

Surah Al-Munafiqun

Ayah 1

لَكَذِبُونَ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَالَّيْلُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ لَ الْمُنَافِقِينَ

(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 جَاءَكَ الْمُنَافِقُونَ : when the hypocrites come to you –

Maf'ool Fehi Fi Mahalli Nasb

(describing time: when did they come to you)

إِذَا : when Special Mudaf

جَاءَكَ : he comes to you

جاءَ Fi'l Maadi ك Maf'ool bihi. Fi Mahalli Jarr

الْمُنَافِقُونَ : the hypocrites Faa'il

JF

Maf'ool Fehi of Kaalu

قَالُوا : **Ma'ool bihi Fi Mahalli Nasb of** نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ
Maqool Al Qawl

قَالُوا نَشْهَدُ

قَالُوا : they say

هم **Fi'l maadi / Faa'il**

نَشْهَدُ : we testify

نحن **Fi'l mudare / Faa'il**

إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ : certainly you are **HON + ISM** → **Mubtada**
 لَرَسُولُ : truly the Messenger of Allah **ل of Emphasis**
 رسول **Mudaf**
 اللَّهُ : **Mudafiliah**
Mubtada and **Khabar** are grouped by a bracket labeled **Ma'ool bihi Fi Mahalli Nasb of نَشْهَدُ**

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

وَاللَّهُ : and Allah → **Mubtada**

يَعْلَمُ : he knows → **JF (Khabar)**

هو **Fi'l mudare / Faa'il**

إِنَّكَ : certainly you **HON +ISM** → **Mubtada**

لَرَسُولُهُ : truly his Messenger **ل of Emphasis Idafah** → **Khabar**

وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ كَذِبُونَ

وَاللَّهُ : and Allah → **Mubtada**

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

إِنَّ الْمُنَافِقِينَ : certainly the hypocrites HON +ISM. → **Mubtada**

كَذِبُونَ : are liars → **Khabar**

JI

Ma'ool bihi of يَشْهَدُ.

JF

Khabar

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	مَجِيأً
قَالُوا	قال	يَقُولُ	قَوْلًا
نَشْهَدُ	شَهِدَ	يَشْهَدُ	شَهَادَةً
يَعْلَمُ	عَلِمَ	يَعْلَمُ	عِلْمًا
لَكَذِبُونَ	كَزَبَ	يَكْزِبُ	كَزْبًا
الْمُنَافِقُونَ	نَافَقَ	يُنَافِقُ	نِفَاقًا

جَادَ	يَعْبِي	يَحْيِي	يَأْفِقُ	يَنَافِقُ	وَسَافَقَهُ
قَالَ	يَقُولُ	قَوْلًا	عَلِمَ	يَعْلَمُ	عِلْمًا
شَهِدَ	يَشْهَدُ	شَهَادَةً	كَذَبَ	يَكْذِبُ	كَذِبًا

* lie/hit

When do they say that to you?

Mafool Feehi Super Special Mudhaf

Ism of Time & Place

خَرَفَ

turns to

MAFOOL BIHI
What did they say?

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا تَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

الْمُنَافِقِينَ لَكَاذِبُونَ

فَاعِل: هُوَ
فَعْل: يَشْهَدُ
مفعول به: إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ
(نبي محلي نعب)

JUMLA ISMMIYA WITHIN
JUMLA FILIYA WITHIN A
* BIG JUMLA ISMMIYA *

عَلَّ	يَعْلَمُ	عِلْمًا
سَخَّ	يَسْخَعُ	سَخًا

Plural of اِيْمَانٍ → اِيْمَانٌ

تَصَرَّ	يَتَصَرَّرُ
صَدَّرَ	يَصْدُرُّ
صَدَّ	يَصُدُّ

فَاعِل: عِلْمٌ

اِقْتَرَبَ (فعل ماضى)

فعل: اِتَّخَذُوا

فَاعِل: هُمْ

مفعول به: اِيْمَانٌ (M) + هُمْ

مفعول به: جُنَّةٌ

مفعول حال: (OR) (2)

اَتَّخَذُوا اِيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ اِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

HOA (So, then, therefore)

مفعول به: (2) + (1)

MBF "Away from from"

"They have been doing"

"How Horrible"

Order is important

تَعَزَّوْنَ
هُوَ مَنَعَهُ مَنَعًا مَنَعًا
* Shadda & sukoon can't co-exist *

They blocked themselves & others

اِتَّخَذَ ← اِقْتَرَبَ

مَنْعَتْنِي
مَنْعَتْنِي
مَنْعَتْنِي

Takes two
مفعول به

I took you to be
a student

Surah Al-Munafiqoon

Ayah 2 (Day 86)

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ 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.

I'rab :

أَتَّخَذُوا : 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 وا	There is a possibility for it to be Fi'l maadi as the word ends with وا	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 هُوَ version إِتَّخَذَ It has 5 letters. Matches with اقْتَرَبَ So it's definitely Fi'l maadi		• أَتَّخَذُوا : Take it to it's sukoon version إِتَّخَذَ : match with other sarf families Doesn't match with /ءَسْلِمَ/عَلِمَ/جَاهِدُ/تَعَلَّمَ/اقْتَرَبَ so not an Amr

آيْمَنَهُمْ : their oaths

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

آيْمَنَهُمْ

Mudaf + Mudafilaih

MI is proper so Mudaf is also proper

خُنَّةَ : their sheilds

- * 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 جُنَّةً

<p>اتَّخَذُوا</p> <p>Fi'l so Jumlah Fi'liyaah starts JF has 4 parts :</p> <p>فعل : اتَّخَذُوا فاعل : هم مفعول : ايْمَنَهُمْ/جُنَّةً (2 Maf'ool bihi 1 proper & other common)</p> <p>فعل مُتَعَدِّي اِئِلِي مَفْعُولَيْنِ Fi'l that has 2 Maf'ool bihi's</p>	<p>For vocab go to هو version</p> <p>إِتَّخَذَ : he took</p>	<p>إِتَّخَذَ يَتَّخِذُ إِتِّخَاذاً مَتَّخِذٌ</p> <p>اتَّخَذَ يَتَّخِذُ إِتِّخَاذاً مَتَّخِذٌ</p> <p>إِتَّخَذَ لَا تَتَّخِذُ مَتَّخِذٌ</p> <p>(Sarf)</p>
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Surah Al-Munafiqoon

Ayah 2 (Day 87)

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً 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 : اَعْيَانُ oaths (broken plural)

يَمِينُ oath/right hand (singular)

DOER : آمَنَ يُؤْمِنُ اَعِيْمَانًا فَهُوَ مُؤْعِمٌ

Done to: اُعُوْعِمَ يُؤْعِمُ اَعِيْمَانًا فَهُوَ مُؤْعَمٌ

Command & Zarf : آمِنْ لَا تُؤْعِمِ مُؤْعِمٌ

صَدَّ : Irregular verb

Sarf :

صَدَّ يَصُدُّ صَدًّا صَادًّا

صَدَّ يَصُدُّ صَدًّا مَصْدُودًا

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

a break here.

فَصَدُّوا : they blocked

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

In this ayah it means: therefore

الفاء السببية (Faa Sababiyyah)

I'rab

صَدُّوا

Check :

Ism : no since وا at the end

Fi'l maadi : possibility as وا ending

Fi'l Mudare : no YANT beginning

Command : possibility (go through sarf above)

Since not a command it has to be past tense

صَدُّوا is Laazim & Muta'aaddi

They blocked (themselves & others)

Sentence structure

فَصَدُّوا : Fi'l Maadi

Faa'il هم

Maf'ool nil since no Nasb

عَنْ سَبِيلِ اللَّهِ

I'rab

عَنْ سَبِيلِ Jarr Majroor

سَبِيلِ اللَّهِ Mudaf + MI

Sentence structure

عَنْ سَبِيلِ اللَّهِ MBF

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

Ma'ool Bihi Fi Mahalli Nasb (what path)

Usually عَنْ means from (far away) HOJ

مِنْ means from

Brief notes

By Sister Maseera

NAHW DAY 87- 14 APRIL 2021

يَنْقُضُ ← يَعْدُو ← يَعْدُ ← يَعْدُ

صَدَّ	يَعْدُ	مَدَّ	صَادَّ
صَدَّ	يَعْدُ	مَدَّ	صَادَّ
صَدَّ	يَعْدُ	مَدَّ	صَادَّ

↑

أَصْدَدُ	صَدَّ	الْأَسْرَ
أَصْدَدُ	صَدَّ	الْأَسْرَ
أَصْدَدُ	صَدَّ	الْأَسْرَ

الظرف

فَصَدُّوا

Ism? No, ending
Past? نُفَرِّدُ similar
Present? أَن تِي X
Command? Maybe

ص - د - د - ص
"they blocked"

ف - عطف

① "so" "then"
② انفاء السبب
"therefore"
"as a result"
③ انفاء المفاجئة
"all of a sudden"

فعل متعدي إلى مفعولين

Two Mafool Bihis ← اخذوا
They took their oaths as a shield.

