

Surah Al-Munafiqun

Ayah 1²

لَكَذِيبُونَ إِذَا جَاءَكُمْ مُنْفِقُونَ قَالُوا نَشْهُدُ إِنَّكُمْ لَرَسُولُ اللَّهِ وَأَنَّا يَعْلَمُ إِنَّكُمْ لَرَسُولُ اللَّهِ وَأَنَّا يَشْهُدُ إِنَّمَا لَكُمْ مُنْفِقَاتٍ³

(Sahih International)⁴

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.⁵

إِذَا جَاءَكُمْ مُنْفِقُونَ⁶ : when the hypocrites come to you –

Ma'ool Fehi Fi Mahalli Nasb⁷

((describing time: when did they come to you))⁸

إِذَا : when Special Mudaf

جَاءَكُمْ : he comes to you

جَاءَ فِي الْمَادِي كَمَا فِي الْمَادِي

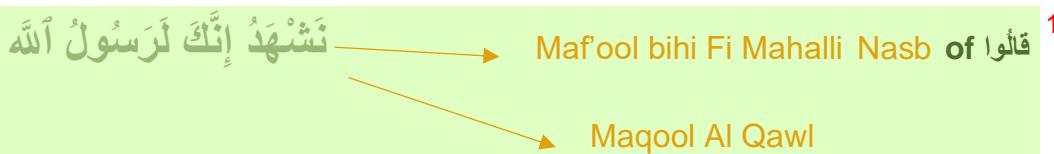
الْمُنْفِقُونَ : the hypocrites

Fi Mahalli Jarr

JF

Ma'ool Fehi of Kaalu

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قَالُوا نَشْهَدُ

قالوا : they say 3

Fi'l maadi / Faa'il هم 4

: نَشْهَدُ : we testify 5

Fi'l mudare / Faa'il نَحْنُ 6

إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ : certainly you are HON + ISM

لَرَسُولُ : truly the Messenger of Allah J of Emphasis

رسول Mudaf

الله مудافیہ

Mubtada

Khabar

Ma'ool bihi Fi Mahalli Nasb
of نَشْهَدُ

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

وَاللَّهُ : and Allah → Mubtada

يَعْلَمُ : he knows → JF (Khabar)

Fi'l mudare / Faa'il هو

إِنَّكَ : certainly you HON +ISM → Mubtada

لَرَسُولُهُ : truly his Messenger J of Emphasis Idafah → Khabar

وَاللَّهُ يَشْهُدُ إِنَّ الْمُنَفِّقِينَ لَكَذِبُونَ¹

وَاللَّهُ : and Allah² → Mubtada⁴

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

إِنَّ الْمُنَفِّقِينَ : certainly the hypocrites HON +ISM.

لَكَذِبُونَ : are liars → Khabar

Mubtada → JI

بِيَسْهُدُ Ma'ool bihi of Khabar
Of Lafdu
Jalaala

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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:⁷

جاءَ	جاءَ	يُجِيءُ	مَجِياً
قالُوا	قالَ	يَقُولُونَ	قَوْلًا
شَهَدَ	شَهِدَ	يَشْهُدُ	شَهَادَةً
عَلِمَ	عَلِمَ	يَعْلَمُ	عِلْمًا
كَرَبَ	كَرَبَ	يَكْرُبُ	كَرْبًا
نَافَقَ	نَافَقَ	يُنَافِقُ	نِفَاقًا

8

خَادِي	تَعْبِي	وَ	تَحْبِي	أَنَّ	نَافِقٌ	يُنَافِقُ	نَافِقًا	وَ	مُنَافِقَةً
عَلَيْهَا	عَلَيْهِ	وَ	عَلَيْهِ	أَنَّ	عَلَمَ	عَلَمَ	عَلَمَ	وَ	عَلَمَ
* tie/hit	يُكَذِّبُ	أَنَّ	يُكَذِّبُ	أَنَّ	يُكَذِّبُ	يُكَذِّبُ	يُكَذِّبُ	وَ	يُكَذِّبُ

When do they say that to you?

Mafool Fehi Super Special Mudhaf ظرف
Fi Moh. Hasb Mudhaf Fi. Moh. Jarr M-I turns to مترجع

MAFOOL BIHI
What did they say?
وَالله يَعْلَمُ إِنَّكَ لَرَسُولُ اللهِ وَالله يَشَهِدُ إِنَّ

K M

فاعل : صُوَرْ
فعل : يَسْتَحْدِرْ
مفعول به : إِنَّ الْمُنَافِقِينَ لَكُلُّهُمْ (في عمل نعم)

JUMLA ISMMIYA WITHIN
JUMLA FILIYA WITHIN A
BIG JUMLA ISMMIYA *

المُنَافِقِينَ لَكُلُّهُمْ

عَلَى يَقْرَئُ عَلَى
مُسْعَى يَسْتَحْدِرُ مُسْعَى

يَعْنِي → إِيمَانٍ Plural of

يَعْتَزِزُ	يَعْتَزِزُ
صَدَرَ	يَصْدُرُ
صَدَرَ	يَصْدُرُ
فاعل : صُوَرْ	فاعل : صُوَرْ

إِقْتَزَبْ (فعل حاملي)
 فعل : اَخْتَزَلَوا
 فاعل : كُم
 مفعول به : اِيمَانٌ (H) + كُم
 مفعول به (2) : جُنَاحٌ (H)
 مفعول حال : (OR) ◦



"They have been doing" "How horrible"

(so, then, therefore) HOA

مفعول به ② + ①

مفعول به ③

مفعول حال ④

Order is important

يَعْتَزِزُ
صَدَرَ ← صَدَرَ ← مُسْعَى ← مُسْعَى ←
* Shadda & sukoon can't co-exist *

They blocked themselves & others

يَأْخُذُ ← إِقْتَزَبْ

Takes two
مُفْعَلَ يَأْخُذُ

مُفْعَلَ يَأْخُذُ
عَنْ
مُفْتَوِّلَيْنَ

I took you to be
a student

Surah Al-Munafiqoon¹

Ayah 2 (Day 86)²

أَتَخْدُوا أَيْمَنَهُمْ جَنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ³

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it⁴ was evil that they were doing.

I'rab :⁵

أَتَخْدُوا : they took⁶

* Check if it's Ism / Fi'l maadi /Fi'l Mudare / Command⁷

Ism	Fi'l maadi	Fi'l Mudare	Command ⁸
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 أَتَخَذُ It has 5 letters. Matches with اقترب So it's definitely Fi'l maadi		• أَتَخْدُوا : Take it to its sukoon version أَتَخَذُ : match with other sarf families Doesn't match with اعْسِلْمٌ/عَلْمٌ/جَاهِدٌ/تَعْلَمٌ اقتربُ so not an Amr

أَيْمَنَهُمْ : their oaths ¹

- * Check if it's Ism / Fi'l maadi /Fi'l Mudare / Command ²
- * It's an Ism since it's a detail



Mudaf + Mudafilah ³

MI is proper so Mudaf is also proper ⁴

خَلَّةً: their sheilds ⁵

- * Check if it's Ism / Fi'l maadi /Fi'l Mudare / Command ⁶
- * It's an Ism since it's a detail

Sentence structure ⁷

اتَّخُذُوا أَيْمَنَهُمْ جَنَّةً ⁸

اتَّخُذُوا	For vocab go to هو version	اتَّخُذ يَتَّخِذ إِتَّخَاذاً متَّخِذٌ
Fi'l so Jumlah Fi'liyah starts JF has 4 parts : اتَّخُذُوا فَعْلٌ : فَاعْلٌ : هُمْ مَفْعُولٌ : أَيْمَانَهُمْ/جَنَّةً (2 Ma'fool bihi 1 proper & other common) فَعْلٌ مُتَعَوِّيٌّ اَعْلَى مَفْعُولُينَ Fi'l that has 2 Ma'fool bihi's	اتَّخُذ يَتَّخِذ إِتَّخَاذاً متَّخِذٌ اتَّخُذ يَتَّخِذ إِتَّخَاذاً متَّخِذٌ إِتَّخُذ لَا تَتَّخِذ متَّخِذٌ (Sarf)	اتَّخُذ يَتَّخِذ إِتَّخَاذاً متَّخِذٌ

Brief notes ¹

By Sister Maseera

NAHW DAY 86 - 13 APRIL 2021
Stop at ف → New sentence ²


أَتَخَذُوا أَيْمَنَهُمْ جَنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

If command, take it back to ف version: اَتَخَذُوا → اَتَخَذُوا ماضٍ or اَتَخَذُوا ماضٍ مُّؤْكِنٌ

الاسْمُ اَشْهَدُمْ عَلَيْمُ جَاهِدُ نَعْلَمُ سَائِلُ رَاقِبُ

رَاقِبُ — **رَاقِبُ**

If its Alif but YANT not with ي so, not Madaari

أَيْ تَنْ لَعْزَةً؟! لَعْزَةً؟!

Put Maadhis of All Families:

- لَعْزَةً مَنْزَبَ فَقَعَةً (More than 3 letters!)
- سَائِلُ ، نَعْلَمُ ، عَلَمُ ، جَاهِدُ ، أَشْهَدُ
- إِشْفَعَرُ ، اَتَعْلَبُ
- إِشْفَدَ → إِشْرَبَ ✓

اسم؟ فعل ماضٍ / مفهوم / أمر؟
 فعل ماضٍ اَشْهَدُ

علم فعلية
فاعل: اَشْهَدُ

مفعول: اُيَمَّنُهمْ

أَيْمَنَهُمْ جَنَّةً
معنى جنة

New sentence ف

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Surah Al-Munafiqoon¹

Ayah 2 (Day 87)²

أَنْهَدُوا أَيْمَنَهُمْ جُنَاحَهُمْ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِلَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ³

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it ⁴ was evil that they were doing.

Sarf : اعْيَمَنْ oaths (broken plural) ⁵

يمِينٌ oath/right hand (singular)

آمَنَ يُؤْعِمُنْ اعِيَمَانًا فَهُوَ مُؤْعِمٌ : DOER

أَغْوَمَنَ يُؤْعِمُنْ اعِيَمَانًا فَهُوَ مُؤْعِمٌ: Done to:

آمَنْ لَا تُؤْعِمُنْ مُؤْعِمَنْ : Command & Zarf

صَدَّ : Irregular verb ⁶

Sarf : ⁷
صَدَّ يَصْدُّ صَدًا صَادَ
صَدَّ يُصَدُّ صَدًا مَصْدُودٌ

NOTE : When a word begins with ف means Grammer Sentence is over so it's ⁸

a break here.

فَصَدُّوا : they blocked ¹

ف : means so/then /therefore /as a result ²

In this ayah it means: therefore ³

الفَاءُ السَّبَبِيَّةُ (Faa Sababiyyah) ⁴

I'rab ⁵

صَدُّوا

Check : ⁶

Ism : no since و at the end ⁷

Fi'l maadi : possibility as و ending ⁸

Fi'l Mudare : no YANT beginning ⁹

Command : possibility (go through sarf above) ¹⁰

Since not a command it has to be past tense ¹¹

صَدُّوا is Laazim & Muta'aaddi ¹²

They blocked (themselves & others) ¹³

Sentence structure ¹⁴

فَصَدُّوا : Fi'l Maadi ¹⁵

Faa'il هم ¹⁶

Maf'ool nil since no Nasb ¹⁷

عن سَبِيلِ اللهِ

I'rab ¹

عن سَبِيلِ Jarr Majroor ²

سَبِيلِ اللهِ Mudaf + MI

Sentence structure ³

MBF عن سَبِيلِ اللهِ ⁴

Note: it can be Ma'ool Fehi Fi Mahalli Nasb (blocked where) or ⁵

Ma'ool Bihi Fi Mahalli Nasb (what path) ⁶

Usually عن means from (far away) HOJ ⁷

منْ means from

Brief notes

By Sister Maseera

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Surah Al-Munafiqun ¹

Ayah 2 (Day 88)²

As salaam alaikum 3

Henceforth we will have notes of Sister Maseera which has a good overall view at a glance. 4

May Allah reward her abundantly for her generosity. To have detailed insight you can always refer to my notes attached below. Jazakallah khairan

<p>NAHĀ DAY 88 - 15 APRIL 2021</p> <p>"something to lean back & relax".</p>	<p>سَاءَ مَا كَانُوا يَعْمَلُونَ</p>	<p>إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ</p>
<p>سَاءَتْ مُرْتَأَقًا ظُرُوفُ الْفَوْرَاتِ (افتقرت) صُورٌ، مُزْدَادٌ، مَكَرٌ</p> <p>سَاءَتْ قَبْرٌ How horrible Hell is! (No clarifier) مُرْتَأَقٌ Outside Door</p> <p>فَاعلٌ (اسم موصل + صفت الموصل)</p>	<p>ثُغْرٌ</p> <p>Singular + Masb + Common How horrible he is as a [General] [specifier] [عَنْ]</p>	<p>سَلَامٌ different ways of grammar of فَاعلٌ ← قَابِلٌ (specifier) ← ثُغْرٌ ← clarifies & qualifies setting that is general!</p>
<p>١ Sila-tut- Mawsool Used with what</p>	<p>٢ مُنْتَهٰى [General] [specifier]</p>	<p>٣ فَعل الدُّرمٌ Condemnation/to call smthng horrible</p>
<p>أَتَخْذُوا أَيْمَانَهُمْ جُنَاحَ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ</p> <p>With سَاءَ, a Tamyeez doesn't have to be there but it could be there.</p> <p>سَاءَ مَا كَانُوا يَعْمَلُونَ If there is no tamyeez present</p>	<p>كَانُوا يَعْمَلُونَ</p> <p>When لَنْ comes with مُنْتَهٰى, it becomes past continuous كَانَ + مُنْتَهٰى = Past Cont. Both the pronouns should match فَمَ = فَمَ</p>	<p>إِنَّمَا كَانُوا يَعْمَلُونَ</p> <p>acts like one giant word RAFA → Doer of سَاءَ Outside Doer of سَاءَ * be = رافا = قَابِلٌ * * can also be حازم * (Alternative way of grammar)</p>

Al-Munaafiqoon (63:2) 1

أَتَحْذُّو أَيْمَنَهُمْ جُنَاحًا فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءٌ مَا كَانُوا يَعْمَلُونَ

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it 2 was evil that they were doing.

