

HW: Surah Al-Falaq.

[DAY: 28]

Ayah: 1

م + م + ف
 بِرَبِّ الْفَلَقِ
 married to
 Fil
 مَاقُولُ قَوْلٍ (starts)

- of dawn J/m
- of the Master
- of seek protection
- irregularly. (ajwaf)
- Ana - Jaa'il
- Say'o
- Ana
- Anta version

has 'al'
 b'oz ideas
 have 'al'

• MBF 1

Say
 Saqheer:

[ajwaf waari] قَوْلُ يَقُولُ قَوْلًا قَائِلُ

قِيلَ يُقَالُ قَوْلًا مَقَالُ

قُلْ لَا تَقُلْ مَقَالُ مَقَالَةٌ

* In Ajwaf: Ana & Nahyee 'و' disappears in أَتَقُولُ & أَتَقُولُ versions only

[ajwaf waari] عَوْدُ يَعُودُ عِيَادُ

عَاذُ - to cling to something
 - to hold to Allah.

* Some Fi'l's are married to Ha'y's.

• Here عَوْدُ is married to ب

عَوْدًا عِيَادُ

عَوْدًا عِيَادُ

عَوْدًا عِيَادُ

"I seek refuge "of" the Master of dawn."

Ayah 2:

مِنْ شَرِّ مَا خَلَقَ

- ʔi'l maadi
- Silatul Mowsool
- he created
- ʔim Mowsool
- what
- here it's not 'Lo Naafiya'
- big it mudafilaigh
- MBK - 2

"From the harm of what he created"

[New Concept:-] 2 things that can happen with silatul Mowsool.

he created - خَلَقَ

✓ One who HE created / the one who created - الَّذِي خَلَقَ

• to find which one suits the context is common sense.

what He created ← مَا خَلَقَ

• can be MBK / MBK mukaddam if it's II.

• If Ayah 2 was part of II & it's a gaint Isar / Majroor it can be MBK or MBK mukaddam we need to look for Mubtada (Raj)

• But there is no Raj in further Ayah's. So it's not II.

• Also Ayah 3/4/5 starts with وَهُوَ which means all these ayahs are chained to the وَهُوَ in Ayah 2.

∴ Ayah 2/3/4/5 is gaint one MBF.

• So from وَهُوَ till the end of surah is one entire sentence.

Ayah: 3

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

- Fi'l maadi • dhaif
- its spreads • when
- m + m
- the evil of darkness (night)
- from evil

• Sifah (adjective) of غَاسِقٍ

- Ism Jaa'il
- Common mudafiliyah.

“And from evil of a night it spreads.”

- Ism Jaa'il → someone who doesn't act.
- Ism Jaa'il & Ism May'ool → are descriptions of something (adjective - Sifah) and something we don't need to know a Mawsof (Noun) for its Sifah.
- Sifah is enough.
- They are describing something that's not mentioned (here غَاسِقٍ)

To do Saej of غَاسِقٍ follow these steps:-

- Find past tense of غَاسِقٍ (Go to Furqaan.com)
- Type غَسَقَ (dictionary)
- Lisaani Arabiya shows - غَسَقَ
 - which means past tense will be غَسَقَ like نَصَرَ or فَتَحَ (يُضَرِّبُ لَكَ)
- Lisaani Arabiya shows - تَفْسِقُ → تَفْسِقُ (يُضَرِّبُ لَكَ)
- So we know its from ضَرَبَ family.

Saej
Sagheer:

Isim Jaa'il ← غَاسِقٍ غَسَقًا غَسَقٌ

- Isim Jaa'il غَاسِقٍ - commonly used for night
- something related to darkness.
- night is not mentioned here.

- So its one that causes darkness

[New Concept:-]

What happens when Mudafilah is common?

شَرَّ غَاسِقٍ إِذَا وَقَبَ

• mI • mudaf
• Jarr • light
• Common no al

- we need to know more about Mudafilah if it's common.
- more is said about mudafilah.
- maybe there will be a whole sentence added describing mI.
- maybe there will be an adjective added describing mI.

• So here إِذَا وَقَبَ → is added to غَاسِقٍ saying more about it.

• we know that إِذَا comes with a maadi & pushes its meaning to the future.

• So إِذَا وَقَبَ is an adjective (Sifah) to غَاسِقٍ.

Say of وَقَبَ → Fil maadi

↓
weak letter (irregularity - Mithal waasi)

To find Present Tense - (Furqaan. am)

i) Type وَقَبَ (dictionary)

ii) Search in Lissani Arabiya → we find يَقْبُ like: وَلَدٌ يَلِدُ

وَقَبَ يَقْبُ وَقَبًا وَأَقْبَبَ

Explanation in Lassani Beabiyaa :-

إِنَّا وَقَفَ إِذَا نَزَلَ فِي كُلِّ شَيْءٍ

• it spreads • when it entered • in everything

- So when darkness (غَاسِقٌ) enters it penetrates everything means dark thoughts, dark feelings, dark actions, dark speech etc.
- So darkness of physical world leading to darkness in spirituality (Imaan getting weak) darkens the heart.
- Also its not every night. (not general) ∴ not 'ال'.
- Its just غَاسِقٌ - a night.

"And from end of a night it spreads."

- * Janveer of غَاسِقٌ is unusual instead of 'ال'.
- الْفَلَقِ is proper in ayah 1
- where else غَاسِقٌ is common in ayah 3.