Non-Hum Broken Plural (ending sound) **أَيْمَنَهُمْ**
Singular: عَيْشٌ → 'oath'
'associated with giving your word' 'right hand'

فعل فاعل مفعول به 1 مفعول به 2 فعل فاعل مفعول به 1 مفعول به 2

أَتَّخَذُوا أَيْمَنَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

عن / من

"From" in عربي
عَنْ: 'away from'
مِنْ: 'from'

فَصَدُّوا

لازم و متعدي
"they block them-selves + others"

جُنَّةٌ

جُنَّةٌ جُنَيْنٌ جُنَيْنٌ جُنَيْنٌ
↓
someone completely covered from our eyes

جُنَّةٌ جُنَيْنٌ جُنَيْنٌ جُنَيْنٌ
↓
"smthg completely covered"
"a shield used to cover"

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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

NAHW DAY 88 - 15 APRIL 2021

"something to lean back & relax"

سَاءَت مَزْنَعًا ظَرْفُ (إِفْتِرَافٍ) Family منضرب، مغزود، مكره

سَاءَت بَقِيَّةً سَاءَت بَقِيَّةً (No Clarifier) سَاءَت بَقِيَّةً Outside Door

سَاءَت بَقِيَّةً (Singular + Masb + Common) How horrible he is as a [General] [Specifier] [تفسير]

سَاءَت بَقِيَّةً (different ways of grammar of سَاءَت) سَاءَت بَقِيَّةً (Specifier) سَاءَت بَقِيَّةً (clarifies & qualifies smthg that is general)

سَاءَت بَقِيَّةً (Condemnation / to call smthg horrible) فعل الذم

أَتَّخِذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

سَاءَ مَا كَانُوا يَعْمَلُونَ (Silas-tul-Mousool) (used with what) (What) (What)

سَاءَ مَا كَانُوا يَعْمَلُونَ (When كَانُ comes with منافع, it becomes past continuous) سَاءَ مَا كَانُوا يَعْمَلُونَ = Past Cont. Both the pronouns should match سَاءَ مَا كَانُوا يَعْمَلُونَ = سَاءَ مَا كَانُوا يَعْمَلُونَ

سَاءَ مَا كَانُوا يَعْمَلُونَ (acts like one giant word) سَاءَ مَا كَانُوا يَعْمَلُونَ → Doer of سَاءَ مَا كَانُوا يَعْمَلُونَ سَاءَ مَا كَانُوا يَعْمَلُونَ = سَاءَ مَا كَانُوا يَعْمَلُونَ * can also be Masab * (Alternative way of Grammar)

Al-Munaafiqoon (63:2)

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ 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.

Step 1	إِنَّهُمْ	Mubtada
		HON + ISM

Step 2	سَاءَ مَا كَانُوا يَعْمَلُونَ	Khabar of Inna
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Step 3	سَاءَ	<p>فعل الذمّ: condemnation/ to call something horrible</p> <p>There are 3 different types of سَاءَ in grammar. We will cover only one.</p> <p>سَاءَ usually has a Faa'il & / or a تَمَيِّز 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>تَمَيِّز : 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

سَاءَتْ مُرْتَفَقًا 1

سَاءَتْ : how horrible she is (Jahannam)

مُرْتَفَقًا : singular / nasb/common/ Tamyeez

مُرْتَفَقٌ Ism Zarf (place to relax) from اقْتَرَبَ family

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

سَاءَتْ جَهَنَّمُ 2

سَاءَتْ : Fi'l (How horrible she is)

جَهَنَّمُ : Faa'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 ما كانوا يَعْمَلُونَ</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 GAIN word</p> <p>So what eve ones after Ism Mowsool ما what :is one gaint wordi. RAF' form & 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 :</p> <p>both have prounon هم that matches</p> <p>Past Continuous : they have been doing</p> <p>It's one gaint 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 Silatul Mowsool

Surah Al-Munafiqun

Ayah 3 (Day 89)

Recap of part of ayah 2 :

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ 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.

إِنَّهُمْ Mubtada

سَاءَ مَا كَانُوا يَعْمَلُونَ Khabar

سَاءَ Faa'il of مَا كَانُوا يَعْمَلُونَ

مَا كَانُوا يَعْمَلُونَ Ism Mowsool + Silatul Mowsool (one word)

كَانُوا يَعْمَلُونَ used to/has been (past continuous)

[كَانَوا يَعْمَلُونَ] inside the parentheses :

كَانُوا : Mubtada (Ism Kaana : Raf' هم)

يعملون : Khabar Kaana (always Nasb)

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

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

Ayah 3

Al-Munaafiqoon (63:3)

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا 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.

ذَٰلِكَ Muftada (Pointer – Raf)

اعن اعن ليت لكن لعل	HON + ISM = Muftada	
باعن لاعن	Here با and لي 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 اعن & اعن

اعن	To / that	
اعن ينصر	To help (Idea)	
اعن يسلم	That he accepts Islam	
اعسلاماً	To surrender (Idea) Masdar	
اعن + mudare = ISM Idea	So can act as MI or Majroor since its an Ism	

اعن (cousin of اعن)	That	
باعن Harf ب	Sentence after اعن can be considered Ism	
باعن Harf ب	Sentence after اعن can be considered as Ism	

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

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

بَانَهُمْ ءَامَنُوا ثُمَّ كَفَرُوا MBK (gaint Jaar Majroor) Fi Mahalli Jarr

ب HOJ (Jaar)

اَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

اَنَّهُمْ Muftada (HON + ISM)

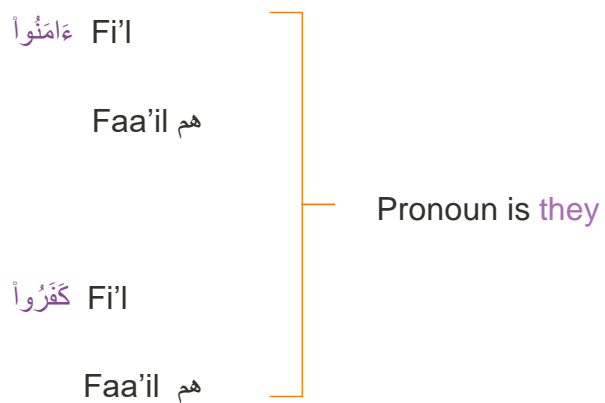
ءَامَنُوا Khabar (they believed)

كَفَرُوا Khabar (they believed)

ثُمَّ Harf Atf (then)

Khabar Fi Mahalli Raf'

Now let us look inside ءَامَنُوا 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

HARF OF NASAB

Ayah 2
(Contd.)

⑤ كَانُوا يَعْمَلُونَ

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

Mubtada = [كان + هم]
(Fee Mahalli - Rafo)

يَقُولُونَ خبر (Fee Mahalli Nasab)

② إِنَّ أَنْ لَيْتَ لَكِنْ لَعَنَ
+ Ismuha = Mubtada

لَأَنَّ = لَ + أَنْ
بِأَنَّ = بِ + أَنْ
"Because"

① ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

is
Rafo by default - Mubtada - Pointer - ذَٰلِكَ

⑤ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا
[MAJROOR FMJ] [HOJ-ب]
[MUTALIQ BIL Khabar]



ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

⑦

HOJ needs أَنْ for its sentence to be مجرور

Just like لَجْد needs أَنْ to make
Mudaari into a Mudaf Ilayh

(Mudaf Ilayh) بَعْدَ أَنْ يُسَلِّمَ (Mudaaf)

(Majroor) [Sentence] أَنْ + ب (HOJ)

HARF OF NASAB

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

① أَنْ + فعل ② Masdar مصدر

فِي إِسْلَامٍ = فِي أَنْ يُسَلِّمَ

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

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

⑥ أَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

اسم + HOJ

Two Kinds of Because in English

④ ① I ate because of [hunger]
[one word answer]

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

بِأَنَّ = because + [sentence]

8

أَتَتْهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

أَتَتْهُمْ (inside the MBK) Mubtada =

One big Khabar = أَمَنُوا

Harf Ataf = ثُمَّ

Khabar = كَفَرُوا

'Then, after that' = ثُمَّ

آمَنُوا

فعل ماضٍ

فاعل : هم [they]

كَفَرُوا

فعل ماضٍ

فاعل : هم [they]

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

'They, They believed then disbelieved'

'They are the ones who believed, then disbelieved'

Another way of looking:

'They believed, then disbelieved'

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ



فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result ف

الفاء السببية

Surah Al-Munafiqun

Ayah 3 (Day 90)

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا 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.

: فَطُبِعَ

ف means therefore/so

Here it means therefore.

الفاء السببية (Faa Sababiyyah) ف

: طُبِعَ (advanced grammar)

Vocabulary : it was sealed (passive)

Just like : نَصَرَ he helped

نَصِرَ he was helped passive

Another example : نَصَرَ أَحْمَدُ Ahmad helped.

نَصِرَ أَحْمَدُ Ahmad was helped passive

قَتَلَ الظَّالِمُ The oppressor killed

قَتِلَ الظَّالِمُ The oppressor was killed passive

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

عَلَى قُلُوبِهِمْ :

عَلَى قُلُوبِ Jaar Majroor

قُلُوبِهِمْ Mudaf Mudafiliah

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 يَفْقَهُونَ

فَهُمْ : Faa Sababiyyah ف

هم they

Jumlah Ismiyyah

Mubtada

فَهُمْ لَا يَفْقَهُونَ : Jumlah Fi'liyah

Khabar Fi Mahalli Raf'

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

They, they don't understand

Sarf :

فَقَهُ يَفْقَهُ فَقْهًا to understand well / deeply

سَمِعَ يَسْمَعُ سَمْعًا 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 fi'l itself. So, it's actually like saying the **It (it's seal)** was sealed on their hearts → **A seal was placed.**
طَبَعَ 'seal' → نائب الفاعل understood

فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

طَبَعَ ②
* Advanced *
(A) نَعَتَ ← (P) نَعِيَ
طَبَعَ ← طَبَعَ
It was sealed He sealed

