

# Surah Al-Munafiqun

## Ayah 9 (Day 102)

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ

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

: يَا أَيُّهَا

يا : Harf of Nidaa حرف النداء (calling)

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

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

But if we still want to add ال to يا then we use أَيُّهَا Eg : أَيُّهَا الَّذِينَ

يَا أَيُّهَا is added when the one you are calling has ال on it. Eg : يَا وُلْدُ (child) يَا أَيُّهَا الْوَلَدُ

يَا أَيُّهَا الْبِنْتُ (female child) يَا بِنْتُ

Side note :

أَيُّهَا = أَيُّهَا + ها

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

ها : it is there to get more of your attention

المندادى **Al Munaadaa** : **الَّذِينَ آمَنُوا** the one being called :

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

Eg : يا رَسُولَ اللَّهِ

Mudaf (Nasb)

يا رَبَّ الْعَالَمِينَ

Mudaf (Nasb)

يا مَرْيَمُ

Not a Mudaf so Raf'

الَّذِينَ : Ism Mowsool

آمَنُوا : Silatul Mowsool

هم Fi'l maadi / Faa'il

Those who have believed

يَا أَيُّهَا الَّذِينَ آمَنُوا

- Allah used the ماضى to address us. (Allah is being more specific when we find this phrase. ها is to get more to our attention)
- Maadi highlights that we have already accepted the faith sometime in the past. (reminding us of the moment of our waking up)
- You 'woke up' spiritually in the past but maybe you are back asleep.
- Fi'l is temporary & to keep it alive you must do it again. ( faith fluctuates)
- Past tense refers to a completed act. Which means you didn't just kind of believe, you jumped in totally.

Quantitative	Qualitative
<ul style="list-style-type: none"> <li>• Stays the same</li> </ul>	<ul style="list-style-type: none"> <li>• Feeling goes up &amp; down</li> </ul>
<ul style="list-style-type: none"> <li>• We accepted certain quantitative things in the past that are now part of our lives</li> </ul>	<ul style="list-style-type: none"> <li>• The moment you accepted Faith</li> </ul>
<ul style="list-style-type: none"> <li>• Knowledge remains same</li> </ul>	<ul style="list-style-type: none"> <li>• Our commitment to knowledge changes</li> </ul>

- If Allah considers us mature & settled in our faith to the point that its not going up & down too much, then **HE** awards us with the title الْمُؤْمِنُونَ ( 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.

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ

فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١٠٦﴾

المنادى

The one(s) being called ←  
The one - Fee Mahalli Rafa

يَا أَيُّهَا الَّذِينَ آمَنُوا

حرف ندا ← The Harf of Calling

But if you want to add Al to Munada:

يَا أَيُّهَا الَّذِينَ آمَنُوا

To allow the called one to have 'AL', we add أَيُّهَاً, أَيُّهَاً  
يَا وَكَذَلِكَ ← يَا أَيُّهَا الْوَلَدُ  
يَا بِنْتُ ← يَا أَيُّهَا الْبِنْتُ

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

يَا أَسْتَاذُ ✓	يَا الْأَسْتَاذُ ✗	يَا رَسُولَ اللَّهِ ✗
يَا رَعْلَنُ ✓	يَا الرَّعْلَنُ ✗	يَا رَسُولَ اللَّهِ ✓

Breakdown of أَيُّهَاً

أَيُّهَاً = مَا + أَيُّهَاً

مَا أداة التثنية

To get more of your attention

+

أَيُّهَاً

To make the called one more specific

+

يَا

حرف ندا

فعل ماضى - صلت المتوصول

يَا أَيُّهَا الَّذِينَ آمَنُوا

الذين اسم موصول

4 Then, the use of Ism Mowsool again targeting us

يَا أَيُّهَا الَّذِينَ آمَنُوا

1 Allah (SWT) is calling us with 'يا'

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

2 Then, He (SWT) is singling us out with أَيُّهَاً

- \* Allah (SWT) used the ماضى to address us (e.g. مَنَارِعُ فِي or اِسْمُ نَاعِلٍ). 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 فِئْلٍ is because فِئْلٍ is temporary and to keep it alive, you must do it again. (Imaan fluctuates)

