

Surah Al-Munafiqun

Ayah 1

إِذَا جَاءَكُمُ الْمُنَفِّقُونَ قَالُوا نَشْهُدُ إِنَّا لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهُدُ إِنَّ الْمُنَفِّقِينَ لَكَذِبُونَ

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

إِذَا جَاءَكُمُ 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**

جَاءَكُمْ : he comes to you

جاءَ **Fi'l Maadi** **كَ** **Maf'ool bihi.**

الْمُنَفِّقُونَ : the hypocrites **Faa'il**

Fi Mahalli Jarr

JF

Maf'ool Fehi of Kaalu

نَشْهُدُ إِنَّكَ لَرَسُولُ اللَّهِ

Ma'ool bihi Fi Mahalli Nasb of
قالُوا نَشْهُدُ
Maqool Al Qawl

قَالُوا نَشْهُدُ

قَالُوا : they say

Fi'l maadi / Faa'il ھم

نَشْهُدُ : we testify

Fi'l mudare / Faa'il نَحْنُ إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ : certainly you are HON + ISM
رَسُولُ : truly the Messenger of Allah J of Emphasis
اللَّهِ : Mudaf

Mubtada
Khabar
Ma'ool bihi Fi Mahalli Nasb of نَشْهُدُ

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

وَاللَّهُ : and Allah → Mubtada

يَعْلَمُ : he knows → JF (Khabar)

Fi'l mudare / Faa'il ھو

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

JF

Khabar

Of Lafdul

Jalaala

Sarf:

| جاءَ | جاءَ | يُجِيَّءُ | مُجِيَّاً |
|-----------------|---------|------------|-----------|
| قالُوا | قالَ | يُقُولُونَ | قَوْلًا |
| شَهَدَ | شَهِدَ | يَشْهُدُ | شَهَادَةً |
| يَعْلَمُ | عَلِمَ | يَعْلَمُ | عِلْمًا |
| لَكَذَّابُونَ | كَذَّبَ | يُكَذِّبُ | كَذَّابًا |
| الْمُنَفِّقُونَ | نَافَقَ | يُنَافِقُ | نِفَاقًا |

| | | | | | |
|------|--------|---------|------|--------|------------|
| خاده | تعیی و | محییثاً | نافع | نافعات | شناخته |
| حال | بعوض | فولو | علم | یقین | علماً |
| شکر | مسحود | سحادة | ذلت | ذلذل | * lie/ hit |

When do they say that to you?

Mafool Feethi Super Time
Place
Special Mudhaf طرفی

Fi Moh Jarr M-I

دیکشنری

أَلْمُتَّفِقِينَ لَكَذِبُونَ

فَاعِلٌ : مُطْهَرٌ
فَعْلٌ : مُسْتَهْدَدٌ
مُعْنَوْلٌ بِهِ : إِنَّ الْمَنَافِعَنِ لِكُلِّ ذُلْوٍ
(فِي عِلْمِ الْفَعْلِ)

JUMLA ISMMIYA WITHIN
JUMLA FIUYA WITHIN A
* BIG JUMLA ISMMIYA *

MAFOOL BIHI What did they say?

شَهَدَ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ
K **M**

الْمُنَافِقِينَ لَكَذِبُونَ

يَقْرَأُ مَلَلًا
يَسْعَى مَهْمَهًا

میں → ایمان

| | |
|-----------------|---------|
| يُنْفَثِرُ | يُصَرَّ |
| يُنْفَدِدُ | صَدَرَ |
| يُنْفَدِدُ | صَدَرَ |
| فَاعِلٌ: فَعَلٌ | |

اقترب (فعل ماضي)
فعل : اخزوا
فأعلل : عزم

مکتبہ ایمان (۱۱)

حفلہ بیس (2) - جنگ

مسئول حاں :

"They have been doing" "How horrible"

(So, then, therefore) **HOA** | (OR)

٢٦١ + بَيْلَلَ بَعْدَ (٢)

Order is important

Diagram illustrating the structure of the sentence:

أيًّا نَهَرْ جَنَّةٍ فَصَدُّوْا عَنْ سَبِيلٍ (So, then, therefore HOA)

Annotations:

- MBF** (Meaning Before Form) is highlighted in an orange oval.
- Order is important** is written in green at the bottom right.
- مُعَذَّلٌ بِعْدَ** (Meaning after) is written in blue above the first two lines of the sentence.
- ② + ①** is written in blue above the first two lines of the sentence.
- (OR)** is written in red at the top right.

نَعْزَزُونَ ← مَعْذَنَ ← مَعْذَنَ * Shadda & Sukoon can't co-exist *

They blocked themselves & others

اثنتان \rightarrow اثنتين

Surah Al-Munafiqoon

Ayah 2 (Day 86)

أَتَخْدُوا أَيْمَنَهُمْ جَنَّةً 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.

I'rab :

أَتَخْدُوا : **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 وا | There is a possibility for it to be Fi'l maadi as the word ends with وا | 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 أَتَخْدَ It has 5 letters. Matches with أَقْرَبْ So it's definitely Fi'l maadi | | • أَتَخْدُوا : Take it to its sukoon version أَتَخْدُ : match with other sarf families Doesn't match with أَعْسِلْمُ/عَلْمُ/جَاهْدُ/تَعْلَمُ أَقْرَبْ so not an Amr |

أَيْمَنَهُمْ : their oaths

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

* أَيْمَنَهُمْ

Mudaf + Mudafilah

MI is proper so Mudaf is also proper

خَلَّةً: their shields

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

Sentence structure

اتَّخَذُوا أَيْمَنَهُمْ جَنَّةً

| اتَّخَذُوا | For vocab go to هو version | اتَّخَذَ يَتَّخِذُ إِتَّخَاذًا متَّخِذٌ |
|--|----------------------------------|--|
| Fi'l so Jumlah Fi'liyah starts JF has 4 parts : | | اتَّخَذَ يَتَّخِذُ إِتَّخَاذًا متَّخِذٌ |
| اتَّخَذُوا فعل : هم فاعل : مفعول : أيمانهم/جنةً (2 Ma'fool bihi 1 proper & other common) | اتَّخَذَ : he took | اتَّخَذَ لَا تَتَّخِذُ متَّخِذٌ (Sarf) |
| فعل مُتَعَوِّي اعلى مَفْعُولُين Fi'l that has 2 Ma'fool bihi's | | |

