

# Surah Al-Munafiqun

## Ayah 1

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

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 جَاءَكَ الْمُنَافِقُونَ : when the hypocrites come to you –

Maf'ool Fehi Fi Mahalli Nasb

(describing time: when did they come to you)

إِذَا : when Special Mudaf

جَاءَكَ : he comes to you

جاءَ Fi'l Maadi ك Maf'ool bihi. Fi Mahalli Jarr

الْمُنَافِقُونَ : the hypocrites Faa'il

JF

Maf'ool Fehi of Kaalu

قَالُوا : **Ma'ool bihi Fi Mahalli Nasb of** نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ  
**Maqool Al Qawl**

قَالُوا نَشْهَدُ

قَالُوا : they say

هم **Fi'l maadi / Faa'il**

نَشْهَدُ : we testify

نحن **Fi'l mudare / Faa'il**

إِنَّكَ لَرَسُولُ اللَّهِ

إِنَّكَ : certainly you are **HON + ISM** → **Mubtada**  
 لَرَسُولُ : truly the Messenger of Allah **ل of Emphasis**  
 رسول **Mudaf**  
 اللَّهُ : **Mudafiliah**  
**Mubtada** and **Khabar** are grouped by a bracket labeled **Ma'ool bihi Fi Mahalli Nasb of نَشْهَدُ**

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

وَاللَّهُ : and Allah → **Mubtada**

يَعْلَمُ : he knows → **JF ( Khabar)**

هو **Fi'l mudare / Faa'il**

إِنَّكَ : certainly you **HON +ISM** → **Mubtada**

لَرَسُولُهُ : truly his Messenger **ل of Emphasis Idafah** → **Khabar**

## وَاللَّهُ يَشْهَدُ إِنَّ الْمُنْفِقِينَ لَكَاذِبُونَ

وَاللَّهُ : and Allah → **Mubtada**

يَشْهَدُ : he testifies Fi'l mudare / Faa'il هو

إِنَّ الْمُنْفِقِينَ : certainly the hypocrites HON +ISM. → **Mubtada**

لَكَاذِبُونَ : are liars → **Khabar**

**JI**

Ma'ool bihi of يَشْهَدُ.

**JF**

**Khabar**

Of Lafdul

Jalaala

## Sarf:

مَجِيءٌ	يُجِيءُ	جَاءَ	جَاءَ
قَوْلًا	يَقُولُ	قَالَ	قَالُوا
شَهَادَةً	يَشْهَدُ	شَهِدَ	نَشْهَدُ
عِلْمًا	يَعْلَمُ	عَلِمَ	يَعْلَمُ
كَزِبًا	يَكْزِبُ	كَزَبَ	لَكَزِبُونَ
نِفَاقًا	يُنَافِقُ	نَافَقَ	الْمُنْفِقُونَ

جَادَ	يَعْبِي	يَحْيِي	يَأْفِقُ	يَنَافِقُ	وَسَافَقَهُ
قَالَ	يَقُولُ	قَوْلًا	عَلِمَ	يَعْلَمُ	عِلْمًا
شَهِدَ	يَشْهَدُ	شَهَادَةً	كَذَبَ	يَكْذِبُ	كَذِبًا

\* lie/hit

When do they say that to you?

Ism of Time & Place

Mafool Feehi Super Special Mudhaf

خَرَفَ

turns to

MAFOOL BIHI  
What did they say?

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا تَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ

المُنَافِقِينَ لَكَذِبُونَ

فَاعِل: هُوَ  
فَعْل: يَشْهَدُ  
مفعول به: إِنَّ الْمُنَافِقِينَ لَكَذِبُونَ  
(نبي محلي نعتب)

JUMLA ISMMIYA WITHIN  
JUMLA FILIYA WITHIN A  
\* BIG JUMLA ISMMIYA \*

عَمِلَ	يَعْمَلُ	عَمَلًا
سَمِعَ	يَسْمَعُ	سَمْعًا

يَعْمَلُونَ → Plural of عَمِلَ

تَصَرَّ	يَتَصَرَّرُ
صَدَرَ	يَصْدُرُ
صَدَّ	يَصُدُّ

فَاعِل: عِلْمٌ

إِقْتَرَبَ (فعل ماضى)

فعل: اتَّخَذُوا

فَاعِل: هُمْ

مفعول به: إِيْمَانُ (M) + هُمْ

مفعول به: جُنْدٌ

مفعول حال: (OR)

(So, then, therefore)

HOA

مفعول به: ① + ②

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

They have been doing

How horrible

Order is important

نَعَزَنَ  
هُوَ مَنَعَ ← مَنَعَنَ ← صَدَدَنَ  
\* Shadda & sukoon can't co-exist \*

They blocked themselves & others

اتَّخَذَ ← اقْتَرَبَ

مَنْعَتَنِي  
مَنْعَتَنِي  
مَنْعَتَنِي

Takes two  
مفعول به: اَنْتَ

I took you to be a student

# Surah Al-Munafiqoon

## Ayah 2 ( Day 86 )

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ 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.

