

# Terminologies:-

- Normal - مَرْفُوعٌ
- Light - مُنْصَوِّبٌ
- Lightest - مُجَرَّوْمٌ
- Half of Nasb - حُرُوفٌ نَاصِبَةٌ الْمُضَارِعِ [make mudaa' light]
- An that Iki Izn Hathi
- Indicators [makes mudaa' lightest] - حُرُوفٌ جَازِمَةٌ الْمُضَارِعِ

إِنَّ لَمْ لَمْ لَمْ

2 ways of looking at this sentence:-

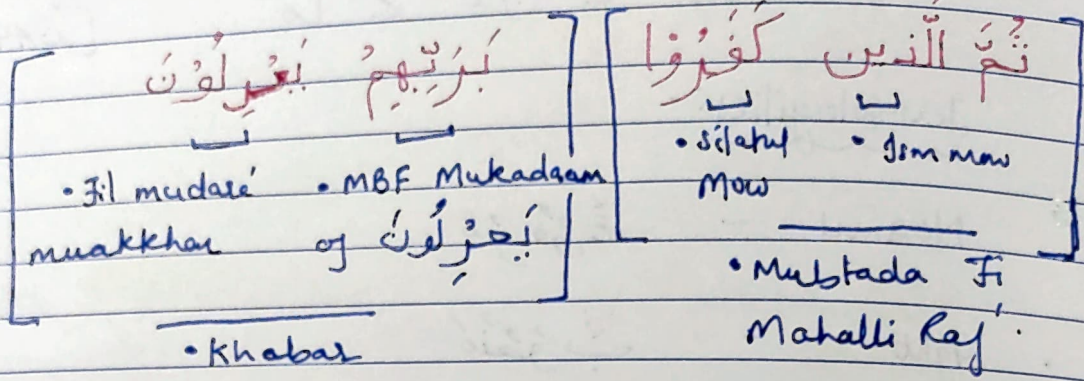
1) ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يُعْرِلُونَ

• JF as Khalaa • mBR • Silatul • Ism Maw • HOA  
 Fi Mahalli of Maw Fi Mahalli • Then  
 Raj. كَفَرُوا Raj. • No effect  
 of Ism after  
 it

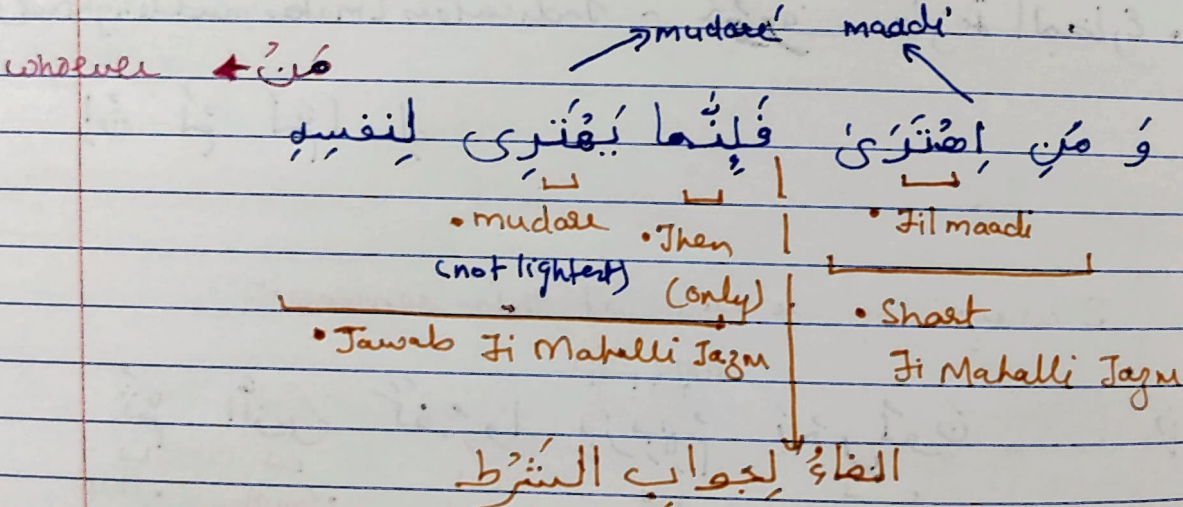
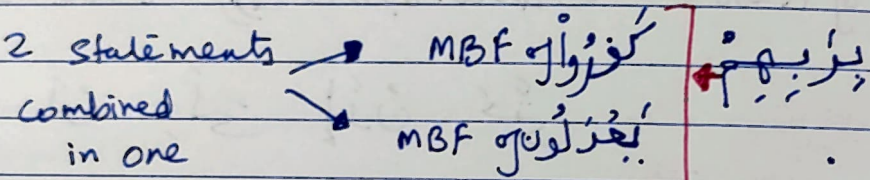
• Mustadee Fi Mahalli Raj.

