما رَأَيَا	هو رَأَى
They saw	They both saw	He saw
هنَّ رَأَيْنَ	هما رَأَيْتا	هي رَأَتْ
They (f) saw	They both saw	She saw
أَنْتُمْ رَأَيْتُمْ	أَنْتُمَا رَأَيْتُمَا	أَنْتَ رَأَيْتَ
All of you saw	Both of you saw	You saw
أَنْتَنَّ رَأَيْتُنَّ	أَنْتُمَا رَأَيْتُمَا	أَنْتِ رَأَيْتِ
All of you (f) saw	Both of you saw	You (f) saw
	نَحْنُ رَأَيْنَا	أَنَا رَأَيْتُ
	We saw	I saw

## Present Tense

هم يَرَوْنَ	هما يَرَيَانِ	هو يَرَى
They see	They both see	He sees
هنَّ يَرَيْنَ	هما تَرَيَانِ	هي تَرَى
They (f) see	They both see	She sees
أَنْتُمْ تَرَوْنَ	أَنْتَمَا تَرَيَانِ	أَنْتَ تَرَى
All of you see	Both of you see	You see
أَنْتُمْ تَرَيْنَ	أَنْتَمَا تَرَيَانِ	أَنْتِ تَرَيْنَ
All of you (f) see	Both of you see	You (f) see
	نَحْنُ تَرَى	أَنَا أَرَى
	We see	I see

إِذَا رَأَيْتَهُمْ : Fi'l Maadi ( when you saw them) but because of it becomes  
When you see them

In today's Arabic, اِذَا means 'if' (possibility)

In Qur'an's Arabic اِذَا means 'when' (its settled / guaranteed)

## Brief Notes : By Sister Maseera

NAHW DAY 91 - 20.04.21

You saw them

رَأَيْتُمْ

When you see them

إِذَا رَأَيْتُمْ

In todays Arabic, إذا means "if" & in Quran's Arabic, إذا means "WHEN"

رأيتَ

Ism? Past?  
Present? Command?

Past? check ending



Whatever comes after  
is Fee Mahalli Jar, never Jar, even though  
It Itself is FMN.

Ism? Rafa X  
Nasb but no reason  
Not acting like Ism

وَ حرف عطف  
‘And’

إِذَا ظرف عطف  
When (for future)

Nasb / Fe Mahalli Nasb  
For normal Ism, rafa is  
default. For ism zarf,  
hasab is default.

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُهُمْ خُشُبٌ مُّسَنَّدٌ



يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَخْذَرُهُمْ قَاتَلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

# Surah Al-Munafiqun

## Ayah 4 (Day 92)

وَإِذَا رَأَيْتُمْ نُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُوهُمْ خُبُّ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَخْدُرْهُمْ قَلْتُهُمْ اللَّهُ أَكْبَرُ يُؤْفَكُونَ

And when you see them, **their forms please you**, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

## تُعْجِبُكَ أَجْسَامُهُمْ

**تُعْجِبُكَ** : she impresses you ( easy translation) \*

تُعْجِبُ : she impresses

We need to chk if its Ism/Fi'l Maadi /Fi'l Mudare /Amr

It's Fi'l mudare with an outside doer

## Rhymes with سُلَمٌ ( Aslama family )

## اَعْجَبَ يُعْجِبُ اَعْجَبَ Sarf : اَعْجَبَ اَعْجَبَ اَعْجَبَ

۴: you ( Ma'ool Bihi )

\* Note : She impresses since 'You' ﴿ already is present attached to Fi'l as Ma'ool bihi. That's why 'She impresses you'

## أَجْسَامُهُمْ

أَجْسَامٌ : bodies / body count in nos.

After & Raf' (outside doer) of Fi'l **يُغَبِّ**

Reasons for it to be feminine : ة ي اء / body parts in pairs/b'oz Arabs sd so/**Broken Plural** ✓

أَجْسَامُهُمْ : Mudaf Mudafiliah

'Their bodies impress you' (easy translation)

Hard translation : 'to like' This only works for اء عَجَب يُغَبِّ whereby the translation is in reverse

The Ma'ool bihi translates like the Faa'il & the Faa'il translate like the Ma'ool bihi

Their bodies : doer

You : Ma'ool bihi

But when **like** is used in translation we flip & say " You like their bodies "

Another example : يُعْجِبُنِي

Translation with **impress** : He impresses me

Translation with **like** : I like him (flipped)

Note : This only works for اء عَجَب يُغَبِّ

NAHW DAY 92 - 21 APRIL 2021

اجسام + ضم

Flipping Concept **يُعْجِبُنِي**

① He (It) impresses me.  
② I like him (it)

of theirs

After & Rafa Feminine Ism

- bodies
- body count (numbers)
- appearance

Two ways of translation of **أَعْجَبَ**

- to impress (she impresses)  
Their bodies impress you
- to like

(translates in reverse) the maaf'ool bihi translates like the Faail & the faail translates like maaf'ool bihi

You like their bodies

**تُعْجِبُكَ أَجْسَامُهُمْ**

Ism, Maadi, Mudaari, Amr

أَعْجَبَ

أَسْلَمَ

يُعْجِبُنِي

**وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ**

وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُهُمْ خُشُبٌ مُسَنَّدَةٌ

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرُهُمْ قَلْتَهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

**يُعْجِبُ الرِّزْعَ**

**أَعْجَبُكُمْ**

**أَعْجَبْتُكُمْ**

**يُعْجِبُكَ قَوْلُهُ**

# Surah Al-Munafiqun

## Ayah 4 (Day 93)

Translate the following phrases with “impress” & “like” keeping in mind the tenses :-

يُعْجِبُكَ قَوْلَهُ ( word)

1. His words impress you.
2. You like his word.

أَعْجَبْتُمْ (past tense)

1. She impressed you all.
2. You all liked her.

أَعْجَبْتُمْ (past tense)

1. He impressed you all.
2. You all liked him.

يُعْجِبُ الزَّرَاعَ (the farmers)

1. It impressed the farmers.
2. The farmers like it.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَانُهُمْ خُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ فَلَمْ يَقْتُلُهُمُ اللَّهُ أَكْبَرُ إِنَّمَا يُؤْفَكُونَ

And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ

و Harf Atf

إِنْ lightest harf (if)\*

يَقُولُونَ lightest form ( original version ) يَقُولُوا

present tense: lightest form (then)\*

“And if they say/ if they speak”

\* Whenever we say, “If” we also say “then”. So in Arabic, “then” part also becomes lightest, even if there is no lightest Harf. “If” makes the present tense lightest, which is the “then” part.

If -> condition- Lightest

Then -> response- Lightest

\* “If”(إِنْ) part = Shart شرط

“Then” part = Jawab Al Shart جواب الشرط

لِقَوْلِهِمْ : Jarr Majroor لِقَوْل  
Mudaf + MI لِهِمْ MBF

“And if they speak then you listen to their speech”

كَأَنَّهُمْ خُشُبٌ مُسَنَّدٌ

كَأَنَّهُمْ : HON كَأَنْ  
They هُمْ ( Ismu inna) } JI  
Mubtada

“As though, they are”

خُشُبٌ : planks

looks like masculine but its Broken plural so feminine

It's Raf'

مُسَنَّدٌ : to lean

feminine (Passive: done to- made to lean)

“As though they are planks made to lean”

Mowsoof  
Sifah  
(isms since  
heavy due to  
Tanween)  
  
**Khabar**

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسَبُونَ : they assume

Fi'l mudare

Faa'il هم

كُلَّ :every

: Nasb (Ma'ool bihi)

: Mudaf

صَيْحَةٍ : outcry is

: Mudafiah

عَلَيْهِمْ : against them

: Jaar Majroor

}

**JF**

Ma'ool Bihi

}

**MBF**

يَحْسَبُ has 2 Ma'ool bihi ( details). They act like Mubtada &

Khabar even if they are not.

هُمُ الْعَدُوُّ

الْعَدُوُّ : second Raf' } Khabar (Proper)

“They are THE enemy, the ultimate enemy”

## Notes at a glance:

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NAHW DAY 43 - 22.04.21

**كَانَ + مُ**

(M) Mubtada  
"As though they are"

**خَبَرٌ مُسَنَّدٌ**

Khabar Masnada

**كَانَ مُسَنَّدٌ**

Kan Masnada

**كَانَ الْعَدُوُّ**

(K) (M)

Khabar is proper which is unusual → Istighraaq  
"They are THE enemy"  
\* the ultimate enemy \*

**مُسَنَّدٌ**

Planks made to leap

مُسَنَّدٌ	لَسْنَدٌ	لَسْنَدٌ
لَسْنَدٌ	لَسْنَدٌ	لَسْنَدٌ
لَسْنَدٌ	لَسْنَدٌ	لَسْنَدٌ
لَسْنَدٌ	لَسْنَدٌ	لَسْنَدٌ

Something made to lean

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَانُوا هُنْ خَبَرٌ مُسَنَّدٌ فَأَخْذَرُهُمْ قَاتَلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ

← THEN PART → ← IF PART →

جواب الشرط شرط

لِقَوْلِهِمْ لَتَسْمَعَ يَقُولُوا

Lightest Lightest Lightest HARF

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ

يُؤْفَكُونَ

مُلْتَهِيَّةٌ

MBF

MBK [is]

كُلَّ صَيْحَةٍ

Mudoaf / Mud. Ilayh

Mafool Bihi

Mubtada

يَخْتَسِبُ is kind of verb that has details of two kinds (two Mafools or 1 Mafool + 1 MBF)

ـ قَوْلٍ - م

# Surah Al-Munafiqun

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ حُشْبٌ مُسَنَّدٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَحْذِرْهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

And when you see them, their forms please you, and if they speak, you listen to their speech. [They are] as if they were pieces of wood propped up - they think that every shout is against them. They are the enemy, so beware of them. May Allah destroy them; how are they deluded?

فَأَحْذِرْهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

فَأَحْذِرْهُمْ

ف : so / therefore (Faa Sababiyyah)

أَحْذِرْ : To check if its

Ism : sukoon at end so no ending sound

Fi'l Maadi : no match

Fi'l Mudare' : no match

Amr : so it's got to be Amr حَذِرْ like سَمِعْ حَذِرْ huwa version

Sarf : حَذِرْ يَحْذِرْ حَذْرَاً (to watch out for something – st)

it's anta version حَذِرْ & Amr حَذِرْ means Watch out!

هُمْ : attached pronoun (detail)

“Therefore watch out for them!”

## قتلهم الله

فَاتَّلَ : fought جاهد family

Ism : no match

Fi'l maadi : matches

هو فَاتَّلَ is in فَاتَّلَ version so we need to look for an outside doer

هم : attached pronoun so it's a detail ( Ma'foo'l bihi)

لَهُ : Lafdu'l Jalaala is after & Raf' so it's an outside Faa'il

“ Allah fought them”

Note: Past tense is used for than just the past. In Balagha there are 6 reasons for it to be Fi'l maadi.

