

Surah Al-Munafiqun

Ayah 1

لَكَذِيبُونَ إِذَا جَاءَكَ الْمُنَفِّقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَلَهُ يَعْلَمُ إِنَّكَ لَرَسُولُ اللَّهِ وَلَهُ يَشْهَدُ إِنَّ لَّمْ مُنَفِّقِينَ

(Sahih International)

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.

إِذَا جَاءَكَ الْمُنَفِّقُونَ

: when the hypocrites come to you –

Ma'ool Fehi Fi Mahalli Nasb

(describing time: when did they come to you)

إِذَا : when Special Mudaf

جَاءَكَ : he comes to you

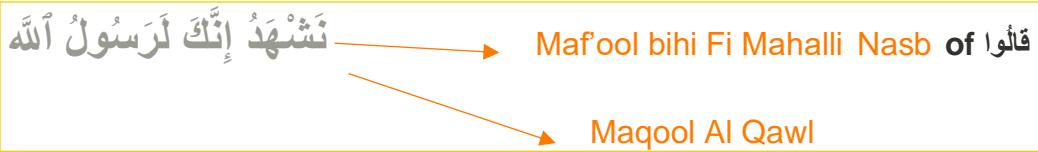
جَاءَ Fi'l Maadi كَ Maf'ool bihi.

الْمُنَفِّقُونَ : the hypocrites Fa'a'il

Fi Mahalli Jarr

JF

Maf'ool Fehi of Kaalu



قَالُوا نَشْهَدُ

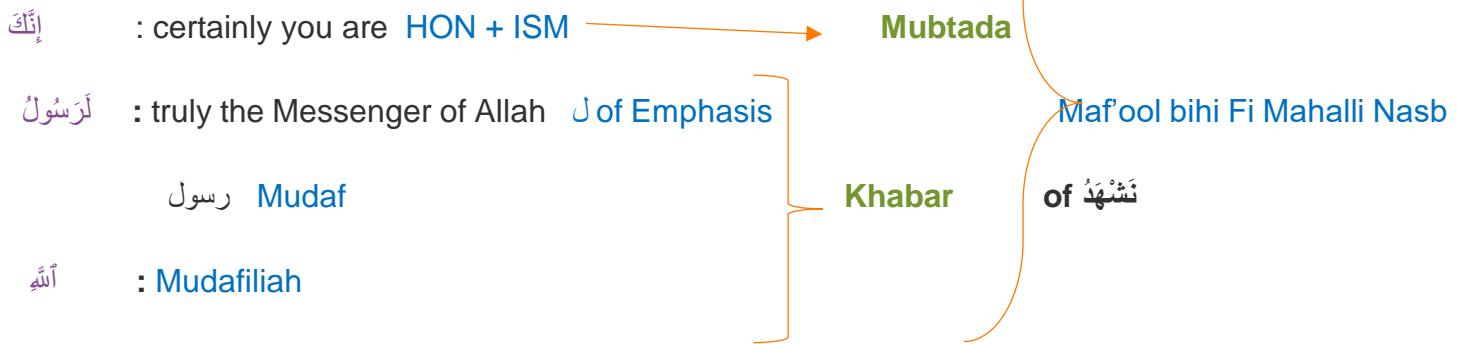
قالوا : they say

Fi'l maadi / Faa'il هم

نَشْهَدُ : we testify

Fi'l mudare / Faa'il نَحْنُ إِلَيْهِ

إِنَّكَ لَرَسُولُ اللَّهِ



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 لَكُذَّابُونَ

وَاللَّهُ : and Allah

 Mubtada

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

إِنَّ الْمُنَفِّقِينَ : certainly the hypocrites HON +ISM.

لَكُذَّابُونَ : are liars → Khabar

 Mubtada

Jl

يَسْهُدُ Ma'ool bihi of

JF

Khabar

Of Lafdul

Jalaala

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:

جاء	جاء	يُجيء	مجاً
قالوا	قال	يُقُولُونَ	قَوْلًا
تشهد	شهد	يَشْهُدُ	شَهادَةً
يعلم	علم	يَعْلَمُ	عِلْمًا
لَكُذَّابُونَ	كَرَبَ	يُكَرِّبُ	كَرْبًا
المُنَفِّقُونَ	نَافِقَ	يُنَافِقُ	نِفَاًقًا

جاء	تعيِّنَ	تحمِّلَ	ـةً شَافِقَةً	ـةً شَافِقَةً
قال	يَعْوِزُ	فَوْلَأَ	ـةً عَلَيْهَا	ـةً عَلَيْهَا
* lie / hit	سَجَدَ	سَحَادَةً	ـةً سَحَادَةً	ـةً سَحَادَةً

When do they say that to you?

Mafool Feethi Super Time
Place
Special Mudhaf طرفی

جَاءَكَ الْمُنَافِقُونَ إِذَا
فِي مَوْلَاهُ جَارٌ م.-I turn to مارع

الْمُنَافِقِينَ لَكَذِبُونَ

**فَاعِلٌ : حُوَّا
فَعْلٌ : إِسْتَهْدَادٌ
مَعْنَوُلٌ بِيَرٌ : إِنَّ الْمُنَافِقِينَ لِكُلِّ ذُبُونٍ
(إِنِّي مُحَلٌّ نَفْسَبُ)**

JUMLA ISMMIYA WITHIN JUMLA FILIYA WITHIN A * BIG JUMLA ISMMIYA *

MAFOOL BIHI What did they say?

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشَهِدُ إِنَّ
K م

شَهَدَ إِنَّكَ لَرَسُولُ اللَّهِ

أَلْمُتَافِقُونَ قَالُوا

١٤

إِذْ أَنْتَ
أَنْتَ

يَقْرَأُ مَحْلًا
يَسْعَى مَهْلًا

جِمیں → Plural of ایمان

يُنْفَثِرُ	تُصَرَّ
يُضَدِّدُ	صَدَدَ
يُصَدِّدُ	صَدَّرَ
فَاعِلٌ بِهِمْ	

اقترَب (فعل حاضر)

فعل : اخْرُجُوا

فاعل:

مکتبہ ایمان (اے) + مکتبہ ایمان

(so, then, therefore) | (OR)
HOA

مُعَدِّل بَيْلَه

Order is important!

نَعْرَقَنْ ← مَعْرَقَنْ — مَعْدَنْ
 * Shadda & Sukoon can't co-exist *

يأخذ → اقترب
Takes two **منقطى**
عنكبوت **عنق**
عنقوتين

Surah Al-Munafiqoon

Ayah 2 (Day 86)

اتَّخَذُوا أَيْمَنَهُمْ جَنَّةً فَصَنُّوْا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ

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

I'rab :

اتَّخَذُوا : they took

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

Ism	Fi'l maadi	Fi'l Mudare	Command
Can't be an Ism as it ends with و	There is a possibility for it to be Fi'l maadi as the word ends with و	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 اتَّخَذُ It has 5 letters. Matches with اقْتَرَب So it's definitely Fi'l maadi		• اتَّخَذُوا : Take it to its sukoon version اتَّخَذُ : match with other sarf families Doesn't match with اعْسِلْمٌ/عَلْمٌ/جَاهْدٌ/تَعْلَمٌ اقْتَرَبْ so not an Amr

أيمانهم : their oaths

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



Mudaf + Mudaflah

MI is proper so Mudaf is also proper

خنَّة: their sheilds

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

Sentence structure



اتَّخَذُوا Fi'l so Jumlah Fi'liyah starts JF has 4 parts : اتَّخَذُوا فعل : فاعل : هم مفعول : ايمانهم/جنة (2 Ma'fool bihi 1 proper & other common) فعل مُتَعَوِّي اعلى مَفْعُولُين Fi'l that has 2 Ma'fool bihi's	For vocab go to هو version اتَّخَذَ : he took	إِتَّخَذَ يَتَّخِذُ إِتَّخَاذاً متَّخِذٌ اتَّخَذَ يَتَّخِذُ إِتَّخَاذاً متَّخِذٌ إِتَّخَذَ لَا يَتَّخِذُ متَّخِذٌ (Sarf)
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Brief notes

By Sister Maseera

III

NAHW DAY 86 - 13 APRIL 2021

Stop at ف → New sentence

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

أَتَخَذُوا اسْمٌ؟ فَعْلٌ ماضٍ/ مفْتَارٌ / امْرٌ
أَيْمَنَهُمْ مُجَزٌ
جَنَّةً فُعْلٌ ماضٍ
فَصَدُّوا فُعْلٌ ماضٍ
عَنْ سَبِيلِ اللَّهِ فُعْلٌ ماضٍ
إِنَّهُمْ سَاءَ فُعْلٌ ماضٍ
مَا كَانُوا يَعْمَلُونَ فُعْلٌ ماضٍ

If command, take it back to ماضٍ version: ← or امرٌ ← ايجازاً ماضٌ or امرٌ ايجازاً ماضٌ
If its Alif but YANT not with ي لغيرها! so, not موداري

أَيْ تَنْ لغيرها!
أَيْ تَنْ لغيرها!

15. waw + Alif at the end means it is not an ism

فعل ماضٍ اقترب (F)
علم فعلية
فاعل: ثم
معنى: أيمانكم
معنى: جنة
New sentence

الآسر من أشياء
علم
جاءه
نعم
سائل
اقترب — اقترب

If its Maadhi, go back to ماضٍ
هم اخذوا ← ماضٍ اخذ
Put Maadhis of All Families:
X → نعم مترتب فتح
X → سائل ، نعم ، علم ، جاءه ، أشياء
X → إشقر ، اعلب
✓ إشقر → اقترب

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Surah Al-Munafiqoon

Ayah 2 (Day 87)

أَتَخْدُوا أَيْمَنَهُمْ جَهَنَّمَ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءُ مَا كَانُوا يَعْمَلُونَ

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

Sarf : اعْيَمَنْ oaths (broken plural)

يمِينْ oath/right hand (singular)

آمَنَ يُؤْعِمُنْ اعِيمَاتَأً فَهُوَ مُؤْعِمَنْ :

أَغْوَعْمَنَ يُؤْعِمَنْ اعِيمَاتَأً فَهُوَ مُؤْعِمَنْ:

آمَنْ لَا تُؤْعِمَنْ مُؤْعِمَنْ :

صَدْ : Irregular verb

Sarf :

صَدَ يَصْدُ صَدَّا صَادَ

صَدَ يُصَدَ صَدَّا مَصْدُودَ

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

a break here.

