

Chapter 4 : Faa Sababiyyah الفاء السببِيَّة

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

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

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

ف + مُضَارِعٌ مَنْصُوبٌ = الفاء السببِيَّة

There are 2 scenarios:-

- A)** النهي + الفاء السببِيَّة + مُضَارِعٌ مَنْصُوبٌ + light mudaré
(if this happens it means "otherwise")

Eg: وَلَا تَرْتَدُّوْا عَلٰى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ----> "And don't urn back on your heels **or else** you will return as losers".

light mudare.

Forbidding

Faa Sababiyyah (or else / otherwise)

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

All other cases + الفاء السببِيَّة + light mudare

(if this happens it means " then as a result")

Eg : يَلْبِئْتَنِيْ كُنْتُ مَعَهُمْ فَاَفُوْزَ فَوْزًا ---> " I wish I was with them **then as a result** attained

light mudare.

Faa Sababiyyah

(other cases)

Chapter 5 : اِنْ وَّ اَنَّ

I want ---> اُرِيْدُ

1) I want to understand ----> اُرِيْدُ اَنْ اَفْهَمَ
He wants that I understand / he wants me understand

2) The devil wants that you be lost ----> يُرِيْدُ الشَّيْطَانُ اَنْ تَضِلُّوْا
Masdar (misguidance)

The devil wants misguidance ('you' is missing)

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

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

يُرِيْدُ الشَّيْطَانُ الضَّلَالَ

Masdar (without doer) misguidance

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

Masdar الضَّلَالَ becomes -----> ضَلَالِكُمْ

يُرِيْدُ الشَّيْطَانُ ضَلَالِكُمْ ---> The devil wants your misguidance

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

Eg: يُرِيْدُ اَبٌ فَوْزَهٗ ---> I) The father wants his (own) success
II) The father wants his (child's) success

m + ml

The Arabic version with Masdar would be: - **يُرِيدُ الْأَبُّ أَنْ يَفُوزَ**

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

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

يُرِيدُ الْإِسْمَ -----> He wants to surrender / He wants surrender
masdar

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

To make it closed we can add : **يُرِيدُ الْإِسْلَامَهُ**
m + m

He wants his (**own**) surrender

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

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