Here the reason is praying for someone so the translation would be:

“ May Allah fight them/destroy them” OR Allah has destroyed them

Also it's in the جاهد family which means extreme ( stronger words are used in Balagha) so the translation would be:

“ May Allah annihilate them”

## أَنَّى يُؤْفَكُونَ

أَنَّى : denotes How/to where /from where

يُؤْفَكُونَ : Sarf أَفِكَ إِفْكَ يُؤْفَكُ (to deviate)

Like ( masdars are different) سَمَعَ يَسْمَعُ

يُؤْفَكُونَ is U – A sound so it's Passive ( doer is unknown)

Naaeebul Faa'il is هم ( they)

“ How do they get deviated”?

(its not casual since How & Where is being used.)

NAHW DAY 94 - 23.04.21

فَأَخْذَرْهُمْ اللَّهُ

① "Allah fought them" fought - خَذَرَ (literal translation)  
 # Past tense has multiple [ Praying against balaghah reasons \* someone]  
 ② "Allah has destroyed them"  
 ③ May Allah(SWT) annihilate them

خَذَرْ  
Maafol  
Bilhi

Making command

خَذَرْ → خَذَرْ

خَذَرْ → خَذَرْ

خَذَرْ "watch out  
for them"

إِذْدَرْ

فَأَخْذَرْهُمْ

فَأَخْذَرْ  
Ism/Madi/Mudari/Amr  
يَأْنَتْ  
doesn't match  
endings  
سُوكُون at end

فَSo/therefore -  
(Sabbabiyah)

خَذَرْ سَمَعَ - لَشَعَ

خَذَرْ يَخْرُدْ - خَذَرْ

To watch out for st

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدٌ

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ فَأَخْذَرْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

Explanation of فَأَخْذَرْهُمْ اللَّهُ from Ibn-e-Ashoof:

وَجُمِلَةُ قَاتَلَهُمُ اللَّهُ دُعَاءً مُسْتَعْمَلٌ فِي التَّعْجِيبِ، وَهُوَ مُرْكَبٌ يُسْتَعْمَلُ فِي التَّعْجِيبِ مِنْ عَمَلٍ شَيْءٍ، وَالْمُفَاعَلَةُ فِيهِ لِلْمُبَالَعَةِ فِي الدُّعَاءِ: أَنِّي قَاتَلَهُمُ اللَّهُ قَاتَلَهُمُ اللَّهُ شَدِيدًا. وَجُمِلَةُ التَّعْجِيبِ مُسْتَأْنَفَةٌ كَشَانَ التَّعْجِيبِ.

The sentence is a prayer against them & Its meant to make you feel shocked  
 And it is a phrase that is used to express shock when something really disgusting is  
 being done. The family (مُجَاهِدَةً) is due to **Mubaligha** in the dua (kill in the  
 extreme form) meaning May Allah(SWT) kill them with the most intense killing.....

أَنَّى يُؤْفَكُونَ

أَنَّى (مزدات أَلْفاظِ الْقُرْآنِ)

أَنَّى لِلبحث عن الحال والمكان، ولذلك قيل: هو بمعنى كيف وأين<sup>(١)</sup> ، لتضمنه معناهما، قال الله عز وجل:  
 (أَنَّى لَكَ هَذَا) [آل عمران: 37] ، أي: من أين، وكيف. و:

- ① How?
- ② And to Where?
- ③ From where?

أَنَّى is a word used to find out about the situation & place of something (when & where). It comes in the meaning of how & when, so it can include both of their meanings.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدٌ

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ فَأَخْذَرْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

يُؤْفَكُ

Present Passive  
[OO-AA sound]

Done to

How are they deviated?  
How do they get deviated?

يُؤْفَكُونَ

"to deviate"

أَفَكَ	يَأْفَكُ
سَمَعَ	لَشَعَ

# Surah Al-Munafiqun

## Ayah 5 (Day 95)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْزَا رُؤُسَهُمْ وَرَأْيَتُمُّهُمْ يَصْنُونَ وَهُمْ مُسْنَكِرُونَ

And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

وَإِذَا

وَ Harf Atf

إِذَا Dharf (when)

قِيلَ : it is said

Fi'l maadi Passive

We look for Nayebul Faa'il

JF

فَاعِلٌ	فَوْلًا	يَقُولُ	قَالَ
Sayer	To say	He says	He said
مَقْوُلٌ	قَوْلًا	يُقَالُ	قِيلَ
The thing being said	To say	It is said	It was said
	مَقَالٌ وَ مَقِيلٌ وَ مَقَالَةٌ	لَا تَقُلْ	قُلْ
		Don't say!	Say!

- It's an irregular member of Nasara family.

لَهُمْ : to them. } MBF

- When you see ل with قال It means 'to' ( 99%)

تَعَالُوا : it's a command used for encouragement

It's irregular

## 6 Commands of تَعَالَى are:

تَعَالَوْا	تَعَالَيَا	تَعَالَى
<b>All of you come on</b>	Both of you come on	Come on!
تَعَالَيْنَ	تَعَالَيَا	تَعَالَى
<b>All of you ladies come on</b>	Both of you ladies come on	You lady come on

Command is a demand. Sometimes a demand comes with a 'then' part

Eg.

Eat! You'll feel better.

Talab(command)      Jawab Al Talab ('then' part) & **its lightest**

Review! You'll do well in the test.

Talab      Jawab Al Talab

To recognise Jawab Al Talab : command followed by lightest

Not necessary that we have Jawab Al Talab with a command

The purpose of Jawab Al Talab : if you listen to this command this will happen ( 'then' part)

طلب : تَعَالَوْا : Come on! طلب (it's a demand here)

طلب

جواب الطلب : يَسْتَغْفِرُ : he seeks forgiveness

جواب الطلب

It's lightest Fi'l mudare'

Faa'il : outside doer

لَكُمْ : for all of you ( Jaar Majroor) ] MBF mukaddam

رسُولُ اللَّهِ : Messenger of Allah

Mudaf Mudafiliah

Faa'il ( after & Raf')

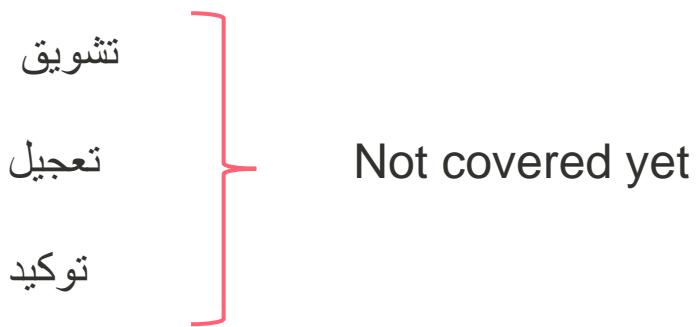
“ The Messenger of Allah **will** ask forgiveness for **YOU TOO!**”

You too : boz of لكم as mukaddam

Since Jawab Al Talab not occurred yet we use **will**

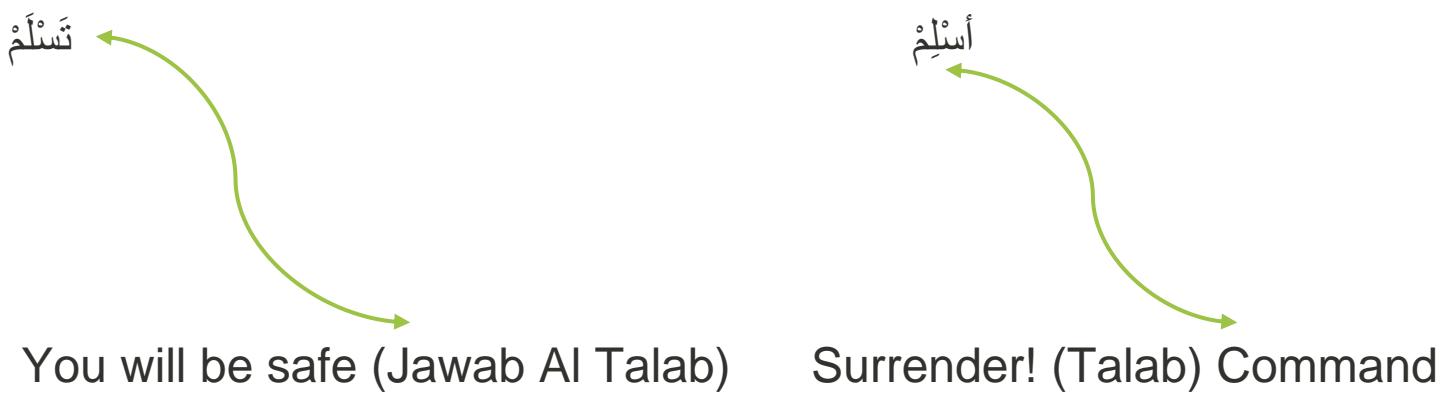
When something is Mukaddam : many things can happen

اختصاص is common (only)



Another eg of Talab & Jawab Al Talab :

Prophet (saw) used to write letter to the Empire



**NAHW DAY 95 - 26.04.2021**

A command is a **demand**. Sometimes, a command comes with a 'then' portion. However, this doesn't happen all the times.

**طلب** [Jawab al-talab] **جواب الطلب**  
**LIGHTEST** **أسر**

Talab & Jawab-ut-talab are within normal range of each other. Since, they are sentences, they may not be right next to each other. Prophet (SAW) wrote letters to neighbouring empires:

سلامت	تسلّم	أُسلِمْ	تسلّم	أُسلِمْ	تسلّم	سَلَامٌ	سَلَامٌ
خواص	خواص	خواص	خواص	خواص	خواص	خواص	خواص

(JAWAB-UT-TALAB) (TALAB)

سلامت خواص  
تسلّم خواص  
أُسلِمْ خواص  
تسلّم خواص  
أُسلِمْ خواص  
تسلّم خواص  
سَلَامٌ خواص  
سَلَامٌ خواص

Surrender!  
You'll be safe.

**تعالوا**

Command which is used for encouragement "Come on you'll!"

تعالوا	تعاليا						
خواص							

means 'TO' = **قال** + **إ**

وَإِذَا قِيلَ لَهُمْ تَعالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ لَوْلَا رَعُوْسَهُمْ وَرَأْيَتُهُمْ يَصْدُونَ وَهُمْ مُسْتَكْبِرُونَ

TAQDEEM - تقدیم

① تَشْوِيق

② تَعْيِنٌ

③ تَوْكِيدٌ

④ إِفْتَعَاصٌ

**قال** يُقْرَأُ قَوْلًا "خواص قارئ"

قَيْلَ يُقْرَأُ قَوْلًا "خواص سؤال"

ثُلَّ لَا تُقْرَأُ مَعَالٌ مَعْيَنٌ مَعَانٌ

**رقين**  
irregular  
surf - surfer

**دَإِذَا**  
اسم طرف  
And when

# Surah Al-Munafiqun

## Ayah 5 (Day 96)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْلَا رُءُوسَهُمْ وَرَأْيَتُهُمْ  
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn their heads aside and you see them evading while they are arrogant.