(Balagha Study)

Arabic 4:

وَمِنْ شَرِّ أَنْفُسٍ فِي الْحَقْرِ

• mawsoof + sifah

• in the knots

• m + m

• of the blowers

(gem plural)

• J/m

• from evil

• atf

• Ism Mubalagah

• mBF

• It is Ism Mubalagah - blowing over & over again. ← نَفَّاثٌ
اسم مبالغة

• It is from فَعَّلَ family

• like Allah's name - غَفَّارٌ جَبَّارٌ قَهَّارٌ وَهَّابٌ

• Interesting kind of Mawsoof + Sifah. ← فِي الْحَقْرِ

• It's a Qaid.

• it further describes نَفَّاثٌ (describing an Ism)
(will learn at Advanced level)

Ayah 5:

maqulul qaw (ends) [وَ مِنْ شَرِّ حَاسِبٍ إِذَا حَسِبَ]

- Fi' maadi
- dhaaf
- m+mi
- J/m
- an
- he envied.
- adjective (sifah) to حَاسِبٍ
- Ism Faail
- common MI

• Similar to غَاسِقٍ

• here حَاسِبٍ is common MI.

• it's an Ism Faail.

• إِذَا حَسِبَ further describes حَاسِبٍ

- Also Ayah 3 & 5 have very similar language.
- It tells there is a connection between 3 & 5 ayahs as if describing each other.
- Darkness of night is connected to jealousy.
- Just like darkness grows & grows & penetrates everything similarly jealousy grows & penetrates everything.
- So there is a parallel between the 2 ayahs, by language being identical.

Say
Sayhen:

family ضَرَبَ حَسِبَ حَسِبَ حَسِبَ

family نَصَرَ حَسِبَ حَسِبَ حَسِبَ

READER DAY 28

SURAH FALAQ

عَائِدٌ	مَعَادٌ	يَعُوذُ	عَاذَ	ع و ذ ← أجوف وادئي
مَعَادَةٌ	مَعَاذُ	لَا تَعُذُ	عُذُ	cling "و" → أُعُوذُ

عُوذُ → the clinging plants, the meat clinging to bones

عَاذَ بِهِ → holding on to Allah (SWT) for dear life.



قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ

Maqool-ul-Qawl

MBF 1

Either:

1. Jaar Majroor → MBK Muqaddam

2. MBF (already before) ✓



مِنْ شَرِّ مَا خَلَقَ

جار مجرور معناه الية صلت
معناه اسم موصول

الَّذِي خَلَقَ → 1. The One who created. → Allah (SWT)

2. The One who He created. → creation

مَا خَلَقَ → 1. What created....

2. What He created...

One Giant Jumla Fi'liya

MBF1

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ {١}

MBF2

مِنْ شَرِّ مَا خَلَقَ {٢} وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ {٣} وَمِنْ

شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ {٤} وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ {٥}

Evil from Quran's point of view → الظلم → Putting smthg where it doesn't belong

مَا خَلَقَ → ما of Negation doesn't make sense as Mudaf Ilayh



إِذَا وَقَبَ

وَمِنْ شَرِّ غَاسِقٍ

Sifah of غَاسِقٍ

REPLACEMENT OF NOUN BY IT'S DESCRIPTION

غَاسِقٍ → Ism Faail as an adjective of omitted Mowsoof
but sometimes it is so obvious that only sifah is mentioned
* Ism Faail & Ism Mafool can be mentioned without Mowsoof *

غسق: غَسَقَتْ عَيْنُهُ تَغْسِقُ غَسَقًا وَغَسَقَانًا: دَمَعَتْ to shed tear

• the night becoming extra dark / over whelming / exhausted

لَيْلٌ غَاسِقَةٌ commonly became used for night.

لَيْلٌ غَاسِقَةٌ : "The dark(ening) night."

WORD
ETYMOLOGY

1. How the Arabs used it literally?

2. How the Arabs used it figuratively?

3. How did Quran use it?

COMMON MUDAF ILAYH

- More has to be said about it.
(either word or sentence)

مَنْ يَغْلُزْ مِثْقَالَ ذَرَّةٍ شَرًّا

وَقَب ← مثال دادی
حروف علت (علت: sick)
وَقَبَ الشيءُ يَقْبُ وَقْبًا: دَخَلَ،

الْفَرَاءُ: الْغَاسِقُ اللَّيْلُ: إِذَا وَقَبَ إِذَا دَخَلَ فِي كُلِّ شَيْءٍ وَأَظْلَمَ

The darkness of night penetrating everything.

Darkness of physical → Darkness of spiritual.

UNUSUAL USE OF TAHVEEN (NAKIRAH)

غَاسِقٌ → without ال → not every night → 'a night'

If الْغَاسِقُ → Every night in general.

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ



متعلق بالنفث

Further description
النَّفَثُ قِيد

النَّفَثُ: to blow
Ism acting like Firl

"Women who blow air"

نَفَثَ ← اسم فاعل X اسم مفعول X اسم مبالغة فَعَالٌ مِيفَةٌ

فَعَالٌ → somebody who does something over & over again with perfection.

He journeyed by night MBF

He is a journeyor by night. MB-Ism / MBK?



إِذَا حَسَدَ

وَمِنْ شَرِّ حَاسِدٍ

Further description
of حَاسِدٍ

حسد: الْحَسَدُ: مَعْرُوفٌ، حَسَدَهُ يَحْسِدُهُ وَيَحْسُدُهُ حَسَدًا
وَحَسَدَهُ إِذَا تَمَتَّى أَنْ تَتَحَوَّلَ إِلَيْهِ نِعْمَتُهُ وَفَضِيلَتُهُ أَوْ يُسْلِبَهُمَا