Brief notes

By Sister Maseera

III

NAHW DAY 86 - 13 APRIL 2021



Stop at ف → New sentence

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

If command, take it back to م version: ← اَخْرُذْ ماضٍ or اَسْرُ امرٍ | If's Alif but YANT not with ي, لَعْرُذْ! so, not Madaari

أَيْتَنْ لَعْرُذْ! ← اَخْرُذْ سُوكُونْ

اسم؟ فعل ماضٍ/ مضارع/ امرٍ؟ 15. waw + Alif at the end means it is not an ism

فعل ماضٍ اَخْرُذْ (F) قلم فعليت فاعل: اَخْرُذْ معنول: اُيَمَّنُمْ معنول: جَنَّةً

Get Maadhis of All Families:

- لَعْرَزْ مَرَبْ فَقَعْ (More than 3 letters!)
- تَسَاءُلْ ، تَعْلَمْ ، عَلَمْ ، جَاهِدْ ، أَشْنَمْ
- إِشْفَعْرْ ، إِعْلَبْ
- إِشْقَدْ → إِفْرَبْ ✓

New sentence - ف

اسم؟ ماضٍ/ مضارع/ امرٍ؟ أَيْمَنَهُمْ

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Surah Al-Munafiqoon

Ayah 2 (Day 87)

أَتَخْدُوا أَيْمَنَهُمْ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ 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)

يمِينٌ oath/right hand (singular)

آمَنَ يُوَعْمِنُ اعِيمَانًا فَهُوَ مُوَعْمَنٌ : DOER

أَعْوَعْمَنَ يُوَعْمِنُ اعِيمَانًا فَهُوَ مُوَعْمَنٌ: Done to:

آمَنْ لَا يُوَعْمَنْ مُوَعْمَنْ : Command & Zarf

صَدٌ : Irregular verb

Sarf :

صَدَ يَصْدُ صَدًا صَادًّا

صَدَ يُصَدُ صَدًا مَصْدُودًّا

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

a break here.

فَصَدَّوْا : they blocked

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

In this ayah it means: therefore

فَصَدَّوْا (الفاء السببية) Faa Sababiyyah

I'rab

صَدَّوْا

Check :

Ism : no since وَ at the end

Fi'l maadi : possibility as وَ ending

Fi'l Mudare : no YANT beginning

Command : possibility (go through sarf above)

Since not a command it has to be past tense

صَدَّوْا is Laazim & Muta'aaddi

They blocked (themselves & others)

Sentence structure

فَصَدَّوْا : Fi'l Maadi

Faa'il ه

Ma'ool nil since no Nasb

عن سَبِيلِ اللهِ

I'rab

عن سَبِيلِ Jarr Majroor

سَبِيلِ اللهِ Mudaf + MI

Sentence structure

عن سَبِيلِ 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

NAHĀ DAY 88 - 15 APRIL 2021

"something to lean back & relax".

سَاءَ مَا كَانُوا يَعْمَلُونَ ظرف Family (افتراض)

صَرْبٌ، مَزْدَرٌ، كَوْرَةٌ

سَاءَتْ قَبْرَتْنَا

How horrible Hell is!
(No clarifier)

مَرْجِعٌ Outside Doer

فَاعِلٌ (اسم موصول + صفت الموصول)

١ Sila-tut-Mousool
(Fused with what)

٢ مُخْبِرٌ

Singular + Masb + Common
How horrible he is as a
[General] [specifier]
[جُنَاحٌ]

٣ سَاءَ

فَاعِلٌ ← قَابِلٌ ← مُخْبِرٌ (specifier) ← clarifies & qualifies nothing that is general!

فعل الاسم
Condemnation / to call something horrible

١ إِنَّهُمْ

٢ سَاءَ مَا كَانُوا يَعْمَلُونَ

٣ أَتَخْدُوا أَيْمَانَهُمْ جُنَاحَ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

٤ كَانُوا يَعْمَلُونَ

When لَمْ comes with مُخْبِرٌ, it becomes past continuous

كَانَ + مُخْبِرٌ = Past Cont.
↓ Both the pronouns should match
فَمَ = فَمَ

١ ما كَانُوا يَعْمَلُونَ

acts like one giant word RAFA → Doer of سَاءَ

Outside Doer of سَاءَ

* لَمْ = رَفَعَ = فَمَ

* can also be حَازَابَ *
(Alternative way of grammar)

Al-Munaafiqoon (63:2)

أَتَحْذُّو أَيْمَنَهُمْ جُنَاحَةً فَصَدُّوْا 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.

| | | |
|--------|-----------|-----------|
| Step 1 | إِنَّهُمْ | Mubtada |
| | | HON + ISM |

| | | |
|--------|-------------------------------|----------------|
| Step 2 | سَاءُ مَا كَانُوا يَعْمَلُونَ | Khabar of Inna |
|--------|-------------------------------|----------------|

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

Few more examples of تَمْيِيز

سَاعَةٌ مُرْتَفَقًا 1

سَاعَةٌ : how horrible she is (Jahannam)

سَاعَةٌ : مُرْتَفَقًا : singular / nasb/common/ Tamyeez

Ism Zarf (place to relax) from اُفْرَبِ family

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

سَاعَةٌ جَهَنَّمُ 2

سَاعَةٌ : Fi'l (How horrible she is)

سَاعَةٌ : 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 يَعْمَلُونَ</p> <p>ما كانوا</p> <p>ما كانوا يَعْمَلُونَ</p> <p>what they have been doing</p> | <p>ما : Ism Mowsool means what</p> <p> كانوا يَعْمَلُونَ : 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 يَعْمَلُونَ : both have prounon هـ 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> |
|--|---|

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 :

أَنَّهُدُوا أَيْمَنَهُمْ جُنَاحَهُ فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَلُوْا 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 كَلُوْا يَعْمَلُونَ Khabar

سَاءَ مَا كَلُوْا يَعْمَلُونَ Fa'a'il of

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

كَلُوْا يَعْمَلُونَ used to/has been (past continuous)

[كَلُوْا يَعْمَلُونَ] inside the parentheses :

: كَلُوْا : 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 | اعْنَ (cousin of) |
|---|---------------------|
| Sentence after اعْنَ can be considered Ism | بِ Harf بِاعْنَ |
| Sentence after اعْنَ can be considered as Ism | بِ Harf بِاعْنَ |