قال : Fi'l maadi Passive (it was said)

قال : Fi Mahalli Raf' Nayebul Faa'il ( since its says something)

So the entire Talab and Jawab Al Talab is gaint Nayebul Faa'il

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ

1. Ma'ool Fehi boz when it is said
2. Also Shart ( not with 'if' & 'then' but "when" & "then")

Eg. When you eat pizza everyday, you will become fat.



"When" part

"then" part

## لَوْفَا رُعُوْسَهُمْ وَرَأَيْتَهُمْ

لَوْفَا : Fi'l maadi / Faa'il هم ( they turned away)

رُعُوْسَهُمْ : Maf'ool bihi (their heads) Nasb/ Broken Plural

رَأْسٌ head

رُوْعُسٌ heads ( Broken plural)

رُعُوْسَ Nasb ( Broken plural)

لَوْفَا رُعُوْسَهُمْ : they turned away their heads Jawab Al Shart

When it is said they turn away ('when' & 'then')

( Maf'ool Fehi)

So إِذَا with past tense = when part (Shart)

They turn their heads =then part ( Jawab Al Shart)

لَوْفَا : Sarf ( لَوْيَ تَلْوِيَةً ) ( complex Sarf from عَلَمُ family)

وَرَأَيْتَهُمْ : and you see them ( part of إِذَا so not past tense)

وَ Harf Atf

رَأَيْتَ Fi'l maadi / Faa'il أَنْتَ

هُمْ Maf'ool bihi ( pronoun attached to a Fi'l)

## يَصْدُونَ وَهُمْ مُسْتَكْبِرُونَ

يَصْدُونَ : they blocked themselves & others ( 2 meaning)

When 2 Fi'l's come together : 2<sup>nd</sup> Fi'l is the حال of the 1<sup>st</sup> Fi'l  
Here يَصْدُونَ is the Haal of رَأَتْ  
HaaL is translated in many ways : 'as' or with 'ing'

"You see them **as** they block/ obstruct themselves & others"

OR

" You see them **blocking** / **obstructing** themselves & others"

وَهُمْ مُسْتَكْبِرُونَ And they are arrogant/ seeking greatness for themselves

وَهُمْ : Mubtada  
مُسْتَكْبِرُونَ : Khabar

JI

Sarf : اسْتَكْبَرَ اسْتَكْبَرَ اسْتَكْبَارًا (no passive boz it's Laazim)

اسْتَعْفَفَ family : action can have 4 common benefits

- 1) Extreme- extremely arrogant.
- 2) Wanting- wanting greatness.
- 3) Demanding/asking- seek or ask for greatness
- 4) Trying for- trying to achieve greatness

In this case

NAHW DAY 96 - 27.04.21

وَهُمْ مُشْتَكِرُونَ

(K) (M)

JUMLAH ISMMIYAH

CONDITIONAL ١٥١

THEN = WHEN/IF

إِذَا + فعل ماضٍ = فعل ماضٍ  
(translated as past) ← FUTURE/PR.

قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ

← NAAIB-UL-FAIL FMR →

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ

1 MAFOOL FEEL FI. MOHALLI HASAB

2 CONDITIONAL 'WHEN' STATEMENT  
(SOUNDS LIKE 'IF')

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ لَوْلَا رُؤُسَهُمْ وَرَأْيَتُهُمْ يَصْدُونَ وَهُمْ

INTRANSITIVE

إِشْتَكِرُ يَتَكَبَّرُ إِشْتَكِبَرَاً مُشْتَكِرُ

Family Implications

1 Extreme 3 Demanding/dasking

2 Wanting 4 Trying for

"And they are arrogant/ self-aggrandizing"

1 You see them as they obstruct themselves & others.

2 You see them obstructing/ blocking themselves & others. translated as AS...or...ING

وَرَأَيْتُهُمْ

"& YOU SEE THEM"  
TRANSLATED IN PRESENT DUE TO إِذَا

رَأَيْتُهُمْ يَصْدُونَ

HAAL OF رُؤُسٌ / رَأْيٌ يَصْدُونَ

رُؤُسُهُمْ

Singular: رَأْسٌ

Plural: رُؤُسٌ

MAFOOL BIHI

'THEIR HEADS'

مُشْتَكِرُونَ

لَوْلَا

‘THEY TURN’	عَلَمَ
تَعْلَمَاً	يَعْلَمُ
لَوْلَى	لَوْلَى
لَوْلَى	لَوْلَى

فَاعلِمْ : م

معنول بـ : رَمَدْ مَلَكَه

# :Surah Al-Munafiqun

## Ayah 6 (Day 97)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

سَوَاءٌ عَلَيْهِمْ

**هُوَ** : it is (Mubtada was too obvious to be stated so we only get the khabar)

**سَوَاءٌ** : the same (Khabar : common - the is used to sound better even though its common) J1

**عَلَيْهِمْ** : on them **MBK**

Here على means consequences

“It is the same result for them”( even though result is literally not there it’s

OK to add in translation since its in the word على)

أَسْتَغْفِرُكُمْ لَهُمْ أَمْ

أَسْتَغْفِرُكُمْ

Fi'l maadi / Fa'a'il انت

أَسْتَغْفِرُكُمْ got combined with أَ & became أَسْتَغْفِرُكُمْ

أَ (whether)

X

أَمْ (or)

Y

لَهُمْ : for them **MBF**

Since أَمْ & أَ we translate as:

“whether you asked forgiveness for them

X part

أَمْ : or

لَمْ تَسْتَغْفِرْ لَهُمْ

لَمْ : did not

تَسْتَغْفِرْ : ask forgiveness

لَهُمْ : for them

“ Or you didn't ask for forgiveness “

Y part

Note: 'forgiveness for them' is repeated - when you use more words than usual it is called إطباب

( to express anger/ to reinforce a decision)

لَنْ يَغْفِرَ اللَّهُ لَهُمْ ( the same result)

لَنْ : will not (light Harf)

يَغْفِرْ : Fi'l mudare – ضرب family

اللَّهُ : outside doer

لَهُمْ : for them MBF

Sarf : غَفَرَ يَغْفِرُ مَغْفِرَةً غَافِرٌ to forgive

غَفَرَ يَغْفِرُ مَغْفِرَةً مَغْفُرٌ

إِغْفِرْ لَا تَغْفِرْ مَغْفِرْ مَغْفِرْ مَغْفِرَةً

“Allah will not forgive them”

Sometimes لِ is not translated

**“It is the same result for them, whether you asked forgiveness for them or you didn’t ask forgiveness for them, Allah will not forgive them.”**

**NAHW DAY 97 - 28.04.21**

Whether you asked forgiveness for them or you didn't ask forgiveness for them? (kind of repetition)

**أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ**

↓ didn't ↑ Whether X or Y ↑

أَنْتَ إِشْتَغَلْتَ + إِشْتَغَلْتَ = إِشْتَغَلْتَ

**عليهم** MBK  
غَلِي here is referring to consequences  
On them → for them

**مُحْكَمٌ [سُوَا]** (K) (N)  
The Muttada is too obvious to be stated so we only get Khabar Great] = (That is) Great! Not some special thing rather normal phrasing

"It is the same (outcome/result) for them"

**سُوَا عَلَيْهِمْ أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ**

conclusion: the same result      Whether x or y....

**أَفْسِقِينَ** It is same

"It is the same result for them; Whether you asked forgiveness for them or you didn't ask forgiveness for them, Allah SWT will not forgive them"

Sometimes, MBF doesn't get translated literally ↑

"Allah(SWT) will not forgive for them"  
"Allah(SWT) will not forgive them"

**لَنْ يَغْفِرَ اللَّهُ لَهُمْ**

↓ خاءل Light Harf "Will not"

مَنْزَبٌ	يَغْفِرُ	مَنْزَبٌ
غَفَرَ	يَغْفِرُ	غَفَرَةٌ

# Surah Al-Munafiqun

## Ayah 6 /7 (Day 98)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرُ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ  
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفُسِقِينَ

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفُسِقِينَ

إِنَّ اللَّهَ

Indeed Allah **Mubtada**

لَا يَهْدِي

he does not guide : Fi'l Mudare / Fa'a'il هُوَ (no outside doer)

الْقَوْمَ الْفُسِقِينَ

the corrupt nation : Mosoof Sifah **Ma'foo'l bihi**

JF

Khabar

“Indeed Allah, He does not guide the corrupt nation “

## AYAH 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَهُ خَزَائِنُ الْأَسْمَاءِ وَالْأَرْضِ وَلِكُنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ

They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا : **Khabar**

لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا : **Silatul Mowsool**

لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا : **Maqool Al Qawl Maf'ool bihi Fi Mahalli Nasb** (inside quote)

يَقُولُونَ : they say **Fi'l mudare /Faa'il** هُمْ **JF**

لَا تُنْفِقُوا : don't spend ( inside quote so Maqool Al Qawl begins from here)

عَلَىٰ : on

مَنْ : whoever

عِنْدَ : near/close to

رَسُولِ اللَّهِ : Messenger of Allah

حَتَّىٰ : until

يَنْفَضُوا : they disperse

“ They are the ones who say, “Don’t spend on whoever is close to the Messenger of Allah until they disperse”

## New Vocabulary & its Sarf :

لَا تَنْفِقُوا : to spend أَنْفَقَ يُنْفِقُ إِنْفَاقًا (aslama family)

يَنْفَضُوا : to disperse أَنْفَضَ يُنْفَضُ أَنْفُضَاصًا (Inkalaba family)

خَزَائِنُ : treasure خَزَائِنٌ Broken plural : trasusers ( خَزَاءُ ) Ism so no Sarf

يَفْقَهُونَ : to understand فِهَا يُفْقِهُ فَقِيهَ (sami'aa family)

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to disperse (shattered glass / dispersed crowd)

نَفَقَ يَنْفَقُ إِنْفَاقًا

نَفَقَتْ يَنْفَقُتْ إِنْفَاقًا

\* followed by three letters: giveaway for Inqaliba Family

to spend

إِنْفَاقًا نَفِقَ نَفِقْ

إِنْفَاقَةً نَفِقَمْ نَفِقْ

Treasure (sing.) كَرَازَةً

Treasures (Plur.) قَرَازَاتْ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

N3MP N3MP (Plural bear the Arabs said so)

Indeed Allah (swt), He (swt) does not guide the corrupt nation

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَلَّهُ حَرَّمَ إِنْ is/are

يَفْقَهُونَ

يَفْقَهُونَ

لِفَقْعَةٍ  $\rightarrow$  لِسْلَمٍ بِجَاهَدٍ لَعْلَمٍ  $\rightarrow$  يُ  $\rightarrow$  start

لِفَقْعَةٍ  $\rightarrow$  لِسْلَمٍ بِجَاهَدٍ لَعْلَمٍ  $\rightarrow$  يَسْأَلُونَ  $\rightarrow$  more letters

لِفَقْعَةٍ يَفْقَهُ يَعْرِتُ  $\rightarrow$  لِفَقْعَةٍ يَفْقَهُ يَعْرِتُ

To understand  $\rightarrow$  فَقْهًا فَقْهَةً فَقْهَةً

لِفَقْعَةٍ يَسْمَعُ  $\rightarrow$  لِفَقْعَةٍ يَسْمَعُ  $\rightarrow$  سَمْعَةً

(Arto-tools)

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

Sila-tul-Mousool Ijm Mousool

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

They are the ones who..

