

Ayah 1 & Ayah 2 → [204:8]

Ayah 3:

وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ وَأَسْتَغْفِرُكَ
 • mFB • Ame • Anta
 • mFB
 • Ame then
 • Anta version
 • Exalt/Glory

"Then declare (Your Master) perfect by praising your Master and ask his forgiveness."

تَوَّابًا كَانَتْ تَوَّابًا
 • Khabar Multada Multada
 • accepts (2) (1)
 tawba again & again
 • he has
 • HON +ism
 • Indeed he

[* 2 Multadas & 1 Khabar - Ikhtisaa]

"He alone has been one who is تَوَّابًا"
 • from Muqabala

"Certainly he, he has always been the one who accepts tawba again & over again!"

Sae

سَافِهِي: سَافِهِي / سَافِهِي / سَافِهِي
 he declared (عَلَّمَ)
 سَافِهِي / سَافِهِي / سَافِهِي
 سَافِهِي لَا سَافِهِي سَافِهِي

* (for some words arabs decided to give an extra Masdar) → Usage of language governs grammar.

More in depth explanation of the ayah

In Arabic we have:-

① تَسْبِيحَ اللَّهِ - He declared Allah perfect

② تَسْبِيحُهُ لَيْلًا نَوِيلًا - Declare him perfect

تَسْبِيحُهُ
• MFB • Amr
• Declare!

③ تَسْبِيحَ يَدِّهِ - This word is Muta'addi: It takes
تَسْبِيحَ يَدِّهِ
• MFB • declared
MAF'ool BIHI

• But sometimes instead of MFB, you see the detail with a 'J' instead.

• Allah (who perfect)
↓

Explanation of 'J'

لَامُ التَّعْذِيَةِ

(Laam At'aadiya)

↓

• does not change the meaning whether there is a Laam or not.

• So its an extra 'J'
∴ it puts an extra step of MFB.

• J here does not get any translation.

لَامُ التَّعْلِيلِ

(Laam At'aaleel)

↓

• is 'J' or reasons:-
bi'az/for the sake of/
due to/for (eg. I
pray to Allah for
Allah)
(Reason)

(not mentioned)
Declare (Your Master) - بِحَمْدِ رَبِّكَ
perfect by Praising your Master.

- Here [Your Master] is expected but it is not said.

eg. Review/Practice - it's understood that you will study (not said)

- Similarly when Allah says تَسْبِيحُ it's understood
- A powerful way of Allah declaring who dare think other than him when تَسْبِيحُ comes.

- < → here is used to help.

- Acts of obedience is Tasbeeh - prayer, earning halal way etc.

3 ways of Tasbeeh:-

- i) say (say by tongue)
- ii) feel (by heart)
- iii) do (by actions)

- Being grateful to Allah is a way on praising Allah

(mostly used in Quran) ← تَسْبِيحُ --- رَبِّكَ

سُبْحٌ
بِحَمْدِ رَبِّكَ
وَاسْتَغْفِرُكَ

•m+m
•m+m
•mBK

- if your Hand becomes good then you will get to do Tasbeeh.
- if Hand is missing something, then you don't do Tasbeeh.
- Tasbeeh is a way of declaring that Allah is perfect.
- When Allah puts us in difficulty then many forget to praise Allah & just complain.
- When Hand becomes easy Tasbeeh becomes easy.
- If a person attain these 2 things then you are solid on Judgement Day b'coz you are praising Allah all the time so you don't have time to complain to Allah. You just see what you are doing wrong. That's the difference!

Same family: - اسْتَفْعَلَ اسْتَفْعِلَ اسْتَفْعِلْ اسْتَفْعِلْ

They do 3 things: - (have 3 qualities)

- i) Asking for ii) seeking iii) wanting

إِنَّكَ كَأَن تَوَّابًا

- whenever you have a sentence & then suddenly you have إِنَّكَ --- (something), there is no 'وَ' in between وَاسْتَفْقَرَهُ & إِنَّكَ. They are fused together. This is called Kamalul Itisari. It has various reasons:-
- One thing is that there is 'because' in between these 2 sentences which is understood without saying.