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

- ❖ 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 إِعْمَلُوا ثُمَّ كَفَرُوا MBK (gaint Jaar Majroor) Fi Mahalli Jarr

بِ HOJ (Jaar)

أَنَّهُمْ إِعْمَلُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

أَنَّهُمْ Mubtada (HON + ISM)

إِعْمَلُوا 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

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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 يَسْمِي (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 =

كَفَرُوا = أَنَّهُمْ =

حَدِيثٌ = أَنَّهُمْ =

كَفَرُوا = أَنَّهُمْ =

فِي مُحَلٍّ رُفْعٍ = أَنَّهُمْ =

ثُمَّ = أَنَّهُمْ =

'Then, after that' = أَنَّهُمْ =

كَفَرُوا = أَنَّهُمْ =

فَطُبِعَ = أَنَّهُمْ =

عَلَىٰ = أَنَّهُمْ =

قُلُوبِهِمْ = أَنَّهُمْ =

فَهُمْ = أَنَّهُمْ =

لَا = أَنَّهُمْ =

يَفْقَهُونَ = أَنَّهُمْ =

فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result

الفاء السبيط

Surah Al-Munafiqun

Ayah 3 (Day 90)

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطِيعَ 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.

: فَطِيعَ

ف means therefore/so

Here it means therefore.

ف : الفاء السببية (Faa Sababiyyah)

(طَبْع) (advanced grammar)

Vocabulary : it was sealed (passive)

Just like : نَصَرَ he helped

نُصِرَ he was helped (passive)

Another example : نَصَرَ أَحْمَدَ Ahmad helped.

أُنْصَرَ أَحْمَدَ Ahmad was helped (passive)

فَتَلَّ الظَّالِمُ The oppressor killed

فُتَلِّ الظَّالِمُ 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 قُلُوبِهِمْ

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 يَفْتَهُونَ

: فَهُمْ Faa Sababiyyah

هم they

Jumlah Ismiyyah

Mubtada

: لَا يَفْتَهُونَ Jumlah Fi'liyah

Khabar Fi Mahalli Raf'

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

They, they don't understand

Sarf :

فَقَهَ يَفْقَهُ فِقْهًا to understand well / deeply

سماع يسمع سمعاً 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 → ثابت الفاعل

طبع ②

* Advanced *
(P) لَعَنَرَ ← فَعَلَرَ
طبع ← طبع
It was sealed He sealed

طبعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

فَ الْفَاءُ السَّبِيلُ
So, therefore
شَيْرِي - Harf study-

ذَلِكَ بِأَنَّهُمْ عَامَنُوا ثُمَّ كَفَرُوا فَطَبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

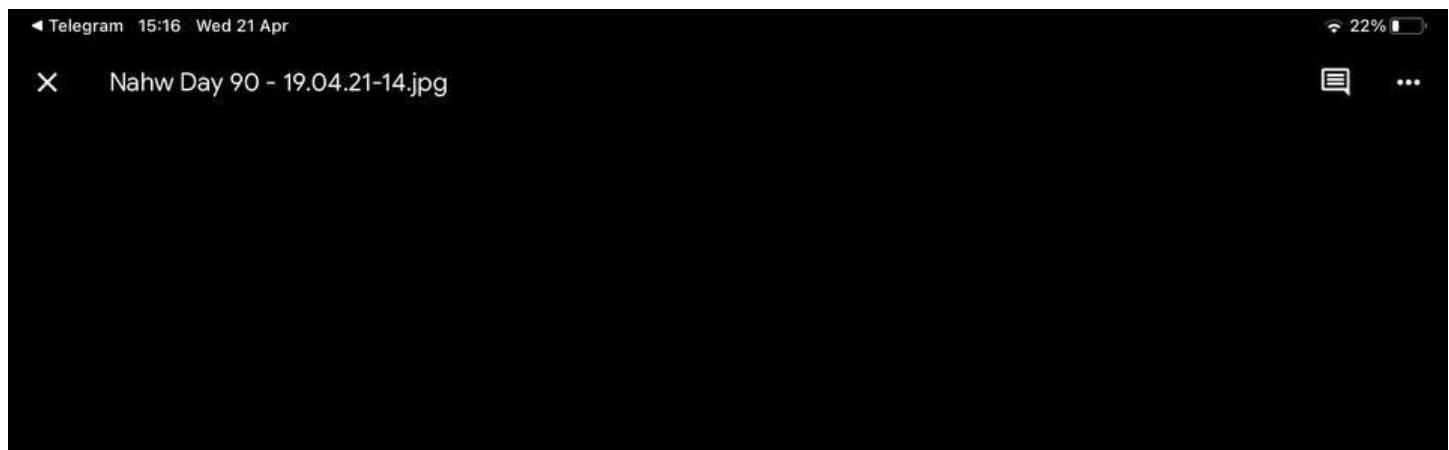
66 That is because they believed, then, they disbelieved therefore, a seal was sealed on their hearts, so they are the ones who don't understand ۚ

يَفْقَهُونَ ④

فَقَهَ يَفْقَهُ فِقْهًا
سماع يسمع سمعاً
to understand well/ deeply

فَهُمْ لَا يَفْقَهُونَ

فَ - الفاءُ السَّبِيلُ
MUBTADA - فُمْ -
KHABAR FI MAH. RAFA - لا يفهون



Surah Al-Munafiqun

Ayah 4 (Day 91)

وَإِذَا رَأَيْتُمُ تُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ حُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَاحْذَرْهُمْ قُلْتَهُمْ اللَّهُ أَنَّهُمْ 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 **يُنْصَرُ**

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

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

وَإِذَا رَأَيْتُمْ

و : 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

رَأَيْتَهُمْ

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 رَأَيْ but it sounds smoother as رَأَيْتَ
So basically ئى sounds weird so the Arabs got rid of it except for sukoon followed by ن
Maadi occurs a lot in Qur'an.