**I'rab** :

**أَتَّخَذُوا : 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 إِتَّخَذَ  It has 5 letters. Matches with اقْتَرَبَ So it's definitely Fi'l maadi		• أَتَّخَذُوا : Take it to it's sukoon version إِتَّخَذَ : match with other sarf families Doesn't match with /ءَسْلِمَ/عَلِمَ/جَاهِدُ/تَعَلَّمَ/اقْتَرَبَ so not an Amr

## آيَمَنَهُمْ : their oaths

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

آيَمَنَهُمْ

Mudaf + Mudafilaih

MI is proper so Mudaf is also proper

## خَنَّةٌ : their sheilds

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

### Sentence structure

## اتَّخَذُوا أَيَمَنَهُمْ جُنَّةً

<p><b>اتَّخَذُوا</b></p> <p>Fi'l so Jumlah Fi'liyaah starts JF has 4 parts :</p> <p>فعل : اتَّخَذُوا فاعل : هم مفعول : أَيَمَنَهُمْ/جُنَّةً ( 2 Ma'ool bihi 1 proper &amp; other common)</p> <p>فعل مُتَعَدِّي إِيْلِي مَفْعُولَيْنِ Fi'l that has 2 Ma'ool bihi's</p>	<p>For vocab go to هو version</p> <p>إِتَّخَذَ : he took</p>	<p>إِتَّخَذَ يَتَّخِذُ إِتْخَاذاً مَتَّخِذٌ</p> <p>اتَّخَذَ يَتَّخِذُ إِتْخَاذاً مَتَّخِذٌ</p> <p>إِتَّخَذَ لَا تَتَّخِذُ مَتَّخِذٌ</p> <p>(Sarf)</p>
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## Brief notes

By Sister Maseera

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NAHW DAY 86 - 13 APRIL 2021

Stop at ف → New sentence

أَتَّخِذُوا أَيَّمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

<p>If command, take it back to هو version: ← امر ؟ or ماض ؟</p> <p>أَتَّخِذُوا → Sukoon</p> <p>آأمر من أأسلم</p> <p>عَلِمَ</p> <p>جَاعَدَ</p> <p>تَعَلَّمَ</p> <p>تَسَاءَلْ</p> <p>أَتَّخِذُوا → إقْتَرَبَ</p>	<p>It's Alif but YANT not with ه not Madaari</p> <p>أَيُّ ت ن</p> <p>↓</p> <p>أَتَّخِذُوا → نَصْرًا ؟</p> <p>If its Maadhi, go back to هو</p> <p>عَلِمَ → إقْتَرَبُوا → عَوَّ</p> <p>Put Maadhis of All Families:</p> <p>→ X (More than 3 letters!)</p> <p>→ X تَسَاءَلْ , تَعَلَّمَ , عَلِمَ , جَاعَدَ , أَشْلَمَ</p> <p>→ X إِشْتَقَرَّ , انْقَلَبَ</p> <p>→ إقْتَرَبَ → إقْتَرَبَ</p>	<p>اسم ؟ فعل ماض / مضارع / امر ؟</p> <p>أَتَّخِذُوا ← waw + Alif at the end means it is not anism</p> <p>فعل ماض : إقْتَرَبَ (ف)</p> <p>جمله فعلية</p> <p>فاعل : عَمَّ</p> <p>مفعول : أَيَّمَانَهُمْ</p> <p>مفعول : جُنَّةً</p> <p>New sentence - ف</p> <p>اسم ؟</p> <p>ماض ؟</p> <p>مضارع ؟</p> <p>أَيَّمَانَهُمْ</p>
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# Surah Al-Munafiqoon

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## Ayah 2 ( Day 87 )

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً 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 :** اَعْيَانٌ oaths ( broken plural)

يَمِينٌ oath/right hand ( singular)

**DOER :** آمَنَ يُؤْمِنُ اَعِيْمَانًا فَهُوَ مُؤْعَمِنٌ

**Done to:** اُعُوْعِمْنَ يُؤْعَمْنُ اَعِيْمَانًا فَهُوَ مُؤْعَمِنٌ

**Command & Zarf :** آمِنِ لَا تُؤْعَمِنِ مُؤْعَمِنٌ

**صَدَّ :** Irregular verb

**Sarf :**

صَدَّ يَصُدُّ صَدًّا صَادًّا

صَدَّ يَصُدُّ صَدًّا مَصْدُودًا

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

a break here.



**فَصَدُّوا : they blocked**

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

In this ayah it means: therefore

الفاء السببية (Faa Sababiyyah)

***I'rab***

**صَدُّوا**

Check :

Ism : no since وا at the end

Fi'l maadi : possibility as وا ending

Fi'l Mudare : no YANT beginning

Command : possibility ( go through sarf above)

Since not a command it has to be past tense

**صَدُّوا** is Laazim & Muta'aaddi

They blocked ( themselves & others)

### **Sentence structure**

**فَصَدُّوا : Fi'l Maadi**

Faa'il هم

Maf'ool nil since no Nasb

عَنْ سَبِيلِ اللَّهِ

### **I'rab**

عَنْ سَبِيلِ Jarr Majroor

سَبِيلِ اللَّهِ Mudaf + MI

### **Sentence structure**

عَنْ سَبِيلِ اللَّهِ MBF

Note: it can be Ma'ool Fehi Fi Mahalli Nasb ( blocked where) or

Ma'ool Bihi Fi Mahalli Nasb ( what path)

Usually عَنْ means from ( far away) HOJ

مِنْ means from

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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

**NAHW DAY 88 - 15 APRIL 2021**  
 "something to lean back & relax"

**1** **إِنَّهُمْ** (M)  
 "How horrible Hell is" (No clarifier)  
 سَاءَتْ مَرْفَعًا (Family) (إفترَبَ)  
 مضرب، مفرد، مكررة

**2** **سَاءَ مَا كَانُوا يَعْمَلُونَ** (K)  
 "How horrible he is as a ...."  
 [General] [Specifier]  
 Singular + Masb + Common  
 سَاءَتْ بَقِيَّةُ  
 مَرْفَعِ Outside Door

**3** **سَاءَ** (M)  
 فعل الازم  
 (Condemnation / to call smthg horrible)  
 ③ different ways of grammar of سَاءَ  
 ① سَاءَ ← فاعل (specifier) تمييز  
 "clarifies & qualifies smthg that is general"

**4** **إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ** (M)  
 Sila-tul-Mousool (fused with what)  
 Istim Mousool (What)  
 فعل (الهم موصول + صلت الهم موصول)  
 مبتدا  
 فاعل  
 نازل

**5** **أَتَّخِذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ**  
 When كَان comes with منارع, it becomes past continuous  
 كَان + منارع = Past Cont.  
 Both the pronouns should match  
 فَم = فَم

**6** **إِذَا كَانُوا يَعْمَلُونَ**  
 acts like one giant word  
 RAFA → Doer of سَاءَ  
 Outside Door of سَاءَ  
 \* لا = Rafa = فاعل \*  
 \* can also be Masab \*  
 (Alternative way of Grammar)

With سَاءَ, d Tamyeez doesn't have to be there but it could be there  
 In سَاءَ مَا كَانُوا يَعْمَلُونَ, there is no tamyeez present

## Al-Munaafiqoon (63:2)

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ 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.