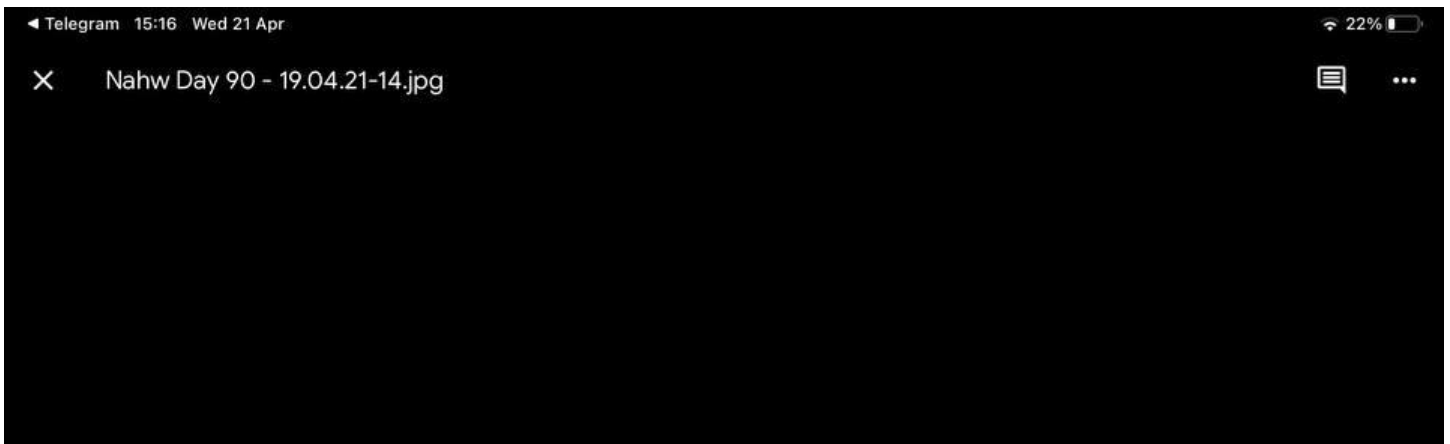
وَالْفَاءُ السَّبْبِيَّةُ ①
So, therefore
Harf study - سَبَبِيَّةٌ

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

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
فَقِهَ يَفْقَهُ فَقْهًا
سَمِعَ يَسْمَعُ سَمْعًا
to understand well/ deeply

فَهُمْ لَا يَفْقَهُونَ ③
وَالْفَاءُ السَّبْبِيَّةُ
صَمٌّ - MUBTADA
KHABAR FI MAH. RAFA - لا يفقهون



Surah Al-Munafiqun

Ayah 4 (Day 91)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خُشْبٌ مِّنْ دَعْدٍ يَّحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ 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?

We know :

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

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

Fi'l mudare	Passive	Fi'l maadi	Passive
تَشْهَدُ	تُشْهَدُ	إِتَّخَذُوا	أُتِّخِذُوا
يَعْلَمُ	يُعْلَمُ		
يَشْهَدُ	يُشْهَدُ	كَفَرُوا	كُفِرُوا
يَعْمَلُونَ	يُعْمَلُونَ		

وَإِذَا رَأَيْتَهُمْ

و : and (Harf Atf)

ظرف : when (for future) إذا

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 : lsm/ Fi'l maadi /Fi'l Mudare /Amr

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

It has past tense ending (details below)

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

رَأَى (To see/think) [ر - ء - ي] -- Past Tense

هَم رَأَوْا	هَمَا رَأَيَا	هُوَ رَأَى
They saw	They both saw	He saw
هِنَّ رَأَيْنَ	هَمَا رَأَتَا	هِيَ 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
أَنْتِنَ رَأَيْتِنَ	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

هَمْ يَرَوْنَ

They see

هَمَّا يَرَيَانِ

They both see

هُوَ يَرَى

He sees

هِنَّ يَرَيْنَ

They (f) see

هَمَّا تَرَيَانِ

They both see

هِيَ تَرَى

She sees

أَنْتُمْ تَرَوْنَ

All of you see

أَنْتُمَا تَرَيَانِ

Both of you see

أَنْتَ تَرَى

You see

أَنْتُنَّ تَرَيْنَ

All of you (f) see

أَنْتُمَا تَرَيَانِ

Both of you see

أَنْتِ تَرَيْنَ

You (f) see

نَحْنُ نَرَى

We see

أَنَا أَرَى

I see

رَأَيْتَهُمْ : Fi'l Maadi (when you saw them) but because of اِذَا 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

رَأَيْتَهُمْ

When you see them

إِذَا رَأَيْتَهُمْ

In today's Arabic, إِذَا means

"if" & in Quran's Arabic,

إِذَا means "WHEN"

رَأَيْتَ

Ism? Past?

Present? Command?

Past? check ending



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

إِذَا

Ism?

Rafa X

Nasb but no reason

Not acting like Ism

د - حرف عطف 'And'

إِذَا

special, ظرف

When (for future)

Nasb / Fee Mahalli Nasb

For normal ism, rafa is
default. For ism zarf,
hasab is default.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ
يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرُهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

Surah Al-Munafiqun

Ayah 4 (Day 92)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ 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?

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 يُسَلِّمُ تُسَلِّمُ (Aslama family)

Sarf : اءَعْجَبَ يُعْجِبُ اءَعْجَاباً

كَ : you (Ma'ool Bihi)

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

أَجْسَامٌ : bodies / body count in nos.

After & Raf' (outside doer) of Fi'il تُعْجِبُ

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 اءْ عَجَبَ يُعْجِبُ 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 اءْ عَجَبَ يُعْجِبُ

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)
- apperance

Two ways of translation of

أُعْجِبُ

- to impress (she impresses)
- Their bodies impress you
- to like ***
- (translates in reverse) the maf'ool bihi translates like the Faall & the faail translates like maf'ool bihi
- You like their bodies

تُعْجِبُكَ أَجْسَامُهُمْ

تُعْجِبُ

Ism, Maadi, Mudaari, Amp

أَتَسْلِمُ	لَيْسَ لِي	تُسَلِّمُ
أُعْجِبُ	يُعْجِبُ	أُعْجَبًا

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يُعْجِبُكَ قَوْلُهُ
أُعْجِبْتُمْ
يُعْجِبُ الرِّذَالُ

Surah Al-Munafiqun

Ayah 4 (Day 93)

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

يُعْجِبُكَ قَوْلُهُ (word)

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

أَعْجَبَتْكُمْ (past tense)

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

أَعْجَبَكُمْ (past tense)

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

يُعْجِبُ الزُّرَّاعَ (the farmers)

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

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَدَّةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ
الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ 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?

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ

و Harf Atf

إِنْ lightest harf (if) *

يَقُولُوا lightest form (original version يَقُولُونَ)

تَسْمَعُ 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 لِقَوْلِ
Mudaf + MI لَهُمْ } **MBF**

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

كَانَتْهُمْ خُشْبٌ مُسْنَدَةٌ

كَانَتْهُمْ : KAN HON كَانُوا
They هُمْ (Ismu inna) } **Al**
Mubtada

“As though, they are”

خُشْبٌ : planks

looks like masculine but its Broken plural so feminine

It's Raf'

مُسْنَدَةٌ : to lean

feminine (Passive: done to- made to lean)

Mowsoof

Sifah

(isms since

heavy due to

Tanween)

Khabar

“As though they are planks made to lean”

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسَبُونَ : they assume

Fi'l mudare

Faa'il هم

JF

كُلَّ :every

: Nasb (Maf'ool bihi)

: Mudaf

Maf'ool Bihi

صَيْحَةٍ : outcry is

: Mudafiliah

عَلَيْهِمْ : against them

: Jaar Majroor

MBF

يَحْسَبُ has 2 Maf'ool bihi (details). They act like Muftada & Khabar even if they are not.

هُمْ الْعَدُوُّ

هُمْ : Raf'

Mubtada

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

هُمْ الْعَدُوُّ

(K) (M)

Khabar is proper which is unusual → Istighraq

"They are THE enemy"

* the ultimate enemy *

مُسْنَدَةٌ

Planks made to lean

تَمْنَدٌ	لَتَمْنَدٍ	تَمْنَدًا	فَو تَمْنَدُونَ
تَمْنَدٌ	لَتَمْنَدٍ	تَمْنَدًا	فَو تَمْنَدُونَ

'Something made-to lean'

لَأَنَّ + هُمْ

(M) Mubtada

"As though they are"

خُشْبٌ مُسْنَدَةٌ

(K) Ism ← تفويين Khabar

RIFC = RIFC

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدَةٌ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

فَأَحْزَرَهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

هُمْ الْعَدُوُّ

فَأَحْزَرَهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

← THEN PART →

[جواب الشرط]

[لِقَوْلِهِمْ]

Lightest

فاعل : انت

MI MUDAF HOJ

[MOTALAQ BIL FIL]

← IF PART →

[شرط]

[وَإِنْ]

Lightest

Lightest HAF

عَلَيْهِمْ

MBF

كُلٌّ صَيْحَةٍ

Mudaf / Mud.Ilayh

Mafool Bihi

Mubtada

يَحْسَبُونَ

فعل معنّاع

فاعل : هم

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

Surah Al-Munafiqun

وَإِذَا رَأَوْهُمْ تَعْجَبُ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ 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?

فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

فَاحْذَرْهُمْ

ف : so / therefore (Faa Sababiyyah)

احْذَرْ : 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 احْذَرْ huwa version حَذَرَ like سَمِعَ

Sarf : حَذَرَ يَحْذَرُ حَذَرًا (to watch out for something – st)

حَذَرَ it's anta version تَحْذَرُ & Amr احْذَرْ means Watch out!

هُمْ : attached pronoun (detail)

“ Therefore watch out for them!”

قَاتَلَهُمُ اللَّهُ

قَاتَلَ : fought جَاهِدَ family

Ism : no match

Fi'l maadi : matches

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

هُمْ : attached pronoun so it's a detail (Ma'ool bihi)

اللَّهُ : Lafdul 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 جَاهِدَ 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 يَأْفَكُ إِفْكَاً (to deviate)

Like (masdars are different) سَمِعَ 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

قَتَلَهُمُ اللَّهُ

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

مَضْمُون

Mafool
Bih

Making command

يَحْذَرُ ← تَحْذَرُ

↓
حَذَرَ → تَحْذَرُ↓
"watch out for them" إَحْذَرُ

فَاحْذَرَهُمْ

إَحْذَرُ

Ism/Madi/Mudan/Amr

↓
يُحْذَرُ
↓
doesn't match endings
تَعَذَّرَتْ
↓
Sukoon at end

So/therefore - ف (Sabbabiyah)

فَحَذَرَ سَمِعَ - يَسْمَعُ

فَحَذَرَ - يَحْذَرُ - وَحَذَرًا
To watch out for st

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدٌ

يَخْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرَهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

Explanation of قَتَلَهُمُ اللَّهُ from Ibn-e-Ashoor:

وَجُمْلَةُ قَاتَلَهُمُ اللَّهُ دُعَاءٌ مُسْتَعْمَلٌ فِي التَّعْجِيبِ، وَهُوَ مُرَكَّبٌ يُسْتَعْمَلُ فِي التَّعْجِيبِ مِنْ عَمَلٍ شَنِيعٍ، وَالْمُفَاعَلَةُ فِيهِ لِلْمُبَالَغَةِ فِي الدُّعَاءِ: أَيُّ قَتَلَهُمُ اللَّهُ قَتْلًا شَدِيدًا. وَجُمْلَةُ التَّعْجِيبِ مُسْتَأْنَفَةٌ كَشَأْنِ التَّعْجِيبِ.