فَصَدُوا : they blocked

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

In this ayah it means: therefore

الفاء السببية (Faa Sababiyyah)

I'rab

صَدُوا

Check :

Ism : no since **و** at the end

Fi'l maadi : possibility as **و** ending

Fi'l Mudare : no YANT beginning

Command : possibility (go through sarf above)

Since not a command it has to be past tense

صَدُوا is Laazim & Muta'aaddi

They blocked (themselves & others)

Sentence structure

فَصَدُوا : Fi'l Maadi

Faa'il **هم**

Maf'ool nil since no Nasb

عن سَبِيلِ اللَّهِ

I'rab

Jarr Majroor

Mudaf + MI

Sentence structure

MBF

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

Ma'ool Bihi Fi Mahalli Nasb (what path)

Usually عن means from (far away) HOJ

من means from

Brief notes

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Surah Al-Munafiqun

Ayah 2 (Day 88)

As salaam alaikum

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

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

Al-Munaafiqoon (63:2)

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 was evil that they were doing.

Step 1	إِنَّهُمْ	Mubtada
		HON + ISM

Step 2	سَاءٌ مَا كَانُوا يَعْمَلُونَ	Khabar of Inna

Step 3	سَاءٌ	فعل الذم : condemnation/ to call something horrible
How horrible he is (general)		There are 3 different types of ساء in grammar. We will cover only one.
		سَاء usually has a Faa'il & / or a تَمْيِيز Tamyeez means specifier
		Eg: I am better <u>at driving</u> (specifier)
		Eg: Allah increase me <u>in knowledge</u> (specifier)
		تَمْيِيز : singular /Nasb / common
		How horrible he is (general)
		How horrible he is <u>as a driver</u> (as a... Tamyeez /specifier)

Few more examples of تَمْيِيز

ساعَتْ مُرْتَقَأً 1

ساعَتْ : how horrible she is (Jahannam)

مُرْتَقَأً : singular / nasb/common/ Tamyeenz

Ism Zarf (place to relax) from افْتَرَب family

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

ساعَتْ جَهَنَّمُ 2

ساعَتْ Fi'l (How horrible she is)

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

Translation : How horrible Hell is

Not necessary that Tamyeez 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 gaaint 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 gaaint 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 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-Munafiqun

Ayah 3 (Day 89)

Recap of part of ayah 2 :

اتَّخَذُوا 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 was evil that they were doing.

إِنَّهُمْ Mubtada

سَاءٌ مَا كَانُوا يَعْمَلُونَ Khabar

سَاءٌ مَا كَانُوا يَعْمَلُونَ Faa'il of

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.

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

Ayah 3

Al-Munaafiqoon (63:3)

ذَلِكَ بِأَنَّهُمْ ءامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

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

 مُبْتَدَأ (Pointer – Raf')

اعْنَ اعْنَ لِيَتْ لِكِنْ لَعْنَ	HON + ISM = Mubtada	
بِاعْنَ لِاعْنَ	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)

Masdars are also IDEA

New concept of اعْنَ & اعْنَ

اعْنَ	To / that
اعْنَ يَنْصُر	To help (Idea)
اعْنَ يُسْلِم	That he accepts Islam
اعِسْلَاماً	To surrender (Idea) Masdar
اعْنَ + mudare = ISM Idea	So can act as MI or Majroor since its an Ism

That	اعْنُ (cousin of)
Sentence after اعْنُ can be considered Ism	بِ Harf بِاعْنُ
Sentence after اعْنُ can be considered as Ism	بِ Harf بِاعْنُ

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

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

بِاللّٰهِمَّ إِنَّمُوا ثُمَّ كَفَرُوا MBK (gaint Jaar Majroor) Fi Mahalli Jarr

بِ HOJ (Jaar)

أَنَّهُمْ إِنَّمُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

أَنَّهُمْ Mubtada (HON + ISM)

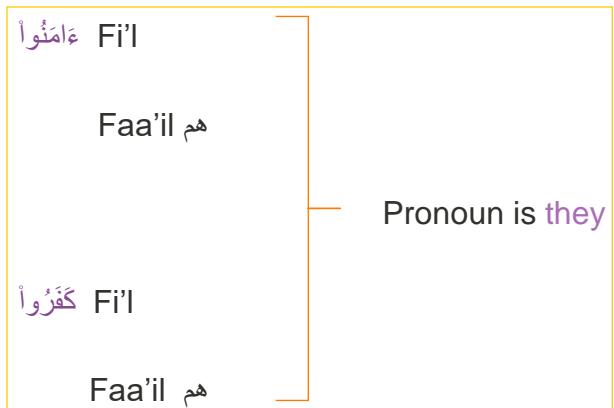
كَفَرُوا Khabar (they believed)

كَفَرُوا Khabar (they believed)

ثُمَّ Harf Atf (then)

Khabar Fi Mahalli Raf'

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



Different ways to look at it :

- ❖ They, they believed then disbelieved
- ❖ 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 فِرْبَرَ (Fee Mahalli Nasab)

HARF OF NASAB

2. إِنَّ أَنَّ لَيْتَ لِكَنَّ لَعْنَةً + Ismuha

3. رَأَنَّ = ر + أَنَّ
رَأَنَّ = ر + أَنَّ "Because"

1. ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

Rafa by default - Mubtada - Pointer - ذَالِكَ

5. بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

[MAJROOR FMJ] [HAJ- بر]
[MUTALLIQ BIL KHABAR]

ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

MBK

7. HOJ needs أَنْ for its sentence to be مُجْرَدَةٌ

Just like مُدَارِرَ needs أَنْ to make مُدَارِرَ into a مُدَافِعَ

(Mudaf Ilayh) بَعْدَ + أَنْ تَسْمِمَ (Mudaari)

(Majroor) [Sentence] أَنْ + بر (HOJ)

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

① أَنْ + فعل ② Masdar over
في إِشْلَاهٍ = في أَنْ يُشْلِمُ

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

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

6. أَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

اسم + HON

Two Kinds Of Because in English

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

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

because + [sentence]

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا
x1 x1

"They, They believed then disbelieved"

'They are the ones who believed,
then disbelief'

Another way of looking:

'They believed, then disbelief'

1

آمنوا

فعل ماضٍ
فاعل : حم [they]

كفردا

فعل ماضٍ

أَنَّهُمْ عَامَلُوا ثُمَّ كَفَرُوا

(inside the MBK) Mubtada = secret

One big خبر Khabar = خبر
Harf Ataf = حرف اتاف

لـ Khabar = ڪنڌڻ
‘Then after that’

• 'Then, after that' = 

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result ↗

الفاء العبيبية

Surah Al-Munafiqun

Ayah 3 (Day 90)

لَكُمْ أَنْتُمْ عَامِلُوْا ثُمَّ كَفَرُوا فَطَبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

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

: فَطَبِعَ

ف means therefore/so

Here it means therefore.

ف : الفاء السبيبية (Faa Sababiyyah)

(طبع) : advanced grammar)

Vocabulary : it was sealed (passive)

Just like : نَصَرَ he helped

نصرهُ he was helped (passive)

Another example : نَصَرَ اَخْمَدْ Ahmad helped.

نصرهُ اَخْمَدْ Ahmad was helped (passive)

قتل الظالم The oppressor killed

قتلهُ الظالم 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 قُلُوبِ

Mudaf Mudafilah قُلُوبِهِمْ

MBF

Translation : On their hearts

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

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

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

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

فَهُمْ لَا يَعْقِلُونَ

: فَهُمْ ف

هم they

Jumlah Ismiyyah

Mubtada

: لَا يَعْقِلُونَ

Khabar Fi Mahalli Raf

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

They, they don't understand

Sarf :

فَقِهٌ يَعْقِلُ فِيهَا to understand well / deeply

سَمْعٌ يَسْمَعُ سَمْعاً 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 → نائب الفاعل

طبع عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

طبع ② ① فَ الْفَاءُ السَّبِيلُ
* Advanced * (P) لَعْنَرَ ← لَعْنَرَ (A)
طبع ← طبع
It was sealed He sealed

ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

66 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
فَقِهٌ يَعْقِلُ فِيهَا
سَمْعٌ يَسْمَعُ سَمْعاً
to understand well/ deeply
Khabar - Fi Mah. Rafa - لا يفهون



Surah Al-Munafiqun

Ayah 4 (Day 91)

وَإِذَا رَأَيْتُمُ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعُ لِفَوْلَمْ كَانُوكُمْ حُشْبٌ مُسَدَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْغَنُوْ فَأَحْذَرُهُمْ قُتْلَهُمْ أَنَّهُ أَنَّهُ
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?

We know :

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

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

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

وَإِذَا رَأَيْتُمْ

: and (Harf Atf)

ظرف : اعْذَا : when (for future)

It's a Special Dharf :

- 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

رَأَيْتُمْ

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

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

It has past tense ending (details below)

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

رَأَى (To see/think) [ر - ء - ي] -- Past Tense

هم رَأَوا	هما رَأَيَا	هو رَأَى
They saw	They both saw	He saw
هنَّ رَأَيْنَ	هُما رَأَيْتَا	هيَ 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 They see	هُمَا يَرَيَانِ They both see	هُوَ يَرَى He sees
هُنَّ يَرَيْنَ They (f) see	هُمَا تَرَيَانِ They both see	هُنَّ تَرَى She sees
أَنْتُمْ تَرَوْنَ All of you see	أَنْتُمَا تَرَيَانِ Both of you see	أَنْتَ تَرَى You see
أَنْتُمْ تَرَيْنَ All of you (f) see	أَنْتُمَا تَرَيَانِ Both of you see	أَنْتِ تَرَيْنَ You (f) see
	نَحْنُ نَرَى We see	أَنَا أَرَى I see

Fi'l Maadi (when you saw them) but because of إِذَا it becomes
When you see them

In today's Arabic, إِذَا means 'if' (possibility)

In Qur'an's Arabic إِذَا means 'when' (its settled / guaranteed)

Brief Notes : By Sister Maseera

NAHW DAY 91 - 20.04.21

You saw them

رَأَيْتُمْ

When you see them

إِذَا رَأَيْتُمْ

In todays Arabic, إذا means "if" & in Quran's Arabic, إذا means "WHEN"

رأيتَ

Ism? Past?
Present? Command?

Past? check ending ✓

إِذَا
Whatever comes after
is Fee Mahalli Jarj,
never Jarj, even though
It Itself is FMN.

Ism? Rafa X
Nasb but no reason
Not acting like Isrn

وَ حرف عطف
‘And’

إِذَا ظرف
special, When (for future)

Nasb / Fe Mahalli Nasb
For normal Isrn, rafa is
default. For isrn zarf,
hasab is default.