Step 1	إِنَّهُمْ	Mubtada
		HON + ISM

Step 2	سَاءَ مَا كَانُوا يَعْمَلُونَ	Khabar of Inna
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Step 3	سَاءَ	<p>فعل الذمّ: condemnation/ to call something horrible</p> <p>There are 3 different types of سَاءَ in grammar. We will cover only one.</p> <p>سَاءَ usually has a Faa'il &amp; / or a تَمَيِّز 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>تَمَيِّز : 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>
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Few more examples of تَمْيِيز

سَاءَتْ مُرْتَفَقًا 1

سَاءَتْ : how horrible she is ( Jahannam)

مُرْتَفَقًا : singular / nasb/common/ Tamyeez

مُرْتَفَقٌ Ism Zarf (place to relax) from اقْتَرَبَ family

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

سَاءَتْ جَهَنَّمُ 2

سَاءَتْ : Fi'l ( How horrible she is)

جَهَنَّمُ : Faa'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 GAIINT word</p> <p>So what eve ones after Ism Mowsool ما what :is one gaint wordi. RAF' form &amp; 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 هم that matches</p> <p>Past Continuous : they have been doing</p> <p>It's one gaint word in Raf' form</p> <p>It's an outside doer of ساء</p>
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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

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## Ayah 3 ( Day 89 )

### Recap of part of ayah 2 :

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ 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.

إِنَّهُمْ Mubtada

سَاءَ مَا كَانُوا يَعْمَلُونَ Khabar

سَاءَ Faa'il of مَا كَانُوا يَعْمَلُونَ

مَا كَانُوا يَعْمَلُونَ Ism Mowsool + Silatul Mowsool (one word)

كَانُوا يَعْمَلُونَ used to/has been ( past continuous)

[ كَانَوا يَعْمَلُونَ ] inside the parentheses :

كَانُوا : Mubtada ( Ism Kaana : Raf' هم )

يعملون : Khabar Kaana ( always Nasb)

But it's unusual to have Fi'l Mudare' as Khabar Kaanaas we always look for an Ism.

Therefore since كَانَوا 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 ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى 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 Muftada ( Pointer – Raf )

اعن اعن ليت لكن لعل	HON + ISM = Muftada	
باعن لاعن	Here با and لع 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 اعن & اعن

اعن	To / that	
اعن ينصر	To help (Idea)	
اعن يسلم	That he accepts Islam	
اعسلاماً	To surrender ( Idea) Masdar	
اعن + mudare = ISM Idea	So can act as MI or Majroor since its an Ism	

اعن (cousin of اعن)	That	
باعن Harf ب	Sentence after اعن can be considered Ism	
باعن Harf ب	Sentence after اعن can be considered as Ism	

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

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

بَانَهُمْ ءَامَنُوا ثُمَّ كَفَرُوا MBK ( gaint Jaar Majroor) Fi Mahalli Jarr

ب HOJ ( Jaar )

اَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا gaint Majroor

Now let us look inside the gaint Jaar Majroor

اَنَّهُمْ Muftada ( HON + ISM )

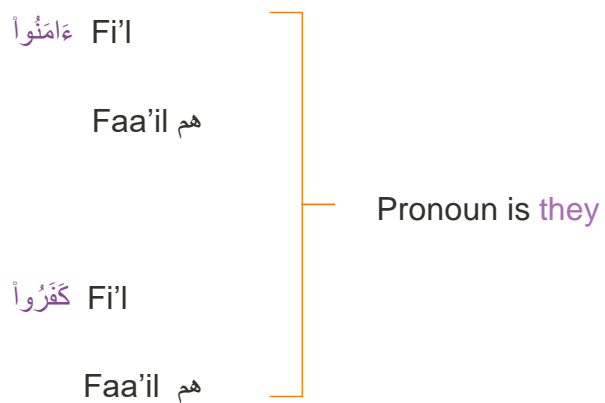
ءَامَنُوا Khabar ( they believed)

كَفَرُوا Khabar ( they believed)

ثُمَّ Harf Atf ( then )

Khabar Fi Mahalli Raf'

Now let us look inside ءَامَنُوا 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

NAHW DAY 89 - 16 APRIL 2021

HARF OF NASAB

Ayah 2  
(Contd.)