The sentence قَاتَلَهُمُ اللَّهُ is a prayer against them & it's 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 مُنَافَلَةٌ (مُجَابَلَةٌ) is due to Mubalighah in the dua (kill in the extreme form) meaning May Allah (SWT) kill them with the most intense Killing.....

أَنَّى (مَعْرَدَاتُ الْفَاعِلِ الْقُرْآنِ)

أَنَّى يُؤْفَكُونَ

أَنَّى للبحث عن الحال والمكان، ولذلك قيل: هو بمعنى كيف وأين^(١)، لتضمنه معناه، 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 تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدٌ

يَخْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرَهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يُؤْفَكُ

Present Passive
[OO-AA sound]

Done to

How are they deviated?

How do they get deviated?

يُؤْفَكُونَ

"to deviate"

أَفْكَ	يَأْفَكُ	إِفْكًَا
سَمِعَ	يَسْمَعُ	سَمِعًا

Surah Al-Munafiqun

Ayah 5 (Day 95)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْنَهُمْ 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.

وَإِذَا

و Harf Atf

إذا Dharf (when)

قِيلَ : it is said

Fi'l maadi Passive

We look for Nayebul Faa'il

JF

قَالَ	يَقُولُ	قَوْلًا	قَائِلٌ
He said	He says	To say	Sayer
قِيلَ	يُقَالُ	قَوْلًا	مَقُولٌ
It was said	It is said	To say	The thing being said
قُلْ	لَا تَقُلْ	مَقَالَ و مَقِيلٌ و مَقَالَةٌ	
Say!	Don't say!		

- It's an irregular member of Nasara family.

لَهُمْ : to them. } MBF

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

تَعَالَوْا : it's a command used for encouragement

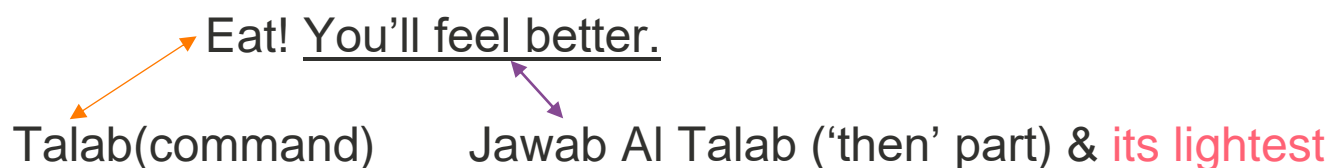
It's irregular

6 Commands of تَعَال are:

تَعَالُوا	تَعَالِيَا	تَعَال
All of you come on	Both of you come on	Come on!
تَعَالَيْنَ	تَعَالِيَا	تَعَالِي
All of you ladies come on	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)

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

طلب

يَسْتَغْفِرُ : he seeks forgiveness جواب الطلب

It's lightest Fi'l mudare'

Faa'il : outside doer

جواب الطلب

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

رَسُولُ 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)

تشويق
تعجيل
توكيد

} Not covered yet

Another eg of Talab & Jawab Al Talab :

Prophet (saw) used to write letter to the Empire

تَسْلَمُ أَسْلِمَ

← ←

You will be safe (Jawab Al Talab) Surrender! (Talab) Command

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] **[جواب الطلب]**
[أمر] **[LIGHTEST]**

تَعَالَوْا

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

تَعَالَوْا	تَعَالِيَا	تَعَالَى
تَعَالَيْنِ	تَعَالِيَا	تَعَالَى

قَالَ	يَقُولُ	قَوْلًا	فَقَالَ
قِيلَ	يَقَالُ	قَوْلًا	فَقِيلَ
قُلْ	لَا تَقُلْ	مَقَالًا	مَقَالَتًا

means 'To' = قال + ج

قِيلَ

irregular
sarf - نُفَرَ

وَإِذَا

اسم ظرف
And when

وَأِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ

MI FAAIL MBF MUGADDH

مُسْتَكْبِرُونَ

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:

(JAWAB-UT-TALAB) **تَسْلِمُ** (TALAB) **أَسْلِمُ**
أمر أسلم

سَلَامًا	يَسْلَمُ	سَلَامًا	فَهُوَ سَالِمٌ
إِسْلَمَ	لَا تَسْلَمُ	إِسْلَمَ	

Surrender!
You'll be safe.

تقديم - TAQDEEM

- ① تَشْوِيق
- ② تَخْيِيل
- ③ تَوْكِيد
- ④ اخْتِصَاصٌ

تَعَالَوْا - طَلَب

Come on You'll!!

يَسْتَغْفِرُ - جواب الطلب

The Messenger of Allah (SWT)
will ask forgiveness for you too!

Surah Al-Munafiqun

Ayah 5 (Day 96)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ

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.

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

تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ : Fi Mahalli Raf' Naye'bul Faa'il (since its says something)

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ 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

لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ

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

رُءُوسَهُمْ : Ma'ool bihi (their heads) Nasb/ Broken Plural

رَأْسٌ head
رُءُوسٌ heads (Broken plural)
رُءُوسٍ Nasb (Broken plural)

لَوَّوْا رُءُوسَهُمْ : they turned away their heads Jawab Al Shart

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

(Ma'ool Fehi)

So إذا with past tense = when part (Shart)

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

لَوَّوْا : Sarf لَوَّى يُلَوِّي تَلَوَّى (complex Sarf from عَلَّمَ family)

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

و Harf Atf
رَأَيْتَ Fi'l maadi / Faa'il أَنْتَ
هم Ma'ool bihi (pronoun attached to a Fi'l)

يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

يَصُدُّونَ : they blocked themselves & others (2 meaning)

When 2 Fi'l's come together : 2nd Fi'l is the حال of the 1st Fi'l
Here يَصُدُّونَ is the Haal of رَأَيْتَ
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 : Muftada
مُسْتَكْبِرُونَ : Khabar
JI

Sarf : اِسْتَكْبَرَ يَسْتَكْبِرُ اِسْتِكْبَاراً (no passive boz it's Laazim)

اِسْتَعْفَرَ family : action can have 4 common benefits

- 1) Extreme- extremely arrogant.
 - 2) Wanting- wanting greatness.
- In this case

- 3) Demanding/asking- seek or ask for greatness
- 4) Trying for- trying to achieve greatness

NAHW DAY 96- 27.04.21

وَعَمَّ مُشْتَكِرُونَ

(K)

(M)

JUMLAH ISMMIYAH

CONDITIONAL إِذَا

THEN = WHEN/IF

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

قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

← NAAIB-UL-FAIL FMR →

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

① ← MAFOOL FEEHI FI. MOHALLI HASAB →

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ

INTRANSITIVE

إِشْتَكَبُوا يَشْتَكِبُونَ إِشْتِكَابًا مُشْتَكِرُونَ

Family Implications

- ① Extreme ③ Demanding/asking
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.’

وَرَأَيْتَهُمْ

‘YOU SEE THEM’

TRANSLATED IN PRESENT DUE TO إِذَا

رَأَيْتَهُمْ يَصُدُّونَ

HAAL OF رَأَيْتَهُمْ / يَصُدُّونَ translated as AS...or...ing

مُسْتَكْبِرُونَ

‘THEY TURN’ لَوَّأَ

عَلَّمَ	يَعْلَمُ	تُعَلِّمُ
لَدَى	يَلْدِي	تُلْدِي

فاعل = هم

معنول به : رُءُوسُهُمْ

رُءُوسَهُمْ

Singular: رَأْسٌ

Plural: رُءُوسٌ

MAFOOL BIHI

‘THEIR HEADS’

:Surah Al-Munafiqun

Ayah 6 (Day 97)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ 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 if its common)

عَلَيْهِمْ : on them **MBK**

Here عَلَى 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 عَلَى)

أَسْتَغْفِرُ لَهُمْ أَمْ

أَسْتَغْفِرُ

Fi'l maadi / Faa'il أنت

أَسْتَغْفِرُ got combined with أ & became اِسْتَغْفِرْتُ

أ (whether)

X

أَمْ (or)

Y

لَهُمْ : for them MBF

Since أ & أَمْ 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 إطناب

(to express anger/ to reinforce a decision)

لَنْ يَغْفِرَ اللَّهُ لَهُمْ (the same result)

لَنْ : will not (light Harf)

يَغْفِرَ : Fi’l mudare – ضرب family

اللَّهُ : outside doer

لَهُمْ : for them MBF

Sarf : عَفَرَ يُعْفِرُ مَعْفَرَةٌ غَافِرٌ : to forgive

عُفِرَ يُعْفَرُ مَعْفَرَةٌ مَعْفُورٌ

إِعْفِرْ لَا تَعْفِرْ مَعْفَرٌ مَعْفَرَةٌ

“ Allah will not forgive them”

Sometimes ل 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)

الغائب: When you use more words than usual. It is a technique in Balaghah used for several reasons. Here, it is being used to express anger / reinforce a decision

أَسْتَغْفِرْتُمْ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
↓
didn't
↑
Whether x or y

أَنْتَ إِسْتَغْفَرْتَ
↑
أَسْتَغْفَرْتَ = إِسْتَغْفَرْتَ + أَ

عليهم

MBK
here is referring to consequences
On them → for them

[مَتَد] سَوَاءٌ

The Muftada 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"

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتُمْ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

Conclusion: the same result

Whether x or y....