فَاعِلٌ : مِّنْ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

They are the ones who say: "Don't spend"

لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

ن ف ل

نَافِقَ (جَاهَد) to be a hypocrite

الْفَقَّ (أَسْمَ) to spend

نَافَقَارٌ: Lizards hole with two openings. If animal attacks on one side, it can escape to other side. From it, the Arabs started using it for the hole in your pocket (money comes in & goes out of the pocket)

# Surah Al-Munafiqun

## Ayah 7/8 (Day 99)

### AYAH 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ  
خَزَانَةُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَفِّقِينَ لَا يَفْقَهُونَ

They are the ones who say, "Do not spend on those who are with the Messenger of Allah until they disband." And to Allah belongs the depositories of the heavens and the earth, but the hypocrites do not understand.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

: الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا **Khabar**

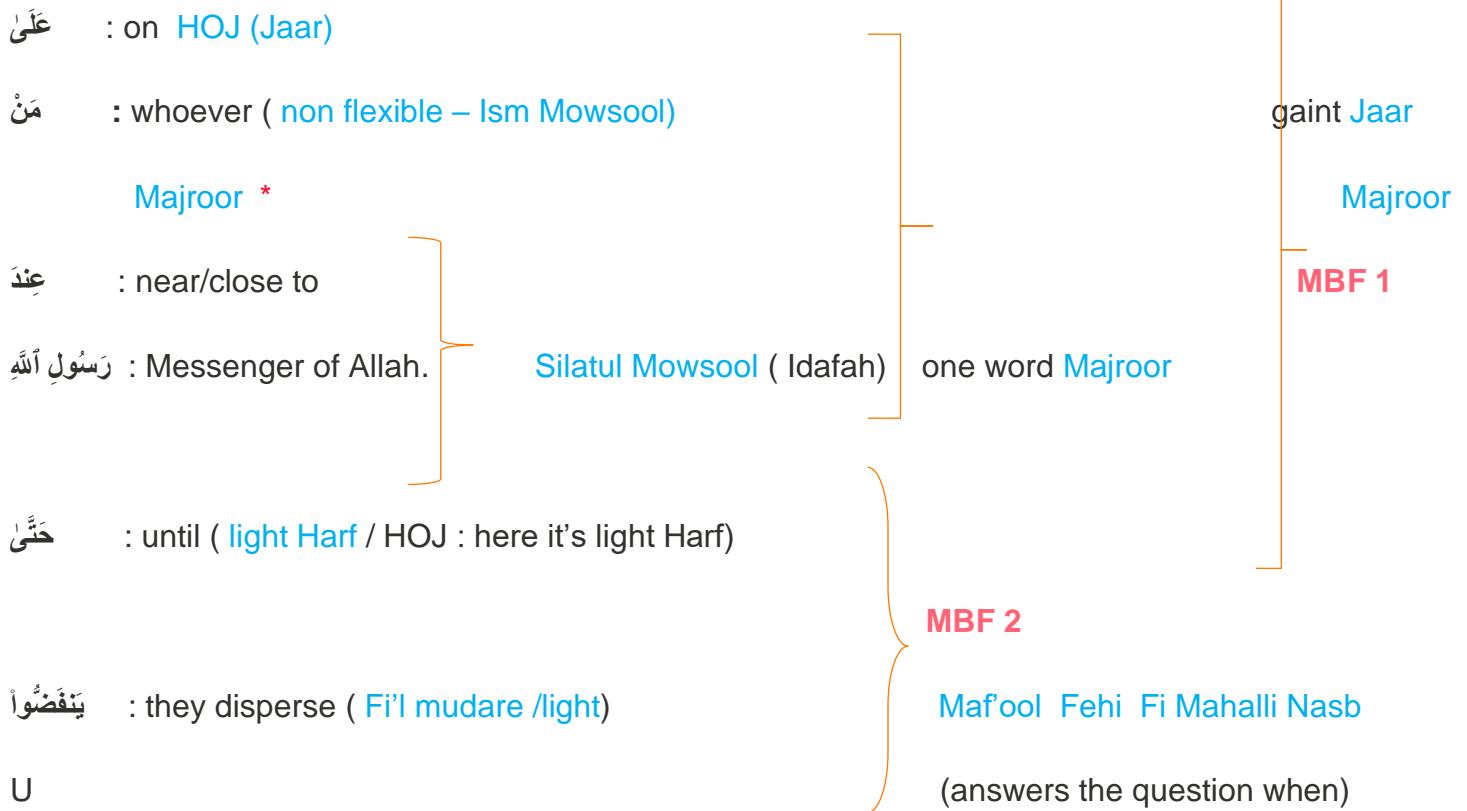
: يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا **Silatul Mowsool**

: لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا : **Maqool Al Qawl Maf'ool bihi Fi Mahalli Nasb** (inside quote)

: يَقُولُونَ : they say **Fi'l mudare /Faa'il هُمْ JF** ( sentence since it's a complete idea)

: الَّذِينَ يَقُولُونَ : those who say ( Ism : one word – sayers) **Ism Mowsool + Silatul Mowsool =fragment**

: لَا تُنفِقُوا : don't spend **Fi'l mudare / Faalil انتم**



“They are the ones who say, “Don’t spend on whoever is close to the Messenger of Allah until they disperse”

### New Vocabulary & its Sarf :

لَا تُنفِقُوا : to spend انْفَقَ يُنْفِقُ إِنْفَاقًا (aslama family)

يُنفَضُّوا : to disperse انْفَضَ يُنْفَضُ انْفَضَاضًا (Inkalaba family)

خَرَائِنُ : treasure خَرَائِنَ Broken plural : trasusers ( خَرَائِنُ Ism so no Sarf)

يَفْقَهُونَ : to understand فَقَهَ يُفْقَهُ فُقْهًا (sami'aa family)

\* من is Majroor & boz its connected with the whole Silatul Mowsool the whole thing will be a gaint Majroor

وَلِلَّهِ خَرَائِنُ السَّمَوَاتِ وَالْأَرْضِ

: Harf Atf

: بِلَهِ MBK mukaddam

: خَرَائِنُ السَّمَوَاتِ وَالْأَرْضِ Idafah / Mubtada Muakkhar (proper)

(السَّمَوَاتِ وَ) is Ma'toof on

JI

“ To Allah (SWT) alone belongs the treasures of the skies & earth “.

وَلِكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ

وَلِكِنَّ الْمُنْفِقِينَ

: and

Harf Atf

: however

HON

: the hypocrites

Ismuha المُنْفِقِينَ

JI

Mubtada

: they do not understand لَا يَفْقَهُونَ

Fi'l mudare / Fa'a'il هم

JF – Khabar

“ However the hypocrites they do not understand”.

## AYAH 8

يَقُولُونَ لَنِنْ رَجَعَنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعْزَمِ مِنْهَا الْأَذَلَّ  
**وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ**  
**الْمُنْفَقِينَ لَا يَعْلَمُونَ**

They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know

**وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ**

و : Harf Atf

لَهُ : MBK mukaddam

الْعِزَّةُ : Mubtada (proper)

: وَلِرَسُولِهِ Jaar/Majroor + Idaafah

: وَالْمُؤْمِنِينَ Jaar Majroor

MBK ( but not part of Ikhtisaas)

“Honor & authority only belongs to Allah (SWT) & also to his Messenger & also to his believers”.

It's 1 MBK ( same bucket) boz of و yet separated

MBK is broken & placed at the end – so it doesn't have Ikhtisaas

و carries the effect of ل

3 different ل : first ل says that Allah (SWT) has the authority

second ل messenger are not given the same authority

third ل we are also separate from the honor of messenger

Each one has own kind of honour & its different from each other

There are 3 unique levels

Highest is Allah (SWT) then the Messenger & later our loyalty to the Messenger

Each has different decree due to the repetition of ل

The honor is only with Allah (SWT) Ikhtisaas & by extention it is with our messenger & us.

وَلَكِنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ

وَلَكِنَّ الْمُنْفِقِينَ

و : and

Harf Atf

لَكِنْ : however

HON

الْمُنْفِقِينَ : the hypocrites

Ismuha

Mubtada

لَا يَعْلَمُونَ : they don't know

Fi'l mudare / Faa'il ہم

**“ However the hypocrites they don't know”.**

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**وَلَكِنْ أَلْمَنَفِقِينَ لَا يَفْقَهُونَ**

**وَلَكِنْ أَلْمَنَفِقِينَ لَا يَفْقَهُونَ**

Repetition of HON Laam (as the effect of Laam could've been carried on without it). In grammar, it is okay either way but Ralighah says, there is a bit here going out of way to say something that didn't have to be said to get the point across. This is a way of Allah (ﷻ) diversifying the Laams.

**3 UNIQUE LEVELS DEGREES OF LAAM**

Different kind of honor for the Believers

Authority & honor given to Prophet (ﷺ) is separate Laam

The way Allah owns it Laam for Allah (ﷻ)

**وَلَكِنْ أَلْمَنَفِقِينَ لَا يَفْقَهُونَ**

Repetition of HON Laam (as the effect of Laam could've been carried on without it). In grammar, it is okay either way but Ralighah says, there is a bit here going out of way to say something that didn't have to be said to get the point across. This is a way of Allah (ﷻ) diversifying the Laams.

**وَلَكِنْ أَلْمَنَفِقِينَ لَا يَفْقَهُونَ**

To Allah (ﷻ) Alone belong the treasures of the skies & the Earth.

Allah (ﷻ) alone owns the treasure of the skies & the earth.

**فَاعِلٌ : مٌ**

**يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا**

**Job of the Laam**

To become fused with the Laam (مفعول) to the point where even though Yaqoodma has its own Fatih in grammar but will become a fragment meaning wise.

**مَفْعُولٌ**

They say (FPI) JF (Sentence)

**الَّذِينَ يَقُولُونَ**

Those who say (JAm) (Just a fragment) to complete the concept of Islam

**لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا**

**MAFOOL FEENI FMIN** (Answering when?)

حَتَّىٰ يَنْفَضُوا

Light & HON

Classical Grammarians say its HON & even if it comes with FPI, it is understood with أَنْ which is omitted.

حَتَّىٰ يَنْفَضُوا = حَتَّىٰ (أَنْ) يَنْفَضُوا [Compound JAm]

“Until they disperse”

**فَاعِلٌ : اتٌ**

Don't spend!

**يَنْفَضُوا**

**عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ**

[جَارٌ + مُجَوَّدٌ]

**مَنْ عِنْدَ رَسُولِ اللَّهِ**

[سَمِعُونٌ] [صلات الموصول]

**[MAJZOOR OF عَلَىٰ]**

“whoever is around the Messenger of Allah (ﷻ)?”