⑤ كَانُوا يَعْمَلُونَ

\* Grammar wise, whenever you see  
كان we consider it Mubtada

Mubtada = [كان + هم]  
(Fee Mahalli - Rafo)

يَقُولُونَ خبر (Fee Mahalli Nasab)

② إِنْ أَنْ لَيْتَ لَيْنَ لَعَنَ  
+ Ismuha = Mubtada

لَأَنَّ = لَ + أَنْ  
بِأَنَّ = بِ + أَنْ  
"Because"

① ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

is  
Rafo by default - Mubtada - Pointer - ذَٰلِكَ

⑤ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا  
[MAJROOR FMJ] [HOJ-ب]  
[MUTALIQ BIL Khabar]



ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

⑦

HOJ needs أَنْ for its sentence to be مجرور

Just like لَجْد needs أَنْ to make  
Mudaari into a Mudaf Ilayh

(Mudaf Ilayh) بَعْدَ أَنْ يُسَلِّمَ (Mudaaf)

(Majroor) [Sentence] أَنْ + (HOJ)

HARF OF NASAB

③ Idea = 'To eat' 'To sleep'  
(Action without time)

① أَنْ + فعل ② Masdar مصدر

فِي إِسْلَامٍ = فِي أَنْ يُسَلِّمَ

أَنْ (to/that) is cousin of أَنْ (That)

أَنْ + [ ] = بِأَنْ + [ ]  
(Honorary Ism) (Honorary Ism)

⑥ أَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

اسم + HOJ

Two Kinds of Because in English

④ ① I ate because of [hunger]  
[one word answer]

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

بِأَنَّ = because + [sentence]

8

أَتَتْهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

أَتَتْهُمْ (inside the MBK) Mubtada =

One big Khabar = أَمَنُوا

Harf Ataf = ثُمَّ

في محل رفع Khabar = كَفَرُوا

'Then, after that' = ثُمَّ

آمَنُوا

فعل ماضٍ

فاعل: هم [they]

كَفَرُوا

فعل ماضٍ

فاعل: هم [they]

ذَٰلِكَ 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'



ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

x1 x1

فَطُبِعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result ف

الفاء السببية

# Surah Al-Munafiqun

## Ayah 3 (Day 90)

ذَٰلِكَ بِأَنَّهُمْ ءَامَنُوا 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.

: فَطُبِعَ

ف means therefore/so

Here it means therefore.

الفاء السببية (Faa Sababiyyah) ف

: طُبِعَ ( advanced grammar)

Vocabulary : it was sealed ( passive )

Just like : نَصَرَ he helped

نَصِرَ he was helped passive

Another example : نَصَرَ أَحْمَدُ Ahmad helped.

نَصِرَ أَحْمَدُ Ahmad was helped passive

قَتَلَ الظَّالِمُ The oppressor killed

قَتِلَ الظَّالِمُ The oppressor was killed passive

In passive we don't have an outside doer but Nayebul Faa'il ( done to)

عَلَى قُلُوبِهِمْ :

عَلَى قُلُوبِ Jaar Majroor

قُلُوبِهِمْ Mudaf Mudafiliah

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 يَفْقَهُونَ

فَهُمْ : Faa Sababiyyah ف

هم they

Jumlah Ismiyyah

Mubtada

فَهُمْ لَا يَفْقَهُونَ : Jumlah Fi'liyah

Khabar Fi Mahalli Raf'

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

They, they don't understand



Sarf :

فَقَّهَ يَفْقَهُ فَقْهًا to understand well / deeply

سَمِعَ يَسْمَعُ سَمْعًا 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 fi'l itself. So, it's actually like saying the **It (it's seal)** was sealed on their hearts → **A seal was placed.**

طَبَعَ 'seal' → نائب الفاعل understood

فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

**طَبَعَ** ②

\* Advanced \*

(A) نَعَتَ ← (P) نَعِرَ

طَبَعَ ← طَبَعَ

It was sealed      He sealed

**و** ① **الفاء السببية**

So, therefore

Harf study - شَيُونِي

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

④ **يَفْقَهُونَ**

فَقَّهَ يَفْقَهُ فَقْهًا

سَمِعَ يَسْمَعُ سَمْعًا

to understand well/ deeply

③ **فَهُمْ لَا يَفْقَهُونَ**

**و** - الفاء السببية

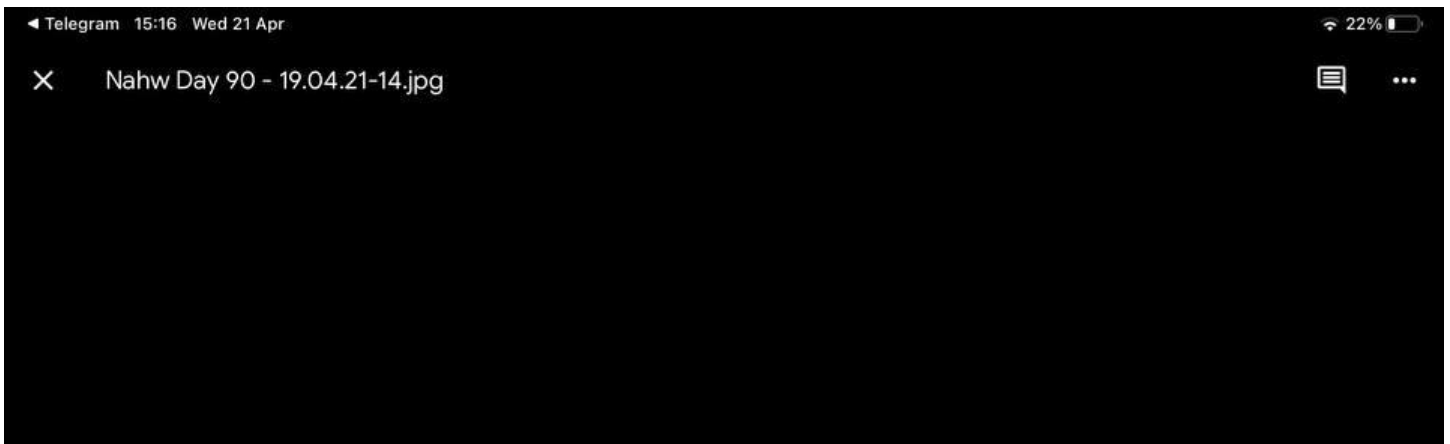
**صَمَّ** - MUBTADA

KHABAR - لا يفقهون

FI MAH. RAFA

⑥ 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





# Surah Al-Munafiqun

## Ayah 4 (Day 91)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنْهُمْ خَشَبٌ مُسْتَنْدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ 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?