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَع لِقَوْلِهِمْ كَانُوهُمْ خُشُبٌ مُّسَنَّةٌ



يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرُهُمْ قَاتَلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

Surah Al-Munafiqun

Ayah 4 (Day 92)

وَإِذَا رَأَيْتُمُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُوكُمْ خُشُبٌ مُسْتَدَّةٌ يَحْسُبُونَ كُلَّ صِنْخَةٍ عَلَيْهِمْ هُمْ أَعْدُوْ فَأَعْذَرُهُمْ فَتَاهُمُ اللَّهُ أَعْلَمُ
بِمَا يَرْفَكُونَ

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?

تُعْجِبُكَ أَجْسَامُهُمْ

تُعْجِبُكَ : she impresses you (easy translation) *

: تُعْجِبُكَ : she impresses

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

It's Fi'l mudare with an outside doer

Rhymes with (يُسْلِمُ شَسْلَمُ) Aslama family

Sarf : اءْعْجَبَ يُعْجِبُ

كَ : you (Ma'ool Bihi)

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

أَجْسَامُهُمْ

أَجْسَامٌ : bodies / body count in nos.

After & Raf' (outside doer) of Fi'l يُعْجِبُ

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

أَجْسَامُهُمْ : Mudaf Mudafiah

'Their bodies impress you' (easy translation)

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

You : Ma'ool bihi

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

Another example : يُعْجِبُنِي

Translation with impress : He impresses me

Translation with like : I like him (flipped)

Note : This only works for اَعْجَبٌ يُعْجِبُ

NAHW DAY 92 - 21 APRIL 2021

أَجْسَامٌ + ضِمْرَهُ	Two ways of translation of أَنْجَبْتَ	تُعْجِبُكَ أَجْسَامُهُمْ
Flipping Concept يُعْجِبُنِي	<ul style="list-style-type: none"> After & Rafa Feminine Ism bodies body count (numbers) appearance <p>to impress (she impresses) Their bodies impress you to like *** (translates in reverse) the maaf'ool bihi translates like the Faail & the faail translates like maaf'ool bihi You like their bodies</p>	Ism, Maadi, Mudaari, Amr يُشْلِمُ أَشْلَمُ أَنْجَبْتَ يُغَيِّبُ إِغْيَاً
① He (It) impresses me. ② I like him (it)		

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُهُمْ خُشُبٌ مُسَنَّدَةٌ
يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرُهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يُعْجِبُ الرِّزْعَاعَ **أَنْجَبْتُكُمْ** **أَنْجَبْتُكُمْ** **يُعْجِبُكَ قَوْلُهُ**

Surah Al-Munafiqun

Ayah 4 (Day 93)

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

يُعْجِبُكَ قَوْلَهُ (word)

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

أَعْجَبْتُمْ (past tense)

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

أَعْجَبْتُمْ (past tense)

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

يُعْجِبُ الزَّرَاعَ (the farmers)

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

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

وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ

و Harf Atf

إِنْ lightest harf (if)*

يَقُولُوا lightest form (original version) يَقُولُونَ يَقُولُونَ

present tense: lightest form (then)*

“And if they say/ if they speak”

* 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.

If -> condition- Lightest

Then -> response- Lightest

* “If”(إِنْ) part = Shart شرط

“Then” part = Jawab Al Shart جواب الشرط

لِقَوْلِهِمْ : **Jarr Majroor** لِقَوْلٍ
Mudaf + MI لِهِمْ } MBF

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

كَأَنَّهُمْ خُشُبٌ مُسَنَّدٌ

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

“As though, they are”

خُشُبٌ : planks

looks like masculine but its Broken plural so feminine

It's Raf'

مُسَنَّدٌ : 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”

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسِبُونَ : they assume

Fi'l mudare

Faa'il هم

كُلَّ :every

: Nasb (Mafool bihi)

: Mudaf

صَيْحَةٍ : outcry is

: Mudafilah

عَلَيْهِمْ : against them

: Jaar Majroor

JF

Mafool Bihi

MBF

يَحْسِبُ has 2 Mafool bihi (details). They act like Mubtada &

Khabar even if they are not.

هُمُ الْعَدُوُّ

هم : Raf'	}	Mubtada
العَدُوُّ : second Raf'	}	Khabar (

“They are THE enemy, the ultimate enemy”

Notes at a glance:

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NAHW DAY 43 - 22.04.21

كَمْ الْعَدُوُّ

Khabar is proper which is unusual → Istighraaq
“They are THE enemy”
* the ultimate enemy *

مُتَسَدِّدٌ

Planks made to leap

مُتَسَدِّدٌ	لَتَسْتَدِيْرُ
مُتَسَدِّدٌ	لَتَسْتَدِيْرُ

Something made to lean

كَانَ + م

(M) Mubtada
“As though they are”

مُتَسَدِّدٌ

Ism ←
Khabar
RIFC = RIFC

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ حَشْبٌ مُسَنَّدٌ

فَأَخْذَرُهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَخْذَرُهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

← THEN PART → ← IF PART →

جواب الشرط شرط

لِقَوْلِهِمْ يَقُولُوا تَسْمَعْ

فاعل : انت Lightest Lightest HRF

عَلَيْهِمْ

MBF مُدَافٍ / Mud. Ilayh

MBK [is] Mafool Bihi مُتَسَدِّدٌ

يَحْسَبُونَ

فعل معناه
فاعل : م

ر- قول - م

MI MUDAF HOJ

[MOTALLAQ BIL FIL]

يَخْتَبِيْبُ is kind of verb that has details of two kinds (two Mafools or 1 Mafool + 1MBF)

Surah Al-Munafiqun

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

فَاحْذَرْهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

فَاحْذَرْهُمْ

ف : so / therefore (Faa Sababiyyah)

احْذَرْ : To check if its

Ism : sukoon at end so no ending sound

Fi'l Maadi : no match

Fi'l Mudare' : no match

Amr : so it's got to be Amr حَذْر huwa version سَمِعَ like حَذْر حَذْر

Sarf : (to watch out for something – st) حَذَرَ يَحْذَرُ حَذْرًا

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

هُمْ : attached pronoun (detail)

“ Therefore watch out for them!”

قتلهم الله

فَاتَّلَ : fought جاهد family

Ism : no match

Fi'l maadi : matches

is in فَاتَّلَ هو version so we need to look for an outside doer

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

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

" Allah fought them"

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

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"

أَنَّى يُؤْفَكُونَ

أَنَّى : denotes How/to where /from where

Sarf : يُؤْفَكُونَ إِفْكٌ أَفْكَ يُؤْفَكُ أَنَّى

Like (masdars are different) سَمَعَ يَسْمَعُ

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

Naaeebul Faa'il is هُم (they)

" How do they get deviated"?

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

NAHW DAY 94 - 23.04.21

- قتَّلَهُمْ اللَّهُ**
- قتَّلَ - خَاتَرَ - fought
(literal translation)
- * Past tense has multiple [Praying against balaghah reasons * someone]
- ① "Allah fought them" fought
② Allah has destroyed them
③ May Allah(SWT) annihilate them

حَذَرَ
Maafol
Bilhi

Making command

يَحْذِرُ ← يَحْذِرُ

حَذَرَ → يَحْذِرُ

watch out
for them

يَأْخُذُ

اَخْزُنُ

Ism/Madi/Mudari/Amr

يَأْخُذُ

doesn't match
endings

تَعْرَفُتْ سُوكُونْ اَنْ

Sukoon at end

فَآخْذَرُهُمْ

So/therefore -
(Sabbabiyah)

حَذَرَ سَكَعَ - لَشَعَ

حَذَرَ يَخْرُدُ - حَذَرَا

To watch out for st

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّةٌ

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَآخْذَرُهُمْ قَتَّلَهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

Explanation of قاتلهم اللہ from Ibn-e-Ashoof:

وَجُمْلَةُ قاتلهم اللہ دُعَاءً مُسْتَعْمَلٌ في التَّعْجِيبِ، وَهُوَ مُرْكَبٌ يُسْتَعْمَلُ فِي التَّعْجِيبِ مِنْ عَمَلٍ شَيْئٍ، وَالْمُفَاعَلَةُ فِيهِ لِلْمُبَالَغَةِ فِي الدُّعَاءِ: أَنِّي قاتلهم اللہ قاتلًا شدِيدًا. وَجُمْلَةُ التَّعْجِيبِ مُسْتَأْنَفَةٌ كَشَانَ التَّعْجِيبِ.

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 (مَغَافِلَةً) is due to Mubaligha in the dua (kill in the
extreme form) meaning May Allah (SWT) kill them with the most intense killing.....

أَنَّى (مزدوات أَلْعَاظِ الْقُرْآنِ)

أَنَّى لِلبحثِ عنِ الْحَالِ وَالْمَكَانِ، وَلِذَلِكَ قِيلَ: هُوَ بِمَعْنَى كَيْفَ وَأَيْنَ^(۱) ، لِتَضَمِنَهُ مَعْناهُمَا، قَالَ اللَّهُ عَزَّ وَجَلَّ:
أَنَّى لَكَ هَذَا؟ [آل عمران: ۳۷] ، أَنَّى: مِنْ أَيْنَ، وَكَيْفَ. وَ:

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

أَنَّى يُؤْفَكُونَ

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

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّةٌ

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَآخْذَرُهُمْ قَاتَّلَهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

يُؤْفَكُ

Present Passive
[OO-AA sound]

Done to

How are they deviated?
How do they get deviated?

يُؤْفَكُونَ

"to deviate"

أَفَكَ	يَأْفَكُ
إِنْكَا	
سَكَعَ	سَكَعَ

Surah Al-Munafiqun

Ayah 5 (Day 95)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَعْفِرُونَ لِكُمْ رَسُولُ اللَّهِ لَوْزَأُرْعُوسَهُمْ وَرَأَيْتُهُمْ يَصْنُونَ وَهُمْ مُسْتَكِبُرُونَ

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

وَإِذَا

وَ Harf Atf

إِذَا Dharf (when)

قِيلَ : it is said

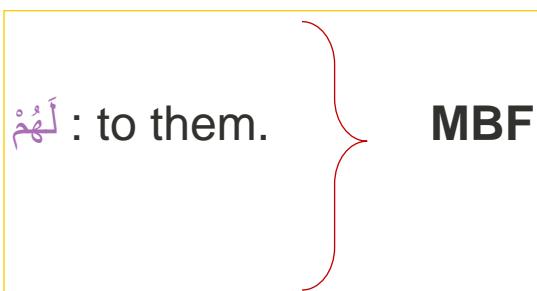
Fi'l maadi Passive

We look for Nayebul Faa'il

JF

قَاعِلٌ	قَوْلًا	يَقُولُ	قَالَ
Sayer	To say	He says	He said
مَقْوُلٌ	قَوْلًا	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.



