

# Surah-Al-Anbiya [51-56] Breakdown. [DAY: 46]

when ← <sup>ج</sup> |

The sentence doesn't begin with when so one of the possibility would be that something must have been said before.

It might be a continuation of what happened before.

So in this ayah it says: Allah had given guidance to Ibrahim (AS) to ask this question.

So <sup>ج</sup> | is connected to كَيْتَيَّا

Sometimes there are multiple connections that can be drawn when you read the ayah.

"And we were all aware about him especially when he said to his father".

So who knows about Ibrahim (AS) better than us.

Allah is connecting to him knowing with the word 'when'

Say of <sup>ج</sup> مَثَلٌ (family)

مَثَلٌ يُمَثِّلُ تَمْثِيلًا مُمَثِّلٌ

مَثَلٌ يُمَثِّلُ تَمْثِيلًا مُمَثِّلٌ

مَثَلٌ لَا تَمْثِيلَ مُمَثِّلٌ

Masdar تَمَثِيلٌ - only in this family plural is always the same.

Masdar plural are feminine.  
There are 2 plural in كَلِم family.

تَمَثِيلَاتٌ تَمَثِيلَاتٌ تَمَثِيلَاتٌ

OR

Broken Plural:-

This works for every family in  
كَلِم

تَمَثِيلٌ

تَمَثِيلٌ

تَمَثِيلٌ

→ Mushriqoon said we are proud & love our tradition & heritage.

→ Anyone who has a problem with this has a problem with our tradition & our heritage.

→ Whoever that is has no respect for their elders & identity.

→ Such a person is clearly wrong & should be ashamed of themselves.

The whole thing lead to a result → which is if you continue you are the one who's wrong.

Manipulators in conversation used something called The Loyalty Test

2 emphasis ← لَقَرَّ  
2 1

Ibrahim (AS) tells to his "You people, you all & your fathers, you have lost in confusion."

Difference between a clear word & clarifying word.

A clear word → understandable word / without confusion.

A clarifying word → helps you understand something else / removes confusions about something else.

eg:- clean machine - can be blender, car etc.  
cleaning machine - can be vacuum cleaner etc.

When you put something in Aslana family its not about itself but something else.

is like a cleaning (clarifying) ← قَوِّينَ  
machine

Another eg:- clear glasses - glass itself is clear  
clarifying glasses - helps see other things clear.

Similarly:- clear misguidance.  
clarifying misguidance.

You don't have to criticize your shirk. You just have to ask someone to explain shirk & then it clarifies its own wrongdoers.

So if he starts asking question about their religion their answers will clarify how wrong they are as they can't even speak for your own religion - So they are obviously misguided.

(Here Ibrahim (AS) went on offensive)

Ibrahim (AS) says:-

- Oh so you want me to respect my elders & that means I should accept their nonsensical beliefs?
- If you are following your elders means they were lost too.
- Whatever you have explained of the religion to everyone, makes it clear how senseless it is.
- I challenge you if I am wrong. Explain it to me so it makes sense.

(Here Ibrahim (AS) is on offensive & they are on defensive)

Did you come to us with truth? → TF

It means → Are you for real?

(or)  $\bar{a}$  | — — — (question)  $\bar{a}$

when both are together in a sentence it means "either this or that".

ل ع ب ← أ م ي ن (family)

أ م ي ن يَأْتِي أَتَى (he played)  
(player) (to play) (he plays) (he played)

ISM  
Faq'il →

Q: Are you a kind of player/joker → (JI)

(They stressed on this part)  
b'oz they want option B to be what everyone believes is happening. B'oz option A is "Are you for real"? Then they had to deal with him. But stressing on option B they they can just walk away right now.

Option B is safer for them. Which means they don't have an answer to his challenge.

This is what's happening behind the sentence.

They are trying to tell him, "this is the time you get to take back your words & just pretend you were kidding. We are giving you a safe out" (threat)

So they are suggesting that if he was just kidding so it does not escalate further.

This is their way of dismissing the argument & ending the conversation.

On this Ibrahim (AS) → Instead of kidding, You Mastū is the Mastū of skies & land which he created & I am among the witnesses against all of you. I am among the one who will testify that reality  
(lighter version) وَاللَّهِ وَاللَّهِ (Extreme version)

When (ذ) is used sometimes as continuation of the Ayah before Allah (swt) gave special guidance to Ibrahim (A.S) when He (A.S) asked this question to his father & nation.