We know :

Fi'l mudare' Passive : U/A sound. Eg يُنْصَرُ

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

Fi'l mudare	Passive	Fi'l maadi	Passive
تَشْهَدُ	تُشْهَدُ	إِتَّخَذُوا	أُتِّخِذُوا
يَعْلَمُ	يُعْلَمُ		
يَشْهَدُ	يُشْهَدُ	كَفَرُوا	كُفِرُوا
يَعْمَلُونَ	يُعْمَلُونَ		

وَإِذَا رَأَيْتَهُمْ

و : and (Harf Atf)

ظرف : when (for future) إذا

**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 : lsm/ Fi'l maadi /Fi'l Mudare /Amr

It's not as lsm : no reason to be an lsm

It has past tense ending (details below)

- It was going to be رَأَيْ but it sounds smoother as رَأَى  
So basically ي sounds weird so the Arabs got rid of it except for sukoon followed by ن  
Maadi occurs a lot in Qur'an.

### رَأَى (To see/think) [ر - ء - ي] -- Past Tense

هَم رَأَوْا	هَمَا رَأَيَا	هُوَ رَأَى
They saw	They both saw	He saw
هِنَّ رَأَيْنَ	هَمَا رَأَتَا	هِيَ 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
أَنْتِنَ رَأَيْتِنَ	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

هَمْ يَرَوْنَ They see	هَمَّا يَرَيَانِ They both see	هُوَ يَرَى He sees
هِنَّ يَرَيْنَ They (f) see	هَمَّا تَرَيَانِ They both see	هِيَ تَرَى She sees
أَنْتُمْ تَرَوْنَ All of you see	أَنْتُمَا تَرَيَانِ Both of you see	أَنْتَ تَرَى You see
أَنْتُنَّ تَرَيْنَ All of you (f) see	أَنْتُمَا تَرَيَانِ Both of you see	أَنْتِ تَرَيْنَ You (f) see
	نَحْنُ نَرَى We see	أَنَا أَرَى I see

رَأَيْتَهُمْ : Fi'l Maadi ( when you saw them) but because of اِذَا 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

رَأَيْتَهُمْ

When you see them

إِذَا رَأَيْتَهُمْ

In today's Arabic, إِذَا means

"if" & in Quran's Arabic,

إِذَا means "WHEN"

رَأَيْتَ

Ism? Past?

Present? Command?

Past? check ending



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

إِذَا

Ism?

Rafa X

Nasb but no reason

Not acting like Ism

د - حرف عطف 'And'

إِذَا

special, ظرف

When (for future)

Nasb / Fee Mahalli Nasb

For normal ism, rafa is default. For ism zarf, hasab is default.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ  
يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرُهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

# Surah Al-Munafiqun

## Ayah 4 (Day 92)

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ 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?

تُعْجِبُكَ أَجْسَامُهُمْ

تُعْجِبُكَ : 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 يُسَلِّمُ تُسَلِّمُ ( Aslama family )

Sarf : اءَعْجَبَ يُعْجِبُ اءَعْجَاباً

كَ : you ( Ma'ool Bihi )

\* Note : She impresses since 'You' كَ already is present attached to Fi'l as Ma'ool bihi. That's why 'She impresses you'

أَجْسَامٌ : bodies / body count in nos.

After & Raf' (outside doer) of Fi'il تُعْجِبُ

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 اءْ عَجَبَ يُعْجِبُ 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 اءْ عَجَبَ يُعْجِبُ

NAHW DAY 92 - 21 APRIL 2021

## 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

أُعْجِبُ

- to impress (she impresses)
- their bodies impress you
- to like \*\*\*

(translates in reverse) the maf'ool bihi translates like the Faall & the faail translates like maf'ool bihi

You like their bodies

تُعْجِبُكَ أَجْسَامُهُمْ

Ism, Maadi, Mudaari, Amp

أَتَسَلِّمُ	لَيْسَلِّمُ	تُسَلِّمُ
أُعْجِبُ	يُعْجِبُ	رُغَابًا

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ

وَأَنْتَ يُؤْفَكُونَ

يُعْجِبُكَ قَوْلُهُ

أُعْجِبْتُمْ

يُعْجِبُ الرِّذَالُ



# Surah Al-Munafiqun

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## Ayah 4 (Day 93)

Translate the following phrases with “impress” & “like” keeping in mind the tenses :-

يُعْجِبُكَ قَوْلُهُ ( word)

1. His words impress you.
2. You like his word.

أَعْجَبَتْكُمْ (past tense)

1. She impressed you all.
2. You all liked her.

أَعْجَبُكُمْ (past tense)

1. He impressed you all.
2. You all liked him.

يُعْجِبُ الزُّرَّاعَ (the farmers)

1. It impressed the farmers.
2. The farmers like it.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَدَّةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ  
الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ 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?

وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ

و Harf Atf

إِنْ lightest harf (if) \*

يَقُولُوا lightest form ( original version يَقُولُونَ )

تَسْمَعُ 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 لِقَوْلِ  
Mudaf + MI لَهُمْ } **MBF**

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

كَانَتْهُمْ خُشْبٌ مُسْنَدَةٌ

كَانَتْهُمْ : KAN HON كَانُوا  
They هُمْ ( Ismu inna)  
} **Al**  
**Mubtada**

“As though, they are”

خُشْبٌ : planks

looks like masculine but its Broken plural so feminine

It's Raf'

مُسْنَدَةٌ : to lean

feminine (Passive: done to- made to lean)

**Mowsoof**

**Sifah**

(isms since

heavy due to

Tanween)

**Khabar**

“As though they are planks made to lean”

## يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ

يَحْسَبُونَ : they assume

Fi'l mudare

Faa'il هم

**JF**

كُلَّ :every

: Nasb (Maf'ool bihi)

: Mudaf

Maf'ool Bihi

صَيْحَةٍ : outcry is

: Mudafiliah

عَلَيْهِمْ : against them

: Jaar Majroor

**MBF**

يَحْسَبُ has 2 Maf'ool bihi ( details). They act like Muftada & Khabar even if they are not.

