

الفاء السَّبَقِيَّةُ Chapter 4 : Faa Sababiyyah

Faa Sababi'yyah -----> then/so

Eg : فَهُوَ ---> then he/ thus / therefore he.....

There can be JI / JF / Maadi/ mudare after it depending on context it will be translated

ف + مُضارع منصوب = الفاء السَّبَبِيَّة

There are 2 scenarios:-

A) ----> forbidding + FAA sababiyaah + light mudaré (if this happens it means "otherwise")

Eg: وَ لَا تَرْتَدُوا عَلَى أَذْبَارِكُمْ فَتَنَقْبِلُوا حُسْرِيْنَ ----> "And don't turn back on your heels or else you will return as losers".

light mudare.  Forbidding  Faa Sababiyyah (or else / otherwise) 

B) All other cases(if there is no forbidding then :-

All other cases + الفاء السببية + light mudare
(if this happens it means " then as a result")

Eg : يَأْتِنِي كُنْتُ مَعَهُمْ فَأَفْوَزَ فَوْزًا ---> " I wish I was with them **then as a result attained**
light mudare. Faa Sababiyyah

إن و أن : Chapter 5

I want ---> أَرِيدُ

1) I want to understand ---> أَرِيدُ أَنْ أَفْهَمَ
He wants that I understand / he wants me understand

2) The devil wants that you be lost ---> يُرِيدُ الشَّيْطَانُ أَنْ تَخْلُوُ

Masdar (misguidance)

The devil wants misguidance ('you' is missing)

We know 'you' is important but since Masdar is an idea & therefore not limited to one doer.

Similarly if there is a Masdar in the sentence it's Arabic version would be :-

يُرِيدُ الشَّيْطَانُ الضَّلَالُ

Masdar (without doer) misguidance

So to bring back أَنْتُم we need to make it a mudafiah (subject that was involved is brought back)

Masdar becomes -----> ضَالَّكُمْ

---> يُرِيدُ الشَّيْطَانُ ضَالَّكُمْ The devil wants your misguidance

Sometimes the doer is brought back as mudafiah and sometimes Maaf'ool bihi (detail) is brought back

Eg: يُرِيدُ الَّأَبُ فَوْزَهُ ---> I) The father wants is his (own) success
II) The father wants his (child's) success

m + m1

The Arabic version with Masdar would be: :- **يُرِيدُ الْأَبُو أَنْ يَفْعُلُ**



There is a greater reason behind when Allah uses Masdar form instead of **أَنْ** + mudare form. It maybe Allah wants to mention the doer it may also be that Allah wants to mention something that is permanent so He uses Masdar. At times there is no mention of mudafiah because Allah just wants m to mention the act and it's doer or details

Eg : **يُرِيدُ أَنْ يُسْلِمَ** ----> He wants to surrender

يُرِيدُ الْإِسْلَامَ ----> He wants to surrender / He wants surrender

masdar



general surrender : himself/ friends/ relative ---- there is openness

To make it closed we can add : **يُرِيدُ الْإِسْلَامَ**

m + m1



He wants his (**own**) surrender

He wants his (**son's**) surrender

(context will tell us which of the above being referred to)

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