وَلَقَدْ ءَاتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ

وَقَوْمِهِ - مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا

ءَابَاءَنَا لَهَا عِبْدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وءَابَاؤُكُمْ فِي ضَلَالٍ

"clarifying misguidance"

مُبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾ قَالَ بَل

"are you a kind of joker?"

"from the players" "Are you serious?" like

رَبُّكُمْ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ الَّذِي فَطَرَهُنَّ وَاَنَا عَلٰى ذٰلِكُمْ مِّن

الشَّٰهِدِينَ ﴿٥٦﴾ وَتَاللّٰهِ لَآكِيدَنَّ اَصْتَمَكُمْ بَعْدَ اَنْ تَوَلّٰوْا مُدْبِرِينَ ﴿٥٧﴾

Use of Broken Plural alternative in Allama Family

مَثَلٌ	فَعُو	تَمَثَّلًا	يُمَثِّلُ	مَثَلٌ
مَثَلٌ	فَعُو	تَمَثَّلًا	يُمَثِّلُ	مَثَلٌ
مَثَلٌ		لا تَمَثِّلُ		مَثَلٌ

In this family عَمَّ only, the plural for masdars is same always.

تَعَلِيمَاتٍ or تَعَالِيمٍ  
تَلْبِيزَاتٍ or تَلَابِيزٍ  
تَذْيِرَاتٍ or تَدَابِيزٍ

BP - PF	3 - FF	2	1	
تَمَثَّلَاتٍ	تَمَثَّلَاتٍ	تَمَثَّلَانِ	تَمَثَّلِي	R
تَمَثَّلَاتٍ	تَمَثَّلَاتٍ	تَمَثَّلَيْنِ	تَمَثَّلِي	N
تَمَثَّلَاتٍ	تَمَثَّلَاتٍ	تَمَثَّلَيْنِ	تَمَثَّلِي	J

**Use of question**: sounds like a curiosity but its really meant to expose how not smart you are.

exploring behind the words for deeper meaning → تَدَبَّرَ  
(back) دَبَّرَ

Sometimes you say things without saying them:

the idol-worshippers said we are proud of our heritage & someone who doesn't is blameworthy.

manipulators in conversation use something called 'Loyalty Test'

'Clarifying' misguidance في ضلالٍ مُبِينٍ

ضَلَّ → to be lost  
→ no passive line \*

ضَلَّ	يَضِلُّ	ضَلَّ	ضَلَّ
إِضْلِيلٌ	ضَلَّ	ضَلَّ	ضَلَّ
مَضَلَّ	مَضَلَّ	مَضَلَّ	مَضَلَّ

The implication of Astama Family : Transitivity / effect on others

Ism Faail A person or thing who clarifies

فَعْدٌ مُبِينٌ أَبَانَ يُبِينُ إِبَانَةً

Difference between a clear word & a clarifying word

- understandable
- without confusion
- e.g a clean machine
- clear glasses

- helps you understand something else
- removes confusion abt something else.
- e.g a cleaning machine
- clarifying glasses

لَعِبَ → He plays

لَعِبَ	لُعِبَ	يَلْعَبُ	لَعِبَ
مَلْعُوبٌ	لُعِبَ	يَلْعَبُ	لَعِبَ
مَلَعَبٌ	مَلَعَبٌ	لَا تَلْعَبُ	إِلْعَابٌ

Use of Jumlah Filiya & Ismiya

J.I

J.F

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ {٥١} إِذْ قَالَ لِأَبِيهِ

وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ {٥٢} قَالُوا وَجَدْنَا

ءَابَاءَنَا لَهَا عَابِدِينَ {٥٣} قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ فِي ضَلَالٍ

J.I

J.F

مُبِينٍ {٥٤} قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِبِينَ {٥٥} قَالَ بَلْ

رَبُّكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُنَّ وَأَنَا عَلَىٰ ذَلِكُمْ مِّن

الشَّاهِدِينَ {٥٦} وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَنْ تُوَلُّوا مُدْبِرِينَ {٥٧}

They want option B ام كنت من اللعيبين to be what everyone believes is happening.