Step 1	إِنَّهُمْ	Mubtada	3
		HON + ISM	

Step 2	سَاءٌ مَا كَانُوا يَعْمَلُونَ	Khabar of Inna	4

Step 3	سَاءٌ	<p> فعل الذم : condemnation/ to call something horrible</p> <p>There are 3 different types of ساء in grammar. We will cover only one.</p> <p>ساء usually has a Faa'il & / or a تَمْيِيز 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>تَمْيِيز : singular /Nasb / common</p> <p>How horrible he is (general) How horrible he is <u>as a driver</u> (as a... Tamyeez /specifier)</p>	5

Few more examples of تَمْيِيز ١

سَاعَةٌ مُرْتَفَقًا ١

سَاعَةٌ : how horrible she is (Jahannam)

مُرْتَفَقًا : singular / nasb/common/ Tamyeen

Ism Zarf (place to relax) from اُنْتَرَبُ family

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

سَاعَةٌ جَهَنَّمُ ٢

سَاعَةٌ : Fi'l (How horrible she is)

جَهَنَّمُ : Fa'a'il : outside doer & Raf' (Hell is)

Translation : How horrible Hell is

Not necessary that Tamyeen has to be there, but if it is then we look for singular /Nasb /common

<p>Step 4 ما كانوا يعملون</p> <p>ما كانوا</p> <p>ما كانوا يعملون</p> <p>what they have been doing</p>	<p>ما : Ism Mowsool means what</p> <p> كانوا يعملون : 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 GAINT 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 يعملون : 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 2 only have a Fi'l & an outside doer in Raf' form

Eng Examples : What you said..... What is Ism Mowsool & you said Sitatul Mowsool

Surah Al-Munafiqun¹

Ayah 3 (Day 89)²

Recap of part of ayah 2 :³

أَنْخَذُوا أَيْمَنَهُمْ جُنَاحَهُ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ⁴

They have taken their oaths as a cover, so they averted [people] from the way of Allah. Indeed, it ⁵ was evil that they were doing.

[إِنَّهُمْ مُبْتَدَأ] Mubtada ⁶

سَاءَ مَا كَانُوا يَعْمَلُونَ Khabar

⁷

سَاءَ مَا كَانُوا يَعْمَلُونَ Fa'a'il of

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

كَانُوا يَعْمَلُونَ used to/has been (past continuous)

[كَانُوا يَعْمَلُونَ] inside the parentheses :

: كَانُوا : Mubtada (Ism Kaana : Raf' هم)

: يَعْمَلُونَ : Khabar Kaana (always Nasb)

But it's unusual to have Fi'l Mudare' as Khabar Kaanaas we always look for an Ism.⁸

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

Ayah 3 ¹

Al-Munaafiqoon (63:3) ²

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believed, and then they disbelieved; so their hearts were sealed over, and ³ they do not understand.

ذَلِكَ Mubtada (Pointer – Raf') ⁴

اعَنْ اعَنْ لَيْتَ لِكَنْ لَعَلَّ	HON + ISM = Mubtada	⁵
بِاعَنْ لِاعَنْ	Here ل & ب 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) ⁶

Masdars are also IDEA ⁷

New concept of اعَنْ & اعَنْ ⁸

اعَنْ	To / that ⁹	¹⁰
اعَنْ يَنْصُرُ	To help (Idea)	
اعَنْ يُسْلِمُ	That he accepts Islam	
اعِسْلَاماً	To surrender (Idea) Masdar	
اعَنْ + mudare = ISM Idea	So can act as MI or Majroor since its an Ism	

اَعْنَ (cousin of)	That	1
بِهِ Harf بِاعْنَ	Sentence after اَعْنَ can be considered Ism	
بِهِ Harf بِاعْنَ	Sentence after اَعْنَ can be considered as Ism	

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

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

بِاللّٰهِمَّ إِذَا أَمْتُهُمْ ثُمَّ كَفَرُوا MBK (gaint Jaar Majroor) Fi Mahalli Jarr ⁴
 بِهِ HOJ (Jaar)
 أَنَّهُمْ إِذَا آمَنُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

أَنَّهُمْ Mubtada (HON + ISM)

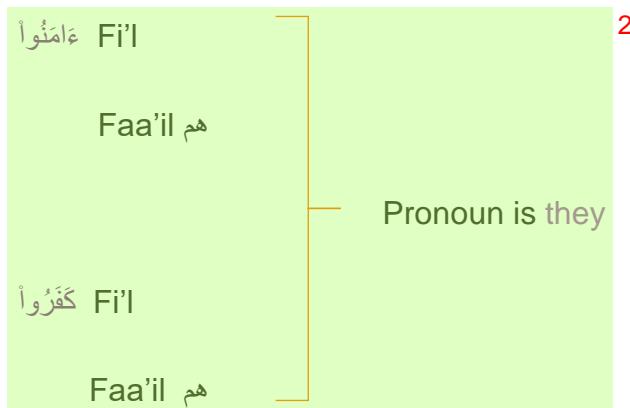
كَفَرُوا Khabar (they believed)

كَفَرُوا Khabar (they believed)

ثُمَّ Harf Atf (then)

Khabar Fi Mahalli Raf'

Now let us look inside ﴿عَمِلُوا ثُمَّ كَفَرُوا﴾ which is a Khabar ¹



Different ways to look at it : ³

- ❖ They, they believed then disbelieved ⁴
- ❖ They are the ones who believed then disbelieved
- ❖ They believed then disbelieved

NAHW DAY 89 - 16 APRIL 2021

Ayah 2 (Contd.) ٥ كَانُوا يَعْمَلُونَ

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

Mubtada = [م + كَانَ] (Fee Mahalli Rafa)

يَعْمَلُونَ فِرَار (Fee Mahalli Nasab)

HARF OF NASAB

2. إِنَّ أَنَّ لَيْتَ لِكَنَّ لَعَنَ + Ismuha = Mubtada

رَأَنَّ = رَأَنَّ + أَنَّ
رَأَنَّ = رَأَنَّ + أَنَّ "Because"

1. ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا
ذَالِكَ رَأْفَا by default - Mubtada - Pointer -

5. بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا
[MAJROOR FMJ] [HAJ-]
[MUTALLIQ BIL KHABAR]

6. أَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا
اسم + HON

ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

MBK M

7. HOJ بـ أَنَّ needs مُجرد for its sentence to be مُدَافِر

Just like بـ needs أَنَّ to make مُدَافِر into a مُدَافَع

(Mudaf Ilayh) بَعْدَ + أَنَّ تَسْمِي (Mudaari)

(Majroor) [Sentence] بـ + أَنَّ + بـ (HOJ)

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

① أَنَّ + فعل ② Masdar over أَنَّ + فعل

فِي رَاسْلَائِي = فِي أَنَّ يُشْرِمُ

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

[] + بـ = [] + بـ
(Honorary Ism) + بـ = (Honorary Ism) + بـ

Two Kinds of Because in English

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

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

because + [sentence]

٨

أَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا (M)

أَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

One big Khabar = أَنَّهُمْ عَامَنُوا

Harf Ataf = ثُمَّ

Khabar = فِي مُحَلٍّ رُبْعٍ

ثُمَّ = "Then, after that"

آمنوا

فعل ماضٍ

[they]

كَفَرُوا

فعل ماضٍ

[they]

ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

x1 x1

'They, They believed then disbelieved'

'They are the ones who believed,
then disbelieved'

Another way of looking:

'They believed, then disbelieved'



ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

x1 x1

فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result ذ

الفاء السببية

Surah Al-Munafiqun

Ayah 3 (Day 90)²

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطِيعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ³

That is because they believed, and then they disbelieved; so their hearts were sealed over, and they ⁴ do not understand.

: قطْبَعٌ⁵

ف means therefore/so ⁶

Here it means therefore.⁷

(ف : الفاء السببية) (Faa Sababiyyah)⁸

(طبع) : advanced grammar)

Vocabulary : it was sealed (passive)

Just like : نَصَرَ he helped

نَصَرَتْ he was helped (passive)

Another example : نَصَرَ اَحْمَدًَ Ahmad helped.

نَصَرَتْ اَحْمَدًَ Ahmad was helped (passive)

فَتَّلَ الظَّالِمُ The oppressor killed

فَتَّلَتْ الظَّالِمُ The oppressor was killed (passive)

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

: عَلَى قُلُوبِهِمْ

Jaar Majroor عَلَى قُلُوبِهِمْ

Mudaf Mudafilah قُلُوبِهِمْ

MBF



Translation : On their hearts ²

طُبِعَ عَلَى قُلُوبِهِمْ : it was sealed on their hearts (makes no sense) ³

Since we can't say ' the seal was sealed' sometimes "it" is based on the word "sealed" ⁴

At times the done to is an idea inside the Fi'l itself. (advanced) ⁵

So " A seal was placed " (to get an idea even though there is no Arabic word for 'place' in the ayah) ⁶

فَهُمْ لَا يَفْتَهُونَ ⁷

: فَهُمْ Faa Sababiyyah

هم they

Jumlah Ismiyyah

Mubaṭada

: لَا يَفْتَهُونَ Jumlah Fi'liyah

Khabar Fi Mahalli Raf'

8

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

They, they don't understand

Sarf : 1

فَقِهَ يَعْقُلُ فِي هُمَّاً سَمْعًا to understand well / deeply

2

سماع يسمع سمعاً 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 fil itself. So, it's actually like saying the It (its seal) was sealed on their hearts → A seal was placed.
طبع → ثاب الفاعل

فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

طبع

2

1

فِي الْفَاءِ السَّبِيلِ

* Advanced *

(P) لَعَزَرَ ← نَعْزَرُ (A)

طبع ← طبع

It was sealed He sealed

So, therefore
شَيْرِهِي - Harf study-



ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

٦٦ 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

3

فَهُمْ لَا يَفْقَهُونَ

فِي الْفَاءِ السَّبِيلِ

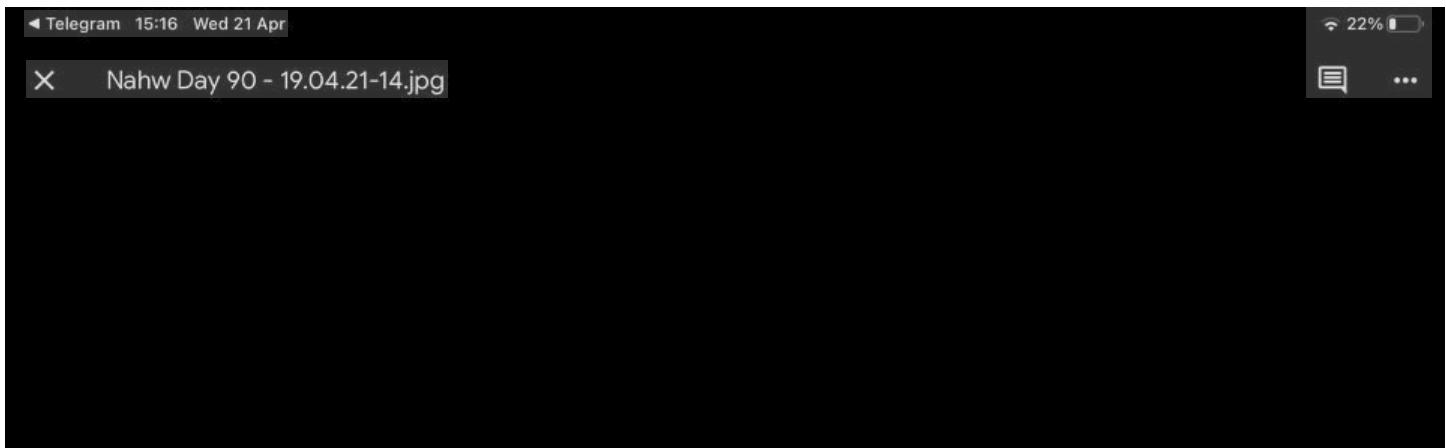
MUBTADA -

فَقِهَ يَعْقُلُ فِي هُمَّا
سَمْعَ يَسْمَعُ سَمْعًا

to understand well/
deeply

KHABAR
FI MAH. RAFA -

لا يَفْقَهُونَ



Surah Al-Munafiqun¹

Ayah 4 (Day 91)²

وَإِذَا رَأَيْتُمُ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا نَسْمَعُ لِقَوْلِهِمْ كَانُوكُمْ حُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرْهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ³

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?⁴

We know :⁵

Fi'l mudare' Passive : U/A sound. Eg يُصَرُ⁶

Fi'l maadi Passive : U/I sound. Eg نُصَرَ⁷

Fi'l mudare	Passive	Fi'l maadi	Passive	⁸
تَشَهِّدُ	تُشَهِّدُ	اتَّخَذُوا	اتَّخِذُوا	
يَعْلَمُ	يُعْلَمُ			
يَشْهُدُ	يُشَهِّدُ	كَفَرُوا	كُفَرُوا	
يَعْمَلُونَ	يُعْمَلُونَ			

وَإِذَا رَأَيْتُمْ⁹

: and (Harf Atf) ¹⁰

: اعْذَا ظرف when (for future) ¹¹

It's a Special Dharf : ¹²

- 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

¹³

رَأَيْتُهُمْ

To chk if its : Ism/ Fi'l maadi /Fi'l Mudare /Amr ¹

It's not as Ism : no reason to be an Ism ²

It has past tense ending (details below) ³

- It was going to be رَاءِي but it sounds smoother as رَأَيْ ⁴
So basically ئى sounds weird so the Arabs got rid of it except for sukoon followed by ن
Maadi occurs a lot in Qur'an.