It is same

الْفٰسِقِينَ

"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

فَاعِل

Light Harf
"will not"

مَنْزُومًا	يُغْفِرُ	مَنْزُومًا
مَغْفِرَةً	يَغْفِرُ	غَفَرَ

Surah Al-Munafiqun

Ayah 6 /7 (Day 98)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ 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.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

إِنَّ اللَّهَ

Indeed Allah **Mubtada**

لَا يَهْدِي

he does not guide : Fi'l Mudare / Faa'il هو (no outside doer)

الْقَوْمَ الْفَاسِقِينَ

the corrupt nation : Mosoof Sifah **Maf'ool bihi**

JF

Khabar

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

AYAH 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ 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 عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Khabar**

يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Silatul Mowsool**

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

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

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

عَلَى : on

مَنْ : whoever

عِنْدَ : near/close to

رَسُولِ اللَّهِ : Messenger of Allah

حَتَّى : 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 تُنْفِقُوا : to spend أَنْفَقَ يُنْفِقُ إِنْفَاقاً (aslama family)

يَنْقُضُوا : to disperse انْقَضَ يَنْقُضُ انْقِضَاءً (Inkalaba family)

خَزَائِنُ : treasure خَزَانَةٌ Broken plural : خزائن (Ism so no Sarf)

يَفْقَهُونَ : to understand فَقِهَ يَفْقَهُ فَقْهًا (sami'aa family)

NAHW DAY 98 - 29.04.21

to disperse (shattered glass / dispersed cloud)

إِنْفَقَ | يَنْفِقُ | أَنْفَاقًا

إِنْفَاقًا | يَنْفِقُ | أَنْفَاقًا

* followed by three letters:
giveaway for Inqaliba Family

to spend

أَنْفَقَ | يَنْفِقُ | أَنْفَاقًا
أَسْلَمَ | يَسْلِمُ | إِسْلَامًا

Treasure (Sing.) | كَرَانَةٌ

Treasures (Plur.) | قَرَائِنُ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (K)

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (M)

N3MP N3MP (Plural begn the Arabs said so)

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

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا (K) is/are

يَفْقَهُونَ

السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ (V)

start → يَسْلِمُ بِجَاهِدٍ، يَعْلَمُ → يَفْقَهُ

more letters → يَفْقَهُ يَسْأَلُ → يَفْقَهُ

To understand → يَفْقَهُ يَفْقَهُ فِقْهًا

(Aratools) → يَفْقَهُ يَفْقَهُ فِقْهًا

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

Sila-tul-Mawsool | Sm Mawsool

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

"They are the ones who..."

[مقول القول معقول في محل نصب]

فَاعِلٌ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

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

لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

ن ف ق

نَافِقٌ (جَاهِدٌ)
to be a hypocriteأَنْفَقَ (أَسْلَمَ)
to spend

نَافِقًا: 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

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ
خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ 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.

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Khabar**

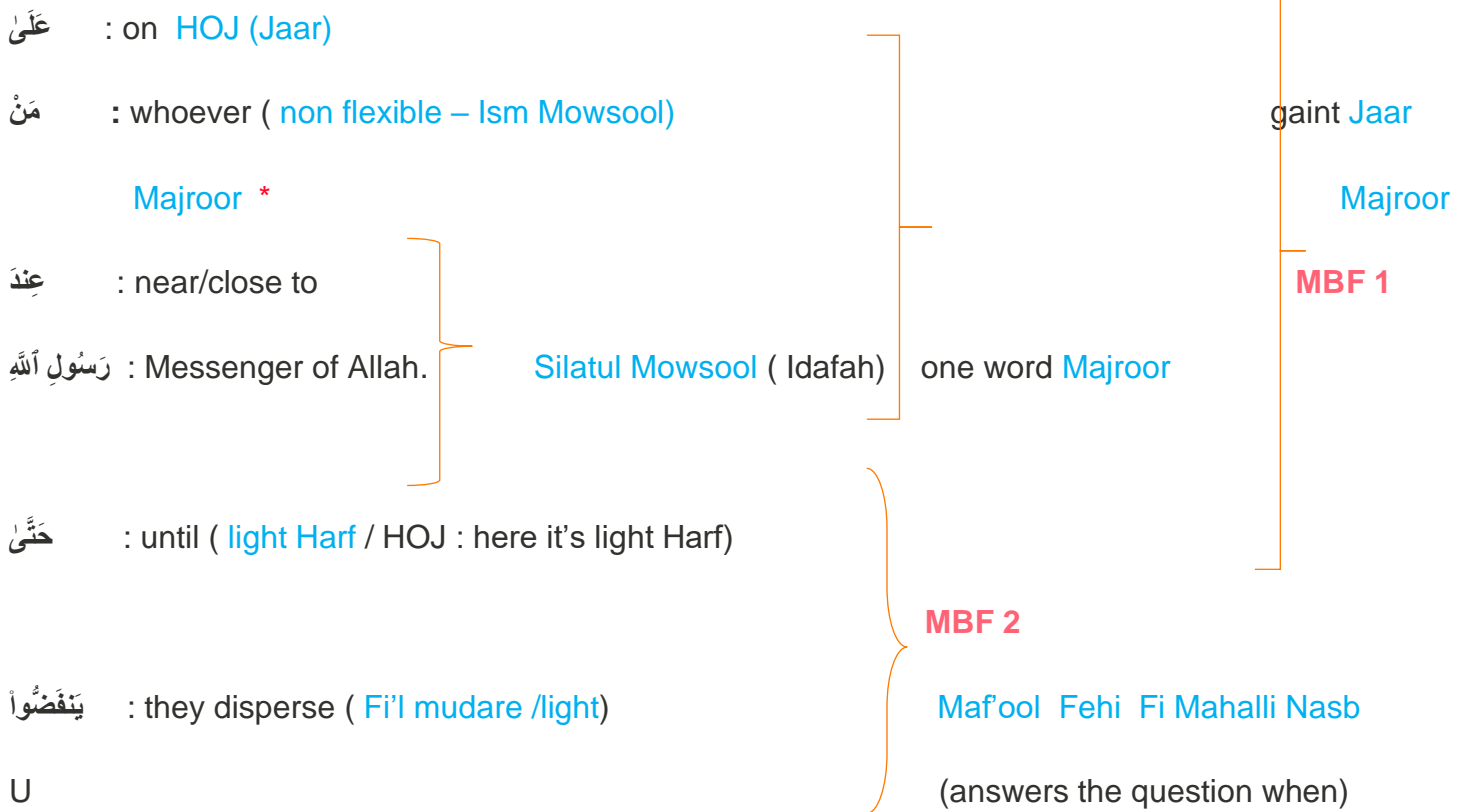
يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Silatul Mowsool**

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

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

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

لَا تُنْفِقُوا : don't spend **Fi'l mudare / Faa'il 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 تُنْفِقُوا : to spend **أَنْفَقَ يُنْفِقُ** (aslama family)

يَنْفَضُّوْا : to disperse **انْفَضَّ يَنْفَضُّ** (Inkalaba family)

خَزَائِنُ : treasure **خَزَانَةٌ** Broken plural : trasusers **خَزَائِنُ** (Ism so no Sarf)

يَفْقَهُونَ : to understand **فَقِهَ يَفْقَهُ** (sami'aa family)

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

وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ

و : Harf Atf

بِاللَّهِ : MBK mukaddam

خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ : Idafah / Muftada Muakkhar (proper)

JI

(السَّمَوَاتِ is Ma'toof on و)

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

وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ

وَلَكِنَّ الْمُنَافِقِينَ

و : and Harf Atf

لَكِنَّ : however HON

الْمُنَافِقِينَ : the hypocrites Ismuha Muftada

JI

لَا يَفْقَهُونَ : they do not understand JF – Khabar

هم Fi'l mudare / Faa'il

“ However the hypocrites they do not understand”.

AYAH 8

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ 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

لِلَّهِ : MBK mukaddam

الْعِزَّةُ : Mubtada (proper)

وَلِرَسُولِهِ : Jaar/Majroor + Idafah

و الْمُؤْمِنِينَ : 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 الْمُنَافِقِينَ لَا يَعْلَمُونَ

وَلَكِنَّ الْمُنَافِقِينَ

و : and

Harf Atf

لَكِنَّ : however

HON

JI

الْمُنَافِقِينَ : the hypocrites

Ismuha

Mubtada

لَا يَعْلَمُونَ : they don't know

Fi'l mudare / Faa'il هم

“ However the hypocrites they don't know”.

NAHW DAY 99-30.04.2021

وَلِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ

وَلِلّٰهِ الْاِمْزَاجُ وَرَسُوْلُهُ وَالْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

Repetition of HOF Laam (as the cited of Laam couldn't be carried on without it). In grammar, it is okay either way but Balaghah wise, there is a tab, 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 (SWT) Diversifying the Laams. [Another possible way of saying]

On a bucket yet separated

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

Allah (SWT) alone owns the treasure of the skies & the earth

3 UNIQUE LEVELS DEGREES OF LAAM

Different kind of honor for the believers

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

The way Allah owns it Laam for Allah (SWT)

Honor & Authority only belong to Allah (SWT), & also to His Messenger (SAW) & also to the believers

فَاعِلٌ : هم

لَا تَنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُوْلِ اَللّٰهِ حَتّٰى يَنْفَقُوْا

لَا تَنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُوْلِ اَللّٰهِ حَتّٰى يَنْفَقُوْا

Job of المفسر

to become fused with the idea now fool to the point where even though Yaqudome has his own Fasil in grammar but will become a fragment meaning wise

They say (Ftl) JF (Sentence)

Those who say (Jam) (Just a fragment) to complete the concept of ism

MAFOOL FEEHI FMH (Answering when?)

Light & NOT

Classical Grammarians say its HOF & even if it comes with Ftl, it is understood with an which is omitted

فَتَنْفِقُوْا = فَنَ (أن) يَنْفَقُوْا [Compound Ize]

'Until they disperse'

on

إِنْفَاقًا فَاعِلٌ : انتم

'Don't spend!'