رَأَيْ (To see/think) [ر - ئ - ئى] -- Past Tense

| | | |
|-----------------------|-----------------------|-----------------|
| هم رَأَوا | هما رَأَيَا | هو رَأَى |
| They saw | They both saw | He saw |
| هنَّ رَأَيْنَ | هما رَأَيْتا | هي 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 | هما يَرَيَانِ | هو يَرَى |
| They see | They both see | He sees |
| هنَّ يَرَيْنَ | هما تَرَيَانِ | هي تَرَى |
| They (f) see | They both see | She sees |
| أَنْتُمْ تَرَوْنَ | أَنْتَمَا تَرَيَانِ | أَنْتَ تَرَى |
| All of you see | Both of you see | You see |
| أَنْتُمْ تَرَيْنَ | أَنْتَمَا تَرَيَانِ | أَنْتِ تَرَيْنَ |
| All of you (f) see | Both of you see | You (f) see |
| | نَحْنُ تَرَى | أَنَا أَرَى |
| | We see | I see |

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

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

In Qur'an's Arabic اِذَا 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



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

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

وَ حرف عطف 'And'

إِذَا ظرف عطف
When (for future)

Nasb / Fe Mahalli Nasb
For normal Ism, rafa is
default. For Ism Zarf,
hasab is default.

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُوهُمْ خُشُبٌ مُّسَنَّدٌ



يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَخْذَرُهُمْ قَاتَلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

Surah Al-Munafiqun

Ayah 4 (Day 92)

وَإِذَا رَأَيْتُمْ نُعْجِبُكَ أَجْسَامُهُمْ وَإِن يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُوهُمْ حُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَخْدُرْهُمْ قَلْتُهُمْ اللَّهُ أَكْبَرُ 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?

تُعْجِبُكَ أَجْسَامُهُمْ

تُعْجِبُك : she impresses you (easy translation) *

تُعْجِبُ : 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 سُلَمٌ (Aslama family)

اَعْجَبَ يُعْجِبُ اَعْجَبَ Sarf : اَعْجَبَ اَعْجَبَ اَعْجَبَ

۴: you (Ma'ool Bihi)

* Note : She impresses since 'You' ﴿ 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 **يُغَبِّ**

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

أَجْسَامُهُمْ : Mudaf Mudafiliah

'Their bodies impress you' (easy translation)

Hard translation : 'to like' This only works for اء عَجَب يُغَبِّ 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 اء عَجَب يُغَبِّ

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اجسام + ضم

Flipping Concept **يُعْجِبُنِي**

① He (It) impresses me.
② I like him (it)

of theirs

After & Rafa Feminine Ism

- bodies
- body count (numbers)
- appearance

Two ways of translation of **أَعْجَبَ**

- 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

تُعْجِبُكَ أَجْسَامُهُمْ

Ism, Maadi, Mudaari, Amr

أَعْجَبَ

أَشْلَمَ

أَغْبَبَ

تُعْجِبُ

يُلْتَمِدُ تُشْلِمُ

يُغَيَّبُ

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَانُهُمْ خُشُبٌ مُسَنَّدَةٌ

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرُهُمْ قَلْتَهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

يُعْجِبُ الرِّزْعَ

أَعْجَبُكُمْ

أَعْجَبْتُكُمْ

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 رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَانُهُمْ خُشْبٌ مُسَنَّدٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ فَلَمْ يَقْتُلُهُمُ 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?

وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ

و Harf Atf

إِنْ lightest harf (if)*

يَقُولُونَ lightest form (original version) يَقُولُوا

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 لِقَوْل
Mudaf + MI لِهِمْ MBF

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

كَأَنَّهُمْ خُشُبٌ مُسَنَّدٌ

كَأَنَّهُمْ : HON كَأَنْ
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)

“As though they are planks made to lean”

Mowsoof
Sifah
(isms since
heavy due to
Tanween)
Khabar

يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسَبُونَ : they assume

Fi'l mudare

Faa'il هم

كُلَّ :every

: Nasb (Ma'ool bihi)

: Mudaf

صَيْحَةٍ : outcry is

: Mudafiah

عَلَيْهِمْ : against them

: Jaar Majroor

}

JF

Ma'ool Bihi

}

MBF

يَحْسَبُ has 2 Ma'ool bihi (details). They act like Mubtada &

Khabar even if they are not.

هُمُ الْعَدُوُّ

الْعَدُوُّ : second Raf' } Khabar (Proper)

“They are THE enemy, the ultimate enemy”

Notes at a glance:

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NAHW DAY 43 - 22.04.21

كَانَ + مُ

مُبْتَدأ

كَانَ + مُ

مُسْنَدٌ

كَانَ + مُ

مُبْتَدأ

"As though they are"

كَانَ + مُ

مُسْنَدٌ

"As though they are"

Planks made to leap

| | | |
|----------|----------|----------|
| تَسْنِدَ | تَسْنِدُ | تَسْنِدَ |
| لَسْنِدَ | لَسْنِدُ | لَسْنِدَ |
| شِنَدَ | شِنَدُ | شِنَدَ |

Something made to lean

Planks made to leap

| | | |
|----------|----------|----------|
| تَسْنِدَ | تَسْنِدُ | تَسْنِدَ |
| لَسْنِدَ | لَسْنِدُ | لَسْنِدَ |
| شِنَدَ | شِنَدُ | شِنَدَ |

Something made to lean

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَانُوا هُنْ خَشْبٌ مُسْنَدٌ

يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذِرُهُمْ قَاتِلُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

← THEN PART → ← IF PART →

جواب الشرط شرط

لِتَسْمَعَ لِقَوْلِهِمْ وَإِنْ يَقُولُوا

Lightest Lightest Lightest HRF

ناعل: انت

Lightest Lightest Lightest HRF

مُلْتَهِيَةٌ

كل صحيحة

يُخْلِسُونَ

MUDOAF / MUD. IALAH

Mafool Bihi

MUBTADA

← THEN PART → ← IF PART →

جواب الشرط شرط

لِتَسْمَعَ لِقَوْلِهِمْ وَإِنْ يَقُولُوا

Lightest Lightest Lightest HRF

ناعل: انت

Lightest Lightest Lightest HRF

مُلْتَهِيَةٌ

كل صحيحة

يُخْلِسُونَ

MUDOAF / MUD. IALAH

Mafool Bihi

MUBTADA

← THEN PART → ← IF PART →

جواب الشرط شرط

لِتَسْمَعَ لِقَوْلِهِمْ وَإِنْ يَقُولُوا

Lightest Lightest Lightest HRF

ناعل: انت

Lightest Lightest Lightest HRF

مُلْتَهِيَةٌ

كل صحيحة

يُخْلِسُونَ

MUDOAF / MUD. IALAH

Mafool Bihi

MUBTADA

Surah Al-Munafiqun

وَإِذَا رَأَيْتُهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ حُشْبٌ مُسَنَّدٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَأَحْذِرْهُمْ 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?