رَأَيْ (To see/think) [ر - ء - ئى] -- Past Tense ⁵

هم رَأَوا	هما رَأَيَا	هو رَأَى
They saw	They both saw	He saw
هنّ رَأَينَ	هما رَأَيَا	هي 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
أَنْتَنَّ رَأَيْتُنَّ	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

هم يَرَوْنَ	هما يَرَيَانِ	هو يَرَى
They see	They both see	He sees
هنَّ يَرَيْنَ	هما تَرَيَانِ	هي تَرَى
They (f) see	They both see	She sees
أَنْتُمْ تَرَوْنَ	أَنْتَمَا تَرَيَانِ	أَنْتَ تَرَى
All of you see	Both of you see	You see
أَنْتُقْ تَرَيْنَ	أَنْتَمَا تَرَيَانِ	أَنْتِ تَرَيْنَ
All of you (f) see	Both of you see	You (f) see
	نَحْنُ تَرَى	أَنَا أَرَى
	We see	I see

إِذَا : رَأَيْتُهُمْ Fi'l Maadi (when you saw them) but because of it becomes ²
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

1

<p>NAHW DAY 91 - 20.04.21</p> <p>You saw them رأيْتُهم</p> <p>When you see them إِذَا رأَيْتُهم</p> <p>In todays Arabic, إِذَا means "if" & in Quran's Arabic, إِذَا means "WHEN"</p>	<p>رأيتَ</p> <p>Ism? Past? Present? Command?</p> <p>Past? check ending ✓</p>	<p>إِذَا</p> <p>Whatever comes after is Fee Mahalli Jar, never Jar, even though It itself is FMN.</p>	<p>وَإِذَا حرف عطف 'And'</p> <p>إِذَا ظرف عطف special, When (for future)</p> <p>Nasb / Fe Mahalli Nasb For normal Ism, rafa is default. For ism zarf, hasab is default.</p>
		<p>وَإِذَا رَأَيْتُهُمْ تَعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَع لِقَوْلِهِمْ كَانُوهُمْ خُشُبٌ مَسْنَدٌ</p> <p>يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرُهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ</p>	

Surah Al-Munafiqun

Ayah 4 (Day 92)²

وَإِذَا رَأَيْتُمُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْتَدَّةٌ يَحْسِبُونَ كُلَّ صَيْخٍ عَلَيْهِمْ هُمْ أَعْدُوْ فَاحْذَرُهُمْ فَتَاهُمُ اللَّهُ أَعْلَمُ بِمَا يُفْكِرُونَ³

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?⁴

تُعْجِبُكَ أَجْسَامُهُمْ

تُعْجِبُ : she impresses you (easy translation) *⁵

تُعْجِبُ : she impresses⁶

We need to chk if its Ism/Fi'l Maadi /Fi'l Mudare /Amr⁷

It's Fi'l mudare with an outside doer⁸

Rhymes with (يُسْلِمُ تُسْلِمُ) Aslama family⁹

Sarf اءْعَجَبَ يُعْجِبُ اءْعَجَابًا :¹⁰

كَ : you (Ma'ool Bihi)¹¹

* Note : She impresses since 'You' كَ already is present attached to Fi'l as Ma'ool bihi. That's why¹²
'She impresses you'

أَجْسَامُهُمْ

أَجْسَامٌ : bodies / body count in nos. ¹

After & Raf' (outside doer) of Fi'l ^{ثُغِّبُ}

²

Reasons for it to be feminine : اَعْجَبٌ يُعْجِبُ / body parts in pairs/b'oz Arabs sd so/Broken Plural



أَجْسَامُهُمْ : Mudaf Mudafilah ³

'Their bodies impress you' (easy translation) ⁴

Hard translation : 'to like' This only works for اَعْجَبٌ 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 ⁵

You : Ma'ool bihi ⁶

But when like is used in translation we flip & say " You like their bodies " ⁷

Another example : يُعْجِبُنِي ⁸

Translation with impress : He impresses me ⁹

Translation with like : I like him (flipped) ¹⁰

Note : This only works for اَعْجَبٌ يُعْجِبُ ¹¹

NAHW DAY 92 - 21 APRIL 2021

تعجبني	اجسامهم + ضم	Two ways of translation of أَنْجِبَتْ	تعجبُكَ أَجْسَامَهُمْ
Flipping Concept	of theirs	<ul style="list-style-type: none"> After & Rafa Feminine Ism bodies body count (numbers) appearance 	Ism, Maadi, Mudaari, Amr
① He (It) impresses me.		<ul style="list-style-type: none"> to impress (she impresses) Their bodies impress you 	أَشْلَمَ
② I like him (it)		<ul style="list-style-type: none"> to like *** (translates in reverse) the mafool bihi translates like the Faail & the faail translates like mafool bihi 	أَنْجِبَتْ
		You like their bodies	يُغَيِّبُهُمْ

وَإِذَا رَأَيْتُمْهُمْ تُعْجِبُكَ أَجْسَامَهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُهُمْ خُشُبٌ مُسَنَّدَةٌ

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرُهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يُعْجِبُكَ قَوْلُهُ أَنْجِبْتُكُمْ أَنْجِبْتُكُمْ الرِّزْعَ

Surah Al-Munafiqun¹

Ayah 4 (Day 93)²

Translate the following phrases with “impress” & “like” keeping in mind the tenses :- ³

يُعْجِبُكَ قَوْلَهُ (word)⁴

1. His words impress you.⁵
2. You like his word.

أَعْجَبْتُمْ (past tense)⁶

1. She impressed you all.⁷
2. You all liked her.

أَعْجَبْتُمْ (past tense)⁸

1. He impressed you all.⁹
2. You all liked him.

يُعْجِبُ الزَّرَاعَ (the farmers)¹⁰

1. It impressed the farmers.¹¹
2. The farmers like it.

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَانُوهُمْ خُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ قَاتِلُهُمُ اللَّهُ أَكْبَرُ 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? 1

وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ²

و Harf Atf

إِنْ lightest harf (if)*

يَقُولُونَ lightest form (original version) يَقُولُونَ يَقُولُوا

present tense: lightest form (then)*

“And if they say/ if they speak” 3

* 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. 4

If -> condition- Lightest 5

Then -> response- Lightest

* “If”(إِنْ) part = Shart شرط

“Then” part = Jawab Al Shart جواب الشرط

لِقُولْهُمْ : $\left\{ \begin{array}{l} \text{Jarr Majroor لِقُول} \\ \text{Mudaf + MI لِهُمْ} \end{array} \right\}$ MBF ¹

“And if they speak then you listen to their speech” ²

كَأَنَّهُمْ حُشْبٌ مُسَنَّدَةٌ

كَأَنَّهُمْ : HON **كَأَنَّ**
They هُمْ (Ismu inna) } JI ³
Mubtada

“As though, they are”

حُشْبٌ : planks

looks like masculine but its Broken plural so feminine

It's Raf'

مُسَنَّدَةٌ : 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” ⁵

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسَبُونَ	: they assume	JF	1
Fi'l mudare	Faa'il هم		
كُلَّ	: every	Ma'ool Bihi	
	: Nasb (Ma'ool bihi)		
	: Mudaf	MBF	
صَيْحَةٍ	: outcry is		
	: Mudafilah	MBF	
عَلَيْهِمْ	: against them		
	: Jaar Majroor		

يَحْسَبُ has 2 Ma'ool bihi (details). They act like Mubtada &²

Khabar even if they are not.

١

<p>هم : Raf'</p> <p>العَدُوُّ : second Raf'</p>	{ }	<p>Mubtada</p> <p>Khabar (Proper)</p>
---	-----	---------------------------------------

“They are THE enemy, the ultimate enemy”

Notes at a glance:

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Surah Al-Munafiqun

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُوهُمْ حُشْبٌ مُسَنَّدٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ²

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?³

فَاحْذَرْهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ⁴
فَاحْذَرْهُمْ

ف : so / therefore (Faa Sababiyyah)⁵

احْذَرْ : To check if its⁶

Ism : sukoon at end so no ending sound⁷

Fi'l Maadi : no match⁸

Fi'l Mudare' : no match⁹

Amr : so it's got to be Amr اْحْذِرْ like سَمِعَ like سَمِعَ¹⁰

Sarf : اْحْذِرْ يَحْذِرُ جَذْرًا : (to watch out for something – st)

it's anta version اْحْذِرْ & Amr اْحْذِرْ means Watch out!

هُمْ : attached pronoun (detail)¹¹

“ Therefore watch out for them!”

قتلهم الله

: fought جاهد family ¹

Ism : no match ²

Fi'l maadi : matches ³

هو في قاتل is in قاتل version so we need to look for an outside doer ⁴

: attached pronoun so it's a detail (Ma'foo'l bihi) ⁵

: Lafdu'l Jalaala is after & Raf' so it's an outside Faa'il

“ Allah fought them” ⁶

Note: Past tense is used for than just the past. In Balagha there are 6 reasons for it to be Fi'l maadi. ⁷

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 جاهد family which means extreme (stronger words are used in Balagha) so the translation would be:

“ May Allah annihilate them” ⁸

أَنْتَ يُؤْفِكُونَ ⁹

: denotes How/to where /from where ¹⁰

Sarf : يُؤْفِكُونَ (to deviate) ¹¹

Like (masdars are different) سمع يسمع

يُؤْفِكُونَ is U – A sound so it's Passive (doer is unknown)

Naaeebul Faa'il is هم (they)

“ How do they get deviated”? ¹²

(its not casual since How & Where is being used.) ¹³

NAHW DAY 94 - 23.04.21

فَأَخْذَرُهُمْ قتَلَهُمُ اللَّهُ ١	Making command يَخْذِرُ ← يَخْذِرُ ↓ يَخْذِرُ → يَخْذِرُ ↓ "watch out for them" ↓ يَخْذِرُ ↓ doesn't match endings سُوكُون at end	اخْذُ Iṣm/Madi/Mudar/Amr ↓ يَخْذِرُ ↓ تَعْرِفُت سُوكُون at end	فَ So/therefore - (Sabbabiyah) خَذِرْ سَخَعَ - لَشَعَ خَذِرْ يَخْذِرُ - يَخْذِرُ To watch out for st
<p>﴿وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدٌ﴾</p> <p>يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرُهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ</p>			
<p>Explanation of فَأَخْذَرُهُمْ from Ibn-e-Ashoof:</p> <p>وَجُمِلَةُ قَاتَلُهُمُ اللَّهُ دُعَاءً مُسْتَعْمَلٌ فِي التَّعْجِيبِ، وَهُوَ مُرْكَبٌ يُسْتَعْمَلُ فِي التَّعْجِيبِ مِنْ عَمَلٍ شَيْءٍ، وَالْمُفَاعَلَةُ فِيهِ لِلْمُبَالَعَةِ فِي الدُّعَاءِ: أَنِّي قَاتَلُهُمُ اللَّهُ قَتْلًا شَدِيدًا. وَجُمِلَةُ التَّعْجِيبِ مُسْتَأْنَدَةٌ كَمَثَانِي التَّعْجِيبِ.</p> <p>The sentence is a prayer against them & its 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 (مَغَافِلَة) is due to Mubaligha in the dua (kill in the extreme form) meaning May Allah (SWT) kill them with the most intense killing.....</p>			

أَنَّى يُؤْفَكُونَ ٤

٣ أَنَّى ٢ (مزدوات أَلْعَاظِ الْقُرْآنِ)

٥ أَنَّى لِلبحث عن الحال والمكان، ولذلك قيل: هو بمعنى كيف وأين^(١) ، لتضمنه معناهما، قال الله عز وجل: (أَنَّى لَكَ هَذَا) [آل عمران : ٣٧] ، أي: من أين، وكيف. و:

٦ أَنَّى is a word used to find out about the situation & place of something (when & where). It comes in the meaning of how & where, so it can include both of their meanings.

٧ ① How?
② And to Where?
③ From where?

٨ ﴿وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدٌ﴾

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرُهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يُؤْفَكُونَ ٩

١٠ Present Passive
[OO-AA sound]
Done to
How are they deviated?
How do they get deviated?

يُؤْفَكُونَ ١١
“to deviate”
أَفَكَ يُؤْفَكُ إِنَّكَ
سَخَعَ سَخَعَ

Surah Al-Munafiqun

Ayah 5 (Day 95)¹

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْزَا رُؤُوسَهُمْ وَرَأْيَتُهُمْ يَصْنُونَ وَهُمْ مُسْنَكِرُونَ²

And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn ³ their heads aside and you see them evading while they are arrogant.

وَإِذَا⁴

وَ Harf Atf⁵

إِذَا Dharf (when)⁶

قِيلَ : it is said

Fi'l maadi Passive

We look for Nayebul Faa'il

} JF⁷

قَاعِلٌ	فَوْلًا	يَقُولُ	قَالَ
Sayer	To say	He says	He said
مَقْوُلٌ	فَوْلًا	يُقَالُ	قِيلَ
The thing being said	To say	It is said	It was said
	مَقَالٌ وَ مَقِيلٌ وَ مَقَالَةٌ	لَا تَقُلْ	قُلْ
		Don't say!	Say!