أَنْفَقَ أَنْفَقًا كَيْفَ شِئْتُمْ

عَلَىٰ مَنْ عِنْدَ رَسُوْلِ اَللّٰهِ

من عِنْدَ رَسُوْلِ اَللّٰهِ

اسم مفعول [مفعول المفعول]

عَنْ [MAFOOL OF عَنْ]

وَحَارٌ + مجرور

من عِنْدَ رَسُوْلِ اَللّٰهِ

اسم مفعول [مفعول المفعول]

عَنْ [MAFOOL OF عَنْ]

whoever is around the Messenger of Allah (SWT)

وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ

HON
'However'

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

وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

HON
'However'

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

Surah Al-Munafiqun

Ayah 8 (Day 100)

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ 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 رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

يَقُولُونَ : they say

هم Fi'l mudare / Faa'il

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

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ : **Shart**

لَئِنْ : Emphasis ل

إن 'if' : lightest harf

رَجَعْنَا : we returned

نحنُ Fi'l maadi / Faa'il

رَجَعَ يَرْجِعُ رُجُوعاً : **Sarf** (to return) Daraba family.

إِلَى : to HOJ (Jaar)

الْمَدِينَةِ : the city (Majroor)

شَرَط Shart

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 لَنَنْ رَّجَعْنَا إِلَى الْمَدِينَةِ : Even if we were to return to the city : **Shart**

It has ل of Emphasis & 'if' : more hypothetical

لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ : **Jawab Al Shart**

لَيُخْرِجَنَّ : definitely shall expel

ل of Emphasis

Fi'l mudare (heaviest) هو version so look for an outside doer

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

يُخْرِجُ : normal يُخْرِجُ : light يُخْرِجُ : lightest يُخْرِجَنَّ : heavy يُخْرِجَنَّ : 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)

الْأَعَزُّ : the most noble

outside doer (after & Raf ')

مِنْهَا : from it

Jaar Majroor

الْأَذَلُّ : the most degraded

Notes at a glance

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NAHW DAY 100- 03.05.21 MAQDOL-AL-QAWL FI MAHALI NASB what did they say? They say.

يَقُولُونَ لَبِن رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

لَبِن رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلُّ → Ladam of emphasis becoz coming with lightest Harf, hence we yet don't know if it is Jumlah Ismiya/Filiya

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, that tone becomes "Yeah, if at all we make it back to Madinah". So, they are trying to make their cult more defense against the Muslim.

مشروط + 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)

رَجَعْنَا
'We returned'
مَنْزَبًا نَفَرَتْ مَنَزَتْ
رُفِعَ نَزَلَتْ دُجُومًا

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

But if we do
make it back

Even if we make
it back to Madiinah

لَيُخْرِجَنَّ	يُخْرِجَنَّ	يُخْرِجَنَّ	يُخْرِجُ	يُخْرِجُ	يُخْرِجُ
Triple Emphasis	Heaviest	Heavy	Lightest	Light	Normal

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ 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'
جواب الشرط

②

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

③

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

[جار مجرور متعلق بالفعل]

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

Then (جواب الشرط)

IF (شرط)

Normal X
Light X
Lightest ✓
Heavy ✓
Heaviest ✓

Normal X
Light X
Lightest ✓

'most degenerate' الْأَذَلَّ

'Most dignified' 'most noble' الْأَعَزُّ

أَشْلَمَ	تَسْلِمَ	إِسْلَامًا
أَخْرَجَ	يُخْرِجُ	إِخْرَاجًا

Surah Al-Munafiqun

Ayah 8 (Day 101)

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ 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 رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

يَقُولُونَ : they say

Fi'l mudare / Faa'il هم

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

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ : **Shart**

لَئِنْ : Emphasis ل

إن 'if' : lightest harf

رَجَعْنَا : we returned

نَحْنُ Fi'l maadi / Faa'il

Sarf رَجَعَ يَرْجِعُ رُجُوعاً : (to return) Daraba family.

Shart شرط

إِلَى : to HOJ (Jaar)

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

* رَجَعَ 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: رَجَعْنَا إِلَى الْمَدِينَةِ there is no Maf'ool bihi therefore رَجَعَ is Laazim (without detail)

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

But in Surah Al Waaqia رَجَعَ 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 (رَجَعَ without detail/Maf'ool bihi)

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

So basically if there is no Maf'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	يُخْرِجُ	يُخْرِجُ	يُخْرِجَنَّ	يُخْرِجَنَّ	لَيُخْرِجَنَّ
يَنْصُرُ	يَنْصُرُ	يَنْصُرُ	يَنْصُرَنَّ	يَنْصُرَنَّ	لَيَنْصُرَنَّ

لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ : **Jawab Al Shart**

لَيُخْرِجَنَّ : definitely shall expel

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

Sarf : to expel أَخْرَجَ يُخْرِجُ إِخْرَاجاً (Aslama family)

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

مِنْهَا : from it Jaar Majroor - MBF Mukaddam

الْأَذَلُّ : the most humiliated (superlative)

Maf'ool bihi (who is being expelled)

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

Comparative	Superlative
أَعَزُّ more dignified / respectable	الْأَعَزُّ the most dignified / respectable
أَذَلُّ more humiliated / weaker	الْأَذَلُّ the most humiliated / weakest
أَكْبَرُ greater	الْأَكْبَرُ the greatest
أَحْسَنُ better	الْأَحْسَنُ the best
أَقْبَحُ uglier	الْأَقْبَحُ 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 الْمُنَافِقِينَ 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 101- 04.05.21

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿١٠١﴾

لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

لَيُخْرِجَنَّ

He will definitely, definitely & definitely expel

الْأَعَزُّ 'most dignified'

Al- Ism, Outside Doer Comparative Form

أَعَزُّ → أَعَزُّ → أَعَزُّزُ
(original) (can't be pronounced)
الْأَعَزُّ Superlative form

Only MBF No Mafool Bihi that's why رَجَعْنَا is لازم here

الْأَذَلُّ 'most humiliated'

أَذَلُّ → أَذَلُّ → أَذَلُّزُ
(original) (can't be pronounced)
الْأَذَلُّ

رَجَعْنَا

'We returned'
Doer impacted (لازم)

صَرَبْتُ	فَقَرَبْتُ	مَضَبْتُ
رُجِعْتُ	يُزَجُّ	دُجِمْتُ

Sometimes لازم
I return your jar.
(Doer impacted)

Sometimes متعدي
I return tomorrow
(Detail impacted)

*When you see رَجَعَ with a detail, its متعدي

تَرْجِعُونَهَا

You all return it
(متعدّي)

مَعْدَر ← OPPOSITE → الْأَذَلُّ

ع ز ز

Name of Allah (SWT)

العَزِيزُ

Strength + Authority + Respect
✓ ✓ ✓

All three things at the same time

Strength + Authority + Respect

⊗

⊗

⊗

Weakness + Powerlessness + Humiliation

لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ

[MAFOOL BIHI] [MBF مقدم] [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”

Surah Al-Munafiqun

Ayah 9 (Day 102)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

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 أَيُّهَا

يا : Harf of Nidaa حرف النداء (calling)

Whatever comes after it doesn't have ال Eg : يَارَبُّ (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 ال to يا then we use أَيُّهَا Eg : أَيُّهَا الَّذِينَ

يَا أَيُّهَا الْوَلَدُ (child) يَا وَلَدُ is added when the one you are calling has ال on it. Eg :

يَا أَيُّهَا الْبِنْتُ (female child) يَابْنْتُ

Side note :

أَيُّهَا = أَيُّهَا + ها

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

ها : it is there to get more of your attention

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

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

Eg : يَا رَسُولَ اللَّهِ

Mudaf (Nasb)

يَا رَبَّ الْعَالَمِينَ

Mudaf (Nasb)

يَا مَرْيَمُ

Not a Mudaf so Raf'

الَّذِينَ : Ism Mowsool

ءَامَنُوا : Silatul Mowsool

هم Fi'l maadi / Faa'il

Those who have believed

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

- Allah used the ماضى to address us. (Allah is being more specific when we find this phrase. ها 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"> Stays the same 	<ul style="list-style-type: none"> Feeling goes up & down
<ul style="list-style-type: none"> We accepted certain quantitative things in the past that are now part of our lives 	<ul style="list-style-type: none"> The moment you accepted Faith
<ul style="list-style-type: none"> Knowledge remains same 	<ul style="list-style-type: none"> Our commitment to knowledge changes

- If Allah considers us mature & settled in our faith to the point that its not going up & down too much, then **HE** awards us with the title الْمُؤْمِنُونَ (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 أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١﴾

المنادى

The one(s) being called
الذين - Fee Mahalli Rafa

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

حرف ندا The Harf of Calling

But if you want to add Al to Munada:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

↓
To allow the called one to have 'AL', we add أَيُّهَا. أَيُّهَا
يَا وَلَدُ ← يَا أَيُّهَا الْوَلَدُ
يَا بَنِي ← يَا أَيُّهَا الْبَنِي

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

يَا أَسْتَاذُ ✓	يَا الْأَسْتَاذُ ✗	يَا رَسُولَ اللَّهِ ✗
يَا رَعْلَى ✗	يَا الرِّعْلَى ✓	يَا رَسُولَ اللَّهِ ✓

Breakdown of أَيُّهَا

أَيُّهَا = مَا + أَيُّهَا

مَا أداة التنبيه

To get more of your attention

+

أَيُّ

To make the called one more specific

+

يَا

حرف ندا

فعل ماضى - صِلَتِ الموصول

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

الذين اسم موصول

④ Then, the use of Ism Mowsool again targeting us

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

① Allah (SWT) is calling us with 'يَا'

③ Then, He (SWT) is making sure that we pay extra attention, with the use of مَا

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

* Allah (SWT) used the ماضى to address us (e.g. مَنَعَ or نَافَلَ). 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 عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

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

يَنْصُرُ الرَّجُلُ (outside doer) The man helps

لَا يَنْصُرُ (normal) He does not help

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

لَا يَنْصُرُ (lightest) He should not help

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

3rd person

تَنْصُرُ مَرْيَمَ (outside doer) Mariam helps

لا تَنْصُرُ She doesn't help

لا تَنْصُرُ مَرْيَمَ (outside doer) Mariam doesn't help

لا تَنْصُرُ مَرْيَمَ (lightest/ outside doer) Mariam shouldn't help

3rd person

Sarf :