فَأَحْذِرْهُمْ قَتْلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

فَأَحْذِرْهُمْ

ف : so / therefore (Faa Sababiyyah)

أَحْذِرْ : 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 حَذِرْ like سَمِعْ حَذِرْ huwa version

Sarf : حَذِرْ يَحْذِرْ حَذْرَاً (to watch out for something – st)

it's anta version حَذِرْ & Amr حَذِرْ it's anta version 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

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

هم : 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

يُؤْفَكُونَ : Sarf أَفِكَ إِفْكَ يُؤْفَكُ (to deviate)

Like (masdars are different) سَمَعَ يَسْمَعُ

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

Naaeebul Faa'il is هم (they)

“ How do they get deviated”?

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

NAHW DAY 94 - 23.04.21

فَأَخْذَرْهُمْ اللَّهُ

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

خَذَرْ
Maafol
Bilhi

Making command

خَذَرْ → خَذَرْ

خَذَرْ → خَذَرْ

خَذَرْ "watch out
for them"

إِذْدَرْ

فَأَخْذَرْهُمْ

فَأَخْذَرْ
Ism/Madi/Mudari/Amr
يَأْنَتْ
doesn't match
endings
سُوكُون at end

فَSo/therefore -
(Sabbabiyah)

خَذَرْ سَمَعَ - لَشَعَ

خَذَرْ يَخْرَدْ - خَذَرْ

To watch out for st

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدٌ

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ فَأَخْذَرْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

Explanation of فَأَخْذَرْهُمْ اللَّهُ from Ibn-e-Ashoof:

وَجُمِلَةُ قَاتَلَهُمُ اللَّهُ دُعَاءً مُسْتَعْمَلٌ فِي التَّعْجِيبِ، وَهُوَ مُرْكَبٌ يُسْتَعْمَلُ فِي التَّعْجِيبِ مِنْ عَمَلٍ شَيْءٍ، وَالْمُفَاعَلَةُ فِيهِ لِلْمُبَالَعَةِ فِي الدُّعَاءِ: أَنِّي قَاتَلَهُمُ اللَّهُ قَاتَلَهُمُ اللَّهُ شَدِيدًا. وَجُمِلَةُ 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 (مُجَاهِدَةً) is due to **Mubaligha** in the dua (kill in the
 extreme form) meaning May Allah(SWT) kill them with the most intense killing.....

أَنَّى يُؤْفَكُونَ

أَنَّى (مزدات أَلْفاظِ الْقُرْآنِ)

أَنَّى لِلبحث عن الحال والمكان، ولذلك قيل: هو بمعنى كيف وأين^(١) ، لتضمنه معناهما، قال الله عز وجل:
 (أَنَّى لَكَ هَذَا) [آل عمران: 37] ، أي: من أين، وكيف. و:

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

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.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعَ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدٌ

يَخْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُ فَأَخْذَرْهُمْ فَأَخْذَرْهُمْ اللَّهُ أَنَّى يُؤْفَكُونَ

يُؤْفَكُ

Present Passive
[OO-AA sound]

Done to

How are they deviated?
How do they get deviated?

يُؤْفَكُونَ

"to deviate"

| | |
|--------|----------|
| أَفَكَ | يَأْفَكَ |
| سَمَعَ | لَشَعَ |

Surah Al-Munafiqun

Ayah 5 (Day 95)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لَكُمْ رَسُولُ اللَّهِ لَوْزَا رُؤُسَهُمْ وَرَأْيَتُمُّهُمْ يَصْنُدُونَ وَهُمْ مُسْنَكِرُونَ

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

| فَاعِلٌ | فَوْلًا | 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.

لَهُمْ : to them. } MBF

- 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 | تَعَالَى |
|---------------------------|----------------------------|------------------|
| All of you come on | Both of you come on | Come on! |
| تَعَالَيْنَ | تَعَالَيَا | تَعَالَى |
| 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')

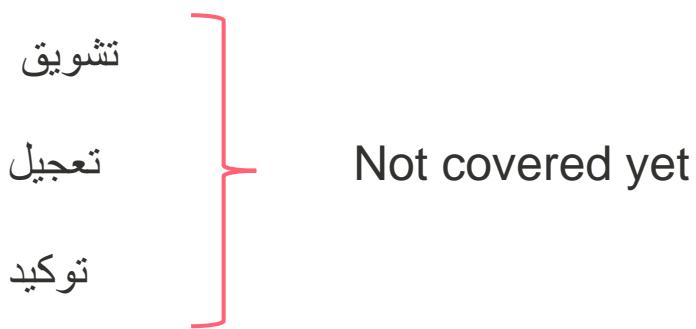
“ The Messenger of Allah **will** ask forgiveness for **YOU TOO!**”

You too : boz of لكم as mukaddam

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

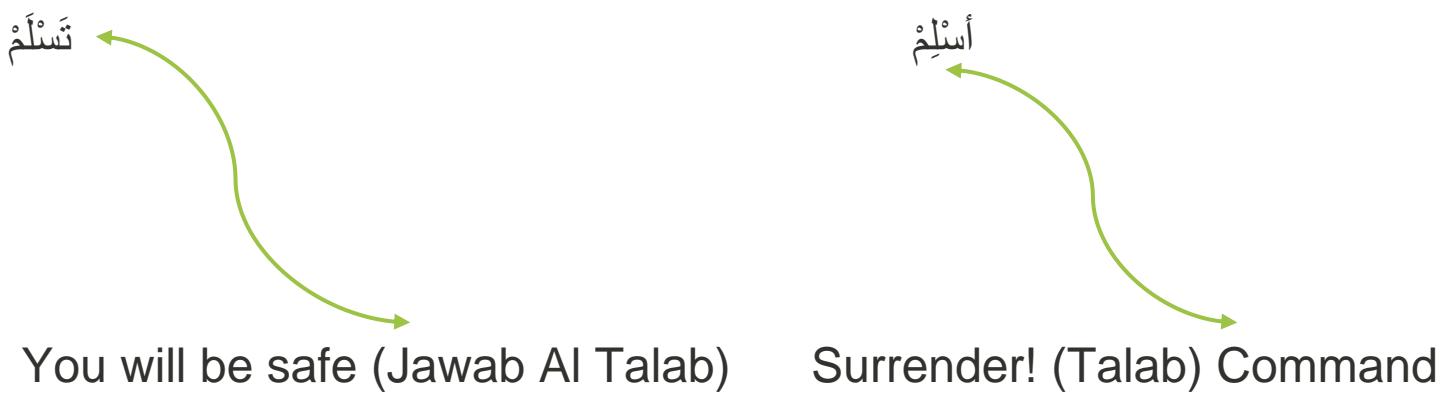
When something is Mukaddam : many things can happen