**وَلَكِنْ أَلْمَنَفِقِينَ لَا يَفْقَهُونَ**

**HON**  
‘However’

“However, the hypocrites, they don't understand”

**وَلَكِنْ أَلْمَنَفِقِينَ لَا يَعْلَمُونَ**

**HON**  
‘However’

“However, the hypocrites, they don't know”  
(Insult to the injury)

# Surah Al-Munafiqun

## Ayah 8 (Day 100)

يَقُولُونَ لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنَفِّقِينَ لَا يَعْلَمُونَ

They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

يَقُولُونَ لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

يَقُولُونَ : they say

Fi'l mudare / Faa'il هم

Maqool Al Qawl Fi Mahalli Nasb Ma'ool bihi : لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

شart : لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ

ل : Emphasis ل

ان : 'if' : lightest harf

we returned : رَجَعْنَا

Fi'l maadi / Faa'il تَحْتَ

Daraba family. رَجَعَ يَرْجِعُ رُجُوْعًا : Sarf

شرط شart

to HOJ (Jaar) : إلى

the city (Majroor) : الْمَدِينَةِ

## Examples of Shart & Jawab Al Shart

If I wake up (Shart : imagined) I won't be late (Jawab Al Shart)

When a sentence starts with 'if' it's imagined

When you add emphasis to something imagined it makes it even more hypothetical (more imagined-further from reality)

Eg : Even if I wake up ( takes more imagination). Most likely it means I won't but in a slim chance that I do.....

On the contrary to the above : I wake up (reality)

When you add emphasis to something real, you make reality stronger

Eg : I certainly wake up.....

So **لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ** : Even if we were to return to the city : **Shart**

It has **ل** of Emphasis & **إِنْ** : more hypothetical

: لَيُخْرِجَنَّ الْأَعْزَمُ مِنْهَا الْأَذَمُ **Jawab Al Shart**

: لَيُخْرِجَنَّ definitely shall expel

**ل** of Emphasis

**فِي**' mudare (heaviest) **هُوَ** version so look for an outside doer

It has triple emphasis : heaviest with a **ل** ( **ل** on its own means 'I swear ')

يُخْرِجُ : lightest      يُخْرِجُ : light      يُخْرِجُ : normal      يُخْرِجُ : heavy      يُخْرِجُ : heaviest

We studied earlier that if Shart is lightest then Jawab Al Shart is also lightest

But note that Jawab Al Shart can be lightest, heavy, heaviest but never normal or light

In Qur'an we find Jawab Al Shart as lightest or heaviest

**Sarf** : to expel **أَخْرَجَ** **يُخْرِجُ** **إِخْرَاجًا** (Aslama family)

أَلْأَعْزَزُ : the most noble

outside doer (after & Raf ')

مِنْهَا : from it

Jaar Majroor

أَلْأَذَلُّ : the most degraded

Notes at a glance

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NAHW DAY | 00 - 03.05.21 MAQOOL-AL-QAWL FI MAHALLI NASB MAFQOOL BIHI what did they say? They say.

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعْزَزَ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ يَقُولُونَ

وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

↓

→ لِدَامَ of emphasis bcoz coming with lightest Harf, hence we yet don't know if it is Jumlah Ismiya / Filiya

رجَعْنَا 'We returned'

شرط	تَرَبَّأ	شرط
لَغَيْرَتْ	لَغَيْرَتْ	لَغَيْرَتْ
رَجَعْ	رَجَعْ	رَجَعْ
رَجَعْنَا	رَجَعْنَا	رَجَعْنَا

The hypocrites were being rallied against the Muslim army that they were a part of & they were being made to feel like they are not considered fairly. And that it might be that they won't even make it alive all the way home. So, the tone becomes "Yeah, if at all we make it back to Madinah". So, they are trying to make their cult more defensive against the Muslim.

شرط + جواب الشرط  
[Then] + [If]

Scenario 1

Rhetorically: imagined (not yet happened)

\* By adding emphasis to something real, you are making the reality stronger \*

\* when you add emphasis to something imagined, it makes it even more imagined (further from reality)

① If I wake up (imagined)

② Even if I wake up (takes more imagination)

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

↓  
But if we do  
make it back

↓  
Even if we make  
it back to Madinah

لِيُخْرِجُنَّ

يُخْرِجُنَّ

يُخْرِجُنَّ

يُخْرِجُنَّ

يُخْرِجُنَّ

يُخْرِجُنَّ

Triple Emphasis

Heaviest

Heavy

Lightest

Light

Normal

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

This Loam in the beginning can serve two purposes:

① Slim chance of happening + ② لام القسم

This Loam is only  
really stressing what's  
gonna happen  
afterwards  
i.e. the 'then'  
حال الشرط

② I swear, if we make it back (at all), then...

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

[جار مجرور متعلق بال فعل]

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

Then (حواب الشرط)

Normal ✗  
Light ✗  
Lightest ✓  
Heavy ✓  
Heaviest ✓

IF (شرط)

Normal ✗  
Light ✗  
Lightest ✓

الْأَذَلَّ  
'most degenerate'

الْأَعَزَّ  
'Most dignified'  
'most noble'

أَشَفَمُ	يُشَفِّمُ
إِشْفَافًا	
أَفْزَعُ	يُفَرِّجُ
إِفْرَاجًا	

# Surah Al-Munafiqun

## Ayah 8 (Day 101)

يَقُولُونَ لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنَفِّقِينَ لَا يَعْلَمُونَ

They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.

يَقُولُونَ لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

يَقُولُونَ : they say

Fi'l mudare / Faa'il هم

لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ : Maqool Al Qawl Fi Mahalli Nasb Mafool bihi

لَئِنْ رَّجَعْنَا إِلَى الْمَدِينَةِ : Shart

لَ : Emphasis ل

إِنْ 'if' : **lightest harf**

رَجَعْنَا : we returned

Fi'l maadi / Faa'il تَحْتَ

**Sarf** رَجَعَ \* (to return) Daraba family.

شرط شَرْط

إِلَى : to **HOJ** (Jaar)

الْمَدِينَةِ : the city (Majroor) **MBF mukaddam**

\* رجع to return

Sometimes it can be Laazim & sometimes Muta'addi (depending on the context)

Eg : I return tomorrow In sha Allah (since doer is impacted its Laazim)

I return your jar every week (here detail is impacted so Muta'addi)

In the ayah: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ there is no Ma'ool bihi therefore رجع is Laazim (without detail)

Translation : “ Even if we were to return to the city”.

But in Surah Al Waqia رجع is Muta'addi : تَرْجِعُونَهَا You all return it (detail is impacted)

In English it can be used with or without detail

Eg : I returned. Laazim (رجع without detail/Ma'ool bihi)

I returned the book. Muta'addi (with detail)

**So basically if there is no Ma'ool bihi it's Laazim & if there is then it's Muta'addi**

6 variations of Mudare'

Normal	Light	Lightest	Heavy	Heaviest	Triple Emphasis
يُخْرِجُ	يُخْرِجَ	يُخْرِجْ	يُخْرِجَنْ	يُخْرِجَنَ	لَيُخْرِجَنَ
يُنَصِّرُ	يُنَصِّرَ	يُنَصِّرْ	يُنَصِّرَنْ	يُنَصِّرَنَ	لَيُنَصِّرَنَ

لَيُخْرِجَنَ الْأَعْزَزِ مِنْهَا الْأَذَلَّ : Jawab Al Shart

لَيُخْرِجَنَ : definitely shall expel

J of Emphasis / Fi'l mudare (heaviest) هو version so look for an outside doer

**Sarf** : to expel يُخْرِجُ إخْرَاجًا (Aslama family)

أَلْأَعْزَزُ : the most dignified / respectable (superlative) **Faa'il** (after & Raf ')

مِنْهَا : from it **Jaar Majroor - MBF Mukaddam**

أَلْأَذَلُّ : the most humiliated (superlative)

**Ma'foo'l bihi** (who is being expelled)

Translation : “ The most dignified will absolutely expel the most humiliated **from it.** ”

Comparative	Superlative
أَعْزَزُ more dignified / respectable	أَلْأَعْزَزُ the most dignified / respectable
أَذَلُّ more humiliated / weaker	أَلْأَذَلُّ the most humiliated / weakest
أَكْبَرُ greater	الْأَكْبَرُ the greatest
أَحْسَنُ better	الْأَحْسَنُ the best
أَفْجَعُ uglier	الْأَفْجَعُ the ugliest
أَجْمَلُ prettier	الْأَجْمَلُ the prettiest

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

Translation : “ Honor, authority & might belong only to Allah, also to his Messenger along with the believers. ”

وَلَكِنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ

Translation : “ However the hypocrites , they don't know / But it is the hypocrites who don't know.”

*They say, “Even if we were to return to the city ( Madinah), the most dignified will absolutely expel the most humiliated from it”. And honor, authority and might belong only to Allah, also to his Messenger along with the believers. However /But it is the hypocrites who don't know.*

## NAHW DAY 1st- 04.05.21

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَ الْأَعْزَمِ مِنْهَا الْأَكْلَ وَلَيَوْ أَعْزَمُ وَلَرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنْتَفِقِينَ لَا يَعْلَمُونَ

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَ الْأَعْزَمِ مِنْهَا الْأَكْلَ

لِيُخْرِجَنَ

He will definitely, definitely & definitely expel

الْأَعْزَمُ

"most dignified"

ال- إِلَى - اَل- Outside Doer Comparative Form

اَعْزَمُ → اَعْزَمُ → اَعْزَمُ (original) (can't be pronounced)

اَعْزَمُ (superlative form)

Only MBF No Mafool Bihi  
that's why لَيْنَ is دَرِبَنَا (zam) here

الْأَكْلَ

"most humiliated"

اَكْلُ → اَكْلُ → اَكْلُ (original) (can't be pronounced)  
اَكْلُ (can't be pronounced)

رَجَعْنَا

'We returned'  
Doer impacted (لَازِم)

مَرَبَتْ فَقِيرَتْ مَنْزَبَ

رَجَعَ تَرْجِعَهُ دُجُونًا

Sometimes  
وَرَجَعْتَ يَرْجِعُونَ  
return your jar.  
(Doer impacted)

Sometimes  
وَرَجَعْتَ يَرْجِعُونَ  
return tomorrow  
(Detail impacted)

\*When you see  
رَجَعَ with a detail, its  
مَعْنَى

تَرْجِعُونَهَا

You all return it  
(مَعْنَى)

مَعْدُور

الْأَعْزَمُ

OPPOSITE

الْأَكْلَ

ز ع

Name of Allah (SWT)

الْعَزِيزُ

Strength + Authority + Respect

✓ ✓ ✓

All three things at the same time

Strength + Authority + Respect

Weakness + Powerlessness + Humiliation

لِيُخْرِجَنَ الْأَعْزَمِ مِنْهَا الْأَكْلَ

[MAFOOL BIHI] [MBF] [Faai'l] [ Fi'l ]

TAWKEED 'IT'S OUR TOWN!!'