أَسْلَمَ	يُسَلِّمُ	إِسْلَامًا
Irregular member of أَسْلَمَ family		
أَلْهَى	يُلْهِي	إِلْهَاءً
Becomes	Becomes	Becomes
أَلْهَى (sounds better)	يُلْهِي	إِلْهَاءًا

يُلْهِي : He distracts (normal) Fi'l mudare

لا يُلْهِي : He doesn't (normal)

لا يُلْهِ : He shouldn't distract (lightest weird)

Weird cousins have their own normals

Another example of weird cousin

يَدْعُو : He invites

لا يَدْعُو : He doesn't invite

لا يَدْعُ : He shouldn't invite (weird cousin so letter goes away)

يُلْهِى الرَّجُلُ	: The man distracts
لا يُلْهِى الرَّجُلُ	: The man doesn't distract
لا يُلْهِ الرِّجْلُ	: The man shouldn't distract
تُلْهِى	: She distracts
لا تُلْهِى مَرْيَمُ	: Mariam doesn't distract
لا تُلْهِ مَرْيَمُ	: Mariam shouldn't distract

لا تُلْهِ أَمْوَالُكُمْ : belongings - broken plural (outside doer)

Mudaf Mudafiliah

Your belongings shouldn't distract

لا تُلْهِكُمْ أَمْوَالُكُمْ

تُلْهِ : lightest Fi'l mudare

كُمْ : Maf'ool bihi

أَمْوَالُكُمْ : Mudaf Mudafiliah / outside doer

Your belongings shouldn't distract you

لا تُلهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ : Faa'il

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

Neither your belongings nor your children should distract you.

عَنْ ذِكْرِ اللَّهِ : from the remembrance of Allah

عَنْ ذِكْرٍ : Jaar Majroor

ذِكْرُ اللَّهِ : Mudaf Mudafiliah

تُلهِ of Fi'l MBF

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ 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 أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

Three vowels



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

أَسْلَمَ	نَسِلِمَ	إِسْلَمًا
أَتَعَى	مِنَعَى	إِلَهَايَا
أَفْعَوْ	EWIWI EEE!	X
أَتَعَى ✓	مِنَعَى	إِلَهَاءَ

‘He distracts’ يُلْهِى (Normal)

‘He doesn’t distract’ لَا يُلْهِى (Normal)

To make lightest version, the last letter is dropped

‘He shouldn’t distract’ لَا يُلْهِى (Lightest)

‘He invites’ يَدْعُو (N)

‘He doesn’t invite’ لَا يَدْعُو (N)

‘He shouldn’t invite’ لَا يَدْعُو (N)

He doesn’t help (normal) لَا يَنْفَعُ

The man doesn’t help لَا يَنْفَعُ الرَّجُلُ

He shouldn’t help (lightest) لَا يَنْفَعُ

The man shouldn’t help لَا يَنْفَعُ الرَّجُلُ

Mariam shouldn’t help لَا تَنْفَعُ مَرْيَمُ

The man distracts يُلْهِى الرَّجُلُ

The man doesn’t distract لَا يُلْهِى الرَّجُلُ

The man shouldn’t distract لَا يُلْهِى الرَّجُلُ

Mariam doesn’t distract لَا تُلْهِى مَرْيَمُ

Mariam shouldn’t distract لَا تُلْهِى مَرْيَمُ

وَلَا أَوْلَادُكُمْ

Two لا become neither/nor

“NEITHER YOUR BELONGINGS/ WEALTH/ ASSETS NOR YOUR CHILDREN SHOULD DISTRACT YOU”

يَا أَيُّهَا الَّذِينَ آمَنُوا

“THOSE OF YOU WHO BELIEVE”

عَنْ ذِكْرِ اللَّهِ

MBF

‘From’

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

لَا تُلْهِكُمْ أَمْوَالُكُمْ

(detail) مفعول به (you'll)

لَا تُلْهِكُمْ أَمْوَالُكُمْ

(Outside doer) detail (lightest)

Mudaf/Mudaf liyih

NHBP(1F)

“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)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

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 لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ

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

If talking to someone : 2nd person (doer not the detail)

If talking about someone : 3rd person

Even if you call someone : 2nd person

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

Balagha :

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

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

وَمَنْ يَفْعَلْ ذَلِكَ

و : and Harf Atf

مَنْ : whoever Ism Mowsool

يَفْعَلْ : he does Silatul Mowsool

Lightest Fi'l mudare / Faa'il هم

ذَلِكَ : that Ma'ool bihi Fi Mahalli Nasb

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

“ And any person who would do that,”

Sarf : (Fataha family)

فَعَلَ he did يَفْعَلْ he does فِعْلاً فَاعِلٌ to do

فَأُولَئِكَ هُمُ الْخَسِرُونَ

ف : so / then (here it is then)

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

هم : they (independent pronoun – Referee Pronoun) /2nd 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 الْخَاسِرُونَ



فَأُولَئِكَ هُمُ الْخَاسِرُونَ

Referee Pronoun (K) معرفته (M) "Those people" Pointer Mubtada (M) So

"Those people, infact they are the losers"

'Someone', 'anyone' 'anybody'
'a person who' 'whoever'

مَنْ

وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

JAWAB-US- SHART SHART

(Lightest) يَفْعَلْ ← يَفْعَلْ → It is lightest without any harf so it is Shart شرط
Why? No lightest Harf?

وَمَنْ يَفْعَلْ ذَلِكَ

Silat-ul-mawsool Ism Mawsool

فاعل: مَنْ، مفعول: ذَلِكَ

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

فَعَلْ	يَفْعَلْ	فَعَلَا	فَعِلْ
فَعِلْ	يَفْعَلْ	فَعِلَا	فَعِلْ



وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

اسم اسم اسم
The جواب الشرط is based entirely on isms

فعل
The شرط part is based on the Fi'l

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)

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

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 مَجَاز عَقْلِي ?

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)

مَجَاز عَقْلِي is very common in Qur'an

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ

و : and Harf Atf

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

من : from

مَا : what

رَزَقْنٰكُمْ : we provided you all

نَحْنُ - we provided **Fi'l maadi / Faa'il**

Sarf : رَزَقَ يَرْزُقُ رِزْقًا (to provide)

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

مِّن قَبْلُ : much before **Maf'ool Fehi** (when should you spend)

مِّن - from/much **HOJ Min Zaa'edha**

قَبْلُ – before **Special Mudaf** (if it won't get its Mudafiliah it would be قَبْلُ but here it got its MI

أَن يَأْتِيَ : to come

أَنْ - to (**lightest harf**)

يَأْتِيَ - come **lightest Fi'l mudare**

Note : أَنْ + Fi'l = IDEA (Ism)

أَنْ + يَأْتِيَ = ISM (to come) = Mudafiliah

Fi Mahalli Jarr Mudafiliah

أَحَدُكُمْ : one of you

Mudaf Mudafiliah / Maf'ool bihi mukaddam

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

الْمَوْتُ : the death

After & Raf' so **outside doer** of يَأْتِيَ

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

NAHW DAY 105- 09.05.21

BALAGHAH OF AYAH 9

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَئِكَ هُمُ الْخَاسِرُونَ

مجاز عقلي MAJAAZ AQLI

Special kind of indirect speech
(mix of direct + indirect speech)

Toyota built a new car.

Car wouldn't have been built without Toyota even though Toyota literally the builder.

أَنْفَى	تَلْبِي	إِنْعَاء
She distracts	بِئْسَ تَلْبِي	
both of them (fem) distract	هُمَا تَلْبِيَانِ	
أَمْوَالُ + أَوْلَادُ	تُلْهِكُمْ	'She'
①	①	①

لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

Expected

[دَمِنْ تَلْبِي أَمْوَالُكُمْ وَأَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ هُوَ فَاسِرٌ]

But Ayah Says:

Singular

[وَمَنْ يَفْعَلْ ذَلِكَ]

can be used for Singular + plural

A person becomes the doer instead of money/children

The distraction is the outside force. But in this Ayah, Allah (SWT) is teaching us that the outside force is money + children aren't the culprit rather they are big distraction when we allow them to be one.

Person becomes part of a culture & society of destruction
Plural

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ

أَحَدَكُمْ

"One of you'll"

مفعول به مقدم

Not for exclusivity rather rather Tashweeq.

Anticipation for final word

الْمَوْتُ

"Death"

فاعل

'And spend from what We have provided you'll much before death comes to one of you'

مِنْ: مِنْ زَاوَدَه

"Well before"

"much before"

* acting as جار *

Special Mudaf not rafa

hence it has got a Mudaf Hayth

Light version

أَنْ يَأْتِيَ

→ Light Harf

إِسْم

= فَعْل

أَنْ

في محل جر معنات اليد

أَسْلَمَ يُسْلِمُ إِسْلَامًا

أَتَقَى يُتَقَى إِتْقَانًا

COMMAND FORM

أَتَقِ (أَنْتَ) أَتَقُوا (أَنْتُمْ)

from: مِنْ

what/whatever: مَا

رَزَقْنَاكُمْ [نَعَزَ يَنْفَرُ]

رَزَقَ يَرْزُقُ رِزْقًا

نَحْنُ رَزَقْنَا فَعْل ماضٍ

'And spend from what We have provided you'll'

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 / تَعْلَمَ family

اللَّهُ : Lafdul Jalaala Faa'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 / Mudafiliah Fi Mahalli Jarr

أَجَلُهَا : his/her/ their deadline Faa'il

أَجَلُ deadline Mudaf

ها his/ her/ their Mudafiliah (ها Feminine boz نَفْسًا is feminine)

(no Maf'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 Haaliya

اللَّهُ : Lafdul Jalaala 1st Raf – **Mubtada**

خَبِيرٌ : fully aware 2nd Raf - **Khabar**

بِمَا : of whatever Jaar Majroor

بِ of HOJ

ما whatever Ism Mowsool / Fi Mahalli Jarr **MBK**

تَعْمَلُونَ : you all do Silatul Mowsool / سَمِعَ family

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

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

مفعول فيه
When?