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
أمر LIGHTEST

| | |
|--------|---|
| تعالوأ | Command which is used for encouragement |
| تعالوأ | "Come on you'll!" |

| | | | |
|--------------------------|-------------|---------------|-----------|
| فَهُوَ قَاتِلٌ | قُولًا | يَعْنَى | عَالٌ |
| فَهُوَ مَعْوِلٌ | قُولًا | يَعْتَالٌ | عَتَالٌ |
| مَعَالٌ مَعْيَنٌ مَعَالٌ | لَا يَعْنَى | لَا يَعْتَالٌ | لَا عَالٌ |

غير
irregular
surf - لغير

وَإِذَا

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

MIK M MBF
FAAIL MUQADDAH

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) | لَعْنَمْ | أَمْلَمْ | (TALAB) |
| سَلَامَتْ | يَلْعَنْمْ | مَلَمْ | أَرْلَمْ |

فَهُوَ سَالِمْ

Surrender!
You'll be safe.

TAQDEEM-تقدیم

١ تَشْوِيقٌ
٢ تَعْيِلٌ
٣ تَوْكِيدٌ
٤ اِفْتَعَاصَ

مُسْتَكْبِرُونَ

تَعَالُوا - طَلْبٌ
Come on You'll !!

يُسْتَغْفِرُ - 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.

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

قال : 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.



"When" part

"then" part

لَوْفَا رُعُوْسَهُمْ وَرَأَيْتَهُمْ

لَوْفَا : Fi'l maadi / Faa'il هم (they turned away)

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

رَأْسٌ head

رُوْعُسٌ heads (Broken plural)

رُعُوْسَ Nasb (Broken plural)

لَوْفَا رُعُوْسَهُمْ : they turned away their heads Jawab Al Shart

When it is said they turn away ('when' & 'then')

(Maf'ool Fehi)

So إِذَا with past tense = when part (Shart)

They turn their heads =then part (Jawab Al Shart)

لَوْفَا : Sarf (لَوْيَةً تَلْوِيَةً) (complex Sarf from عَلَمُ family)

وَرَأَيْتَهُمْ : and you see them (part of إِذَا so not past tense)

وَ Harf Atf

رَأَيْتَ Fi'l maadi / Faa'il أَنْتَ

هُمْ 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 رَأَتْ
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

وَهُمْ : Mubtada
مُسْتَكْبِرُونَ : Khabar

JI

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

اسْتَعْفَفَ family : action can have 4 common benefits

- 1) Extreme- extremely arrogant.
- 2) Wanting- wanting greatness.
- 3) Demanding/asking- seek or ask for greatness
- 4) Trying for- trying to achieve greatness

In this case

NAHW DAY 96 - 27.04.21

وَهُمْ مُشْتَكِرُونَ

(K)

(M)

JUMLAH ISMMIYAH

CONDITIONAL ١٥١

THEN = WHEN/IF

إِذَا + فعل ماضٍ = فعل ماضٍ
(translated as past) ← FUTURE/PR.

قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ

← NAAIB-UL-FAIL FMR →

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ

1 MAFOOL FEEHI FI. MOHALLI HASAB

2 CONDITIONAL 'WHEN' STATEMENT
(SOUNDS LIKE 'IF')

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرُ لِكُمْ رَسُولُ اللَّهِ لَوْلَا رُؤُسَهُمْ وَرَأْيَتُهُمْ يَصْدُونَ وَهُمْ

INTRANSITIVE

إِشْتَكِرُ يَتَكَبَّرُ إِشْتَكِبَرَاً مُشْتَكِرُ

Family Implications

1 Extreme 3 Demanding/dasking

2 Wanting 4 Trying for

"And they are arrogant/ self-aggrandizing"

1 You see them as they obstruct themselves & others.

2 You see them obstructing/ blocking themselves & others. translated as AS...or...ING

وَرَأَيْتُهُمْ

"& YOU SEE THEM"
TRANSLATED IN PRESENT DUE TO إِذَا

رَأَيْتُهُمْ يَصْدُونَ

HAAL OF هُمْ / رَأَيْتَ

رَوْسَهُمْ

Singular: رَأْسٌ

Plural: رُؤُسٌ

MAFOOL BIHI

'THEIR HEADS'

مُشْتَكِرُونَ

| | |
|---------|------------|
| لَوْلَا | لَوْلَى |
| عَلَمَ | تَعْلَمَاً |
| لَوْلَى | تَلْوَيْتَ |

فَاعلَى = م
معنول بـ = زَوْلَكَبَرَ

:Surah Al-Munafiqun

Ayah 6 (Day 97)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ 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

هُوَ : it is (Mubtada was too obvious to be stated so we only get the khabar)

سَوَاءٌ : the same (Khabar : common - the is used to sound better even though its common) J1

عَلَيْهِمْ : on them **MBK**

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

Fi'l maadi / Fa'a'il انت

أَسْتَغْفِرُكُمْ got combined with أَ & became أَسْتَغْفِرُكُمْ

أَ (whether)

X

أَمْ (or)

Y

لَهُمْ : for them **MBF**

Since أَمْ & أَ 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)

يَغْفِرْ : Fi'l mudare – ضرب family

اللَّهُ : outside doer

لَهُمْ : for them MBF

Sarf : غَفَرَ يَغْفِرُ مَغْفِرَةً غَافِرٌ to forgive

غَفَرَ يَغْفِرُ مَغْفِرَةً مَغْفُرٌ

إِغْفِرْ لَا تَغْفِرْ مَغْفِرْ 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)

أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ

↓ didn't ↑ Whether X or Y ↑ أَمْ

أَنْتَ إِشْتَغَلْتَ + إِشْتَغَلْتَ = إِشْتَغَلْتَ

عليهم MBK
غَلِيل here is referring to consequences
On them → for them

مُحْكَمٌ [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

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.