They say even if we were to return to the city (Madinah) will absolutely expel the most humiliated from it. Honor, Authority & might belong only to Allah (SWT), Also to His Messenger (SAW) along with the believers. However/ But it is the hypocrites who don't know <sup>33</sup>

# Surah Al-Munafiqun

## Ayah 9 (Day 102)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُنْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

: يَا

Harf of Nidaa : يا (calling)

Whatever comes after it doesn't have ال Eg : يارب (boz + ال + يا) don't go together)

So whenever we call anyone we just use يا & don't put ال

But if we still want to add to ال then we use يا Eg : أَيُّهَا الَّذِينَ

is added when the one you are calling has on it. Eg : ياؤلد (child) ياؤلدة (female child)

ياؤلدة (female child) يابنت

Side note :

أَيُّهَا = أَيُّ + هَا

أَيُّ : it is there to make the called one more specific

هَا : it is there to get more of your attention

الَّذِينَ ءَامَنُوا the one being called : **Al Munaadaa** المنادى

The one being called (Al Munaadaa) is Raf' unless it is a Mudaf then it's a Nasb

Eg : يا رسول الله

Mudaf (Nasb)

يا رَبُّ الْعَالَمِينَ

Mudaf (Nasb)

يا مَرْيَمُ

Not a Mudaf so Raf'

الَّذِينَ : Ism Mowsool

ءَامَنُوا : Silatul Mowsool

Fi'l maadi / Faa'il هم

Those who have believed

يَأَيُّهَا الَّذِينَ ءَامَنُوا

- Allah used the ماضي to address us. (Allah is being more specific when we find this phrase. هـ is to get more to our attention)
- Maadi highlights that we have already accepted the faith sometime in the past. (reminding us of the moment of our waking up)
- You 'woke up' spiritually in the past but maybe you are back asleep.
- Fi'l is temporary & to keep it alive you must do it again. ( faith fluctuates)
- Past tense refers to a completed act. Which means you didn't just kind of believe, you jumped in totally.

Quantitative	Qualitative
<ul style="list-style-type: none"> <li>• Stays the same</li> </ul>	<ul style="list-style-type: none"> <li>• Feeling goes up &amp; down</li> </ul>
<ul style="list-style-type: none"> <li>• We accepted certain quantitative things in the past that are now part of our lives</li> </ul>	<ul style="list-style-type: none"> <li>• The moment you accepted Faith</li> </ul>
<ul style="list-style-type: none"> <li>• Knowledge remains same</li> </ul>	<ul style="list-style-type: none"> <li>• Our commitment to knowledge changes</li> </ul>

- If Allah considers us mature & settled in our faith to the point that it's not going up & down too much, then **HE** awards us with the title **المُؤْمِنُونَ** (Ism Faa'il : permanent, no tense, so it's solid)
- Includes 3 groups at least :
  - Sincerely believed in the past & still do
  - Sincerely believed in the past & then got weaker
  - Claimed to believe but never really meant it.

NAHW Day 102 - 05.05.21

يَا إِيَّاهَا الَّذِينَ عَامَنُوا لَا تُلْهِنُكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

المنادى

The one(s) being called  
— Fee Mahalli Rafa

يَا إِيَّاهَا الَّذِينَ عَامَنُوا

فَأُولَئِكَ هُمُ الْخَسِرُونَ

Harf Nada The Harf of Calling

But if you want to add Al to Munada:

يَا أَيُّهَا الَّذِينَ عَامَنُوا

To allow the called one to  
have 'AL', we add  
أَيُّهَا  
يَا أَكُلُّ  
يَا بِشْتَ

whatever comes after it doesn't have  
Al (ال), & is light rafa unless it is a mudaf,  
then it is nasab

يَا أَلْسَادَ ✓  
يَا الرَّقْنَ ✓

يَا رَسُولَ اللَّهِ X  
يَا رَسُولَ اللَّهِ ✓

Breakdown of أَيُّهَا

أَيُّهَا + حَا

حَا أَدَاءُ التَّثْبِيتِ

To get more of  
your attention

أَيُّ

To make the called  
one more specific

يَا

Harf Nada

فعل حامى - ميلت الموصول

الذين اسم موصول يَا إِيَّاهَا الَّذِينَ عَامَنُوا

Then, the use of Ism Mousool again targeting us → Allah (SWT) is calling us with "يَا" 1

Then, He (SWT) is making sure that we pay extra attention, with the use of لَهُ

Then, He (SWT) is singling us out with لَهُ 2

\* Allah (SWT) used the حامى to address us (e.g. earlier or لَهُ). This is highlighting that we already accepted the faith sometime in the past. (reminding us of the moment of our waking up)

\* You woke up spiritually in the past, but maybe you're back asleep.

\* The use of fi'l is because Fi'l is temporary and to keep it alive, you must do it again. (Imaan fluctuates)



# Surah Al-Munafiqun

## Ayah 9 (Day 103)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِيرُونَ

O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا      “Those of you who believe”.

لَا تُلْهِكُمْ أَمْوَالُكُمْ

يُنْصَرُ الرَّجُلُ (outside doer) The man helps

لَا يُنْصَرُ (normal) He does not help

لَا يُنْصَرُ الرَّجُلُ (outside doer) The man doesn't help

لَا يُنْصَرُ (lightest) He should not help

لَا يُنْصَرُ الرَّجُلُ (outside doer) The man shouldn't help

3<sup>rd</sup> person

تَصْرُّ مَرْبِيْهَ (outside doer) Mariam helps

لَا تَصْرُّ She doesn't help

لَا تَصْرُّ مَرْبِيْهَ (outside doer) Mariam doesn't help

لَا تَثْرُّ مَرْبِيْهَ ( lightest/ outside doer) Mariam shouldn't help

3<sup>rd</sup> person

### Sarf :

أَسْلَمُ	يُسْلِمُ	إِسْلَامًا
Irregular member of أَسْلَمُ family		
الْهَيْ	يُلْهِيْ	إِلْهَاهِيْاً
Becomes	Becomes	Becomes
الْهَيْ ( sounds better)	يُلْهِيْ	إِلْهَاهِاً

يُلْهِيْ : He distracts (normal) Fi'l mudare

لَا يُلْهِيْ : He doesn't (normal)

لَا يُلْهِيْ : He shouldn't distract (lightest weird)

Weird cousins have their own normals

Another example of weird cousin

يَدْعُوْ : He invites

لَا يَدْعُوْ : He doesn't invite

لَا يَدْعُوْ : He shouldn't invite (weird cousin so letter goes away)

يُلْهِنَ الرَّجُلُ : The man distracts

لَا يُلْهِنَ الرَّجُلُ : The man doesn't distract

لَا يُلْهِ الرَّجُلُ : The man shouldn't distract

تُلْهِنَ : She distracts

لَا تُلْهِنَ مَرْيَمَ : Mariam doesn't distract

لَا تُلْهِ مَرْيَمَ : Mariam shouldn't distract

لَا تُلْهِنَ أَمْوَالَكُمْ : belongings - broken plural (outside doer)

Mudaf Mudafiliah

**Your belongings shouldn't distract**

لَا تُلْهِنَ أَمْوَالَكُمْ

تُلْهِنَ : lightest Fi'l mudare

مُهْلَكَ : Ma'ool bihi

أَمْوَالُكُمْ : Mudaf Mudafiliah / outside doer

**Your belongings shouldn't distract you**

لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أُولُو الْأَيْمَانِ : Faa'il

Note : when there are 2 ل's it becomes : neither – nor

**Neither your belongings nor your children should distract you.**

عَنْ ذِكْرِ اللَّهِ : from the remembrance of Allah

عَنْ ذِكْرِ : Jaar Majroor

ذِكْرِ اللَّهِ : Mudaf Mudafilah

MBF of Fi'il

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أُولُو الْأَيْمَانِ عَنْ ذِكْرِ

**“ Those of you who believe, neither your belongings nor your children should distract you from remembering Allah (SWT) “.**

NAHW DAY 103 - 07.05.21

يَا إِيَّاهَا الَّذِينَ عَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ

Three vowels

(ء) (ي) (أ)



If the ي Yaa is not sounding good, then we should replace it with one of these other two (ء, أ) that sounds better

إِشْلَامٌ	يُشْلِمُ	أَشْلَمْ
إِلْهَايَا	يُلْهِي	أَلْهَيْ
إِعْوَادُ	يُعَوِّدُ	أَعْوَدُ
إِنْهَاكٌ	يُنْهِي	أَنْهَيْ

يُلْهِنِي 'He distracts'

(Normal)

لَا يُلْهِنِي 'He doesn't distract'

(Normal)

To make lightest version, the last letter is dropped

لَا يُلْهِي 'He shouldn't distract'

(Lightest)

يُدْعِي 'He invites'

(N)

لَا يُدْعِي 'He doesn't invite'

(N)

لَا يُنْدِعِي 'He shouldn't invite'

(L)

فَأُولَئِكَ هُمُ الْخَسِرُونَ

لَا يُنْفَعُونَ (normal)

لَا يُنْفَعُونَ الرَّجُلُونَ

أَوْلَادُكُمْ وَلَا

Two ي become neither/nor

"NEITHER YOUR BELONGINGS/ WEALTH/ ASSETS NOR YOUR CHILDREN SHOULD DISTRACT YOU"

عَنْ ذِكْرِ اللَّهِ

MBF

'From'

"NEITHER YOUR BELONGINGS/ WEALTH/ ASSETS NOR YOUR CHILDREN SHOULD DISTRACT ALL OF YOU FROM THE REMEMBRANCE OF ALLAH SWT"

يَا إِيَّاهَا الَّذِينَ عَامَنُوا

"THOSE OF YOU WHO BELIEVE"

لَا تُلْهِكُمْ أَمْوَالُكُمْ

(detail) مَغْنُول بِبِ (you'll)

لَا تُلْهِي + أَمْوَالُكُمْ

(Outside doer) detail (Lightest)

Mudaf/Mudaf Hayth

NHBP(IF)

"YOUR BELONGINGS/ WEALTH/ASSETS SHOULD NOT DISTRACT YOU ALL"

"THOSE OF YOU WHO BELIEVE, NEITHER YOUR BELONGINGS/ WEALTH/ASSETS NOR YOUR CHILDREN SHOULD DISTRACT YOU FROM THE REMEMBRANCE OF ALLAH SWT/ OR REMEMBERING ALLAH SWT"

# Surah Al-Munafiqun

## Ayah 9 (Day 104)

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهُمْ أَمْوَالُكُمْ وَلَا أُولَدُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعُلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهُمْ أَمْوَالُكُمْ وَلَا أُولَدُكُمْ عَنْ ذِكْرِ

“ Those of you who believe, neither your belongings nor your children should distract you from remembering Allah (SWT) ”.