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

تَعَالُوا : it's a command used for encouragement

It's irregular

6 Commands of تَعَالَى are:

تَعَالَوْا	تَعَالَيَا	تَعَالَ
All of you come on	Both of you come on	Come on!
تعالين	تعاليما	تعالني
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' 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

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)

طلب : تَعَالَوْا Come on! طلب (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!**"

You too : boz of لكم as mukaddam

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

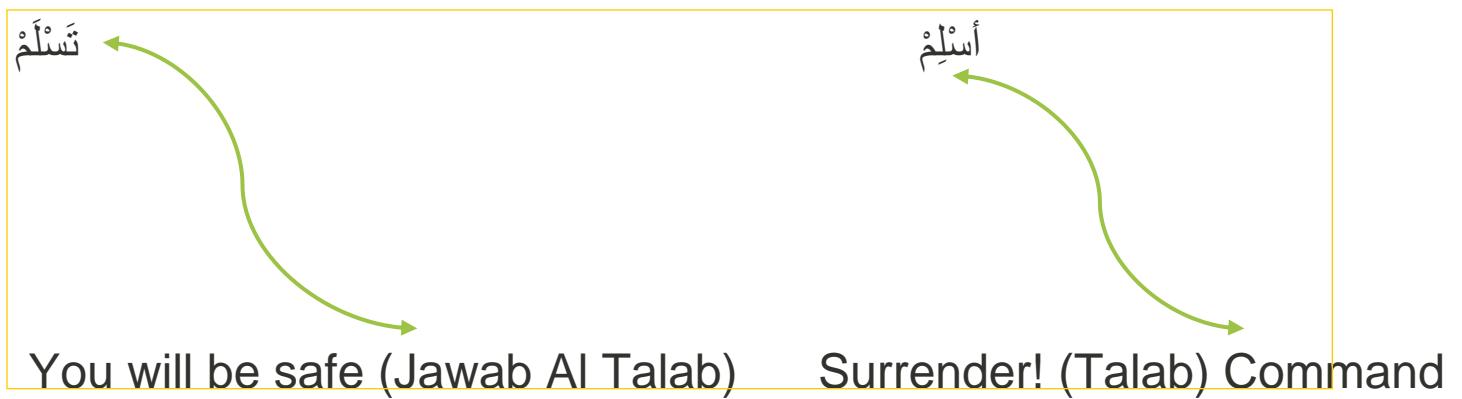
When something is Mukaddam : many things can happen

اختصاص is common (only)



Another eg of Talab & Jawab Al Talab :

Prophet (saw) used to write letter to the Empire



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	تعالى	تعاليا	تعالين

قال يُقْرَأُ قُولًا فَوْ قَارِئًا

فَيَقُولُ قُولًا فَوْ قَوْلًا

فَلَمَّا لَأْتُن مَعَالَ مَقَيلَ مَعَالَ

فَلَمَّا لَأْتُن مَعَالَ مَقَيلَ مَعَالَ

رقين

irregular
surf - surr

دَإِذَا

اسم طرف
And when

means 'TO' = J

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

MIR 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) **أَتَلِمْ** **تَشَلِّمْ** (TALAB)

سلامت	تَشَلِّمْ	Surrender!
سلامت	تَشَلِّمْ	You'll be safe.

تقديم - TAQQDEEM

- ① تَشْوِيق
- ② تَعْيِنٌ
- ③ تَوْكِيدٌ
- ④ إِفْتَقَاصٌ

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)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْلَا رُءُوسَهُمْ وَرَأْيَتُهُمْ
يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

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

قِيلَ : Fi'l maadi Passive (it was said)

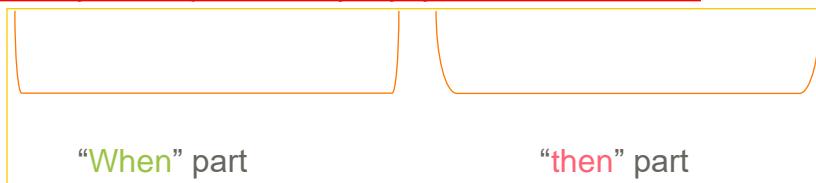
تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ : Fi Mahalli Raf' Nayebul Faa'il (since its says something)

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ

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.



لَوْفَا رُعْوَسَهُمْ وَرَأَيْتُهُمْ

لَوْفَا

: Fi'l maadi / Fa'a'il هم (they turned away)

رُعْوَسَهُمْ : Maf'ool bihi (their heads) Nasb/ Broken Plural

رَأْسٌ	head
رُؤْسٌ	heads (Broken plural)
رُعُوسٌ	Nasb (Broken plural)

لَوْفَا رُعْوَسَهُمْ : they turned away their heads Jawab Al Shart

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)

لَوْفَا Sarf (لَوْيٰ يَلْوَيْ ثَلْوَيَةً) (complex Sarf from عَلَمُ family)

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

ه Harf Atf

أَنْتَ Fi'l maadi / Fa'a'il رَأَيْتَ

هم Maf'ool bihi (pronoun attached to a Fi'l)

يَصُدُّونَ وَهُمْ مُسْتَكْبِرُونَ

يَصُدُّونَ : they blocked themselves & others (2 meaning)

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

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

وَهُمْ مُسْتَكْبِرُونَ

And they are arrogant/ seeking greatness for themselves



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

اسْتَغْفَرُ family : action can have 4 common benefits

- 1) Extreme- extremely arrogant.
- 2) Wanting- wanting greatness.

In this case

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

NAHW DAY 96 - 27.04.21

وَمُهْمَشْكِرُونَ
K M
JUMLAH ISMMIYAH

CONDITIONAL ١٥١
THEN = WHEN / IF
إِذَا + فعل ماضٍ = فعل ماضٍ
(translated as past) ← FUTURE / PR.

“**قِيلَ لَهُمْ”** تَعَالَوْا يَسْتَغْفِرُ لِكُلِّ رَسُولٍ أَللَّهِ
NAAIB-UL-FAIL FMR

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُلِّ رَسُولٍ أَللَّهِ
1 MAFOOL FEEL FI. MOHALLI HASAB
2 CONDITIONAL 'WHEN' STATEMENT (SOUNDS LIKE 'IF')

intransitive
إِشْكَرُ، يَتَشَكَّرُ، إِشْتَكِيرًا، مُشْكِرٌ
Family Implications: اشْكَرُ
① Extreme ③ Demanding/dasking
② Wanting ④ Trying for
"And they are arrogant/ self-aggrandizing"

وَرَأَيْتُهُمْ
“& YOU SEE THEM”
TRANSLATED IN PRESENT DUE TO إِذَا
رَأَيْتُهُمْ يَصْدُونَ
HAAL OF رَأَيْتَ

مُسْتَكِرُونَ
لَوْلَا
عَلَمْ
تَعْلَمَا
لَوْلَى
يَنْتَوِي
مَعْنَوْلَى : زَمْوَنَكَهْرَ

لوّا
‘THEY TURN’
Singular: رَأَسْ
Plural: دُوْدُشْ
MAFOOL BIHI
‘THEIR HEADS’

:Surah Al-Munafiqun

Ayah 6 (Day 97)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

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

سَوَاءٌ عَلَيْهِمْ

- | | | |
|--|--|-----------|
| هو
سواء
عليهم | <ul style="list-style-type: none"> ▪ it is (Mubtada was too obvious to be stated so we only get the khabar) ▪ the same (Khabar : common - the is used to sound better even though its common) ▪ on them MBK | JL |
|--|--|-----------|
- Here على means consequences

"It is the same result for them" (even though result is literally not there it's

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

أَسْتَغْفِرُكُمْ لَهُمْ أَمْ

أَسْتَغْفِرُكُمْ

F'il maadi / Fa'a'il انت

أَسْتَغْفِرُكُمْ got combined with أَمْ & became أَسْتَغْفِرُكُمْ

أَمْ (whether)

X

أَمْ (or)

Y

لَهُمْ : for them MBF

Since أَمْ & أَمْ we translate as:

"whether you asked forgiveness for them

X part

أَمْ : or

لَمْ تَسْتَغْفِرْ لَهُمْ

لَمْ

: did not

تَسْتَغْفِرْ

: ask forgiveness

لَهُمْ

: for them

“Or you didn't ask for forgiveness“

Y part

Note: 'forgiveness for them' is repeated - when you use more words than usual it is called إطباب

(to express anger/ to reinforce a decision)

لَنْ يَغْفِرَ اللَّهُ لَهُمْ

(the same result)

لَنْ

: will not (light Harf)

يَغْفِرَ

: Fi'l mudare – ضرب family

اللَّهُ

: outside doer

لَهُمْ

: for them MBF

Sarf : غَفَرَ يُغْفِرُ مَغْفِرَةً غَافِرٌ to forgive

غَفَرَ يُغْفِرُ مَغْفِرَةً مَغْفِرُ

إِغْفِرْ لَا تَغْفِرْ مَغْفِرْ مَغْفِرَةً

“Allah will not forgive them”

Sometimes لِ is not translated

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

رواطناب: 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

استغفرت لهم أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
↓ ↑
didn't whether X or Y
أَمْ

أَنْتَ إِشْتَغَلْتَ + إِشْتَغَلْتَ = إِشْتَغَلْتَ

عليهم

MBK

علي here is referring to consequences
On them → for them

حَسْنٌ [سُوَاءٌ]

The Muttada 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 أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ

conclusion: the same result

Whether x or y....

It is 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
↓ ↓
ذاءل Light Harf
"Will not"

منزب	يغفرت	منزباً
غافر	يغفرة	غافرةً

Surah Al-Munafiqun

Ayah 6 /7 (Day 98)

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

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

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفُسِيقِينَ

إِنَّ اللَّهَ

Indeed Allah **Mubtada**

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 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَاللَّهُ خَرَائِنُ الْسَّمَوَاتِ وَالْأَرْضِ وَلَكُنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ

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.