It is the same (outcome/result) for them

سُوَاءٌ عَلَيْهِمْ أَسْتَغْفِرُ 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

↓ خاء مل ↓ Light Harf “Will not”

| | | |
|----------|----------|----------|
| مَنْزَبٌ | يَغْفِرُ | مَنْزَبٌ |
| غَفَرَ | يَغْفِرُ | غَفَرَ |

Surah Al-Munafiqun

Ayah 6 /7 (Day 98)

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

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 الْفُسِقِينَ

إِنَّ اللَّهَ

Indeed Allah **Mubtada**

لَا يَهْدِي

he does not guide : Fi'l Mudare / Fa'a'il هُوَ (no outside doer)

الْقَوْمَ الْفُسِقِينَ

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 وَلَهُ خَزَائِنُ الْأَسْمَاءِ وَالْأَرْضِ وَلِكُنَّ 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

هُمْ : 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** هُمْ **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 أَنْفَقَ يُنْفِقُ إِنْفَاقًا (aslama family)

يَنْفَضُوا : to disperse أَنْفَضَ يُنْفَضُ أَنْفُضَاصًا (Inkalaba family)

خَزَائِنُ : treasure خَزَائِنٌ Broken plural : trasusers (خَزَاءُ) Ism so no Sarf

يَفْقَهُونَ : to understand فِهَا يُفْقِهُ فَقِيهَ (sami'aa family)

NAHW DAY 98 - 29.04.21

to disperse (shattered glass / dispersed crowd)

نَفَقَ يَنْفَقُ إِنْفَاقًا

نَفَقَتْ يَنْفَقُتْ إِنْفَاقًا

* followed by three letters: giveaway for Inqaliba Family

to spend

نَفَقَ يَنْفَقُ إِنْفَاقًا

أَنْفَقَ تَنْفِقَ إِنْفَاقًا

Treasure (sing.) كَرَازَةً

Treasures (Plur.) قَرَازَاتٍ

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

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا وَلَلَّهُ حَرَّمَ إِنْ is/are

يَفْقَهُونَ

يَفْقَهُونَ

لِفَقْعَةٍ → نَسْلَمْ يَجَعِدُ لَعْلَمْ → يُ → start
 لِفَقْعَةٍ → يَسْأَلُونَ يَسْأَلُونَ → more letters
 لِفَقْعَةٍ يَعْتَرُتُ يَعْتَرُتُ
 To understand
 يَفْقَهُ يَفْقَهُ يَفْقَهُ
 يَسْتَعْجِلُ يَسْتَعْجِلُ يَسْتَعْجِلُ
 (Arto-tools)

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..

[مَقْولُ الْقَوْلِ مَلْعُولُ بِهِ
فِي مُحْلٍ نَعْبَ]

يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

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

لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

ن ف ق

نَافِقَ (جَاهِدَ)
to be a hypocriteالْنَّفَقَ (أَسْمَ)
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
خَزَانَةُ 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

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

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

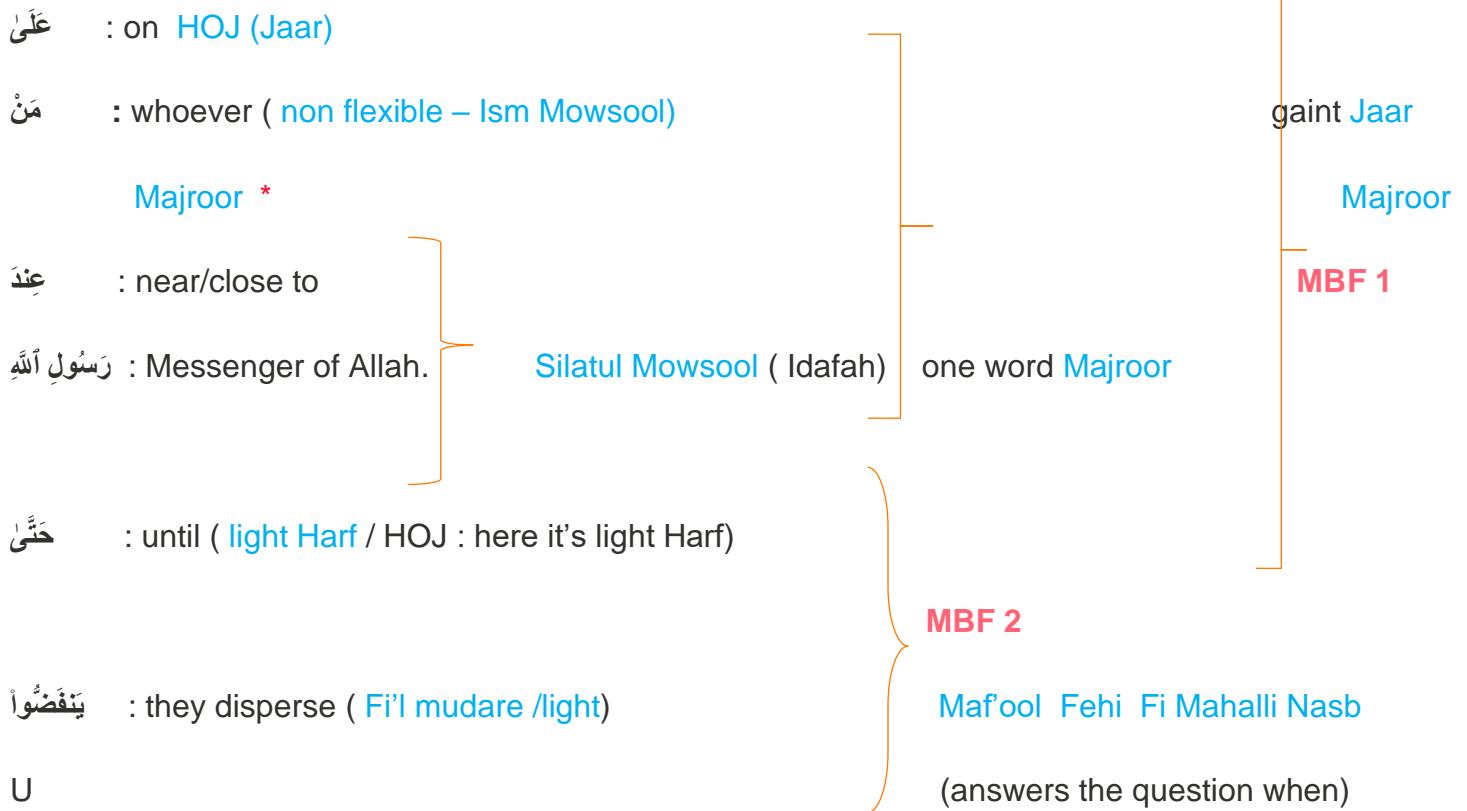
: يَقُولُونَ لَا تُنفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا **Silatul Mowsool**