إِذَا جَاءَ أَجَلُهَا

وَاللَّهُ
و عطف /
مقتداً
"Allah (swt)" وحاليت

خبير
"is fully aware"

خَبِيرٌ

ب (HOF) + ما (اسم موصول)

"of whatever"

منطلق بالتعريف

بِمَا

فعل مفعول (مفعول)
فاعل انتم

تَعْمَلُونَ

معلقة الموصول
"you all do/
will do"
(No statos)

إِذَا
اسم ظرف معناني
في محل نصب 'When'

جَاءَ
فعل ماضى (هو)
معناني اليه في محل جر
[إذا] effect of
Come (comes)

Masculine
أَجَلٌ + ها
MI M

أَجَلُهَا

Outside doer

نفس = Feminine becoz the
Arabs said so

"its/his/her deadline"

Light Harf
'will not'

لَنْ

يُؤَخِّرَ
فعل مفعول مفعول
To delay/put off

يُؤَخِّرَ

عَلَّمَ نَعِمٌ نَعِيمًا فَرُّ مَعْلَمٌ

أَخَّرَ يُؤَخِّرُ تَأَخَّرَ فَرُّ مَوْفِرٌ

لفظ الجلالة
Outside doer

اللَّهُ

"a person"
مفعول به
(detail)

نَفْسًا

Surah Al-Munafiqun

Ayah 10 (Day 107)

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

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 أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ

فَيَقُولَ : then he will say

ف : 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 أَنْ between ف & mudare

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

So ف+أَنْ+يَقُولَ is actually يَقُولَ

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

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

رَبِّ : My Master

JF & Maqool Al Qawl begins from here

It's رَبِّي 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 : يَا / يَإَيُّهَا or without it)
- Munaada is never a part of a sentence. It has no label. It stands alone!

Here no Harf & no يَا

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.

لَوْلَا : how come you didn't just

حرف تَحْضِيض : why don't you.... "هَلَا" / how come you didn't just

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

لَوْلَا adds another dimension, more wordy

أَخَّرْتَنِي : delay me

أَخَّرْتَ Fi'l maadi / Faa'il أَنْتَ

ني Maf'ool bihi

Maf'ool bihi

إِلَى أَجَلٍ قَرِيبٍ : untill a deadline nearby

إِلَى : until HOJ } Jaar

أَجَلٍ : a deadline } Majroor

قَرِيبٍ : nearby } Mowsoof Sifah

MBF

Maqool Al Qawl continues till الصَّلَاحِينَ

فَأَصْدَقَ : I would give charity

صَدَّقَ & ف between أَنْ so there is an invisible الفاء السلبية 'Therefore' – ف

It also became light due to (light Harf) أَنْ

ف+أَنْ + أَصْدَقَ So its understood after ف Mansoob (light) boz of أَنْ

أَصْدَقَ light Fi'l mudare / أنا (I) فaa'il

تَعْلَمُ family

Sarf :

تَعْلَمُ	يَتَعْلَمُ	تَعْلَمُ
تَصَدَّقُ & ص became mushed together & became صَدَّقَ	يَتَصَدَّقُ يَصَدَّقُ	تَصَدَّقُ صَدَّقُ
Similarly يَتَدَبَّرُ : here د & ت gets mushed up & becomes يَدَّبَّرُ		
يَزْكُرُ becomes يَتَزَكَّرُ		

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

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ ۖ

لَوْلَا

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

أَخْرَجَنِي اِنْت أَخْرَجْتَ

مفعول پہ → فی

↓
کارتی

حرف نداء → يَا رَبِّي ← حرف مخوف مخوف

Two things **كذلك** beoz this person
is desperate to get his point
across without using too many words
The **مادى** is never part of a sentence,
it has no label.

'Therefore', 'Thus', 'Then'

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

فَيَقُولُ = وَ [أَنْ] يَقُولُ

Interpreted Ann أن مُؤدَّل / مقيد
When **Faa** comes in the meaning of 'therefore' for a **منابع**, there is an understood / implied **أن**

either one; not both

: الفاء عاطفة سببية، ويقول فعل مضارع معطوف على أن يأتي.

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

مقول القول (رتب..... الصلوات)

مفعول متعلق بالفعل

للقاية، والياء مفعول به، و «إلى أجل» جار ومجرور متعلقان بـ «أخبرتني»، و «قريب نعت»، و «فأصدق» الفاء للسببية، وأصدق منصوب بأن مضمرة بعد فاء السببية، والفاء وما يعدها محلل الجزم، لأنه جواب التحضيض، والمصدر المؤول

إِلَى أَجَلٍ قَرِيبٍ

[جاء] [موصوف] [مفعلة]
مفعول بالفعل

“until a”
“nearby deadline”
time \mathbb{Z}_1 space

'until a short deadline'

فَأَصْدَقَ

الفاء معينية

This tea typically comes with an **أن مضمرة**

فَأَنْ أَصْدَقَ

Light

يَذْكُرُ

Similar place in mouth

يَذْكُرُ

Similar place in mouth

يَذْكُرُ

Similar place in mouth

يَذْكُرُ

(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'

تَعْلَمُ	يَعْلَمُ	تَعْلَمَانِ
تَعْتَدُ	يَعْتَدُ	تَعْتَدَانِ

similar phonetics → مس ت

Both can be used

أَنَا - أَفْعَدُ
ت
م
ع
أَنَا أَفْعَدُ

Here, fused version implies not fully charitable

Surah Al-Munafiqun

Ayah 10 (Day 108)

وَأَنْفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

(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."

فَأَصَّدَّقَ وَأَكُنْ مِنَ الصَّالِحِينَ

فَأَصَّدَّقَ : why don't you.....?

ف of reason

ف Sababiyyah comes with a secret أَنْ (light mudare)

ف + أَنْ + أَصَّدَّقَ

وَأَكُنْ : and I would be (Jumlah Ismiyyah begins)

و Harf Atf : carries over the effect forward

أَكُنْ : lightest mudare

Mubtada : أَنَا : is : كان to be / (NO KHABAR)

Effect of و Harf Atf

Normal : أَصَدَّقْ و أَكُونُ

Light : أَصَدَّقْ و أَكُونُ

Lightest : أَصَدَّقْ و أَكُونُ

↓
Becomes
أَكُنْ :

In Balaagha : the mixing of light & lightest is called اجْتِبَاك (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 : اجْتِبَاك

Similarly there is اجْتِبَاك happening in the above Ayah :

أَصَدَّقْ وَأَكُنْ (Hope) if you gave me delay - here 'if' is lightest (IF/ THEN) Shart & Jawab Al Shart

فَأَصَدَّقْ وَأَكُنْ (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 أَكُنْ & 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 AI 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 أَخَّرْتَنِي إِلَى أَجَلٍ قَرِيبٍ → **Shart**

فَأَصْدَقَ وَأَكُن → **Jawab AI Shart**

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

فَأَصْدَقَ

With ف Sababiyyah

(light)

وَأَكُن مِّنَ الصَّالِحِينَ

without ف Sababiyyah

(lightest)

مِنَ الصَّالِحِينَ : 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)

<https://drive.google.com/file/d/1hAHLHTw9zKGEY-RfJPvdAxgFsXpuiCUQ/view?usp=drivesdk>

NAHW DAY 108- 13.05.21

فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ

اِخْتِيَاك

Night & Day
Rest & Work

Night & Work
[Day] [Rest]
Interpreted/Hidden

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

Another example from Quran

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفَعٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ (٢١٩)

وَأَكُن

Should've been أَنَا أَكُونُ

أَكُن	أَكُونُ	أَكُونُ
Lightest	Light	Normal

The complexity here is that it should've been أَكُونُ instead of أَكُن. Why?

اِخْتِيَاك

'mixing & matching' - 'crisscrossing'
Bcoz Balaghah starts where grammar ends. The concept is called Ihtibaaq.

Two things can happen after a condition:

Why don't you ?

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

مَنْعَ Light → فَاَصَّدَّقَ → The Faa of reason

Should be مَنْعَ Light → وَأَكُن → حرف عطف (to carry the effect of the preceding)

فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ

LIGHTEST (THEM)

أَمَتَدَقَ وَأَكُن

(IF) HOPE!
لِأَن أَخَّرْتَنِي

THEREFORE (LIGHT)

فَأَمَتَدَقَ وَأَكُونُ

(IF) BLAME!
لِأَن أَخَّرْتَنِي

The Ihtibaaq 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 becoz 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)

وَإِثْمُهُمَا أَكْبَرُ مِنْ نَّفْعِهِمَا
"The sin/crime of alcohol & gambling is greater than their benefit"

Sin → good
harm → benefit

وَأَكُن مِّنَ الصَّالِحِينَ

(إِسْمٌ كَانَ: أَنَا) (متعلق بالخبر)

JUMLAH ISMIYAH

كَانَ → to be
"I'd be from the righteous"



فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقْتُ وَأَكُن مِّنَ الصَّالِحِينَ

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 Sababiyah: More like the reason for something to happen

جواب الشرط

LIGHTEST

وَأَكُن مِّنَ الصَّالِحِينَ

فَأَصَّدَّقْتُ

Faa made it light

جواب الشرط

LIGHT

Rather of just being Ataf on أَصَّدَّقْتُ, 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"



فَأَصَّدَّقْتُ وَأَكُن مِّنَ الصَّالِحِينَ

[.....JAWAB-US-SHART.....]

فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ

[.....SHART.....]

[.....JAWAB-US-SHART.....]

[Past Tense so Fee Mahalli Lightest]

[.....JAWAB-US-SHART.....]

[.....Complex kind of SHART.....]

وَأَكُن مِّنَ الصَّالِحِينَ

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

فَأَصَّدَّقْتُ

[JAWAB-US-SHART]
[with Faa Sababiyah]
[.....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 Sababiyah) I would give some (use of Assaddaqa vs Atasaddaqa) charity and I might even (hope/possibility/lightest) become from the righteous"