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

هُمُ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

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

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**

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

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"

New Vocabulary & its Sarf :

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

يَنْفَضُوا : to disperse انْفَضَ يُنْفَضُ انْفِضَاضًا (Inkalaba family)

خَرَائِنُ : treasure خَرَائِنٌ Broken plural : trasusers (حَزَاءُنُ) Ism so no Sarf

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

NAHW DAY 98 - 29.04.21

to disperse (shattered glass / dispersed crowd)

نَفَقَ	يَنْفَعُ	إِنْفَادَا
--------	----------	------------

نَفَقَتْ	يَنْفَعَتْ	إِنْفَادَةً
----------	------------	-------------

* followed by three letters:
giveaway for Inqaliba Family

to spend

أَنْفَقَ	يَنْفِقُ
----------	----------

أَنْفَقَمْ	يَنْفِقَمْ
------------	------------

Treasure (sing.)	كَرَازَةً
------------------	-----------

Treasures (Plur.)	فَرَازَاتِنْ
-------------------	--------------

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

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 خَرَآءِنْ

يَفْقَهُونَ

v

السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ



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 : حِمْ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا
[مَقْولُ القَوْلِ مَلْعُولٌ بِهِ]
فِي مُحْلٍ نَعْبَ]

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

لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

ن ف ق

نَافِقَ (جَاهِدٌ)
to be a hypocrite

الْفَقَ (أَسْمٌ)
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)

AYAH 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلِلَّهِ
خَزَانَاتُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنْفَقِينَ لَا يَفْقَهُونَ

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.

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

هم : they are Mbtada

الذين : the one who Ism Mowsool

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

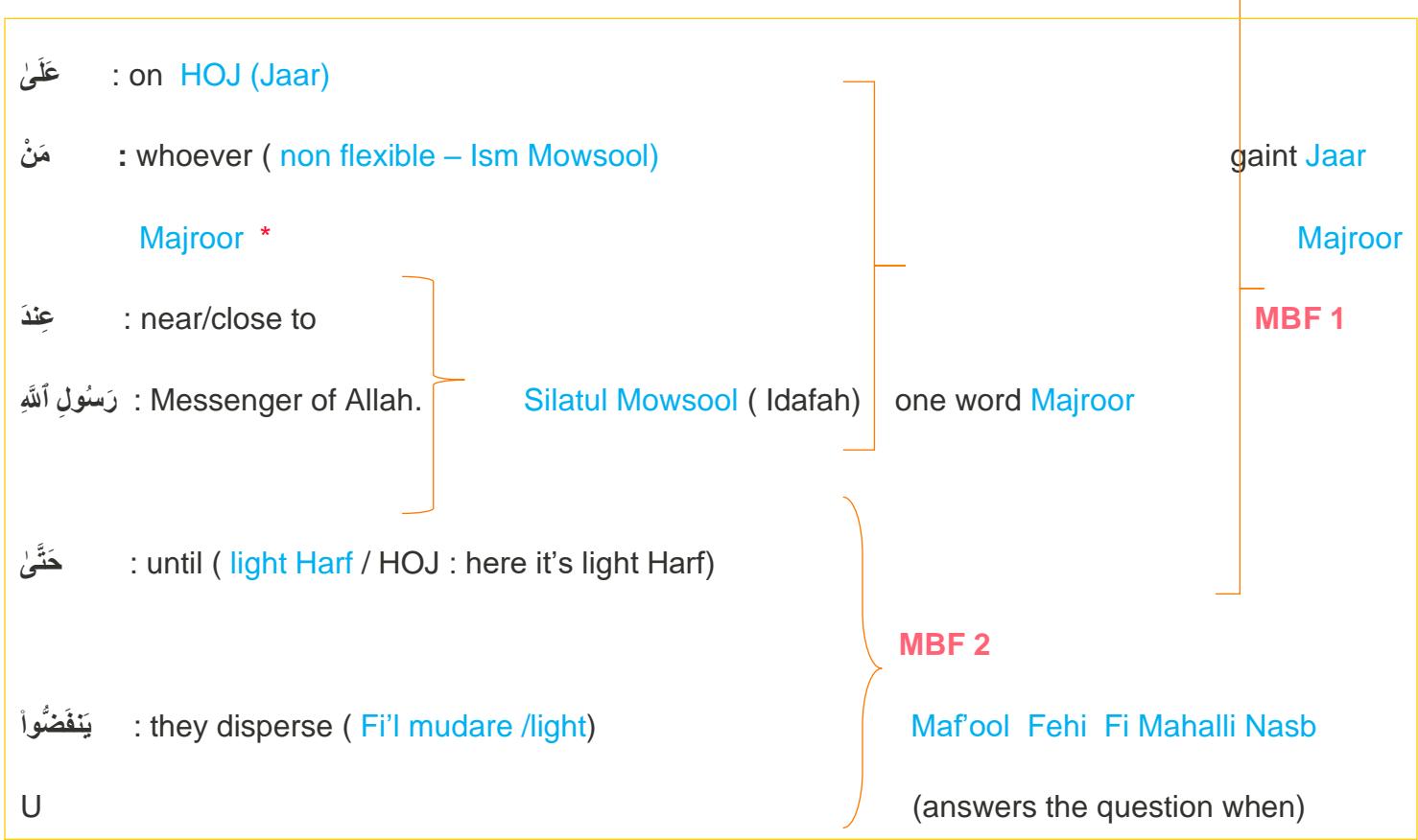
: يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا Silatul Mowsool

: لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا : Maqool Al Qawl Mafool bihi Fi Mahalli Nasb (inside quote)

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

: الَّذِينَ يَقُولُونَ : those who say (Ism : one word – sayers) Ism Mowsool + Silatul Mowsool = fragment

: لَا تُنفِقُوا : don't spend Fi'l mudare / Faa'il انتم



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

New Vocabulary & its Sarf :

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

يَنْفَضُوا : to disperse اِنْفَضَاضاً يَنْفَضُ اِنْفَضَ (Inkalaba family)

خَزَانُونَ treasure Broken plural : trasusers (Ism so no Sarf)

فَقْهٌ (sami'aa family) : to understand فُهْمٌ يَفْعُلُونَ

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

وَلِلّٰهِ خَرَائِنُ السَّمَاوٰتِ وَالْأَرْضِ

: Harf Atf

: MBK mukaddam

: Idafah / Mubtada Muakkhar (proper)

JI

(السَّمَاوٰتِ) is Ma'toof on (و)

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

وَلِكُنَّ الْمُنْفَقِينَ لَا يَفْقَهُونَ

وَلِكُنَّ الْمُنْفَقِينَ

: and

Harf Atf

لِكُنَّ

: however

HON

: the hypocrites

Ismuha

Mubtada

: they do not understand

JF – Khabar

Fi'l mudare / Fa'a'il هم

“ However the hypocrites they do not understand”.

AYAH 8

يَقُولُونَ لِنَّ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَ الْأَعْزَمُ مِنْهَا الْأَذَلَّ
وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ
الْمُنْفَقِينَ لَا يَعْلَمُونَ

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

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

و : Harf Atf

إِلَهٌ : MBK mukaddam

الْعِزَّةُ : Mubtada (proper)

: وَلِرَسُولِهِ Jaar/Majroor + Idaafah

: وَالْمُؤْمِنِينَ Jaar Majroor

MBK (but not part of Ikhtisaas)

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

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

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 الْمُنْفَقِينَ لَا يَعْلَمُونَ

وَلِكُنَّ الْمُنْفَقِينَ

و : and

Harf Atf

لِكُنَّ

: however

HON

: the hypocrites

Ismuha

Mubtada

لَا يَعْلَمُونَ : they don't know

Fi'l mudare / Faa'il هم

“ However the hypocrites they don't know”.

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وَلَكِنْ أَلْمَتَفِقِينَ لَا يَفْقَهُونَ

ولَكِنْ أَلْمَتَفِقِينَ لَا يَفْقَهُونَ

Repetition of HOT Laam (as the effect of Laam could've been carried on without it). In grammar, it is okay either way but Ralighah says, there is also here (going out of way to say something that didn't have to be said) to get the point across. This is a way of Allah (ﷻ)'s Diversifying the Laams.

One bucket yet separated

وَلَكِنْ أَلْمَتَفِقِينَ لَا يَفْقَهُونَ [Another possible way of saying]

3 UNIQUE LEVELS DEGREES OF LAAM

Different kind of honor for the Believers

Authority & honour given to Prophet (ﷺ) is separate Laam

The way Allah owns it Laam for Allah (ﷻ)

Honor & Authority only belong to Allah (ﷻ), & also to His Messenger (ﷺ) & also to the believers?

فَاعْلَمْ : مْ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

Job of الموصى

To become fused with the last mawsoo' to the point where even though Yaqoodma has its own Faail in grammar but will become a fragment meaning wise

[مَوْلُونَ] They say (Prf) JF (Sentence)

[الَّذِينَ مَلَوْلُونَ] Those who say (JAm) (Just a fragment) to complete the concept of Islam

لَا تُنْفِقُوا عَلَىٰ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

(IMBF2) MAFOOL FEHHI FMIN (Answering when?)

حَتَّىٰ يَنْفَضُوا © Light © HOT

Classical Grammarians say its HOT & even if it comes with Prf, it is understood with **أَنْ**, which is omitted

حَتَّىٰ يَنْفَضُوا = حَتَّىٰ (أَنْ) يَنْفَضُوا [Compound JAm]

"Until they disperse"

فَاعْلَمْ : مْ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

عَلَىٰ مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا [جاء + مجرور]

مِنْ عِنْدِ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا [صلات الموصى]

[MAJZOOR OF عَلَىٰ] "whoever is around the Messenger of Allah (ﷻ)"

وَلَكِنْ أَلْمَتَفِقِينَ لَا يَفْقَهُونَ

HON
‘However’

“However, the hypocrites, they don't understand”

وَلَكِنْ أَلْمَتَفِقِينَ لَا يَعْلَمُونَ

HON
‘However’

“However, the hypocrites, they don't know”
(Insult to the injury)

Surah Al-Munafiqun

Ayah 8 (Day 100)

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنَفِّقِينَ لَا يَعْلَمُونَ

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.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

: يَقُولُونَ : they say

Fi'l mudare / Faa'il هم

Maqool Al Qawl Fi Mahalli Nasb Mafool bihi : لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ Shart

لـ : لَئِنْ Emphasis

‘if’ : إنـ lightest harf

: رَجَعْنَا we returned

Fi'l maadi / Faa'il تَحْتَ

Sarf رَجَعَ يَرْجِعُ رُجُوْعاً : (to return) Daraba family.

إِلَى : إلى HOJ (Jaar)

: الْمَدِينَةِ the city (Majroor)

شرط Shart

Examples of Shart & Jawab Al Shart

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

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

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

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

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

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

Eg : I certainly wake up....