إِنَّكَ → is a common way of actually meaning without saying 'because'.

eg. Study - For sure you will get an 'A'.

- So it says Study b'z if you do for sure you will get an 'A'.
- without actually saying 'b'z' it means it, so it's understood.

• Hence there is a 'casual' relation between

فَسَبِّحْ --- & إِنَّكَ ---

- why should you continue to do Tasbeeh is one who keeps turning back.

- So Allah says none of your Tasbeeh goes unheard

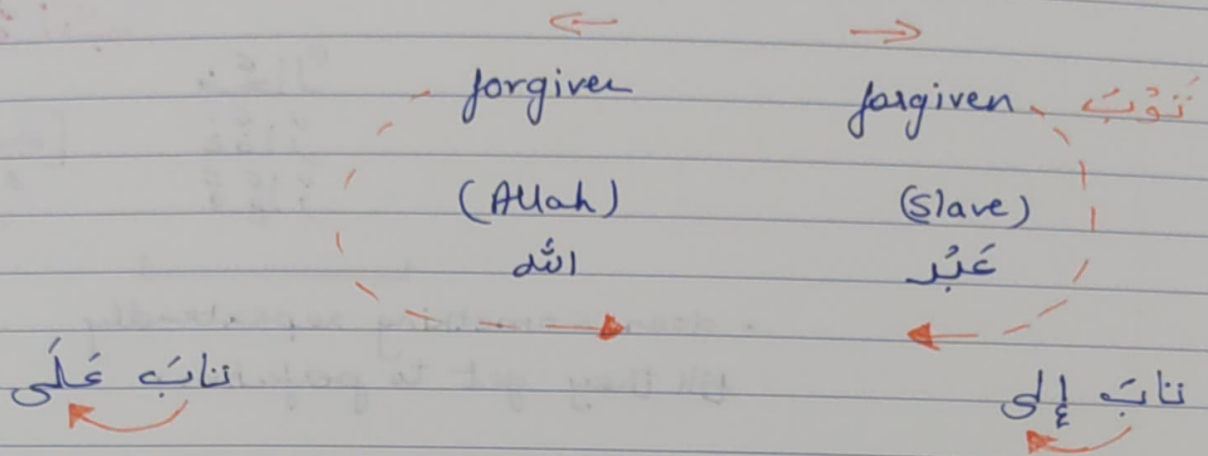
إِنَّكَ تَوَّابٌ

• Khabar • mubtada

(ت و ب)

تَابَ يَتُوبُ تَوْبَةً تَائِبٌ ← One who turns back to apologise

he turned back.



• means he turns towards slave

You are turning towards Allah. (to be forgiven)

تَاوَبَ عَلَيْهِ
(used with)

تَوَابَّ إِلَى
(used with)

[someone who turns back to apologise]

(Same words)

تَوَابَّ عَلَيْهِ عِبْدِهِ اِنْتَوَابًا إِلَى رَبِّهِمْ

• Allah is turning towards slave & forgiving him/ accepting/ fulfilling his hope of forgiveness.

• Rare word in Qur'an which describes both Allah & the Slave of Allah

• Slave is turning towards Allah with humility/shame/

• 2 entities who have deep love for guilt/hope. each other are turning towards back towards each other.

So $\rightarrow$

اِنْتَوَابًا كَانَ تَوَابًا
↳ ↳ ↳
• Khabar mubtada • mubtada ①
②

2 mubtadas & 1 Khabar $\rightarrow$ 1 Iktisaa.

"Certainly he, he has always been the one who accepts tawba over & over again".

(His doors are always open)

تَوَابُّ

فَعَّالٌ

غَفَّارٌ

قَهَّارٌ

[shadda
& an
aly]

- does something repeatedly till they get to perfection.
- This pattern is called Mubalaghah.