- It's an irregular member of Nasara family. ²



- When you see ل with قال It means 'to' (99%) ⁴

تَعَالُوا : it's a command used for encouragement ⁵

It's irregular

6 Commands of تَعَالَى are: ¹

تَعَالَوْا	تَعَالَيَا	تَعَالَ	²
All of you come on	Both of you come on	Come on!	
تعالين	تعاليما	تعالى	
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’ ³ 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 ⁵

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)

أَتَعَاْلُواً : Come on! طَلْبٌ (it's a demand here)

طلب

جواب الطلب : يَسْتَغْفِرُ : he seeks forgiveness

جواب الطلب

It's lightest Fi'l mudare'

Faa'il : outside doer

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

رسُولُ اللَّهِ : Messenger of Allah

Mudaf Mudafiliah

Faa'il (after & Raf')

" The Messenger of Allah **will** ask forgiveness for **YOU TOO!**"²

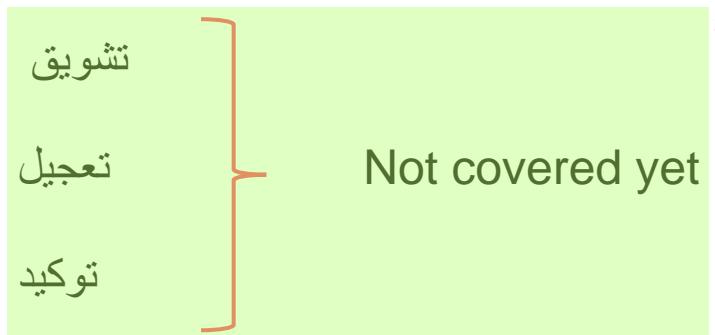
You too : boz of لكم as mukaddam

³

Since Jawab Al Talab not occurred yet we use **will**

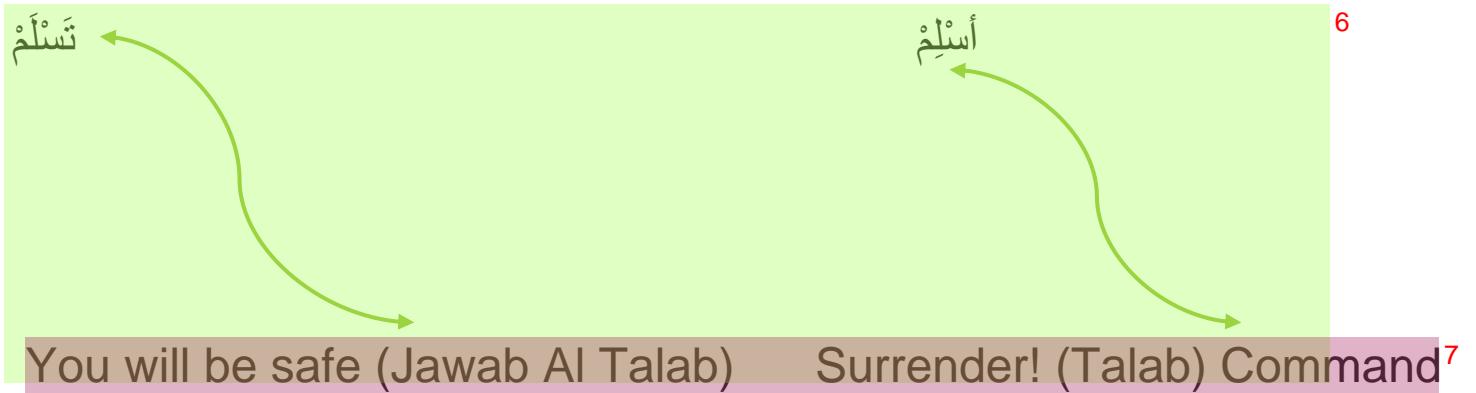
When something is Mukaddam : many things can happen ¹

اختصاص is common (only) ²



Another eg of Talab & Jawab Al Talab : ⁴

Prophet (saw) used to write letter to the Empire ⁵



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]
[LIGHTEST]
أمر [

تعالوا

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

تعالوا	تعاليما	تعاليا	تعالين
تعالى	تعاليما	تعاليما	تعالين

قال يُقْرَأُ قُولًا فَوْ قَارِئًا

قولاً فَوْ قَوْلُ

ثُل لَأَتَلْ مَعَالْ مَعَنْ مَعَنْ

رقين

irregular
surf - surm

دَإِذَا

اسم طرف
And when

means 'TO' = J ↗

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْلَا رُؤُسَهُمْ وَرَأْيَتُهُمْ يَصْدُونَ وَهُمْ

MI R ↑ M MBF
FAAIL MUQADDAM

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)	أَتْلِمْ تَشَلْم	(TALAB)
سلامتْ	تَشَلْم	أَسْأَلْم
Salamatْ	تَشَلْم	Surrender!
اسلام	لا تَشَلْم	You'll be safe.

تقديم - TAQQDEEM

- ① تَشْوِيق
- ② تَعْيِن
- ③ تَوْكِيد
- ④ إِفْتَعَاص

تعالوا - طلب

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)²

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللهِ لَوْلَا رُءُوسَهُمْ وَرَأْيَتُهُمْ³
يَصُدُّونَ وَهُمْ مُسْتَكِبُرُونَ

And when it is said to them, "Come, the Messenger of Allah will ask forgiveness for you," they turn ⁴ their heads aside and you see them evading while they are arrogant.

Fi'l maadi Passive (it was said)

5

Fi Mahalli Raf' Nayebul Faa'il (since its says something)

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللهِ⁶

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.⁸



7

9

لَوْفَا رُعُوسَهُمْ وَرَأَيْتُهُمْ¹

لَوْفَا : Fi'l maadi / Faa'il هم (they turned away)²

رُعُوسَهُمْ : Maf'ool bihi (their heads) Nasb/ Broken Plural³

رأس head⁴
رؤس heads (Broken plural)
رعوس Nasb (Broken plural)

لَوْفَا رُعُوسَهُمْ : they turned away their heads⁵
When it is said they turn away ('when' & 'then')
(Maf'ool Fehi)

So إذا with past tense = when part (Shart)
They turn their heads =then part (Jawab Al Shart)⁶

لَوْفَا Sarf (complex Sarf from عَلَّمَ family)⁷

وَرَأَيْتُهُمْ : and you see them (part of إذا so not past tense)⁸

و Harf Atf
رأيت Fi'l maadi / Faa'il أنت
هم Maf'ool bihi (pronoun attached to a Fi'l)⁹

يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

يَصُدُّونَ : they blocked themselves & others (2¹ meaning)

When 2 Fi'l's come together : 2nd Fi'l is the حال of the 1st Fi'l²
Here رَأْتَ يَصُدُّونَ is the Haal of يَصُدُّونَ
HaaL is translated in many ways : 'as' or with 'ing'

"You see them **as** they block/ obstruct themselves & others"³
OR
" You see them **blocking** / **obstructing** themselves & others"

وَهُمْ مُسْتَكْبِرُونَ And they are arrogant/ seeking greatness for themselves⁴



Sarf : اسْتَكْبَرُ اسْتَكْبَرُ اسْتَكْبَارًا (no passive boz it's Laazim)⁶

اسْتَكْبَرَ family : action can have 4 common benefits⁷

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

- 3) Demanding/asking- seek or ask for greatness⁹
4) Trying for- trying to achieve greatness

1

NAHW DAY 96 - 27.04.21

وَهُمْ مُشْتَكِرُونَ
K M

JUMLAH ISMMIYAH

CONDITIONAL 15!

THEN = WHEN/IF

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

“**وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللهِ**”

← NARIB-UL-FAIL FMR →

1 ← MAFOOL FEEL FI. MOHALLI HASAB

2 ← CONDITIONAL ‘WHEN’ STATEMENT
(SOUNDS LIKE ‘IF’)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللهِ

INTRANSITIVE

إِشْتَكِرُ، يَتَكَبَّرُ، إِشْتَكِيرًا، مُشْتَكِرٌ

Family Implications
اشْتَكِرُ، اشْتَكِيرًا

① Extreme ③ Demanding/dsking
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. translated as AS...or...ING

وَرَأَيْتُهُمْ

“**وَإِنْتَ** **يَوْمَ** **رَأَيْتُهُمْ**”
TRANSLATED IN PRESENT DUE TO إِذَا

رَأَيْتُهُمْ يَصْدُونَ

HAAL OF رَأَيْتَ / رَأَيْتُهُمْ

مُسْتَكِرُونَ

لَوْلَى	عَلَمَ
يَأْتُونِي	تَعْلَمَاً
مَعْنَوْلٌ بِهِ	مَعْنَوْلٌ بِهِ

رَأَيْتُهُمْ يَصْدُونَ

Singular: رَأْسٌ
Plural: رُؤُسٌ

MAFOOL BIHI
‘THEIR HEADS’

:Surah Al-Munafiqun

Ayah 6 (Day 97)²

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ³

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; ⁴ never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

سَوَاءٌ عَلَيْهِمْ

هُوَ

⁵

: it is (Mubtada was too obvious to be stated so we only get the khabar)

⁶

سَوَاءٌ

: the same (Khabar : common - the is used to sound better even though if its common)

⁷ JI

عَلَيْهِمْ

: on them MBK⁸

Here على means consequences⁹

“It is the same result for them”(even though result is literally not there it’s¹⁰

OK to add in translation since its in the word (على)

أَسْتَغْفِرُكُمْ أَمْ¹

أَسْتَغْفِرُكُمْ²

F'il maadi / Fa'a'il³ انت

أَسْتَغْفِرُكُمْ got combined with أَ & became أَسْتَغْفِرُتَ⁴

أَ (whether)⁵
X
أمْ (or)
Y

لَهُمْ : for them MBF⁶

Since أَمْ & أَ we translate as:⁷

“whether you asked forgiveness for them”⁸

X part

أمْ : or⁹

لَمْ تَسْتَغْفِرْ لَهُمْ^١

لَمْ	: did not	²
تَسْتَغْفِرْ	: ask forgiveness	
لَهُمْ	: for them	

“ Or you didn't ask for forgiveness “³

Y part

Note: 'forgiveness for them' is repeated - when you use more words than usual it is called **إطناب**⁴
(to express anger/ to reinforce a decision)

لَنْ يَغْفِرَ اللَّهُ لَهُمْ⁵ (the same result)

لَنْ	: will not (light Harf)
يَغْفِرَ	: Fi'l mudare – ضرب family
الَّهُ	: outside doer
لَهُمْ	: for them MBF

Sarf : غَفَرَ يُغْفِرُ مَغْفِرَةً غَافِرٌ to forgive ¹

غَفَرَ يُغْفِرُ مَغْفِرَةً مَغْفُورُ

إِغْفِرْ لَا تَغْفِرْ مَغْفِرْ مَغْفِرَةً

“Allah will not forgive them” ²

Sometimes لـ is not translated ³

“It is the same result for them, whether you asked forgiveness for them or you didn’t ask ⁴ 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)

روابط: 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.

↓
didn't
↑
whether X or Y

أَنْتَ إِشْتَغَلْتَ + إِشْتَغَلْتَ = أَشْتَغَلْتَ

عليهم

MBK

علي here is referring to consequences
On them → for them

حَسْنٌ [سُوَاءٌ]

The Mubtada 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"

سُوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

conclusion: the same result

Whether X or y....

It's same

أَفْسِقِينَ

"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

↓ خاطل

Light Harf
"Will not"

صَرْب	يَغْفِرُ	مَزْبَأ
غَفَرَ	يَغْفِرُ	مَغْفِرَةً

Surah Al-Munafiqun

Ayah 6 /7 (Day 98)²

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرُ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ
إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفُسِيقِينَ³

It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; ⁴ never will Allah forgive them. Indeed, Allah does not guide the defiantly disobedient people.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفُسِيقِينَ⁵

إِنَّ اللَّهَ	Indeed Allah Mubtada	6
لَا يَهْدِي	he does not guide : Fi'l Mudare / Fa'a'il هو (no outside doer)	
الْقَوْمَ الْفُسِيقِينَ	the corrupt nation : Mosoof Sifah Ma'foo'l bihi	JF Khabar

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

AYAH 7¹

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَالْأَرْضِ وَلِكُنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ²

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.³

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا⁴

هُمْ : they are **Mubtada**⁵

الَّذِينَ : the one who **Ism Mowsool**

: **الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا** **Khabar**

: **يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا** **Silatul Mowsool**

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

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

: don't spend (inside quote so Maqool Al Qawl begins from here)⁷

عَلَىٰ : on

مَنْ : whoever

عِنْدَ : near/close to

: **رَسُولِ اللَّهِ** : Messenger of Allah

حَتَّىٰ : 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"⁸

New Vocabulary & its Sarf :¹

لَا تَنْفِقُوا : to spend انْفَقَ يُنْفِقُ إِنْفَاقًا (aslama family)²

يَنْفَضُوا : to disperse انْفَضَ يُنْفَضُ انْفُضَاصًا (Inkalaba family)³

خَزَائِنُ : treasure خَزَائِنٌ Broken plural : trasusers (حَزَاءُنْ) Ism so no Sarf)⁴

يَفْعَهُونَ : to understand فَهَأْ يَفْعَهُ فَقِيهٌ (sami'aa family)⁵

NAHW DAY 98 - 29.04.21

to disperse (shattered glass / dispersed cloud)

نَفَقَ يَنْفَقُ إِنْفَاقًا

نَفَقَتْ يَنْفَقُتْ إِنْفَاقًا

* followed by three letters:
giveaway for Inqaliba Family

to spend

أَنْفَقَ يَنْفَقُ إِنْفَاقًا

أَنْفَقَمْ يَنْفَقُمْ إِنْفَاقًا

Treasure (sing.) كَرَازَةً

Treasures (Plur.) فَرَازَاتٍ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَسِيقِينَ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَسِيقِينَ

N3MP N3MP (Plural bear the
Arabs said so)

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

is/are

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَلَّهُ خَرَآءُ

يَفْعَهُونَ

v

السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْعَهُونَ

يُ → نَسْلِمُ بِجَاهَدٍ لَعْلَمْ لِفَعْنَ	start
يُ → يَسْأَلُونَ يَسْأَلُونَ لِفَعْنَ	more letters
يُ → يَسْتَغْفِرُونَ يَسْتَغْفِرُونَ لِفَعْنَ	
يُ → To understand فَعْلَمْ لِفَعْنَ	
يُ → يَنْفَعُونَ يَنْفَعُونَ لِفَعْنَ	
يُ → يَسْتَعْنُونَ يَسْتَعْنُونَ لِفَعْنَ	
يُ → يَسْتَعْنُونَ يَسْتَعْنُونَ لِفَعْنَ	
يُ → يَسْتَعْنُونَ يَسْتَعْنُونَ لِفَعْنَ	

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

Sila-tul-Mousool Ijm Mousool

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

They are the ones who..