If talking to someone : 2<sup>nd</sup> person (doer not the detail)

If talking about someone : 3<sup>rd</sup> person

Even if you call someone : 2<sup>nd</sup> person

مَنْ : someone who / anyone who / anybody / a person who / whoever

**Balaghah :**

Shart is based on a Fi'l - whoever does the temporary action in this life

Jawab Al Shart based on an Ism – permanent status of someone being a loser

## وَمَنْ يَفْعُلْ ذَلِكَ

و : and Harf Atf

مَنْ : whoever Ism Mowsool

يَفْعُلْ : he does Silatul Mowsool

Lightest Fi'l mudare / Faa'il هم

ذَلِكَ : that Ma'ool bihi Fi Mahalli Nasb

**Shart** boz Fi'l mudare يَفْعُلْ has no reason to be lightest  
(conditional – “if” part)

“And any person who would do that,”

**Sarf** : (Fataha family)

فَعَلَ he did فَعَلْ he does فَعْلًا فَاعِلْ to do

## فَأُولَئِكَ هُمُ الْخَسِرُونَ

ف : so / then (here it is then)

أُولَئِكَ : those people pointer (non flexible) / 1<sup>st</sup> Raf' so **Mubtada 1**

هُمْ : they (independent pronoun – Referee Pronoun) / 2<sup>nd</sup> Raf' so **Mubtada 2** **Shart**

الْخَسِرُونَ : the losers Raf' – **Khabar** (proper)

**Jawab Al**

**Shart**

(‘then’ part)

“So those people, they are the ultimate losers!”

“And any person who would do that, then those people, they are the ultimate losers!”

NAHW DAY 104 - 08.05.21

وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

“Those people, in fact they are the losers”

‘Someone’, ‘anyone’ ‘anybody’  
‘a person who’ ‘who ever’

مَنْ

وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

## JAWAS-US- SMART

## SMART

يُعْلَم ← يَعْلَم (Lightest) Why? No lightest Harf?

It is lightest without any harf so it is Short بُرْج

فَعَلَ	يَفْعَلُ	فَعِيلٌ	فَعَلَ	يَفْعَلُ	فَعِيلٌ
فَعَلَ	يَفْعَلُ	فَعِيلٌ	فَعَلَ	يَفْعَلُ	فَعِيلٌ

وَمَنْ يَفْعَلُ ذَلِكَ

Silet-ul-mawsoo) Ima Mawsoo)

فاعل: مفعول: مفعول

And any person who would do that, then those people, they are the ultimate losers!

1

هُمُ الْخَسِيرُونَ لَا وَلَيْكَ

وَمَنْ يَفْعَلُ

The جواب الشرط is based entirely on isms

The bio part is based on the Fit

Whoever does this temporary action in this life, will suffer a permanent loss

**"And any person who would do that, then those people, they are the ultimate losers!"**

# Surah Al-Munafiqun

## Ayah 10 (Day 105)

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ  
يَقُولُونَ رَبَّنَا لَوْلَا أَحْرَنَتْنَا إِلَى أَحَدٍ قَرِيبٍ فَأَنَّدَقَ  
وَأَكُنْ مِنَ الْمُصْلِحِينَ

And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

What is مجاز عقلي ؟

It is special kind of indirect speech (mix of direct & indirect)

Eg : Toyota built a new car

(Technically Toyota didn't built it but any people are involved. Toyota is just name of a company. Car would not have been built without Toyota even though literally it is not a builder)

Eg : Russia launched a satellite

( So the country didn't but many people involved.... It's a chain reaction)

مجاز عقلي is very common in Qur'an

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ

و : and Harf Atf

أَنْفَقُوا : Spend - plural command - أَنْفَقَ (Aslama family)

من : from

ما : what

رَزَقْنَاكُمْ : we provided you all

رَزَقْنَا - we provided Fi'l maadi / Faa'il

رَزَقْنَا (to provide)

كُمْ : you all Pronoun attached to a Fi'l so Ma'ool bihi

مُنْ قَبْلِ : much before Ma'ool Fehi (when should you spend)

مُنْ - from/much HOJ Min Zaa'edha

قَبْلِ - before Special Mudaf (if it won't get its Mudafiliah it would be قَبْلٌ but here it got its MI

أَنْ يَأْتِي : to come

أَنْ - to (lightest harf)

يَأْتِي - come lightest Fi'l mudare

Note : أَنْ + Fi'l = IDEA (Ism)

أَنْ + يَأْتِي = ISM (to come) = Mudafiliah

Fi Mahalli Jarr Mudafiliah

أَحَدُكُمْ : one of you

Mudaf Mudafiliah / Ma'ool bihi mukaddam

Order is broken : Death is being delayed & أَحَدُكُمْ is brought forward (mukaddam). Here it's for shock purpose – Tashweeq – something is coming (death)

الْمَوْتُ : the death

يَأْتِي so outside doer of

“ And spend from what we have provided you much before the death comes to one of you”.





# Surah Al-Munafiqun

## Ayah 11 (Day 106)

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا

و : and Harf Atf

لَنْ : will not Light Harf

يُؤَخِّرَ : to delay Light Fi'l mudare / شَعْلَمْ family

اللَّهُ : Lafdu Jalaala Fa'il

نَفْسًا : a person **Maf'ool bihi** – (Feminine boz Arabs sd so)

إِذَا جَاءَ أَجَلُهَا

إِذَا : when Dharf / Mudaf / Fi Mahalli Nasb

جَاءَ : he comes ( look for an outside doer) Fi'l maadi / Mudafilah Fi Mahalli Jarr

أَجَلُهَا : his/her/ their deadline Fa'il

deadline Mudaf

هَا his/ her/ their Mudafilah ( هَا Feminine boz نَفْسًا is feminine)

(no Ma'ool & no MBF)

**Maf'ool Fehi**

(when will this happen)

“And Allah will not delay any person when their deadline comes”.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

و : as و Haaliya

الله : Lafdul Jalaala 1<sup>st</sup> Raf' – Mubtada

خَبِيرٌ : fully aware 2 nd Raf' - Khabar

بِمَا : of whatever Jaar Majroor

بِ : of HOJ

مَا : whatever Ism Mowsool / Fi Mahalli Jarr

تَعْمَلُونَ : you all do Silatul Mowsool / سَمِعَ family

Fi'l mudare ( to do) / Faa'il أَنْتُمْ (you all)

MBK

Note : Silatul Mowsool has no status. Its free from Raf'/Nasb /Jarr

“ As Allah is fully aware of whatever you all do (will do) ”.

“ And Allah will not delay any person when their deadline comes, as Allah is fully aware of whatever you all do (will do) ”.

NAHW DAY 106 - 10.05.2021

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

مغول فيه  
When?

إِذَا جَاءَ أَجَلُهَا

وعطف / عبقة  
"Allah(SWT)" وحالته

وَاللَّهُ

فَبِرٌّ "is fully aware"

خَبِيرٌ

بـ (H) + ما (اسم موصول)  
"of whatever"

بِمَا

فعل معنادع (معنخ)  
فاعل انتم

تَعْمَلُونَ

"you all do/  
will do"  
صلة الموصول  
(No states)

اسم ظرف معناد  
في محل نصب 'when'

إِذَا

فعل ماضي (صو)  
معنىاف اليه في محل جو  
(come) (comes) [effect of]

جَاءَ

Masuline  
أَجَلُ + هـا  
MI M  
↓

أَجَلُهَا

Outside door

= Feminine becoz the  
Arabs said so

\* its/his/her deadline\*

Light Harf  
'will not'

لَنْ

فعل معنادع ماضي  
To delay/put off

يُؤَخِّرَ

علم نعلم فهو نعلم  
أَخْرَى نؤْفِرُه تأْخِيرًا فهو مُؤْفَرٌ

الله

لغط الجلالت  
Outside door

نَفْسًا

\* a person  
مغول فيه  
(detail)

# Surah Al-Munafiqun

## Ayah 10 (Day 107)

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخْرَنْتَنِي إِلَى أَجَلِ قَرِيبٍ فَأَصَدِّقَ وَأَنْفَقُوا مِنْ أَنْصَابِهِنَّ

And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

فَيَقُولَ رَبِّ لَوْلَا أَخْرَنْتَنِي إِلَى أَجَلِ قَرِيبٍ فَأَصَدِّقَ

فَيَقُولَ : then he will say

فَ : can be Harf Atf (so) or الفاء السلبية (in English : therefore/then/thus)

Note : If ف comes in a meaning of 'therefore' with a mudare then it is understood that there is أنْ between ف & mudare

Like : فَ+أَنْ+يَقُولَ is that is not seen but its effect is seen since it makes mudare light

فَ+أَنْ+يَقُولَ So فَ+أَنْ+يَقُولَ is actually

The other way to look at it is فَ Harf Atf (then) is continuing the effect of so أَنْ يَأْتِي Is Ma'toof on فَ & not Sababiyyah (can be either one of them)

أَنْ carries the effect on both the Fi'l mudare (يَأْتِي & يَقُولَ) making both light.

It's but ي is dropped if situation is desperate

- Also 'The called on' (Munaada)
- If it's a Mudaf its Nasb if its not, its Raf'
- It comes with a Harf of Nidaa (calling Harf : ي or without it)
- Munaada is never a part of a sentence. It has no label. It stands alone!

Here no Harf & no ي

Two things are taken away boz here the person is desperate to get their point across without using too many words since they are running out of time. So brief word is used. Later it gets wordy as under.

لولا : how come you didn't just

why don't you.... "هلا" / how come you didn't just

Like encouraging to take some course of action /its an appeal / compel someone

لولا adds another dimension, more wordy

آخرتني : delay me  
 أنت في المادي / فايل Fi'l maadi / Faa'il  
 نبي Ma'ool bihi

**Maf'ool bihi**

إلى أجل قريب : until a deadline nearby  
 إلى : until HOJ  
 أجل : a deadline  
 قريب : nearby

Jaar

Majroor

Mowsoof Sifah

**MBF**

**Maqool Al Qawl** continues till الصّلحين

**فَأَصَدَّقَ** : I would give charity

فَ – فَTherefore 'Therefore' so there is an invisible الفاء السلبية between ف & mudare صَدَقَ

It also became light due to ( أن light Harf)

فَ+أن + أَصَدَقَ So its فَunderstood after فَ+أن + أَصَدَقَ

light Fi'l mudare / Faa'il (I) أَنَا أَصَدَقَ

family تَعَلَّمَ

Sarf :

تَعَلَّمَ	يَتَعَلَّمُ	تَعْلَمَا
تَصَدَّقَ صَنَعَ تَصَدَّقَ became mushed together & became صَدَقَ	يَتَصَدَّقُ	تَصَدُّقاً
Similarly يَتَبَرَّ : here دَ & تَ gets mushed up & becomes يَتَبَرَّ	يَصَدَّقُ	صَدُّقاً
يَزَّكُرُ becomes يَتَرَكَّرُ		

**“ Then he will say, “ My Master!!! How come you didn’t just give me delay until some short deadline”, then I would give charity”.**

**NAHW DAY 107 - 11 MAY 2021**

**فَيَقُولَ رَبِ لَوْلَا أَخَرْتَنِي إِلَيْ آجَلِ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ**

**2** وَأَنْفَقُوا مِنْ مَآرِزِ قَنْكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَخْذُكُمُ الْأَنْوَتُ

**لَوْلَا** حرف تخصيص

to incite, encourage, compel

③ Comes in the meaning of "حَلَا" why don't you...

④ How come you don't just -- Stronger version of why...