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

It has **J** of Emphasis & **T** : more hypothetical

: لَيُخْرِجَنَّ الْأَغْرِيْزَ مِنْهَا الْأَذَنَّ **Jawab Al Shart**

: لَيُخْرِجَنَّ : definitely shall expel

J of Emphasis

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

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

يُخْرِجُ : normal يُخْرِجُ : light يُخْرِجُ : lightest يُخْرِجَنَّ : heavy يُخْرِجَنَّ : 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)

الْأَعْزَى : the most noble

outside doer (after & Raf ')

مِنْهَا : from it

Jaar Majroor

أَلْأَذَلُّ : the most degraded

Notes at a glance

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NAHW DAY | 00 - 03.05.21

MAQDOL-AL-QAWL FI MAHALLI NASB
MAF'DOL BIHI

what did they say? They say.

يَقُولُونَ لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيَخْرِجَنَّ الْأَعْزَمِ مِنْهَا الْأَذْلَمُ وَلَلَّهِ الْعِزَّةُ وَلِرَسُولِهِ

وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيَخْرِجَنَّ الْأَعْزَمِ مِنْهَا الْأَذْلَمُ → Idam of emphasis bcoz coming with lightest Harf, hence we yet don't know if it is Jumlah Ismiya/Filiya

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, that 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 + حواب الشرط
[Then] + [If]

↓

Scenario 1 : Theoretically: 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)

ضررت	لغيرت	منزلاً
رجعت	بزوج	ذخراً

رجعنا

'We returned'

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

↓
But if we do
make it back

↓
Even if we make
it back to Madinah

لِيُغْرِجُنَّ	يُغْرِجُنَّ	يُغْرِجُنَّ	يُغْرِجُنَّ	يُغْرِجُنَّ	يُغْرِجُنَّ
Triple Emphasis	Heaviest	Heavy	Lightest	Light	Normal

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزَّ مِنْهَا الْأَذَلَّ

This Laam in the beginning can serve two purposes:

① Slim chance of happening + ② لام القسم

This Laam is only
really stressing what's
gonna happen
afterwards
i.e. the 'then'
حَوْلَ الشَّرْط

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 (حَوْلَ الشَّرْط)

Normal	X
Light	X
Lightest	✓
Heavy	✓
Heaviest	✓

IF (شَرْط)

Normal	X
Light	X
Lightest	✓

الْأَذَلَّ 'most degenerate'

الْأَعَزَّ 'Most dignified'
'most noble'

أَشَفَّم	بَشِيمٌ	إِشْلَامٌ
أَفْرَعٌ	لَثْرَعٌ	إِخْرَاجٌ

Surah Al-Munafiqun

Ayah 8 (Day 101)

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْبَرَ مِنْهَا أَكْبَرَ وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكُنَّ الْمُنَفِّقِينَ لَا يَعْلَمُونَ

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.

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْبَرَ مِنْهَا أَكْبَرَ

: يَقُولُونَ : they say

Fi'l mudare / Faa'il هم

: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ أَكْبَرَ مِنْهَا أَكْبَرَ Maqool Al Qawl Fi Mahalli Nasb Mafool bihi

: لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ Shart

لـ : لَئِنْ Emphasis

إنـ : if : **lightest harf**

: رَجَعْنَا : we returned

Fi'l maadi / Faa'il تَحْتَ

Sarf * رَجَعَ يَرْجِعُ رُجُوعًا : (to return) Daraba family.

شرط

إلى : to **HOJ** (Jaar)

: الْمَدِينَةِ : the city (Majroor) **MBF mukaddam**

* رجع to return

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

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: لَئِنْ رَجَعْتَ إِلَى الْمَدِينَةِ there is no Ma'ool bihi therefore رَجَعَ is Laazim (without detail)

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

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

In English it can be used with or without detail

Eg : I returned. Laazim (جَعَرْ 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

6 variations of Mudare

Normal	Light	Lightest	Heavy	Heaviest	Triple Emphasis
يُخْرِجُ	يُخْرِجَ	يُخْرِجْ	يُخْرِجَنْ	يُخْرِجَنَّ	لَيُخْرِجَنَّ
يُنْصُرُ	يُنْصُرَ	يُنْصُرْ	يُنْصُرَنْ	يُنْصُرَنَّ	لَيُنْصُرَنَّ

لَيُخْرِجَنَّ الْأَعْزَمِنْهَا الْأَذَلَّ : Jawab Al Shart

: لَيُخْرِجَنَّ definitely shall expel

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

Sarf : to expel أَخْرَجَ يُخْرِجَ إِخْرَاجًا (Aslama family)

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

مِنْهَا : from it **Jaar Majroor - MBF Mukaddam**

أَلْأَدْنَى : the most humiliated (superlative)

Mafool bihi (who is being expelled)

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

Comparative	Superlative
أَعْزَّ more dignified / respectable	أَلْأَعْزَّ the most dignified / respectable
أَذْنَى more humiliated / weaker	أَلْأَدْنَى the most humiliated / weakest
أَكْبُرُ greater	الْأَكْبُرُ the greatest
أَحْسَنُ better	الْأَحْسَنُ the best
أَفْجَحُ uglier	الْأَفْجَحُ the ugliest
أَجْمَلُ prettier	الْأَجْمَلُ the prettiest

وَلِلَّهِ الْعَزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

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

وَلِكِنَّ الْمُنْتَقِيْنَ لَا يَعْلَمُونَ

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

NAHW DAY 1st - 04.05.21

يَقُولُونَ لِينْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيَخْرُجَنَ الْأَعَزُّ مِنْهَا الْأَذَلُّ وَلَئِنْ أَعْزَهُ وَلَرَسُولِهِ
وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُتَفَقِّينَ لَا يَعْلَمُونَ

لِينْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيَخْرُجَنَ الْأَعَزُّ مِنْهَا الْأَذَلُّ

لِيَخْرُجَنَ

He will definitely, definitely & definitely expel

الْأَعَزُّ

"most dignified"

الـ-Ism, Outside Doer
Comparative Form

أَعْزَرُ → أَغْرِزُ → أَغْرِزُ
(original) (can't be pronounced)

الْأَعَزُّ Superlative form

Only MBF No Mafool Bihi
that's why لـis دار (zam) here

الْأَذَلُّ

"most humiliated"

أَذَلُّ → أَذَلُّ → أَذَلُّ
(original) (can't be pronounced)
الْأَذَلُّ

رجَعْنَا

'We returned'
Doer impacted (لـzam)

صَرَبَ فَقِيرَتَ مَزَبَّاً

رَجَعَ تَرْجِعَهُ دُجُونًا

Sometimes
↓ return your jar.
(Doer impacted)

Sometimes
↓ return tomorrow
(Detail impacted)

*When you see
رَجَعَ with a detail, its
مَعْنَى

ترْجِعُونَّا

You all return it
(مَعْنَى)

صَرَبَ

الْأَعَزُّ

OPPOSITE

الْأَذَلُّ

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

لِيَخْرُجَنَ الْأَعَزُّ مِنْهَا الْأَذَلُّ

[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) along with the believers. However/ But it is the hypocrites who don't know ³³

Surah Al-Munafiqun

Ayah 9 (Day 102)

بِأَيْهَا الَّذِينَ ءَامَنُوا لَا تُنْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

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

بِأَيْهَا الَّذِينَ ءَامَنُوا

: بِأَيْهَا

بَا : Harf of Nidaa حرف النداء (calling)

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

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

But if we still want to add ال to بَا then we use بِأَيْهَا Eg : بِأَيْهَا الَّذِينَ

أَيْهَا is added when the one you are calling has on it. Eg : يأوكد (child) يأيتها الوَلَدُ

بِأَيْتُها الْبَنْثُ (female child) بِأَيْتُها

Side note :

أَيْهَا = أَيْ + هَا

أَيْ : it is there to make the called one more specific

هَا : it is there to get more of your attention

الذين عَمِلُوا the one being called : Al Munaadaa المنادي

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

Eg : يا رسول الله



Mudaf (Nasb)

يا رب العالمين



Mudaf (Nasb)

يا مريم



Not a Mudaf so Raf'

الذين : Ism Mowsool

عَمِلُوا : Silatul Mowsool

Fi'l maadi / Faa'il هم

Those who have believed

بِإِيمَانِهِ الَّذِينَ عَمِلُوا

- Allah used the ماضي to address us. (Allah is being more specific when we find this phrase. هـ 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
<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 أَيُّهَا الَّذِينَ عَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

المندل

The one(s) being called
— Fee Mahalli Rafa

يَا أَيُّهَا الَّذِينَ عَامَنُوا

فَأُولَئِكَ هُمُ الْخَسِرُونَ

1 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 أَلْأَسْتَادُ ✓

يَا الرَّقْنَ ✓

يَا رَسُولُ اللَّهِ ✗

يَا رَسُولَ اللَّهِ ✓

Breakdown of أَيُّهَا

أَيُّهَا + حَا

حَا أَدَاءُ التَّثْبِيتِ

To get more of your attention

+ أَيُّ

To make the called one more specific

+ يَا

حرف ندا

فعل حامي - ميل الموصول

الذين اسم موصول يَا أَيُّهَا الَّذِينَ عَامَنُوا

Then, the use of Ism ← موصول again targeting us → Allah (SWT) is calling us with "يَا" 1

3 Then, He (SWT) is making sure that we pay extra attention, with the use of لـ 2

* Allah (SWT) used the حامي to address us (e.g. earlier or امسنا). 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 الفعل is because فـ is temporary and to keep it alive, you must do it again. (Imaan fluctuates)

Surah Al-Munafiqun

Ayah 9 (Day 103)

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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا

“Those of you who believe”.

لَا تُلْهِكُمْ أَمْوَالُكُمْ

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

تَنْصُرُ مَرْيَمَ (outside doer) Mariam helps

لَا تَنْصُرُ She doesn't help

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

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

3rd person

Sarf :

أَسْلَمُ	يُسْلِمُ	إِسْلَامًا
Irregular member of أَسْلَمُ family		
اللهي	يُلْهُي	إِلْهَاهِيًّا
Becomes	Becomes	Becomes
(اللهى) sounds better	يُلْهُنِي	إِلْهَاهَنِيًّا

لِمْكَنْ : He distracts

(normal) Fi'l mudare

لَا يُلْهَنِي : He doesn't (normal)

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

Weird cousins have their own normals

Another example of weird cousin

يَدْعُونَ : He invites

لَا يَدْعُونَ : He doesn't invite

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

يُلْهِنِ الرَّجُلُ

: The man distracts

لَا يُلْهِنِ الرَّجُلُ

: The man doesn't distract

لَا يُلْهِ الرَّجُلُ

: The man shouldn't distract

تُلْهِنِ

: She distracts

لَا تُلْهِنِ مَرْيَمَ

: Mariam doesn't distract

لَا تُلْهِ مَرْيَمَ

: Mariam shouldn't distract

لَا تُلْهِ أَمْوَالَكُمْ

: belongings - broken plural (outside doer)

Mudaf Mudafiliah

Your belongings shouldn't distract

لَا تُلْهِنِ أَمْوَالَكُمْ

تُلْهِنِ : lightest Fi'l mudare

مُلْهَنِ : Ma'ool bihi

أَمْوَالُكُمْ : Mudaf Mudafiliah / outside doer

Your belongings shouldn't distract you

لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أُولُودُكُمْ : Fa'a'il

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

Neither your belongings nor your children should distract you.