هُمْ الْعَدُوُّ

هُمْ : Raf'

Mubtada

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

**هُمْ الْعَدُوُّ**

(K) (M)

Khabar is proper which is unusual → Istighraq

"They are THE enemy"

\* the ultimate enemy \*

**مُسْنَدَةٌ**

Planks made to lean

تَمْنَدٌ	لَتَمْنَدٍ	تَمْنَدَانِ	فَو تَمْنَدَانِ
تَمْنَدٌ	لَتَمْنَدٍ	تَمْنَدَانِ	فَو تَمْنَدَانِ

'Something made-to lean'

**لَأَنَّ + هُمْ**

(M) Mubtada

"As though they are"

**خُشْبٌ مُسْنَدَةٌ**

(K) Ism ← تفويين  
Khabar

RIFC = RIFC

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشْبٌ مُسْنَدَةٌ

**يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ**

← THEN PART →

[ جواب الشرط ]

[ لِقَوْلِهِمْ ]

Lightest

فاعل : انت

MI MUDAF HOJ

[MOTALAQ BIL FIL]

← IF PART →

[ شرط ]

[ وَإِنْ يَقُولُوا ]

Lightest

Lightest HAF

**يَحْسَبُونَ** [ كُلَّ صَيْحَةٍ ] **عَلَيْهِمْ**

MBF Mudoaf / Mud.Ilayh

Mafool Bihi

MBK [is] Mubtada

**يَحْسَبُ** is kind of verb that has details of two kinds (two Mafools or 1 Mafool + 1 MBF)

# Surah Al-Munafiqun

وَإِذَا رَأَوْهُمْ تَعْجَبُ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسْنَدَةٌ يَحْسِبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَتَلَهُمُ 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?

فَاحْذَرْهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

فَاحْذَرْهُمْ

ف : so / therefore (Faa Sababiyyah)

احْذَرْ : 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 احْذَرْ huwa version حَذَرَ like سَمِعَ

Sarf : حَذَرَ يَحْذَرُ حَذَرًا (to watch out for something – st)

حَذَرَ it's anta version تَحْذَرُ & Amr احْذَرْ means Watch out!

هُمْ : attached pronoun (detail)

“ Therefore watch out for them!”

## قَاتَلَهُمُ اللَّهُ

قَاتَلَ : fought جَاهِدَ family

Ism : no match

Fi'l maadi : matches

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

هُمْ : attached pronoun so it's a detail ( Ma'ool bihi)

اللَّهُ : Lafdul 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 جَاهِدَ 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 يَأْفَكُ إِفْكَاً (to deviate)

Like ( masdars are different) سَمِعَ 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

قَتَلَهُمُ اللَّهُ

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

مَضْمُون

Mafool  
Bih

Making command

يَحْذَرُ ← تَحْذَرُ

حَذَرٌ → تَحْذَرُ

"watch out for them" حَذَرٌ

فَاحْذَرَهُمْ

احْذَرُ

Ism/Madi/Mudan/Amr

↓ يَأْتِي  
 ↓ doesn't match endings  
 تَقَرَّرَتْ  
 ↓ Sukoon at end

So/therefore - ف (Sabbabiyah)

فَحَذَرُ سَمِعَ - يَسْمَعُ

حَذَرٌ - يَحْذَرُ - وَحَذَرًا  
To watch out for st

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدٌ

يَخْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرَهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

Explanation of قَتَلَهُمُ اللَّهُ from Ibn-e-Ashoor:

وَجُمْلَةُ قَاتَلَهُمُ اللَّهُ دُعَاءٌ مُسْتَعْمَلٌ فِي التَّعْجِيبِ، وَهُوَ مُرَكَّبٌ يُسْتَعْمَلُ فِي التَّعْجِيبِ مِنْ عَمَلٍ شَنِيعٍ، وَالْمُفَاعَلَةُ فِيهِ لِلْمُبَالَغَةِ فِي الدُّعَاءِ: أَيَّ قَتَلَهُمُ اللَّهُ قَتْلًا شَدِيدًا. وَجُمْلَةُ التَّعْجِيبِ مُسْتَأْنَفَةٌ كَشَأْنِ التَّعْجِيبِ.

The sentence قَاتَلَهُمُ اللَّهُ is a prayer against them & it's 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 مُنَافَلَةٌ (مُجَابَلَةٌ) is due to Mubalighah in the dua (kill in the extreme form) meaning May Allah (SWT) Kill them with the most intense Killing.....

أَنَّى (مَعْرَدَاتُ الْغَاظِ الْقُرْآنِ)

أَنَّى يُؤْفَكُونَ

أَنَّى للبحث عن الحال والمكان، ولذلك قيل: هو بمعنى كيف وأين<sup>(١)</sup>، لتضمنه معناه، 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 تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خَشَبٌ مُسْتَنْدٌ

يَخْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرَهُمْ قَتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ

يُؤْفَكُ

Present Passive  
[OO-AA sound]

Done to

How are they deviated?  
 How do they get deviated?

يُؤْفَكُونَ

"to deviate"

أَفْكَ	يَأْفَكُ	إِفْكًَا
سَمِعَ	يَسْمَعُ	سَمِعًا



# Surah Al-Munafiqun

## Ayah 5 (Day 95)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْنَهُمْ 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.