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

: يَقُولُونَ : they say **Fi'l mudare /Faa'il هُمْ 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 / Faal هُمْ**



“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 تُنفِقُوا : to spend انْفَقَ يُنْفِقُ إِنْفَاقًا (aslama family)

يُنفَضُّوا : to disperse انْفَضَ يُنْفَضُ انْفَضَاضًا (Inkalaba family)

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

يَفْعَهُونَ : to understand فَهَأْ يُفْعِهُ فَهْ (sami'aa family)

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

وَلِلَّهِ خَرَائِنُ السَّمَوَاتِ وَالْأَرْضِ

: Harf Atf

: بِلَهِ MBK mukaddam

: خَرَائِنُ السَّمَوَاتِ وَالْأَرْضِ Idafah / Mubtada Muakkhar (proper)

(السَّمَوَاتِ وَ) is Ma'toof on

JI

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

وَلِكِنَّ الْمُنْفِقِينَ لَا يَفْقَهُونَ

وَلِكِنَّ الْمُنْفِقِينَ

: and

Harf Atf

: however

HON

: the hypocrites

Ismuha المُنْفِقِينَ

JI

Mubtada

: they do not understand لَا يَفْقَهُونَ

Fi'l mudare / Fa'a'il هم

JF – Khabar

“ However the hypocrites they do not understand”.

AYAH 8

يَقُولُونَ لَنِنْ رَجَعَنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعْزَمِ 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

لَهُ : 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) boz 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 الْمُنْفِقِينَ لَا يَعْلَمُونَ

وَلِكُنَّ الْمُنْفِقِينَ

و : and

Harf Atf

لِكُنَّ : however

HON

الْمُنْفِقِينَ : the hypocrites

Ismuha

Mubtada

لَا يَعْلَمُونَ : they don't know

Fi'l mudare / Faa'il ہم

“ However the hypocrites they don't know”.

NAHW DAY 99 - 30.04.2021

وَلَكِنْ حَزَّآيْنُ الْسَّمَوَاتِ وَالْأَرْضِ وَلَكِنْ الْمُنَافِقِينَ لَا يَفْقَهُونَ

The diagram illustrates the structure of the sentence. The first part 'وَلَكِنْ حَزَّآيْنُ الْسَّمَوَاتِ وَالْأَرْضِ' is shown with 'لَكِنْ' (M) as the main connector, followed by 'وَ' (HOT), 'لَكِنْ' (M), 'وَ' (HOT), and 'لَكِنْ' (M). The second part 'الْمُنَافِقِينَ لَا يَفْقَهُونَ' is shown with 'الْمُنَافِقِينَ' (M) as the subject, followed by 'لَا' (HOT) and 'يَفْقَهُونَ' (M). A bracket indicates 'One bracket yet separated' between the two parts.

Top Right: وَلَكِنْ حَزَّآيْنُ الْسَّمَوَاتِ وَالْأَرْضِ

Bottom Right: مَنْ يَنْهَا مَنْ يَنْهَا مَنْ يَنْهَا

Annotations:

- Top Left: Rephrase of HOT Lāam (as the effect of Lāam could be carried on without it). In grammar, it is okay either way but usually like this is better, 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 (SWT) diversifying the Lāams.
- Top Right: 'To Allah (SWT) Alone belong the treasures of the skies & the Earth'
- Bottom Right: 'Allah (SWT) Alone owns the treasure of the skies & the earth'
- Bottom Left: '3 UNIQUE LEVELS DEGREES OF LĀAM' (Different kind of honor for the Believers)
- Bottom Center: 'Authority & honor given to Prophet (SAW) is separate Lāam' [Another possible way of saying.]
- Bottom Right: 'Inclusives with the ownership of Allah (SWT)'
- Bottom Center: 'The way Allah owns it Lāam for Allah (SWT)'
- Bottom Right: 'Honor & Authority only belong to Allah (SWT), & also to His Messenger (SAW) & also to the believers'

The diagram illustrates the structure of the sentence. The main verb 'يَقُولُونَ' is shown with 'يَ' (HOT) and 'قُولُونَ' (M). The object 'لَا يَفْقَهُونَ' is shown with 'لَا' (HOT) and 'يَفْقَهُونَ' (M). The prepositional phrase 'عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْقَضُوا' is shown with 'عَلَىٰ' (HOT), 'مَنْ' (M), 'عِنْدَ' (HOT), 'رَسُولِ' (M), 'اللَّهِ' (M), 'حَتَّىٰ' (HOT), and 'يَنْقَضُوا' (M).

Top Left: صَلَطَ الْمُوْصَلِ

Top Right: يَقُولُونَ لَا يَفْقَهُونَ عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْقَضُوا

Annotations:

- Top Left: 'Job of مُوصَل' (to become fused with the idea/mossool to the point where even though Yaqodha has its own Faal in grammar but will become a fragment meaning use)
- Top Right: 'أَنْفَعَ تَبَرُّقَ يَانِفَاعًا فَاعِلٌ: اتَمْ on MBF' (Don't spend!)
- Middle Left: 'They say (HOT) If (Sentence)' [الذين يقولون]
- Middle Right: 'عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ جَارٌ + مُجرَدٌ' [HOT + مُجرَد]
- Bottom Left: 'Those who say (HOT) (Just a fragment) to complete the concept of Iam' [الذين يقولون]
- Bottom Right: 'أَنْسَمَ مَنْ عِنْدَ رَسُولِ اللَّهِ' [HOT]
- Bottom Center: 'Classical Grammarians say its HOT & even if it comes with Hif, it is understood with اتَم, which is omitted' [حَتَّىٰ يَنْقَضُوا = حَتَّىٰ (أَنْ) يَنْقَضُوا]
- Bottom Right: 'عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ' [HOT]
- Bottom Right: 'whatever is around the Messenger of Allah (SWT)' [صَلَطَ الْمُوْصَلِ]

وَلَكِنْ الْمُنَافِقِينَ لَا يَفْقَهُونَ

HOT
'However'

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

وَلَكِنْ الْمُنَافِقِينَ لَا يَعْلَمُونَ

HOT
'However'

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