**أَخَرْتَنِي** انت أَخْرَتْ

usually used with past tense which suggests how come you didn't just delay verdict

مغفول به → في

**فَيَقُولَ رَبِ لَوْلَا أَخَرْتَنِي إِلَيْ آجَلِ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ**

للحقيقة، والياء متعلول به، وـ(إلى آجل) جار و مجرور متعللون بـ(آخرته)، و قريب نعت، (فاصدق) الفاء للسببية، وأصدق مخصوص بـأن مخصوصة بعد فاء السببية، والفاء وما بعدها محله الجرم، لأنه جواب التخصيص، والمصدر المزول

**Similar place in mouth**

يَتَكَبَّرُو ت يَتَكَبَّرُو ت يَتَكَبَّرُو ت يَتَكَبَّرُو ت

(Before death comes), Then, he will say, 'My Master, how come you didn't just give me extra time (delay) until some short deadline, then (thus) I'd be charitable/give some charity'

**فَيَقُولَ رَبِ لَوْلَا أَخَرْتَنِي إِلَيْ آجَلِ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ**

**1** القاء السببية Causal Faa

'Therefore', 'Thus', 'Then'

\* 'then' can be used in the meaning of 'therefore' as well. e.g. he ate carefully & exercised, then he got better

فَتَقُولَ = ذ (أَنْ) تَعْتَلَ

أن تقول/مقدير When Faa comes in the meaning of 'therefore' for a مثابع, there is an understood/ implied أن

**2** فاء العاطفة Faa Atifa

either one; not both

الفاء عاطفة سببية، ويقول فعل مضارع معلوق على أن يأتي.

\*spend before death comes, then (when it comes) this person is gonna say

**فَاصْدَقَ**

[جار] [مخصوص] [العطف] متعلق بالفعل "until a" "nearby deadline" time & space "until a short deadline"

الفاء سببية This faa typically comes with an مهنة

**أَكْنَ**

Light

# Surah Al-Munafiqun

## Ayah 10 (Day 108)

وَأَنفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتَ فَيَقُولُ رَبِّ لَوْلَا أَخْرَجْتَنِي إِلَى أَجْلٍ قَرِيبٍ فَأَصَدَّقَ وَأَكْنُ مِنَ الْصَّالِحِينَ

(Translation from Sahih International)

And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, "My Lord, if only You would delay me for a brief term so I would give charity and be among the righteous."

فَأَصَدَّقَ وَأَكْنُ مِنَ الْصَّالِحِينَ

فَأَصَدَّقَ : why don't you.....?

فَ of reason

فَ Sababiyyah comes with a secret أَنْ (light mudare)

فَ + أَنْ + أَصَدَّقَ

وَأَكْنُ : and I would be (Jumlah Ismiyyah begins)

وَ Harf Atf : carries over the effect forward

أَكْنُ : lightest mudare

**Mubtada** : to be / Ism : كان is أنا (NO KHABAR)

## Effect of Harf Atf

Normal : أَصَدَّقُ وَ أَكُونُ

Light : أَصَدَّقَ وَ أَكُونَ

Lightest : أَصَدَّقْ وَ أَكُونْ

Becomes  
↓  
أَكْنْ :

In Balaagha : the mixing of light & lightest is called اجتباك ( mix match / criss-cross)

Eg : Night & Day  
Rest & Work

Night & Work : 2 words are used but means all 4

Eg from Qur'an :

The Sin / Crime of alcohol & gambling is greater than their benefit

Sin vs Good  
Harm vs Benefit

Sin vs Crime : اجتباك

Similarly there is اجتباك happening in the above Ayah :

أَصَدَّقْ وَ أَكْنْ (Hope) إِنْ أَخْرَنَنْ - here 'if' is lightest (IF/ THEN) Shart & Jawab Al Shart

فَأَصَدَّقْ وَ أَكْنْ (Blame) as a result I would give charity ( 'Therefore' – light mudare)

Here there is a criss - cross: Allah (SWT) is saying all 4 verbs at the same time.

Duality is created in أَكْنْ & صَدَّقْ

4 things that are meant here

1) ف meaning : that had u given me delay then that would have been the reason to be charitable & I would have been the reason to be from good people ( cause – meaning)

2) If you give me delay then I think I would be charitable & would be among the righteous too. (then – possibility)

**Jawab Al Shart can come with a ف & if it does it can be light instead of lightest.**

Eg: If you study, you will succeed.

Lightest                      Lightest ( in Arabic)

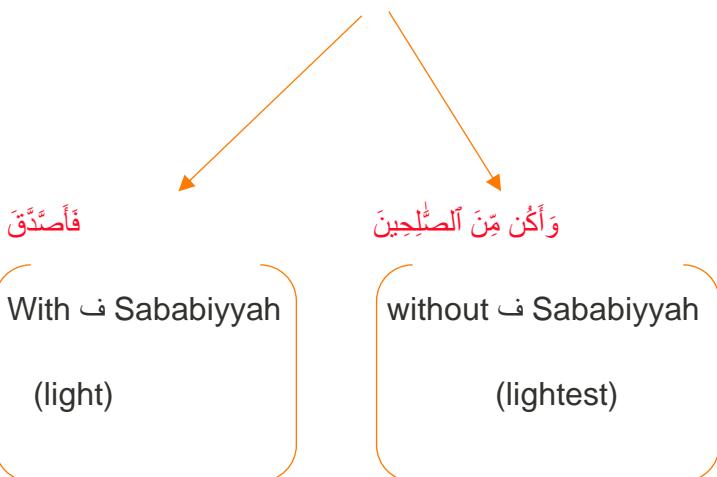
Eg: If you study, then you will succeed.

Lightest                      Light boz of ف Sababiyyah ( the **reason** for you to succeed due to ف Sababiyyah)

لَوْلَا أَخْرَتْنِي إِلَى أَجَلٍ قَرِيبٍ                      **Shart**

فَاصْدَقْ وَأْكُن                      **Jawab Al Shart**

There are 2 types of Jawab Al Shart (being used here)



من الصالحين : from the righteous (possibility)

Jaar Majroor

MBK

(Jumlah Ismiyyah ends)

Translation :

**“ And spend from what we have provided you (all) much before death comes to one of you. Then he will say, “ My Master!!! How come you didn’t just give me delay until some short deadline, as a result of which I would give some charity & I might even become from the righteous ”.**

**As a result of which :** boz of ف Sababiyyah

**I would give some** : use of Assaddaqa vs Atasaddaqa

**I might even** : Jawab Al Shart – lightest (possibility/hope)

NAHW DAY 108- 13.05.21



فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْكَ أَجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

إِنْتِبَالٍ

Night  $\xrightarrow{\text{is}} \text{Day}$   
Rest  $\xrightarrow{\text{is}} \text{Work}$   
Night  $\xrightarrow{\text{is}} \text{Work}$   
[Day] [Rest]  
Interpreted/Hidden

Two words chosen instead of four to convey the meaning of all (cool Balaghah technique)

Another example from Quran

يَسْأَلُوكُمْ عَنِ الْخَفْرِ وَالْقِبْرِ فَلَنْ فَيَهْمَا إِنْتُمْ كَيْبَرْ  
وَمَقْتَنِعُ لِلثَّالِسِ وَإِنْفَهْمَا أَكْبَرْ مِنْ تَفْعِهْمَا وَيَسْأَلُوكُمْ  
مَاذَا يُنْفِقُونَ فَلَنْ أَغْفَقْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ  
لَكُلُّكُمْ تَتَفَكَّرُونَ (٢١٩)

وَأَكْنَ

Should've been أَنْ أَكْنَوْنَ

أَكْنَ	أَكْنَوْنَ	أَكْنَ
Lightest	Light	Normal

The complexity here is that it should've been أَكْنَوْنَ instead of أَكْنَ. Why?

إِنْتِبَالٍ

mixing & matching? "crisscrossing"  
Bcoz Balaghah starts where grammar ends. The concept is called Ihtibaq,

Two things can happen after a condition:

Why don't you ... ?

① Because (Faa Sababiyah) that comes with a secret أَنْ, which makes mudaari light. The person is actually flipping the blame (The only reason I haven't given charity is bcoz you didn't do your part)

منابر Light  $\rightarrow$  فَاصْدَقَ The Faa of reason

منابر Light  $\rightarrow$  حرف عطف (to carry the effect of the preceding)



وَأَكْنَ مِنَ الصَّالِحِينَ JF

فَاصْدَقَ JI أَجَلٍ قَرِيبٍ فَاصْدَقَ

LIGHTEST (THEM) أَكْنَ وَأَكْنَ

(IF) LIGHTEST HOPE!

THEREFORE (LIGHT) فَاصْدَقَ وَأَكْنَ

(IF) BLAME! LIGHTEST

The Ihtibaq happening here is including the meaning of all four verbs, so four things are being implied:

1 "Had you given me delay then that would've given me the reason to be charitable and it would've been a reason for me to be from the good ppl (Implies the reason I am not from good ppl right now is bcoz you are not giving me delay) (Causal Faa meaning)

2 other meaning If you gave me delay, then I think I'd be charitable & I might be from the righteous (I might have a chance) (meaning of possibility)

وَإِنْفَهْمَا أَكْبَرْ مِنْ تَفْعِهْمَا

"The sin/crime of alcohol & gambling is greater than their benefit"

sin  $\rightarrow$  good  
harm  $\rightarrow$  benefit

وَأَكْنَ مِنَ الصَّالِحِينَ

(إِنْ كَانَ أَنَّا) (متعلق بالخبر)

JUMLAH ISMIYYAH

→ كَانَ to be

"I'd be from the righteous"



فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْ أَجَلِ قَرِيبٍ فَأَصَدَقَ JI

### Additional explanation

Jawab al shart can come with a 'Fa', (Usually it is supposed to be lightest), & if it does, it can be light instead of lightest

(Lightest) If you study,	you'll succeed (Lightest)	HOPE
(Lightest) If you study,	then you'll succeed (Light)	CAUSALITY

Faa Sababiyyah: More like the reason for something to happen

جواب الشرط	فَأَصَدَقَ	→ Faa made it light
LIGHTEST	وَأَكْنِ مِنَ الْصَّالِحِينَ	LIGHT

Rather of just being Ataf on أَمْتَقَ, it is ataf of a sentence over a sentence, so according to that interpretation, both parts of jawab-us-shart are technically lightest but when is light inside

"Then, as a result, I would give charity and I might become from the righteous"

فَأَصَدَقَ وَأَكْنِ مِنَ الْصَّالِحِينَ	فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْ أَجَلِ قَرِيبٍ
[.....JAWAB-US-SHART.....]	[.....SHART.....]
[.....JAWAB-US-SHART.....]	[Past Tense so Fee Mahalli Lightest]
[.....JAWAB-US-SHART.....]	[.....Complex kind of SHART.....]

وَأَكْنِ مِنَ الْصَّالِحِينَ

[...JAWAB-US-SHART...]  
[without Faa Sababiyyah]  
[.....Light.....]

فَأَصَدَقَ

[JAWAB-US-SHART]  
[with Faa Sababiyyah]  
[.....Lightest.....]

And spend from what We have provided you (all) much before death comes to one of you then he'll say "My Master! How come you didn't just give me delay until some short deadline, as a result of which (due to Faa Sababiyyah) I would give some (use of Assaddaqa vs Atasaddaqa) charity and I might even (hope/possibility/lightest) become from the righteous"