"Then those who have disbelieved in their Master, they equate."

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"Those who have disbelieved even with their Rabb they equate."



"Whoever lives by guidance, then He is Only committing to guidance for his own self."

say: to live ← مُقْتَرٍ اِصْتَرَاءً اِصْتَرَيْتَ يُقْتَدَى [اِقْتَرَبَ] (Naagis)

- In Shaet maadi is used → whoever made single decision to commit guidance.
- In Jawsab mudare is used → they continue to commit to guidance over & over again.

the Jawaab

- إِنْ شَاءَ → b'g of it that it becomes Jawaab statement of facts.

whatever ← لا

- There are many 'لا'.
- This لا makes mudare lightest.

وَمَا تُفْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ  
 • lightest • lightest  
 • to you • mudare • in the path of Allah • from anything • mudare • lightest  
 • all • min Bayaniph  
 • Jawab-S • Shaet.

"whatever you (might) spend from anything at all in Allah's path, it will be paid in full to all of you & you (people) you will not be wronged."

say:-

زَكَاةً يُؤْتِي تَرْكِهَ مَرْكَئِ  
 زَكَاةً يُؤْتِي تَرْكِهَ مَرْكَئِ  
 نَكَاةً لَا تَرْكَ مَرْكَئِ

يُؤْفَى يُؤْفَى يُؤْفَى  
 • lightest • light • Normal  
 ↓  
 Fi Mahalli Jaym la'g  
 no sukoon at the end.

وَقَفَى يُؤْفَى كَوَفَى مَوْفَى  
 • He paid in full  
 وَقَفَى يُؤْفَى كَوَفَى مَوْفَى  
 • He is being paid in full.  
 وَقَفَى لَا تُؤْفَى مَوْفَى



## Grammatical Breakdown إعراب آيات سورة

(الأنعام)

{ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ }

{ الْحَمْدُ لِلَّهِ... } [1]

إِبْدَاءٌ وَخَبَرٌ. قال أبو جعفر: وقد ذكرنا بأكثر من هذا في "أُمِّ الْقُرْآنِ" والمعنى: قولوا الحمد لله. { الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ } نعت { وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ } بمعنى خَلَقَ فَإِذَا كَانَتْ جَعَلَ بمعنى خَلَقَ لم تتعدَّ إلا إلى مفعول واحد. { ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ } إِبْدَاءٌ وَخَبَرٌ وَمِنْ الْعَرَبِ مَنْ يَقُولُ: الذُّنُوبُ والمعنى ثم الذين كفروا يجعلون الله عز وجل عدلاً وشريكاً وهو خَلَقَ هذه الأشياءَ وَحْدَهُ.

→ No effect on status of ism coming after it

{ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ }

خبر

moreover

قوله: { ثُمَّ الَّذِينَ كَفَرُوا } "ثم" هَذِهِ لَيْسَتْ لِلتَّرْتِيبِ الزَّمَانِيِّ، وَإِنَّمَا هِيَ لِلتَّرَاخِيِّ بَيْنَ الرَّتَبَتَيْنِ، والمراد استبعادُ أَنْ يَعْدِلُوا بِهِ غَيْرَهُ مع ما أوضح من الدلالات. وهذه عطفٌ: إمَّا على قوله "الحمد لله" وإمَّا على قوله: "خلق السماوات" قال الزمخشري: "فإن قلت: فما معنى 'ثم'؟ قلت: استبعاد أن يَمْتَرُوا فيه بعد ما ثبت أنه محييهم وميتهم وباعثهم" وقال ابن عطية: "ثم" دالة على ما قُبِحَ فَعَلَ الَّذِينَ كَفَرُوا؛ فَإِنَّ خَلْقَهُ لِلْسَّمَوَاتِ وَالْأَرْضِ وَغَيْرِهِمَا قد تَقَرَّرَ، وَإِيَّاتِهِ قد سَطَعَتْ، وَإِنْعَامُهُ بِذَلِكَ قد تَبَيَّنَ، ثم مع هذا كله يَعْدِلُونَ بِهِ غَيْرَهُ".