عَنْ ذِكْرِ اللَّهِ : from the remembrance of Allah

عَنْ ذِكْرِ : Jaar Majroor

ذِكْرِ اللَّهِ : Mudaf Mudafilah

MBF of Fi'l

يَا يَاهَا الَّذِينَ ءَامَنُوا لَا تُلْهُكُمْ أَمْوَالُكُمْ وَلَا أُولُودُكُمْ عَنْ ذِكْرِ

“ 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

(ء) (إ) (ئ)



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

إِشْلَامٌ	يُشْلِمُ	أَشْلَمْ
إِلْهَايَا	يُنْهِي	أَنْهَى
EWW! EEE!	X	أَنْهَوْ
إِنْهَاكٌ	يُنْهِي	أَنْهَى ✓

'He distracts' **يُلْهِنِي**
(Normal)

'He doesn't distract' **لَا يُلْهِنِي**
(Normal)

To make lightest version, the last letter is dropped

'He shouldn't distract' **لَا يُلْهِنِي**
(Lightest)

'He invites' **يَدْعُونَ** (N)

'He doesn't invite' **لَا يَدْعُونَ** (H)

'He shouldn't invite' **لَا يَدْعُونَ** (H)

فَأُولَئِكَ هُمُ الْخَسِيرُونَ

لَا يَنْفَعُونَ

لَا يُنْهِيَ الرَّجُلُونَ

لَا يُنْهِيَ الرَّجُلُونَ

لَا يُنْهِيَ الرَّجُلُونَ

لَا يُنْهِيَ سَرِيمُونَ

لَا يُنْهِيَ الرَّجُلُونَ

لَا يُنْهِيَ الرَّجُلُونَ

لَا يُنْهِيَ الرَّجُلُونَ

لَا يُنْهِيَ سَرِيمُونَ

لَا يُنْهِيَ سَرِيمُونَ

أَوْلَادُكُمْ وَلَا

Two ي 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) مغول بـ (you'll)

لَا + مَوْلَكَةٌ + أَمْوَالُكَةٌ
(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)

يَا يَاهَا الَّذِينَ ءاْمَنُوا لَا تُلْهُمْ أَمْوَالُكُمْ وَلَا اُولَدُكُمْ عَن ذِكْرِ اللَّهِ وَمَن يَفْعُلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

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

يَا يَاهَا الَّذِينَ ءاْمَنُوا لَا تُلْهُمْ أَمْوَالُكُمْ وَلَا اُولَدُكُمْ عَن ذِكْرِ

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

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

If talking about someone : 3rd person

Even if you call someone : 2nd person

من :

: someone who / anyone who / anybody / a person who / whoever

Balaghah :

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

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

وَمَنْ يَفْعُلْ ذَلِكَ

وَ	: and	Harf Atf	Shart boz Fi'l mudare يَفْعُلْ has no reason to be lightest (conditional – “ if ” part)
مَنْ	: whoever	Ism Mowsool	
يَفْعُلْ	: he does	Silatul Mowsool	
ذَلِكَ	: that	Ma'foo'l bihi Fi Mahalli Nasb	

“ And any person who would do that,”

Sarf : (Fataha family)

فَعَلَ he did فَعُلْ he does فَعْلًا فَاعِلْ to do

فَأُولَئِكَ هُمُ الْخَسِرُونَ

فَ	: so / then (here it is then)	Jawab Al Shart (‘then’ part)
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)	

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

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

NAHW DAY 104 - 08.05.21

وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

JAWAB-US- SHART SHART

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

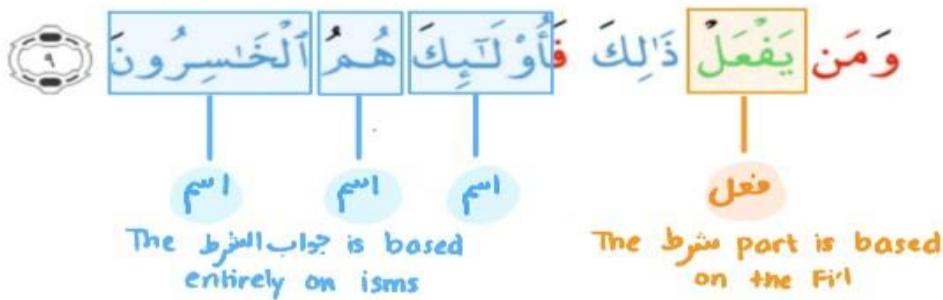
وَمَنْ يَفْعُلُ ذَلِكَ فَأُولَئِكَ هُمُ الْخَسِرُونَ

Silat-ul-mawsool Ism Mawsool

فاعل: هُوَ مفعول: ذَلِكَ

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

فَعَل	يَفْعُلُ	فَيْ	فَيْ	فَيْ	وَمَنْ	ذَلِكَ
فَعَل	يَفْعُلُ	فَيْ	فَيْ	فَيْ	وَمَنْ	يَفْعُلُ



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 the ultimate losers!"

Surah Al-Munafiqun

Ayah 10 (Day 105)

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ
يَقُولُونَ رَبَّ لَوْلَا أَحْرَنْتَنِي إِلَى أَحَدٍ قَرِيبٍ فَأَصَدِّقَ
وَأَكُنْ مِنَ الْمُصْلِحِينَ

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."

What is مجاز عقلی ?

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

Eg : Toyota built a new car

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

Eg : Russia launched a satellite

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

ما يُعَلَّمُ في مجاز عقلی is very common in Qur'an

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ

و : and Harf Atf

: آنفقو : Spend - plural command – آنفقو (Aslama family)

من : from

ماً : what

رَزَقْنَاكُمْ : we provided you all

we provided - رَزَقْنَا فِي الْمَادِي / Faa'il

Sarf : رَزَقْتَ يَرْزُقُ رَزْقًا (to provide)

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

مَنْ قَبْلِي : 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 Mudafiah it would be قبل but here it got its MI

أنْ يَأْتِي : to come

أنْ - to (lightest harf)

يَأْتِي - come lightest Fi'l mudare

Note : أنْ + Fi'l = IDEA (Ism)

أنْ + يَأْتِي = ISM (to come) = Mudafiah

Fi Mahalli Jarr Mudafiah

MBF

أَحَدُكُمْ : one of you

Mudaf Mudafiah / Ma'ool bihi mukaddam

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

الْمَوْتُ : the death

After & Raf' so outside doer of يَأْتِي

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

NAHW DAY 105 - 09.05.21

BALAGHAH OF AYAH 9

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

فَأُولَئِكَ هُمُ الْخَسِرُونَ

جَازِ عَقْلٍ 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.

الْعَاءُ	تَلْبِيَةٌ	أَنْفَعٌ
She distracts	صَبَّى تَلْبِيَةً	
both of them (fem) distract	هُمَا تَلْبِيَانٌ	
‘She’ تَلْبِيَمْ	أَمْوَالٌ + ادَاد	وَمَن يَفْعَلْ ذَلِكَ

لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ

Expected

وَمَن نَجَّيْهُ أَمْوَالُهُ وَأَوْلَادُهُ عَن ذِكْرِ اللَّهِ فَهُوَ غَاسِرٌ

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

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

أَحَدٌ مِنْ

"One of you'll"
معقول بـ مقدم

Not for exclusivity rather rather Tashweeq.

Anticipation for final word

الْمَوْتُ

"Death"
فاعل

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

مِنْ : من زائد

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

Special Mudaf
not rafa

hence it has got a
Mudaf Hayh

Light ← version آن يَأْتِي → Light Harf

إِسْمٌ = فعل + آن

في محل جو معناه اليه

أَشْلَمَ إِشْلَمٌ

أَنْفَقَ إِنْفَقَ

COMMAND FORM

أَنْفَقْ (انت) أَنْفَقْوا (اتم)

من : ما

what/whatever : ما

رَزَقْنَاكُمْ [نَعْرَضْتُمْ]

ذَرْقَ بِرْزَقْ رِزْقًا

نَحْنُ رَزَقْنَا فعل ماض

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

Surah Al-Munafiqun

Ayah 11 (Day 106)

وَلَن يُؤَجِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ

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

وَلَن يُؤَجِّرَ اللَّهُ نَفْسًا

و : and Harf Atf

لَنْ : will not Light Harf

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

أَجَلٌ : Lafdu Jalaala Fa'il

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

إِذَا جَاءَ أَجَلُهَا

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 Fa'il

أَجَلٌ 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”.

وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

و : as و Haaliya

الله : Lafdul Jalaala 1st Raf' – Mubtada

خَبِيرٌ : fully aware 2 nd Raf' - Khabar

بِمَا : of whatever Jaar Majroor

بِ : of HOJ

مَا : 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 /Jarr

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

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

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
حالities

وَاللَّهُ

فَبِرٌّ = fully aware

خَبِيرٌ

بـ (H) + ما (اسم مفعول)
"of whatever"

بِمَا

فعل معنادي (معنخ)
فاعل انتم

تَعْمَلُونَ

صلوة الموصول
(No states)
"you all do/
will do"

اسم ظرف معناد
'when'
في محل نصب 'When'

إِذَا

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

جَاءَ

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 مضاف
To delay/put off
يُؤَخِّرَ

علم = نعم
تَعْلَمُ فـ هو تعلم
آخر = توفر
تَأْفِيْزُ فـ هو موفر

لغل الجلات
Outside door

a person
مغقول به
(detail)

الله

نَفْسًا

Surah Al-Munafiqun

Ayah 10 (Day 107)

وَأَنفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخْرَنْتَنِي إِلَى آجِلٍ قَرِيبٍ فَأَصَدِّقَ وَأَنْكَنْ مِنَ الْصَّالِحِينَ

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."

فَيَقُولُ رَبِّ لَوْلَا أَخْرَنْتَنِي إِلَى آجِلٍ قَرِيبٍ فَأَصَدِّقَ

فَيَقُولُ : then he will say

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

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

Like : ف + أن + يقول is that ف + أن + يقول is not seen but its effect is seen since it makes mudare light

So فَيَقُولُ is actually ف + أن + يقول

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

أن carries the effect on both the Fi'l mudare (يأتي & يقول) making both light.