فَاعِلٌ : يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

[يقول القول مفعول به
في محل نصب]

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

لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

ن ف ق

نَافِقَ (جَاهَدَ)
to be a hypocrite

الْنَّفَقَ (أَسْمَ)
to spend

نَافَقَارٌ: 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)²

AYAH 7³

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِهُ خَزَانَاتُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَفِّقِينَ لَا يَفْقَهُونَ⁴

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.⁵

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا⁶

هم : they are **Mubtada**

الذين : the one who **Ism Mowsool**

: الذين يقولون لا تنفقوا على من عند رسول الله حتى ينفظوا : **Khabar**

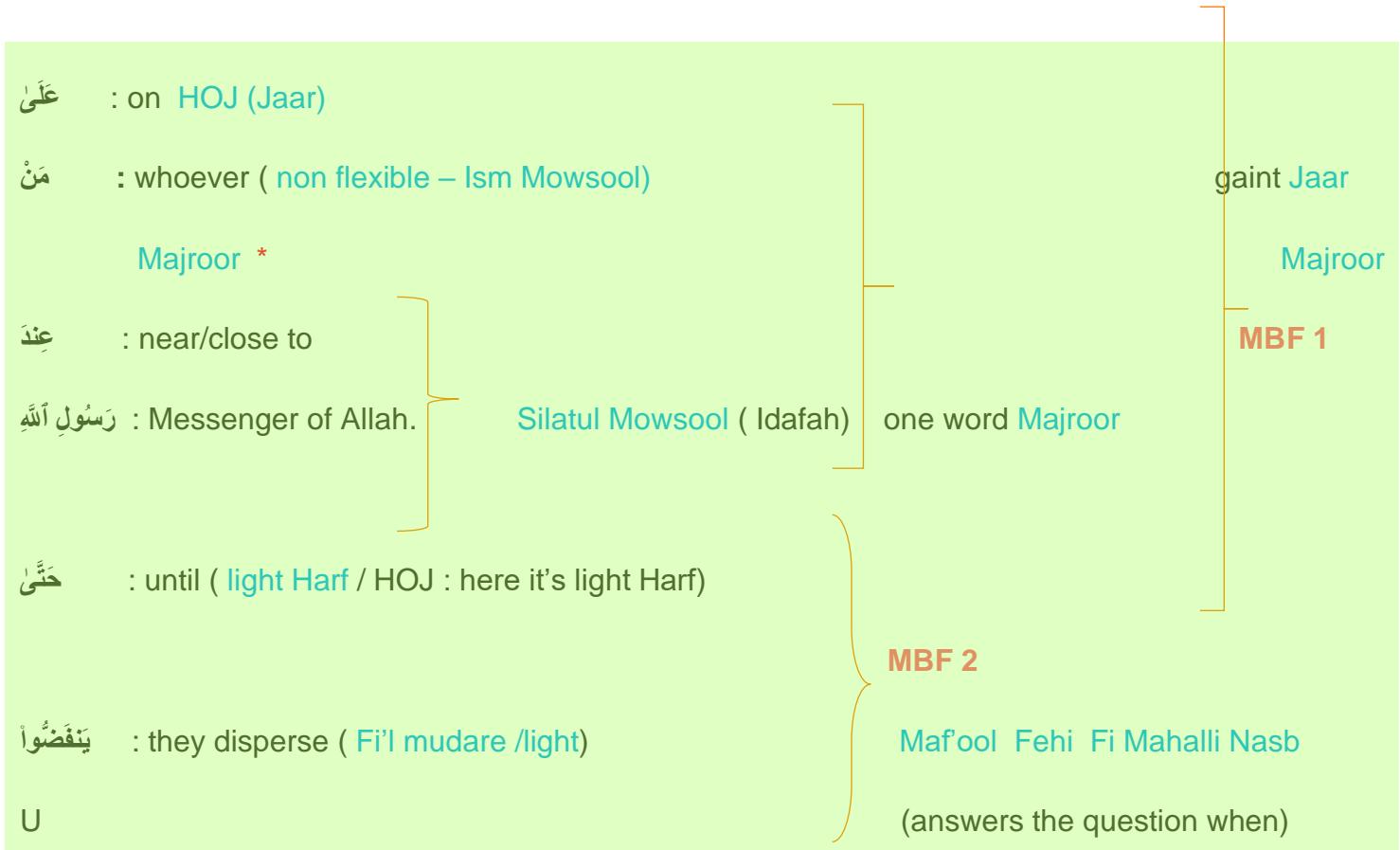
: يقولون لا تنفقوا على من عند رسول الله حتى ينفظوا : **Silatul Mowsool**

: لا تنفقوا على من عند رسول الله حتى ينفظوا : **Maqool Al Qawl Mafool bihi Fi Mahalli Nasb** (inside quote)

: يقولون : they say **Fi'l mudare /Faa'il هـ JF** (sentence since it's a complete idea)⁸

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

: لا تنفقوا : don't spend **Fi'l mudare / Faalil انتم**



“ They are the ones who say, “Don’t spend on whoever is close to the Messenger of Allah until ² they disperse”

New Vocabulary & its Sarf :³

لَا تُنْفِقُوا : to spend أَنْفَقَ يُنْفِقُ إِنْفَاقًا (aslama family)

يَنْفَضُّوا : to disperse أَنْفَضَ يُنْفَضُّ أَنْفَاضًا (Inkalaba family)

خَزَائِنٌ : treasure خَزَانَةٌ Broken plural : trasusers (خَزَاءُنْ Ism so no Sarf)

يَفْقَهُونَ : to understand فَقَهَ يُفْقَهُ فُقْهًا (sami'aa family)

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

وَلِلّٰهِ خَرَائِنُ السَّمَاوٰتِ وَالْأَرْضِ ١

: Harf Atf

: MBK mukaddam

: Idafah / Mubtada Muakkhar (proper)

(وَ) is Ma'toof on (السَّمَاوٰتِ)

2

JI

“ To Allah (SWT) alone belongs the treasures of the skies & earth “. 3

وَلِكِنَّ الْمُنْفَقِينَ لَا يَفْقَهُونَ

وَلِكِنَّ الْمُنْفَقِينَ 4

: and

Harf Atf

: however

HON

: the hypocrites

Ismuha

5

JL

Mubtada

: they do not understand

JF – Khabar

Fi'l mudare / Faa'il

هم

6

“ However the hypocrites they do not understand”. 7

AYAH 8¹

يَقُولُونَ لِنَّ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَ الْأَعْزَمُ مِنْهَا الْأَذَمَ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنْفَقِينَ لَا يَعْلَمُونَ²

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 know³

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ⁴

و : Harf Atf

اللهِ : MBK mukaddam

الْعِزَّةُ : Mubtada (proper)

: وَلِرَسُولِهِ Jaar/Majroor + Idafhah

: وَالْمُؤْمِنِينَ Jaar Majroor

MBK (but not part of Ikhtisaas)

"Honor & authority only belongs to Allah (SWT) & also to his Messenger & also to his believers".⁶

It's 1 MBK (same bucket) boz of و yet separated

1

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.

وَلِكُنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ²

وَلِكُنَّ الْمُنْفِقِينَ³

و	: and	Harf Atf	4
لِكُنَّ	: however	HON	
الْمُنْفِقِينَ	: the hypocrites	Ismuha	

Mubaṭada

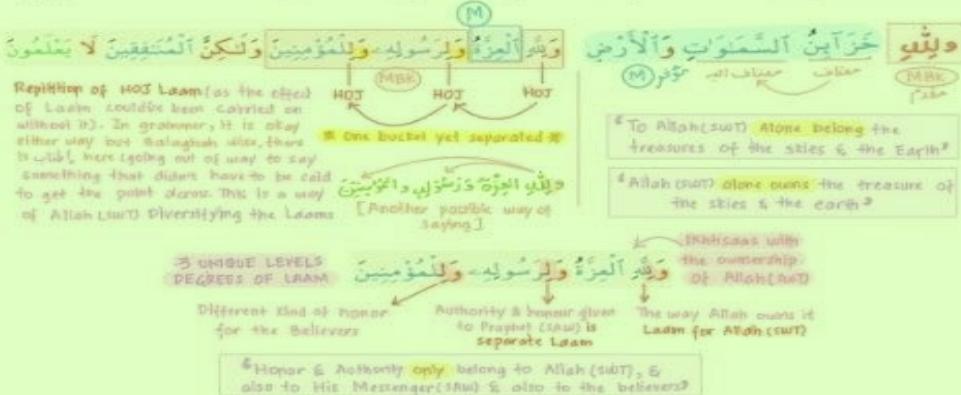
لَا يَعْلَمُونَ : they don't know⁵

Fi'l mudare / Faa'il هم

“ However the hypocrites they don't know”.⁶

NAHW DAY 99-30.04.2021

وَلِلّٰهِ خَرَآئِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُتَفَقِّيْنَ لَا يَفْقَهُوْنَ



فَاعلِمُوا مَا يَنْهَا وَلَوْلَامُونَ لَا تُنْفِقُوا عَلَىٰ مِنْ عِنْدِ رَسُولٍ أَللّٰهُ حَتّٰنَ يَنْهَا

<p>صلات المؤذنون</p> <p>Job of the muezzins</p> <p>to become fused with the Imaam's mawsoo'ah to the point where even though Yaqutdunya has its own Faail in grammar but will become a fragment meaning wise</p>	<p>عَلَى مَنْ عَنْهُ رَسُولُ أَمْرٍ حَتَّى يَنْقُضُوا</p> <p>La tashqou 'ala man min 'anha Rasoolu Amr ha 'tta yantqisso</p> <p>MBF2</p> <p>MAFOOL FEELI FMN</p> <p>(Answering when?)</p> <p>حتى ينقضوا</p> <p>Light</p> <p>NOT</p> <p>Classical grammarians say its HOF & even if it comes with Firi, it is understood with الـ, which is omitted</p> <p>حتى ينقضوا = حتـى (أي) ينتقضوا [Compound Ijam]</p> <p>"until they disperse"</p>	<p>لا تُنفِقُوا</p> <p>La tashqou</p> <p>فَاعْلُمْ إِنْفَاقَنَا</p> <p>on "Don't spend!"</p> <p>بِإِنْفَاقِنَا</p> <p>لَا تُنْفِقُ</p> <p>عَلَى مَنْ عَنْهُ رَسُولُ اللهِ</p> <p>[جار + مجرور]</p> <p>مَنْ عَنْهُ رَسُولُ اللهِ</p> <p>إِنْفَاقَنَا</p> <p>عَلَى مَنْ عَنْهُ رَسُولُ اللهِ</p> <p>[MAJROO' OF صلات المؤذنون]</p> <p>"whoever is around the Messenger of Allah (swt)"</p>
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وَلَكِنَّ الْمُتَفَقِّيْنَ لَا يَفْقَهُوْنَ

HON
‘However’

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

وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

HON
‘However’

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

Surah Al-Munafiqun

Ayah 8 (Day 100)²

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْأَعْزَ مِنْهَا أَكْأَذَلَّ وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنَفِّقِينَ لَا يَعْلَمُونَ³

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.⁴

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْأَعْزَ مِنْهَا أَكْأَذَلَّ⁵

: يَقُولُونَ : they say⁶

Fi'l mudare / Faa'il هم

: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْأَعْزَ مِنْهَا أَكْأَذَلَّ Maqool Al Qawl Fi Mahalli Nasb Ma'ool bihi⁷



Examples of Shart & Jawab Al Shart ¹

If I wake up (Shart : imagined) I won't be late (Jawab Al Shart) ²

When a sentence starts with 'if' it's imagined ³

When you add emphasis to something imagined it makes it even more hypothetical (more imagined-further from reality) ⁴

Eg : Even if I wake up (takes more imagination). Most likely it means I won't but in a slim chance that I do..... ⁵

On the contrary to the above : I wake up (reality) ⁶

When you add emphasis to something real, you make reality stronger

Eg : I certainly wake up.....

So لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ : Even if we were to return to the city : **Shart**

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

: لَيُخْرِجَنَّ الْأَغْرِزَ مِنْهَا أَذَنَّ **Jawab Al Shart** ⁷

: لَيُخْرِجَنَّ definitely shall expel ⁸

لَ of Emphasis

F'il mudare (heaviest) هو version so look for an outside doer

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

يُخْرِجُ : lightest يُخْرِجُ : light يُخْرِجُ : normal يُخْرِجُ : heavy يُخْرِجُ : 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) ¹⁰

أَلْأَعْزَزُ : the most noble ¹

outside doer (after & Raf ') ²

مِنْهَا : from it ³

Jaar Majroor ⁴

أَلْأَذَلُّ : the most degraded ⁵

Notes at a glance ⁶

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NAHW DAY | 00 - 03.05.21 MAQOOL-AL-QAWL FI MAHALLI NASB MAF'OOD BIHI what did they say? They say.

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَزَ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ

وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

↓

→ لِدَامَ اِنْفَسَادُ الْمُنَافِقِينَ لِيُخْرِجَنَّ الْأَعَزَزَ مِنْهَا الْأَذَلَّ

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

شرط + 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)

رجَعْنَا
'We returned'

شرط	تَرَبَّا	رجَعْ
لَغَيْرَتْ	كَرَبَّعْ	دَجْوَعْ

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

↓
But if we do
make it back

↓
Even if we make
it back to Madinah

لِيُفْرِجُنَّ

Triple Emphasis

يُفْرِجُنَّ

Heaviest

يُفْرِجُنَّ

Heavy

يُفْرِجُنَّ

Lightest

يُفْرِجُنَّ

Light

يُفْرِجُنَّ

Normal



لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ 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
ie the 'then'
حال الشرط

② I swear, if we make it back (at all), then....

