

Surah Al-Munafiqun

Ayah 3 (Day 89)

Recap of part of ayah 2 :

أَنَّحَذَّرُو أَيْمَنَهُمْ جَنَّةً فَصَدُّو أَعْنَ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَلُّوا 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

سَاءَ مَا كَلُّوا يَعْمَلُونَ Khabar

سَاءَ مَا كَلُّوا يَعْمَلُونَ Fa'a'il of

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

كَلُّوا يَعْمَلُونَ used to/has been (past continuous)

[كَلُّوا يَعْمَلُونَ] inside the parentheses :

: كَلُّوا : 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.

ذَلِكَ Mubtada (Pointer – Raf')

اعْنَ اعْنَ لِيَتْ لِكَنْ لَعْنَ	HON + ISM = Mubtada	
بِاعْنَ لِاعْنَ	Here لِ & بِ 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 & اعَنَ

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

That	That
بِهِ Harf بِاعْنَ	Sentence after اعْنَ can be considered Ism
بِهِ Harf بِاعْنَ	Sentence after اعْنَ can be considered as Ism

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

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

بِاللَّهِمَّ إِذَا مَأْتُوا ثُمَّ كَفَرُوا MBK (gaint Jaar Majroor) Fi Mahalli Jarr

بِ HOJ (Jaar)

أَنَّهُمْ إِذَا مَأْتُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

أَنَّهُمْ Mubtada (HON + ISM)

إِذَا مَأْتُوا Khabar (they believed)

ثُمَّ 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

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Ayah 2 (Contd.) ٥ گانوأ یعَمَلُونَ

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

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

کانوأ [گان + ن] (Fee Mahalli Nasab)

HARF OF NASAB

2. ۱۰۰ اَنَّ لَيْتَ لَكَ لَعْنَةً + Ismuha

۱۰۱ رَأَنَّ = رَأَنَّ + اَنَّ HOJ

۱۰۲ رَأَنَّ = رَأَنَّ + اَنَّ HOJ
"Because"

1. ۱۰۳ ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

Rafa by default - Mubtada - Pointer - ذَلِكَ

5. ۱۰۴ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

[MAJROOR FMJ] [HOJ- ب]
[MUTALLIQ BIL KHABAR]

6. ۱۰۵ ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

MBK [M]
اَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا
اَنَّ + HON

7. ۱۰۶ Two Kinds Of Because in English

3. ۱۰۷ ۱. I ate because of [hunger]
[one word answer]

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

ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا

فُطِيعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

7

HOJ بِ needs اَنَّ for its sentence to be مُجْرِد

Just like مُدَارِي needs اَنَّ to make مُدَارِي into a مُدَافِعِي

(Mudaf Ilayh) بَعْدَ + اَنَّ يَسْمِمُ (Mudaari)

(Majroor) [Sentence] اَنَّ + بِ (HOJ)

3. ۱۰۸ ۱. اَنَّ + فعل
۲. مَسْدَارِي اَنَّ + مَسْدَارِي

۱۰۹ اَنَّ (That) is cousin of اَنَّ (to/that)

۱۱۰ اَنَّ + بِ = بِاَنَّ اَنَّ + [] = [] + بِاَنَّ

(Honorary Ism) (Honorary Ism)

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

x1 x1

'They, They believed then disbelieved'

'They are the ones who believed, then disbelieved'

Another way of looking:

'They believed, then disbelieved'



ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

آمنوا

فعل ماضٍ
فاعل: هم [they]

كَفَرُوا

فعل ماضٍ
فاعل: هم [they]

8 (M) آنَهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

(inside the MBK) Mubtada = أَنَّهُمْ =

One big Khabar = أَنَّهُمْ =

خبر Harf Ataf = غَهْ

كَفَرُوا = كَفَرُوا =

في محل رفع = ثُمَّ =

"Then, after that" = ثُمَّ =

فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result

الفاء السبيط