وَإِذَا

و Harf Atf

إذا Dharf (when)

قِيلَ : it is said

Fi'l maadi Passive

We look for Nayebul Faa'il

JF

قَالَ	يَقُولُ	قَوْلًا	قَائِلٌ
He said	He says	To say	Sayer
قِيلَ	يُقَالُ	قَوْلًا	مَقُولٌ
It was said	It is said	To say	The thing being said
قُلْ	لَا تَقُلْ	مَقَالَ و مَقِيلٌ و مَقَالَةٌ	
Say!	Don't say!		

- It's an irregular member of Nasara family.

لَهُمْ : to them. } MBF

- When you see ل with قَالَ It means 'to' ( 99%)

تَعَالَوْا : it's a command used for encouragement

It's irregular

6 Commands of تَعَال are:

تَعَالُوا	تَعَالِيَا	تَعَال
All of you come on	Both of you come on	Come on!
تَعَالَيْنَ	تَعَالِيَا	تَعَالِي
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)

تَعَالَوْا : Come on! طَلَبَ (it's a demand here)

طلب

يَسْتَغْفِرُ : he seeks forgiveness جواب الطلب

It's lightest Fi'l mudare'

Faa'il : outside doer

جواب الطلب

لَكُمْ : for all of you ( Jaar Majroor) MBF mukaddam

رَسُولُ 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)

تشويق  
تعجيل  
توكيد

} Not covered yet

Another eg of Talab & Jawab Al Talab :

Prophet (saw) used to write letter to the Empire

تَسْلَمُ      أَسْلِمَ

←      ←

You will be safe (Jawab Al Talab)      Surrender! (Talab) Command

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]**

تَعَالَوْا

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

تَعَالَوْا	تَعَالِيَا	تَعَالَى
تَعَالَيْنِ	تَعَالِيَا	تَعَالَى

قَالَ	يَقُولُ	قَوْلًا	فَقَالَ
قِيلَ	يَقَالُ	قَوْلًا	فَقِيلَ
قُلْ	لَا تَقُلْ	مَقَالًا	مَقَالَتًا

means 'To' = قال + ج

قِيلَ

irregular  
sarf - نُفَرِّ

وَإِذَا

اسم ظرف  
And when

وَأِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ

MI FAAIL MBF MUGADDH

مُسْتَكْبِرُونَ

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) **تَسْلِمُ** **أَسْلِمُ** (TALAB) **أَسْلِمُ** **تَسْلِمُ**

سَلَامٌ	سَلَامٌ	سَلَامٌ	سَلَامٌ
سَلَامٌ	سَلَامٌ	سَلَامٌ	سَلَامٌ

Surrender!  
You'll be safe.

تَقْدِيم - TAQDEEM

- ① تَشْوِيق
- ② تَخْيِيل
- ③ تَوْكِيد
- ④ اِخْتِصَاصٌ

تَعَالَوْا - طَلَب

Come on You'll!!

يَسْتَغْفِرُ - جَوَاب الطَّلَب

The Messenger of Allah (SWT) will ask forgiveness for you too!

# Surah Al-Munafiqun

## Ayah 5 (Day 96)

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ

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.

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

تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ : Fi Mahalli Raf' Naye'bul Faa'il ( since its says something)

So the entire Talab and Jawab Al Talab is gaint Naye'bul Faa'il

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ 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

## لَوَّؤَا رُءُوسَهُمْ وَرَأَيْتَهُمْ

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

رُءُوسَهُمْ : Ma'ool bihi (their heads) Nasb/ Broken Plural

رَأْسٌ head  
رُءُوسٌ heads ( Broken plural)  
رُءُوسٍ Nasb ( Broken plural)

لَوَّؤَا رُءُوسَهُمْ : they turned away their heads Jawab Al Shart

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

( Ma'ool Fehi)

So إذا with past tense = when part (Shart)

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

لَوَّؤَا : Sarf لَوَّى يُلَوِّي تَلَوَّى ( complex Sarf from عَلَّمَ family)

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

و Harf Atf  
رَأَيْتَ Fi'l maadi / Faa'il أَنْتَ  
هم Ma'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 : 2<sup>nd</sup> Fi'l is the حال of the 1<sup>st</sup> Fi'l  
Here يَصُدُّونَ is the Haal of رَأَيْتَ  
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 : Muftada  
مُسْتَكْبِرُونَ : Khabar  
JI

Sarf : اِسْتَكْبَرَ يَسْتَكْبِرُ اِسْتِكْبَاراً (no passive boz it's Laazim)

اِسْتَعْفَرَ family : action can have 4 common benefits

- 1) Extreme- extremely arrogant.
  - 2) Wanting- wanting greatness.
- In this case

- 3) Demanding/asking- seek or ask for greatness
- 4) Trying for- trying to achieve greatness

NAHW DAY 96- 27.04.21

وَعَمَّ مُشْتَكِرُونَ

(K)

(M)

JUMLAH ISMMIYAH

CONDITIONAL إِذَا

THEN = WHEN/IF

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

قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

← NAAIB-UL-FAIL FMR →

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

1 ← MAFOOL FEEHI FI. MOHALLI HASAB →

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

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأَ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ

INTRANSITIVE

إِشْتَكَبُوا يَشْتَكِبُونَ إِشْتِكَابًا مُشْتَكِرُونَ

Family Implications

- ① Extreme ③ Demanding/asking  
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.’