- قرآن والتجويد
- التفاسير
- علم القراءات
- علوم القرآن
- كتب متفرقة
- تراجم
- بحث وفهارس
- تسجيل
- دخول
- حوار
- إشادات

{ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ}

خبر

مبتداً

Then those who disbelieve in their Master, they equate  
They equate what? Right & Wrong, False Gods, Lie with truth

Khabar

Mubtada

{ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ}

مقدم MBF فعل

Those who have disbelieved, even with their Rabb, they equate

مَنْ – WHOEVER

- Note that this مَنْ is different than the مَنْ مَوْضُوعَةٌ. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

...وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Whoever disbelieves in the miraculous signs of Allah, then no doubt, Allah is swift in taking account.

- Whoever might disbelieve..
- Whoever were to disbelieve..

شرط فعل مضارع in the مَنْ is affecting

- There is a ف on the جواب

## BALAGHAH - KINAYA كناية

Whoever disbelieves, they will ..... [expected 'them' in Shart]

Shart

Jawaab-us- Shart

About 'them' هم

About Allah (swt) → 'Allah is swift in account'

Jumla Filiya (Action)

Jumla Ismiya (Noun as permanent statement)

Whoever speeds, then there are laws.

Kinayah كِنَايَة → When behind some statement is an instruction.

It's dark in here → "Turn on lights please"

Present → continuity      فاء لجواب الشرط      Past → One time  
 فعل ماضٍ في محلِّ جزمٍ      فاء أداة جواب شرط  
 (بإداة الشرط)  
 مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا... ١٠

Whoever commits to guidance is only doing so for their own self. Whoever strays, strays  
lives by guidance against his self...

ماضي → single decision to commit to guidance

- مَنِ appears with the ماضٍ in this example and has no effect on it

- The ayah translates in the present, even though the فعل is ماضٍ

- to be committed to guidance  
 • to live by guidance  
 • to apply guidance to yourself

مَنِ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ

إِنَّمَا : Statement of fact

Shart

اسم مفعول → Misguided (wrong translation) → ضَلَّ  
 اسم فاعل → Lost ✓ Strays ✓

|                                   |         |         |               |
|-----------------------------------|---------|---------|---------------|
| Lost, stray (themselves) → ضَالٌّ | ضَلَّ   | يَضِلُّ | → to be lost  |
| Misguiding → مُضِلٌّ              | أَضَلَّ | يُضِلُّ | → to misguide |
| Misguided one → مُضِلٌّ           | أُضِلَّ | يُضَلُّ |               |

ما - WHATEVER

This ما makes majzoom.

- Note that this ما is different from the مَا مَوْضُوعَةٌ. It is not an اسم that can play any role in a sentence. It is a tool used to create a conditional statement.

might even spend in any way, shape or form (it hasn't happened yet) from anything at all.

makes lightest

وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ...

makes lightest

And whatever you spend in the path of Allah, it will be returned to you in full, and YOU will not be wronged.

- Both the شرط and the جواب are مجزوم.

|         |             |              |          |
|---------|-------------|--------------|----------|
| زَكَى   | يُزَكِّي    | تَزَكِّيَّةٌ | مُرَكِّ  |
| زُكِّيَ | يُزَكَّى    | تَزَكَّى     | مُرَكِّي |
| زَكَّ   | لَا تُزَكِّ | مُرَكِّي     |          |

|         |            |           |        |
|---------|------------|-----------|--------|
| وَقَّى  | يُوقِّي    | تُوقِفَتَ | مُوقِّ |
| وُقِّيَ | يُوقَى     | تُوقِفَتَ | مُوقِّ |
| وَقَّ   | لَا تُوقِّ |           | مُوقِّ |

|             |        |        |
|-------------|--------|--------|
| يُوقَّى     | يُوقَى | يُوقَى |
| Lightest    | Light  | Normal |
| في محل جزمه |        | مرفوع  |

وَقَّى → to pay in full

يُوقَّى → He is being paid in full  
He will be paid in full.