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

[جار عبور متصل بال فعل]

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

Then (حواب الشرط)

Normal	X
Light	X
Lightest	✓
Heavy	✓
Heaviest	✓

IF (شرط)

Normal	X
Light	X
Lightest	✓

الْأَذَلَّ
'most degenerate'

الْأَعَزَّ
'Most dignified'
'most noble'

أشَدَّ	يُشَدِّدُ	يَسْلُكُ
أَفْرَغَ	يُفْرَغُ	يَأْرِجُ

Surah Al-Munafiqun

Ayah 8 (Day 101)²

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْأَعْزَ مِنْهَا أَكْأَذَلَّ وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنَفِّقِينَ لَا يَعْلَمُونَ³

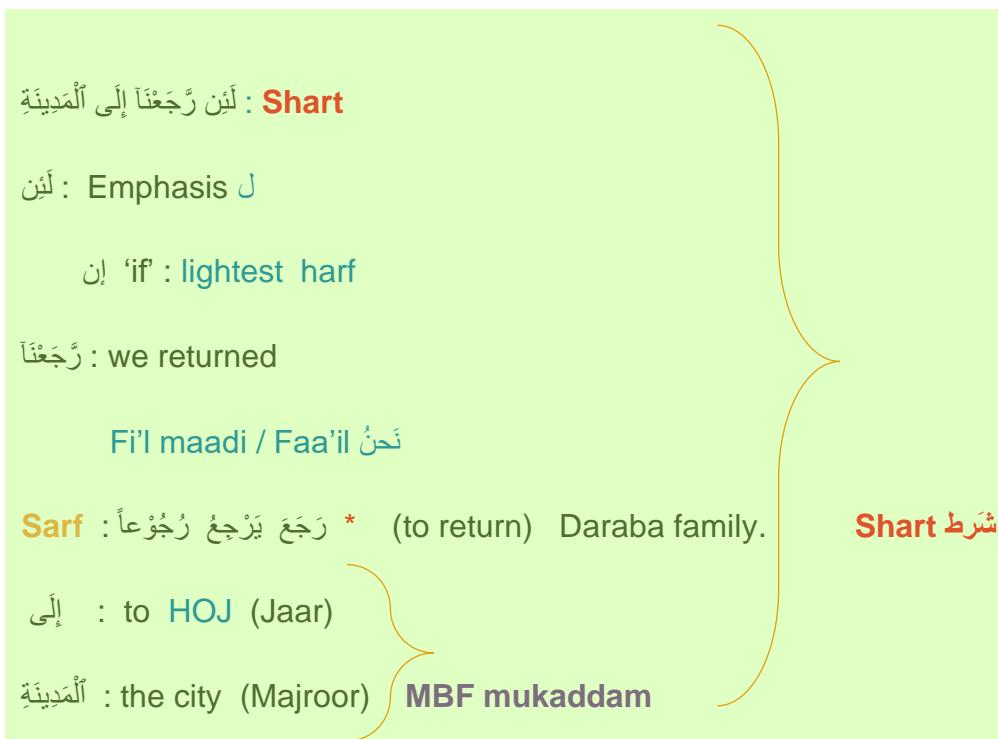
They say, "If we return to al-Madinah, the more honored [for power] will surely expel therefrom the more humble." And to Allah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know.⁴

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْأَعْزَ مِنْهَا أَكْأَذَلَّ⁵

: يَقُولُونَ : they say⁶

Fi'l mudare / Faa'il هم

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



* رجع to return 1

Sometimes it can be Laazim & sometimes Muta'addi (depending on the context) 2

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: لَنْ رَجَعَا إِلَى الْمَدِينَةِ there is no Ma'ool bihi therefore رجع is Laazim (without detail)

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

But in Surah Al Waqia رجع is Muta'addi : تُرْجِعُونَهَا You all return it (detail is impacted)

In English it can be used with or without detail

Eg : I returned. Laazim (جَرَأْتُ without detail/Ma'ool bihi)

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

So basically if there is no Ma'ool bihi it's Laazim & if there is then it's Muta'addi 3

6 variations of Mudare' 4

Normal	Light	Lightest	Heavy	Heaviest	Triple Emphasis	5
يُخْرُجُ	يُخْرِجُ	يُخْرِجُ	يُخْرَجُ	يُخْرَجَنَّ	لَيُخْرَجَنَّ	
يُصْرُ	يُنَصْرُ	يُنَصْرُ	يُنَصْرَنَّ	يُنَصْرَنَّ	لَيُنَصْرَنَّ	

6 : لَيُخْرَجَنَّ الْأَعْزَ مِنْهَا الْأَذْلَ Jawab Al Shart 6

: لَيُخْرَجَنَّ definitely shall expel 7

of Emphasis / Fi'l mudare (heaviest) هو version so look for an outside doer 8

Sarf : to expel يُخْرَجُ إِخْرَاجًا أَخْرَجَ (Aslama family) 9

أَلْأَعْزَّ : the most dignified / respectable (superlative) Faa'il (after & Raf ') ¹

مِنْهَا : from it Jaar Majroor - MBF Mukaddam ²

أَلْأَذَلُّ : the most humiliated (superlative) ³

Mafool bihi (who is being expelled) ⁴

Translation : “ The most dignified will absolutely expel the most humiliated from it. ” ⁵

Comparative	Superlative	6
أَعْزَّ more dignified / respectable	أَلْأَعْزَّ the most dignified / respectable	
أَذَلُّ more humiliated / weaker	أَلْأَذَلُّ the most humiliated / weakest	
أَكْبَرُ greater	الْأَكْبَرُ the greatest	
أَحْسَنُ better	الْأَحْسَنُ the best	
أَفْجَحُ uglier	الْأَفْجَحُ the ugliest	
أَجْمَلُ prettier	الْأَجْمَلُ the prettiest	

وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ ⁷

Translation : “ Honor, authority & might belong only to Allah, also to his Messenger along with ⁸
the believers. ”

وَلِكِنَّ الْمُنْفِقِينَ لَا يَعْلَمُونَ ⁹

Translation : “ However the hypocrites , they don't know / But it is the hypocrites who don't ¹⁰
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. ¹¹

NAHW DAY 1st - 04.05.21

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَ الْأَعْزَمُ مِنْهَا الْأَكْلَ وَلَئِنْ أَعْزَمْ وَلَرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُتَفَقِّينَ لَا يَعْلَمُونَ

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَ الْأَعْزَمُ مِنْهَا الْأَذَلَ

لِيُخْرِجَنَ

He will definitely, definitely & definitely expel

الْأَعْزَمُ "most dignified"

ال- ا- Ism, Outside Doer Comparative Form

أَعْزَمْ → أَغْرِيْ → أَغْرِيْ (original) (can't be pronounced)

الْأَعْزَمُ Superlative form

Only MBF No Mafool Bihi
that's why لَيْنَ is زَمْ here

الْأَذَلَ "most humiliated"

أَذَلَ → أَذَلَنْ → أَذَلَنْ (original) (can't be pronounced)
الْأَذَلَنْ

رجَعْنَا

'We returned'
Doer impacted (لَازِمْ)

صَرَبَ فَقِيرَتَ مَزَبَّا

رَجَعَ تَرْجِعَهُ دُجُونًا

Sometimes
I return your jar.
(Doer impacted)

Sometimes
I return tomorrow
(Detail impacted)

*When you see
رَجَعَ with a detail, its
مَعْنَى

ترْجِعُونَاهَا

You all return it
(مَعْنَى)

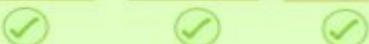
أَلْأَعْزَمُ ← OPPPOSITE → أَلْأَذَلَ

ز ع

Name of Allah (SWT)

الْعَزِيزُ

Strength + Authority + Respect



All three things at the same time

Strength + Authority + Respect
X X X
Weakness + Powerlessness + Humiliation

لِيُخْرِجَنَ الْأَعْزَمُ مِنْهَا الْأَذَلَ

[MAFOOL BIHI] [MBF] [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) alongwith the believers. However/ But it is the hypocrites who don't know ^{وَلَئِنْ}

Surah Al-Munafiqun

Ayah 9 (Day 102)²

يَا أَيُّهَا الَّذِينَ ءامَنُوا لَا تُلْهِمُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَقْعُلْ دُلْكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

O you who have believed, let not your wealth and your children divert you from remembrance of Allah.³
And whoever does that - then those are the losers.

٤

5

يا : Harf al-nidaa (calling) حرف النداء

6

Whatever comes after it doesn't have ال Eg : boz (پاربٹ یا + ال don't go together)

So whenever we call anyone we just use پا & don't put ال

But if we still want to add پا to ال then we use آیهًا Eg آیهًا الَّذِينَ :

يأيها الولد يأيها الولد (child) يأولُد : Eg has on it. ال (child) يأولُد is added when the one you are calling أَيُّهَا

يَا ائِنْثَ (female child) يَا ائِنْثَ

Side note : 7

۸

أي : it is there to make the called one more specific 9

↳ : it is there to get more of your attention 10

الذين ءامنوا ١ the one being called : Al Munaadha

The one being called (Al Munaadha) is Raf' unless it is a Mudaf then it's a Nasb ٢

Eg : يا رسول الله

Mudaf (Nasb)

يا رب العالمين

Mudaf (Nasb)

يا مريم

Not a Mudaf so Raf'

٣

الذين : Ism Mowsool

ءامنوا : Silatul Mowsool

Fii'l maadi / Faa'il هم

Those who have believed

يَا لِهَا الَّذِينَ ءامنُوا ٤

- Allah used the ماضي 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	1
<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 it's not going up & down too much, then **HE** awards us with the title **المُؤْمِنُونَ** (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 إِيَّاهَا الَّذِينَ عَامَنُوا لَا تُلْهِمْكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

المتندل

The one(s) being called
— Fee Mahalli Rafa

يَا إِيَّاهَا الَّذِينَ عَامَنُوا



Harf Nada The Harf of Calling

But if you want to add Al to Munada:

يَا أَيُّهَا الَّذِينَ عَامَنُوا

To allow the called one to have 'AL', we add
أَيُّهَا. أَيُّهَا
يَا أَكُلُّ ← يَا أَيُّهَا الْوَلَد
يَا بَشْت ← يَا أَيُّهَا الْبَشْت

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

يَا الْأَسْتَاذُ ✓
يَا الرَّجُلُ ✗

يَا رَسُولُ اللَّهِ ✗
يَا رَسُولَ اللَّهِ ✓

Breakdown of أَيُّهَا

أَيُّهَا + حَا = أَيُّهَا

حَا أَدَاءُ التَّقْرِيرِ

To get more of your attention

+ أَيُّ

To make the called one more specific

+ يَا

Harf Nada

فعل حاضري - ميلن الموصول

الذين اسم موصول يَا إِيَّاهَا الَّذِينَ عَامَنُوا



Then, the use of Ism
Mousool again targeting us

يَا إِيَّاهَا الَّذِينَ عَامَنُوا

Allah (SWT) is calling us with "يَا"



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

Then, He (SWT) is singling us out with لَهُ



* Allah (SWT) used the ماضى to address us (e.g. earlier or نَوَافِل). 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)²

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ³

O you who have believed, let not your wealth and your children divert you from remembrance of Allah.⁴
And whoever does that - then those are the losers.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا “Those of you who believe”.⁵

لَا تُلْهِكُمْ أَمْوَالُكُمْ⁶

يُنْصَرُ الرَّجُلُ (outside doer) The man helps

لَا يُنْصَرُ (normal) He does not help

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

لَا يُنْصَرُ (lightest) He should not help

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

3rd person

7

تَصْرُّ مَرْيَمَ (outside doer) Mariam helps

لَا تَصْرُّ She doesn't help

لَا تَصْرُّ مَرْيَمَ (outside doer) Mariam doesn't help

لَا تَصْرُّ مَرْيَمَ (lightest/ outside doer) Mariam shouldn't help

3rd person

Sarf : 2

أَسْلَمُ	يُسْلِمُ	إِسْلَامًا
Irregular member of أَسْلَمُ family		
اللهي	يُلْهِي	إِلْهَاهِيًّا
Becomes	Becomes	Becomes
(اللهى) sounds better	يُلْهِي	إِلْهَاهَةً

يُلْهِي : He distracts (normal) Fi'l mudare⁴

لَا يُلْهِي : He doesn't (normal)

لَا يُلْهِي : He shouldn't distract (lightest weird)

Weird cousins have their own normals

Another example of weird cousin

5

يَدْعُونَ : He invites

لَا يَدْعُونَ : He doesn't invite

لَا يَدْعُونَ : He shouldn't invite (weird cousin so letter goes away)

2

يُلْهِنَ الرَّجُلُ	: The man distracts	1
لَا يُلْهِنَ الرَّجُلُ	: The man doesn't distract	
لَا يُلْهِنَ الرَّجُلُ	: The man shouldn't distract	

تُلْهِنَ	: She distracts	2
لَا تُلْهِنَ مَرْيَمَ	: Mariam doesn't distract	
لَا تُلْهِنَ مَرْيَمَ	: Mariam shouldn't distract	