It's رَبٌّ but يِ is dropped if situation is desperate

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

Here no Harf & no بِ

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.

لَوْلَا : how come you didn't just

: why don't you.... "هَلْ" / how come you didn't just حرف تحضير

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

لَوْلَا adds another dimension, more wordy



فَأَصَدَّقَ : I would give charity

‘Therefore’ – فَ – أَنْ الفاءُ السُّلْبِيَّةُ so there is an invisible صَدَّقَ between & mudare

It also became light due to (أنْ light Harf)

It's Mansoob (light) boz of فَ understood after So its فَ+أنْ + أَصَدَّقَ

أَصَدَّقَ light Fi'l mudare / Faa'il آتَى (I)

تَعَلَّمَ family

Sarf :

تَعْلَمُ	يَتَعَلَّمُ	تَعْلَمَا
تَصَدَّقَ صَنَعَ تَصَدَّقَ & صَنَعَ تَصَدَّقَ became mashed together & became صدقَ	يَتَصَدَّقُ	تَصَدُّقاً
Similarly يَتَبَرَّزُ : here دَّ & تَ gets mashed up & becomes يَتَبَرَّزُ	يَصَدَّقُ	صَدُّقاً
يَتَرَكَّزُ becomes يَرَكَّزُ		

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

<https://drive.google.com/file/d/1cG5eaB4zAjxuCyKZthHtXR7-gocGviJe/view?usp=drivesdk>

NAHW DAY 107 - 11 MAY 2021

فَيَقُولَ رَبِ لَوْلَا أَخَرْتَنِي إِلَى آجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

وَأَنْفَقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَخْذُكُمُ الْأَنْوَتُ ②

فَيَقُولَ رَبِ لَوْلَا أَخَرْتَنِي إِلَى آجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

حرف تخصيص
لَوْلَا

to incite, encourage, compel

③ Comes in the meaning of "عَلَى" why don't you...

④ How come you don't just --
Stronger version of why...

أَخَرَتْنِي انت أَخْرَتْ

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

مغفول به → في

Short form of رَبِّي = رَبِّي ↓
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 رَبِّي ← يِ

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

1 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

فَتَغَلَّ = ذَ (أَنْ) تَغَلَّ

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

2 Faa Atifa

either one; not both

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

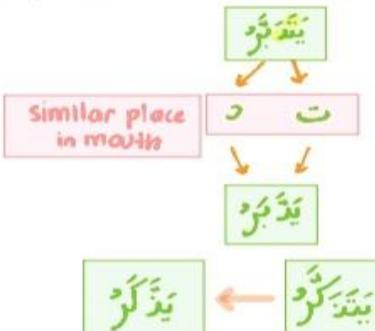
*spend before death comes,
then (when it comes) this
person is gonna say

مقدير الفعل (رب الصالحين)

مغل مغل متغلن بالفعل

فَيَقُولَ رَبِ لَوْلَا أَخَرْتَنِي إِلَى آجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

للوقاية، والياء متعلول به، و(إلى آجل) جار و مجرور متعلقان بـ(آخرته)، و قريب نعت، (فاصدق) الفاء للسببية،
وأصدق متصوب بأن مصمرة بعدفاء السببية، والفاء وما بعدها محله الجزم، لأنه جواب التخصيص، والمصدر المؤول



(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'

ت	تَعْلَمَ	تَعْلَمَ
تَعْلَمَ	تَعْلَمَ	تَعْلَمَ
تَعْلَمَ	تَعْلَمَ	تَعْلَمَ

similar phonetics → ت من

Both can be used

أَنَا - أَعْتَدْتُ	ت من	ت من
أَنَا - أَعْتَدْتُ	ت من	ت من
أَنَا - أَعْتَدْتُ	ت من	ت من

Here, fused version implies
not fully charitable

إِلَى آجَلٍ قَرِيبٍ

[جار] [موصوف] [المفعولة]

متغلن بالفعل

"until a"

"nearby deadline"

time & space

"until a short deadline"

فَاصْدَقَ

الفاء سببية

This faa typically comes
with an مهنة

فَانْ أَعْتَدْتُ

Light

Surah Al-Munafiqun

Ayah 10 (Day 108)

وَأَنفِقُوا مِنْ مَا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدُكُمُ الْمَوْتَ فَيَقُولُ رَبِّ لَوْلَا أَخْرَجْتَنِي إِلَى أَجْلٍ قَرِيبٍ فَاصْدَقْ وَأَكُنْ مِنَ الصَّالِحِينَ

(Translation from Sahih International)

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."

فَاصْدَقْ وَأَكُنْ مِنَ الصَّالِحِينَ

فَاصْدَقْ : why don't you.....?

فَ of reason

فَ Sababiyyah comes with a secret ^{أَنْ} (light mudare)

فَ + ^{أَنْ} + أَصْدَقْ

وَأَكُنْ : and I would be

(Jumlah Ismiyyah begins)

و Harf Atf : carries over the effect forward

أَكُنْ : lightest mudare

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

Effect of Harf Atf

Normal : أَصَدَّقُ وَ أَكْوَنُ

Light : أَصَدَّقُ وَ أَكْوَنُ

Lightest : أَصَدَّقُ وَ أَكْوَنُ



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

Eg : Night & Day

Rest & Work

Night & Work : 2 words are used but means all 4

Eg from Qur'an :

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

Sin vs Good
Harm vs Benefit

Sin vs Crime : اجتباك

Similarly there is اجتباك happening in the above Ayah :

أَصَدَّقُ وَ أَكْنُون (Hope) if you gave me delay - here 'if' is lightest (IF/ THEN) Shart & Jawab Al Shart

فَأَصَدَّقُ وَ أَكْوَن (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 أَكْنُون & صَدَّقَ

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 & 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 – possibility)

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

Eg: If you study, you will succeed.

Lightest

Lightest (in Arabic)

Eg: If you study, then you will succeed.

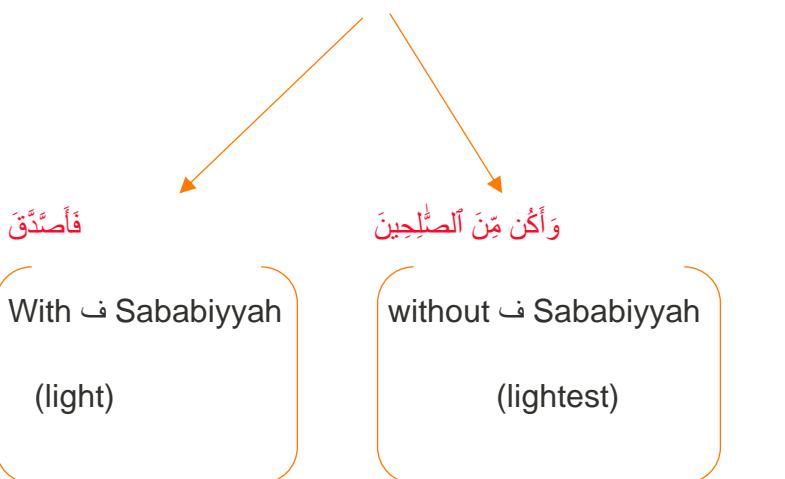
Lightest

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

لَوْلَا أَخْرَتْنِي إِلَى أَجَلٍ قَرِيبٍ → **Shart**

فَاصْدَقْ وَأْكُن → **Jawab Al Shart**

There are 2 types of Jawab Al Shart (being used here)



من الصالحين : from the righteous (possibility)

Jaar Majroor

MBK

(Jumlah Ismiyyah ends)

Translation :

“ 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

I would give some : use of Assaddaqa vs Atasaddaqa

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

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

NAHW DAY 108 - 13.05.21



فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَيْكَ أَجَلٍ قَرِيبٍ فَاصْدَقَ وَأَكْنَ مِنَ الصَّالِحِينَ

إِنْتِبَالٌ

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 قُلْ فِيهِمَا إِنَّمَا كَيْزَرٌ وَمَقْتُنْعٌ لِلثَّالِسِ وَإِنْفَهْمَا أَكْبَرٌ مِنْ تَفْعِهِمَا وَيَسْأَلُوكُمْ مَاذَا يُنْفِقُونَ قُلْ أَنَفْقُوكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ لَكُلُّكُمْ تَتَفَكَّرُونَ (٢١٩)

وَأَكْنَ

Should've been أَنْ أَكْنَوْنَ

أَكْنَنْ	أَكْنَوْنَ	أَكْنَنْ
Lightest	Light	Normal

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

إِنْتِبَالٌ

'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 haven't given charity is bcoz you didn't do your part)

منابر Light → فَاصْدَقَ The Faa of reason

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



JF وَأَكْنَ مِنَ الصَّالِحِينَ

JI إِلَيْكَ أَجَلٍ قَرِيبٍ فَاصْدَقَ

LIGHTEST (THEM) أَقْتَدَقْ وَأَكْنَنْ

(IF) LIGHTEST HOPE!

THEREFORE (LIGHT) فَاصْدَقَ وَأَكْنَنْ

(IF) BLAME! LIGHTEST

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 أَكْبَرٌ مِنْ تَفْعِهِمَا

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

sin → good
harm → benefit

وَأَكْنَ مِنَ الصَّالِحِينَ

(إِنْ كَانَ : آنَا) (متعلق بالخبر)

JUMLAH ISMIYYAH

→ to be

'I'd be from the righteous'



فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَى أَجَلِ قَرِيبٍ فَاصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ

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

(Lightest) If you study,	you'll succeed (Lightest)	HOPE
(Lightest) If you study,	then you'll succeed (Light)	CAUSALITY
Faa Sababiyyah: More like the reason for something to happen		
جواب الشرط LIGHTEST	فَاصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ	Faa made it light جواب الشرط 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

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

فَاصْدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ	فَيَقُولَ رَبِ لَوْلَا أَخْرَتْنِي إِلَى أَجَلِ قَرِيبٍ
[.....JAWAB-US-SHART.....]	[.....SHART.....]
[.....JAWAB-US-SHART.....]	[Past Tense so Fee Mahalli Lightest]
[.....JAWAB-US-SHART.....]	[.....Complex kind of SHART.....]

وَأَكُنْ مِنَ الصَّالِحِينَ

[...JAWAB-US-SHART...]
[without Faa Sababiyyah]
[.....Light.....]

فَاصْدَقَ

[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 Assaddaq vs Atasaddqa) charity and I might even (hope/possibility/lightest) become from the righteous"