لا تُلْهِنَ أَمْوَالَكُمْ : belongings - broken plural (outside doer) ³

Mudaf Mudafiliah ⁴

Your belongings shouldn't distract ⁵

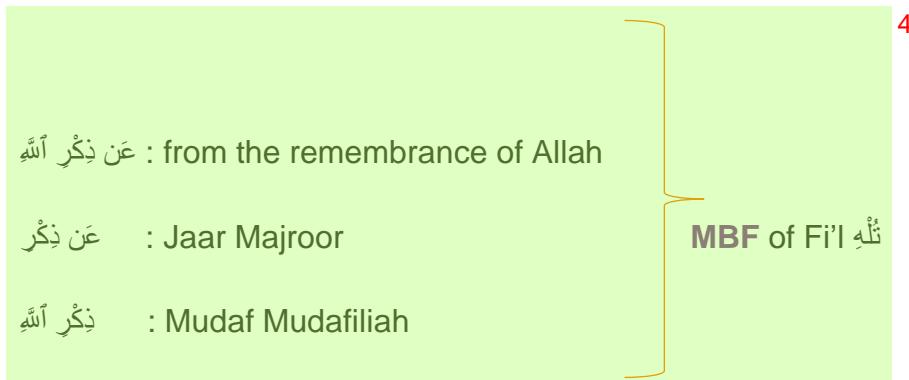
لَا تُلْهِنَ أَمْوَالَكُمْ	6
تُلْهِنَ	: lightest Fi'l mudare
كُمْ	: Ma'ool bihi
أَمْوَالُكُمْ :	Mudaf Mudafiliah / outside doer

Your belongings shouldn't distract you ⁷

لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أُولُدُكُمْ : Fa'a'il ¹

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

Neither your belongings nor your children should distract you. ³



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أُولُدُكُمْ عَنِ الْذِكْرِ ⁵

“ 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 إِيَّاهَا الَّذِينَ عَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ

Three vowels



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

إِشْلَامًا	يُشْلِمُ	أَشْلَمْ
إِلَهَايَا	يُتَشْهِي	أَتَهْشِي
EWW!	يُقْتَلُ	X أَقْتَلُ
إِنْهَاكٌ	يُتَنْهِي	أَتَنْهِي ✓

يُلْهِنِي
(Normal)

لَا يُلْهِنِي
(Normal)

To make lightest version,
the last letter is dropped

لَا يُلْهِنِي
(Lightest)

يُدْعِي (N)

لَا يُدْعِي (H)

لَا يُلْهِنِي (K)

فَأُولَئِكَ هُمُ الْخَسِيرُونَ

لَا يَنْفَعُهُمْ الْخَسِيرُونَ

لَا يَنْفَعُهُمْ الرَّجُلُونَ

لَا يَنْفَعُهُمْ سَبِيلُهُمْ

لَا يَنْفَعُهُمْ مَرْيَمُ

لَا يَنْفَعُهُمْ الرَّجُلُونَ

لَا يَنْفَعُهُمْ الرَّجُلُونَ

لَا يَنْفَعُهُمْ الرَّجُلُونَ

لَا يَنْفَعُهُمْ مَرْيَمُ

لَا يَنْفَعُهُمْ سَبِيلُهُمْ

أَوْلَادُكُمْ وَلَا

Two لَا become neither/nor

"NEITHER YOUR BELONGINGS/ WEALTH/ ASSETS NOR YOUR CHILDREN SHOULD DISTRACT YOU"

عَنْ ذِكْرِ اللَّهِ

MBF

'From'

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

يَا إِيَّاهَا الَّذِينَ عَامَنُوا

"THOSE OF YOU WHO BELIEVE"

لَا تُلْهِكُمْ أَمْوَالُكُمْ

(detail) معنول بـ (you'll)

لَا تُلْهِي + كُم + أَمْوَالُكُمْ

(Outside doer) detail (Lightest)

Mudaf/Mudaf Hayh

NHBP(IF)

"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)²

يَا أَيُّهَا الَّذِينَ ءامَنُوا لَا تُلْهُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعُلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ³

O you who have believed, let not your wealth and your children divert you from remembrance of Allah.⁴
And whoever does that - then those are the losers.

يَا أَيُّهَا الَّذِينَ ءامَنُوا لَا تُلْهُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ⁵

“ Those of you who believe, neither your belongings nor your children should distract you from remembering Allah (SWT) ”.⁶

If talking to someone : 2nd person (doer not the detail)⁷

If talking about someone : 3rd person

Even if you call someone : 2nd person

من : someone who / anyone who / anybody / a person who / whoever⁸

Balaghah :⁹

Shart is based on a Fi'l - whoever does the temporary action in this life¹⁰

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

وَمَنْ يَفْعُلْ ذَلِكَ

و	: and	Harf Atf	1
مَنْ	: whoever	Ism Mowsool	
يَفْعُلْ	: he does	Silatul Mowsool	
		Lightest Fi'l mudare / Faa'il هم	
ذَلِكَ	: that	Ma'ool bihi Fi Mahalli Nasb	

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

“ And any person who would do that,” 2

Sarf : (Fataha family) 3

فَعَلَأْ فَاعِلْ يَفْعُلْ he did فَعَلَأْ he does يَفْعُلْ to do 4

فَأُولَئِكَ هُمُ الْخَسِرُونَ 5

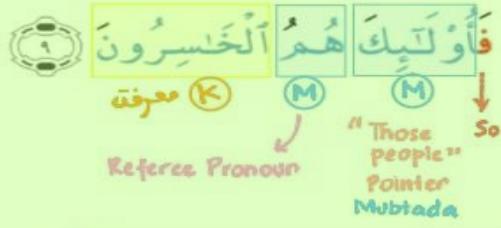
ف	: so / then (here it is then)	6
أُولَئِكَ	: those people pointer (non flexible) /1 st Raf' so Mubtada 1	
هُمْ	: they (independent pronoun – Referee Pronoun) /2 nd Raf so Mubtada 2	
الْخَسِرُونَ	: the losers Raf' – Khabar (proper)	Jawab Al Shart (‘then’ part)

“ So those people, they are the ultimate losers! ” 7

“ And any person who would do that, then those people, they are the ultimate losers!” 8

NAHW DAY 104 - 08.05.21

وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ



"Those people, infact they are the losers"

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

مَنْ

وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

JAWAB-US- SHART

SHART

يَفْعُلُ ← يَفْعُلُ (Lightest)
Why? No lightest Hart?
It is lightest without any harf so it is Shart بـ

وَمَنْ يَفْعُلُ ذَلِكَ

Silat-ul-mawsool Ism Mawsool

فاعل: هُوَ مفعول: ذَلِكَ

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



وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

اسم
The جواب المشرط is based entirely on isms



فعل
The مشرط 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 ² the ultimate losers!"

Surah Al-Munafiqun

Ayah 10 (Day 105)²

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ³
يَقُولُونَ رَبَّ لَوْلَا أَحْرَنْتَنِي إِلَى أَجْلٍ قَرِيبٍ فَأَصَدَّقَ
وَأَكْنَ مِنَ الْصَّالِحِينَ

And spend [in the way of Allah] from what We have provided you before death approaches one of you ⁴
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 مجاز عقلي ? ⁵

It is special kind of indirect speech (mix of direct & indirect) ⁶

Eg : Toyota built a new car ⁷

(Technically Toyota didn't built it but many people are involved. Toyota is just name of a company. Car ⁸
would not have been built without Toyota even though literally it is not a builder)

Eg : Russia launched a satellite ⁹

(So the country didn't but many people involved.... It's a chain reaction) ¹⁰

ما يُطلق عقلي is very common in Qur'an ¹¹

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ¹²

: and Harf Atf ¹³

: انْفَقُوا Spend - plural command – انْفَقَ (Aslama family) ¹⁴

من : from ¹

ما : what

رَزَقْنَاكُمْ : we provided you all

²

رَزَقْنَا - we provided Fi'l maadi / Faa'il

Sarf : رَزَقَ يَرْزُقُ رَزْقاً (to provide)

³

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

مَنْ قَبْلِ : much before Ma'ool Fehi (when should you spend)

مَنْ - from/much HOJ Min Zaa'edha

قبل - before Special Mudaf (if it won't get its Mudafiliah it would be قبل but here it got its MI

أَنْ يَأْتِي : to come

MBF

أَنْ - to (lightest harf)

يَأْتِي - come lightest Fi'l mudare

Note : أَنْ + Fi'l = IDEA (Ism)

أَنْ + يَأْتِي = ISM (to come) = Mudafiliah

Fi Mahalli Jarr Mudafiliah

أَحَدُكُمْ : one of you ⁴

Mudaf Mudafiliah / Ma'ool bihi mukaddam ⁵

Order is broken : Death is being delayed & أحَدُكُمْ is brought forward (mukaddam). Here it's for shoch ⁶
purpose – Tashweeq – something is coming (death)

الْمَوْتُ : the death ⁷

After & Raf' so outside doer of يَأْتِي ⁸

“And spend from what we have provided you much before the death comes to one of you”. ⁹

NAHW DAY 105 - 09.05.21 | 1

BALAGHAH OF AYAH 9 | 2

3

يَتَأَبَّهُ الَّذِينَ عَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَئِكَ هُمُ الْخَسِرُونَ

ما جاز عقلٍ MAJAAZ AQALI

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.

المعنى	المعنى	المعنى
She distracts	صَبَّى ثَقَبَنِي	أَغْنَى
both of them (fem) distract	هُرَا تُنْسِان	
‘She’ $\xrightarrow{\text{تلعّم}} \text{أموال} + \text{أولاد}$	① ② ①	

لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ

Expected

وَمَنْ نَجَّبَ أَمْوَالَهُ وَأَوْلَادَهُ عَنْ ذِكْرِ اللَّهِ فَهُوَ خَاسِرٌ

But Ayah Says:

Singular [] 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 ie money + children aren't the culprit rather they are big distraction when we allow them to be one.

فَأُولَئِكَ هُمُ الْخَسِرُونَ Person becomes part of a culture & society of destruction

Plural

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدٌ مِنْ كُلِّ الْمَوْتَ

أَحَدٌ مِنْ

"One of you'll"
معقول به مقدم

Not for exclusivity rather rather Tashweeq.

Anticipation for final word

الموت

"Death"
فاعل

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

من : من زانه

"Well before"
"much before"
* acting as *

Special Mudaf
not rafa.

hence it has got a
Mudaf Hayh

Light ← version $\xleftarrow{\text{أَنْ يَأْتِي}}$ Light Harf

اسم = فعل + أَنْ

في محل بـ معناف اليه

أشتمم بـ إسلاماً

أنفق بـ إنشاقاً

COMMAND FORM
أنفق (انت) أنفقوا (اتم)

من : ما

what/whatever : ما

رزقناكم [نَعْرَضُّ بِنَفْسِنَا]

رزق بـ رزقاً

نحن رزقنا فعل ماضي

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

Surah Al-Munafiqun

Ayah 11 (Day 106)

وَلَنْ يُؤَجِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ²

But never will Allah delay a soul when its time has come. And Allah is Acquainted with what you do.³

وَلَنْ يُؤَجِّرَ اللَّهُ نَفْسًا⁴

و : and Harf Atf

5

لَنْ : will not Light Harf

يُؤَجِّرَ : to delay Light Fi'l mudare / تَعْلَمُ family

اللَّهُ : Lafdu Jalaala Faail

نَفْسًا : a person Maf'ool bihi – (Feminine boz Arabs sd so)

إِذَا جَاءَ أَجَلُهَا⁶

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 Faail

أَجَلْ deadline Mudaf

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

(no Ma'ool & no MBF)

Maf'ool Fehi

(when will this happen)

“ And Allah will not delay any person when their deadline comes”.⁸

7

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

1

و : as و Haaliya

الله : Lafdul Jalaala 1st Raf' – **Mubtada**

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

بِمَا : of whatever Jaar Majroor

2

بِ : of HOJ

ما whatever Ism Mowsool / Fi Mahalli Jarr

تَعْمَلُونَ : you all do Silatul Mowsool / سَمِعَ family

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

MBK

Note : Silatul Mowsool has no status. Its free from Raf'/Nasb /Jarr³

“ As Allah is fully aware of whatever you all do (will do)”.⁴

“ And Allah will not delay any person when their deadline⁵ comes, as Allah is fully aware of whatever you all do (will do)”.⁵

NAHW DAY 106 - 10.05.2021

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

مغقول فيه
When?

إِذَا جَاءَ أَجَلُهَا

وعطف / عبقة
"Allah(SWT)"
وَاللَّهُ وَحْالِيَتْ

وَاللَّهُ

فَبِرْ "is fully aware"

خَبِيرٌ

بـ (H) + ما (اسم موصول)
"of whatever"

بِمَا

متعلق بالغير

فعل معنادي (معنى)
فاعل انتم

تَعْمَلُونَ

فعل معنادي (معنى)
صلوة الموصول
(No states)

"you all do/
will do"

اسم ظرف معنافي
'when'
في محل نصب 'إِذَا'

فعل ماضي (صو)
معنى في محل جو
(come) [comes] [effect of]
إِذَا

Masuline ↓
أَجَلُ + هَا
MI M
↓
Feminine becoz the
Arabs said so
= نفس
"its/his/her deadline"

أَجَلُهَا

Outside door

Light Harf
'will not'
لَنْ

فعل معنادي مضبوط
To delay/put off
يُؤَخِّر

علم نعم تعليناً فهو معلم
آخر توفره تأخيرًا فهو موفر
آخر توفره تأخيرًا فهو موفر

لغل الجلات
Outside door

* a person
مغقول به
(detail)

الله

نَفْسًا

Surah Al-Munafiqun

Ayah 10 (Day 107)²

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخْرَتَنِي إِلَى آجَلٍ قَرِيبٍ فَأَصَدِّقَ وَأَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخْرَتَنِي إِلَى آجَلٍ قَرِيبٍ فَأَصَدِّقَ³

And spend [in the way of Allah] from what We have provided⁴ 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 أَخْرَتَنِي إِلَى آجَلٍ قَرِيبٍ فَأَصَدِّقَ⁵

فَيَقُولَ : then he will say⁶

فَ : can be Harf Atf (so) or الفاء السلبية (in English : therefore/then/thus)⁷

Note : If ف comes in a meaning of 'therefore' with a mudare then it is understood that there is أنْ between ف & mudare⁸

Like ف + أنْ + يَقُولَ is that is not seen but its effect is seen since it makes mudare light⁹

So ف + أنْ + يَقُولَ is actually¹⁰

The other way to look at it is ف Harf Atf (then) is continuing the effect of Is Ma'toof on أنْ يَأْتِي so أنْ يَأْتِي & not Sababiyyah (can be either one of them)¹¹

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

It's but ي is dropped if situation is desperate ¹

- Also 'The called on' (Munaada) ²
- If it's a Mudaf its Nasb if its not, its Raf '
- It comes with a Harf of Nidaa (calling Harf : يا /يَايُهَا : or without it)
- Munaada is never a part of a sentence. It has no label. It stands alone!

Here no Harf & no ي ³

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. ⁴

لولا : how come you didn't just ⁵

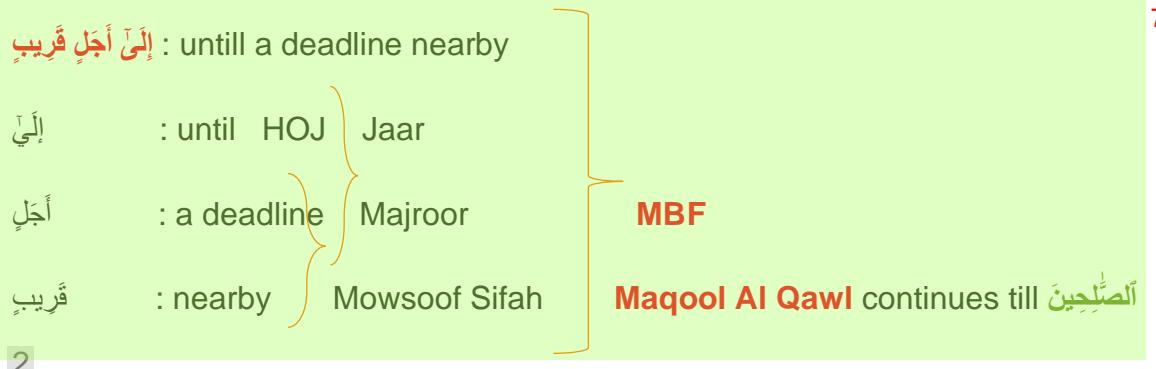
: why don't you.... "هلا" / how come you didn't just

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

لولا adds another dimension, more wordy



6



7

فَأَصَدَّقَ : I would give charity ¹

‘Therefore’ – فَ – so there is an invisible الفاء السلبية between ف & mudare صَدَقَ ²

It also became light due to (أن light Harf)

It's Mansoob (light) boz of understood after ف + أَصَدَقَ So its ف + أَن + أَصَدَقَ

light Fi'l mudare / Faa'il (I) أَصَدَقَ

تَعْلَمُ family ³

Sarf : ⁴

تَعْلَمُ	يَتَعْلِمُ	تَعْلَمَا	5
تَصَدَّقَ صَنَعَ تَصَدَّقَ became mashed together & became صَدَقَ	يَتَصَدَّقُ	تَصَدُّقاً	
Similarly يَتَبَرَّ : here دَ & تَ gets mashed up & becomes يَتَبَرَّ	يَصَدَّقُ	صَدُّقاً	
يَزَّكُرُ becomes يَتَرَكَّرُ			

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

⁶

NAHW DAY 107 - 11 MAY 2021

فَيَقُولَ رَبِّ لَوْلَا أَخَرْتَنِي إِلَى آجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

وَأَنْفَقُوا مِنْ مَآرِزِ قَنْمَدِ مِنْ قَبْلِ أَنْ يَأْتِيَ أَخْذُكُمُ الْأَنْوَتُ

فَيَقُولَ رَبِّ لَوْلَا أَخَرْتَنِي إِلَى آجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

حرف تخصيص

to incite, encourage, compel

① Comes in the meaning of "حَلَّا" why don't you...

② How come you don't just...
Stronger version of why...

انت أَخْرَتَ

usually used with past tense
which suggests how come
you didn't just delay verdict

مغفول به → في

Short form of رَبِّنِي = رَبِّنِي ↓
dropped due to desperation

Munaada (called one)

- Nasb if mudaf, rafa if not
- comes with harf of nidaa (calling harf ya, yaa ayyuhah) or without it

حرف ما → **يَا رَبِّنِي** ← ي

محذف Two things bcoz this person is desperate to get his point across without using two many words
The سادى is never part of a sentence, it has no label.

الفاء السببية Causal Faa

"Therefore", "Thus", "Then"

* "then" can be used in the meaning of "therefore" as well.

e.g. he ate carefully & exercised, then he got better

فَتَقُولَ = ذ (أن) تَعْلَمَ

أن تقول / مقدير
When Faa comes in the meaning of "therefore" for a سببية, there is an understood/ implied أن

الفاء العاطفة Faa Atifa

either one; not both

الفاء عاطفة سببية، ويقول فعل مضارع مصروف على أن يأتي.

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

مقدير الفعل (رب الصالحين)

مغل مغل متصل بالفعل

فَيَقُولَ رَبِّ لَوْلَا أَخَرْتَنِي إِلَى آجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

للوقاية، والياء ممنوع به، و(إلى آجل) جار و مجرور متعلقان بـ(آخرته)، و قريب نعت، «(فاصدق)» الفاء للسببية، وأصدق مخصوص بأن مقصورة بعد فاء السببية، والفاء وما بعدها محله الجرم، لأنه جواب التخصيص، والمصدر المؤول



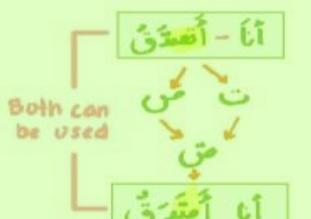
Similar place
in mouth

يَذَّكِرُو
يَذَّكِرُو

(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'



similar phonetics → من



Here, fused version implies not fully charitable

إِلَى آجَلٍ قَرِيبٍ

[جار] [مخصوص] [امضنة]

متصل بالفعل

"until a"

"nearby deadline"

time & space

"until a short deadline"

فَاصْدَقَ

الفاء سببية

This faa typically comes with an ماضنة

فَإِنْ أَعْتَدَتِي

Light

Surah Al-Munafiqun

Ayah 10 (Day 108)^٢

وَأَنفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمُؤْمِنُ فَيَقُولُ رَبِّ لَوْلَا أَخْرَجْتَنِي إِلَى أَجْلٍ قَرِيبٍ فَاصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ^٣

(Translation from Sahih International)^٤

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."^٥

فَاصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ

فَاصْدَقَ : why don't you.....?^٦

فَ of reason

فَ Sababiyyah comes with a secret أَنْ (light mudare)

فَ + أَنْ + أَصْدَقَ

وَأَكُنْ : and I would be

(Jumlah Ismiyyah begins)^٧

و Harf Atf : carries over the effect forward

أَكُنْ : lightest mudare

Mubtada : to be / Ism : كان is أنا (NO KHABAR)

Effect of و Harf Atf ¹

Normal : أَصَدَقُ وَ أَكْوَنُ ²

Light : أَصَدَقَ وَ أَكْوَنَ

Lightest : أَصَدَقْ وَ أَكْوَنْ

Becomes
↓
أَكْنُ :

In Balaagha : the mixing of light & lightest is called اجتِبَاك (mix match / criss-cross) ³

Eg : Night & Day
Rest & Work

⁴

Night & Work : 2 words are used but means all ⁵

Eg from Qur'an : ⁶

The Sin / Crime of alcohol & gambling is greater than their benefit ⁷

Sin vs Good
Harm vs Benefit

⁸

Sin vs Crime : اجتِبَاك ⁹

Similarly there is اجتِبَاك happening in the above Ayah : ¹⁰

أَصَدَقْ وَأَكْنَ (Hope) إِنْ أَخْرَتْنَ if you gave me delay - here 'if' is lightest (IF/ THEN) Shart & Jawab Al Shart ¹¹

فَأَصَدَقَ وَأَكْوَنَ (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 أَكْنُ & صَدَقَ

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 1
& 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 2
– possibility)

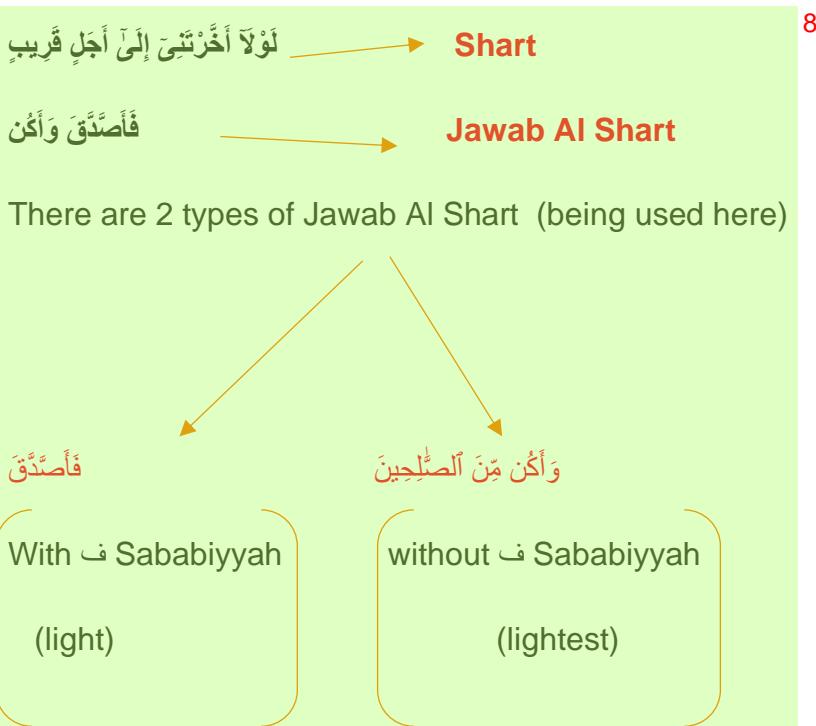
Jawab Al Shart can come with a ف & if it does it can be light instead of lightest. 3

Eg: If you study, you will succeed. 4

Lightest Lightest (in Arabic) 5

Eg: If you study, then you will succeed. 6

Lightest Light boz of ف Sababiyyah (the reason for you to succeed due to ف Sababiyyah) 7



من الصالحين : from the righteous (possibility) ¹

Jaar Majroor

MBK

(Jumlah Ismiyyah ends) ²

Translation : ³

“ 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 ⁵

I would give some : use of Assaddaqah vs Atasaddaqah

I might even : Jawab Al Shart – lightest (possibility/hope)

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

1

NAHW DAY 108 - 13.05.21



فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْآ أَجَلٍ قَرِيبٌ فَاصَدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

إِنْتِبَاتٍ

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

يَسْأَلُوكُمْ عَنِ الْخَفْرِ وَالْقَيْسِرِ فَلَنْ فَيَهْمَا إِنْ كَبِرَ وَمَقْتُنُ لِلثَّالِسِ وَإِنْفَهْمَا أَكْبَرُ مِنْ تَفْعِهِمَا وَيَسْأَلُوكُمْ مَاذَا يُنْفَقُونَ فَلِأَنَّفَقَوْ كُذُلُكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَكُلُّكُمْ تَتَفَكَّرُونَ (٢١٩)

وَأَكْنَ

Should've been

أَكْنَ	أَكْنَ	أَكْنَ
Lightest	Light	Normal

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

إِنْتِبَاتٍ

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....?

- Because (Faa Sababiyah) that comes with a secret أَنْ, which makes mudaari light. The person is actually flipping the blame (The only reason I havent given charity is bcoz you didn't do your part)

منابر Light → فَاصَدَقَ The Faa of reason

Should be
منابر Light
حرف طرف (to carry the effect of the preceding)



JF

وَأَكْنَ مِنَ الصَّالِحِينَ

JI

أَجَلٍ قَرِيبٌ فَاصَدَقَ

LIGHTEST
(THEM)

أَكْنَ دَأْكْنَ

(IF) LIGHTTEST HOPE!

THEREFORE
(LIGHT)

فَاصَدَقَ دَأْكْنَ

(IF) BLAME!
LIGHTTEST

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 bcoz 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)

وَإِنْفَهْمَا أَكْبَرُ مِنْ تَفْعِهِمَا

"The sin/crime of alcohol & gambling is greater than their benefit"

sin
harm → good
benefit

وَأَكْنَ مِنَ الصَّالِحِينَ

(إِنْ كَانَ : آنَا) (متعلق بالخبر)

JUMLAH ISMIYYAH

→ to be

"I'd be from the righteous"



فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْ أَجَلِ قَرِيبٍ فَاصْدَقَ وَأَكُنْ مِنَ الْمُصْلِحِينَ J1

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 2

(Lightest) If you study,	you'll succeed (Lightest)	HOPE	<small>3</small>
(Lightest) If you study,	then you'll succeed (Light)	CAUSALITY	
↓ Faa Sababiyyah: More like the reason for something to happen			
Jawab al shart جواب الشرط LIGHTEST	Faa made it light فا صدق وَأَكُنْ مِنَ الْمُصْلِحِينَ	→ Faa made it light	LIGHT

Rather of just being Ataf on أَعْتَقَ, 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 4

"Then, as a result, I would give charity and I might become from the righteous" 5

فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْ أَجَلِ قَرِيبٍ فَاصْدَقَ وَأَكُنْ مِنَ الْمُصْلِحِينَ <small>J1</small>JAWAB-US-SHART.....SHART.....	<small>6</small>
.....JAWAB-US-SHART.....	[Past Tense so Fee Mahalli Lightest]		
.....JAWAB-US-SHART.....	[.....Complex kind of SHART.....]		

وَأَكُنْ مِنَ الْمُصْلِحِينَ	فَاصْدَقَ	<small>7</small>
[...JAWAB-US-SHART...] [without Faa Sababiyyah] [.....Light.....]	[JAWAB-US-SHART] [with Faa Sababiyyah] [.....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 Sababiyyah) I would give some (use of Assaddaqa vs Atasaddaqa) charity and I might even (hope/possibility/lightest) become from the righteous" 8