وَرَأَيْتَهُمْ

‘YOU SEE THEM’

TRANSLATED IN PRESENT DUE TO إِذَا

رَأَيْتَهُمْ يَصُدُّونَ

HAAL OF رَأَيْتَهُمْ / يَصُدُّونَ translated as AS...or...ing

مُسْتَكْبِرُونَ

‘THEY TURN’ لَوَّأَ

عَلَّمَ	يَعْلَمُ	تُعَلِّمُ
لَدَى	يَلْدِي	تُلْدِي

فاعل = هم

معنول به : رُءُوسُهُمْ

رُءُوسَهُمْ

Singular: رَأْسٌ

Plural: رُءُوسٌ

MAFOOL BIHI

‘THEIR HEADS’

# :Surah Al-Munafiqun

## Ayah 6 (Day 97)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ 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 if its common)

عَلَيْهِمْ : on them **MBK**

Here عَلَى 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 عَلَى)

أَسْتَغْفِرُ لَهُمْ أَمْ

أَسْتَغْفِرُ

Fi'l maadi / Faa'il أنت

أَسْتَغْفِرُ got combined with أ & became اِسْتَغْفِرْتُ

أ (whether)

X

أَمْ (or)

Y

لَهُمْ : for them **MBF**

Since أ & أَمْ 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 إطناب

( to express anger/ to reinforce a decision)

لَنْ يَغْفِرَ اللَّهُ لَهُمْ ( the same result)

لَنْ : will not (light Harf)

يَغْفِرَ : Fi’l mudare – ضرب family

اللَّهُ : outside doer

لَهُمْ : for them MBF

Sarf : عَفَرَ يُعْفِرُ مَعْفَرَةٌ غَافِرٌ to forgive

عُفِرَ يُعْفَرُ مَعْفَرَةٌ مَعْفُورٌ

إِعْفِرْ لَا تَعْفِرْ مَعْفَرٌ مَعْفَرَةٌ

“ Allah will not forgive them”

Sometimes ل 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)

**الاهتاف:** 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

أَسْتَغْفِرُ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ  
↓  
didn't  
↑  
Whether x or y

أَنْتَ إِسْتَغْفَرْتَ  
↑  
أَسْتَغْفَرْتَ = إِسْتَغْفَرْتَ + أَ

**عليهم**  
MBK

here is referring to consequences  
On them → for them

**[مَتَد] سَوَاءٌ**  
(K) (M)

The Muftada is too obvious to be stated so we only get Khabar Great! = (That is) Great! Not some special thing rather normal phrasing

"It is the same (outcome/result) for them"

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفِرْتَ 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

الْفَاسِقِينَ

"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

فَاعِل

Light Harf  
"will not"

مَنْزُومًا	يُغْفِرُ	مَنْزُومًا
مَغْفِرَةً	يَغْفِرُ	غَفَرَ

# Surah Al-Munafiqun

## Ayah 6 /7 (Day 98)

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ 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.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

إِنَّ اللَّهَ

Indeed Allah **Mubtada**

لَا يَهْدِي

he does not guide : Fi'l Mudare / Faa'il هو (no outside doer)

الْقَوْمَ الْفَاسِقِينَ

the corrupt nation : Mosoof Sifah **Maf'ool bihi**

JF

Khabar

“ Indeed Allah, He does not guide the corrupt nation “



## AYAH 7

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ خَزَائِنُ السَّمَوَاتِ  
وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ 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 عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Khabar**

يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Silatul Mowsool**

لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Maqool Al Qawl Maf'ool bihi Fi Mahalli Nasb** (inside quote)

يَقُولُونَ : they say **Fi'l mudare /Faa'il هم JF**

لَا تُنْفِقُوا : don't spend ( inside quote so Maqool Al Qawl begins from here)

عَلَى : on

مَنْ : whoever

عِنْدَ : near/close to

رَسُولِ اللَّهِ : Messenger of Allah

حَتَّى : 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 تُنْفِقُوا : to spend أَنْفَقَ يُنْفِقُ إِنْفَاقاً (aslama family)

يَنْقُضُوا : to disperse انْقَضَ يَنْقُضُ انْقِضَاءً (Inkalaba family)

خَزَائِنُ : treasure خَزَانَةٌ Broken plural : خزائن ( Ism so no Sarf)

يَفْقَهُونَ : to understand فَهَمَ يَفْهَمُ فَهْماً (sami'aa family)

**NAHW DAY 98 - 29.04.21**

to disperse (shattered glass / dispersed cloud)

إِنشَقَّ | يَنْشَقُّ | انْشِقَاقًا

إِنْشَقَّتْ | يَنْشَقُّ | انْشِقَاقًا

\* followed by three letters:  
giveaway for Inqaliba Family

to spend

أَنْفَقَ | يَنْفِقُ | انْفَاقًا

أَنْفَقَ | يَنْفِقُ | انْفَاقًا

Treasure (Sing.) | كَرَانَةٌ

Treasures (Plur.) | كَرَائِنٌ

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (K)

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (M)

N3MP N3MP (Plural beg the Arabs said so)

"Indeed Allah (SWT), He (SWT) does not guide the corrupt nation"

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا (K) is/are

يَفْقَهُونَ

السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ (V)

start → نَسِمَ نَجَاحًا يَعْلَمُ لَفَقَتْ

more letters → نَفَقَ نَسْأَلُ لَفَقَتْ

To understand → نَفَقَ نَفَقَتْ نَفَقَ نَفَقَتْ

(Aratools)

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

Sila-tul-Mawsool Sm Mawsool

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

"They are the ones who..."

[مقول القول معقول في محل نصب]

فَاعِلٌ م يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

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

لَا تُنْفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا

ن ف ق

نَافِقٌ (جَاهِدٌ)  
to be a hypocriteأَنْفَقَ (أَسْلَمَ)  
to spend

نَافِقًا: 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

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَلِلَّهِ  
خَزَائِنُ السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ 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.

هُمْ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا

هُمْ : they are **Mubtada**

الَّذِينَ : the one who **Ism Mowsool**

الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Khabar**

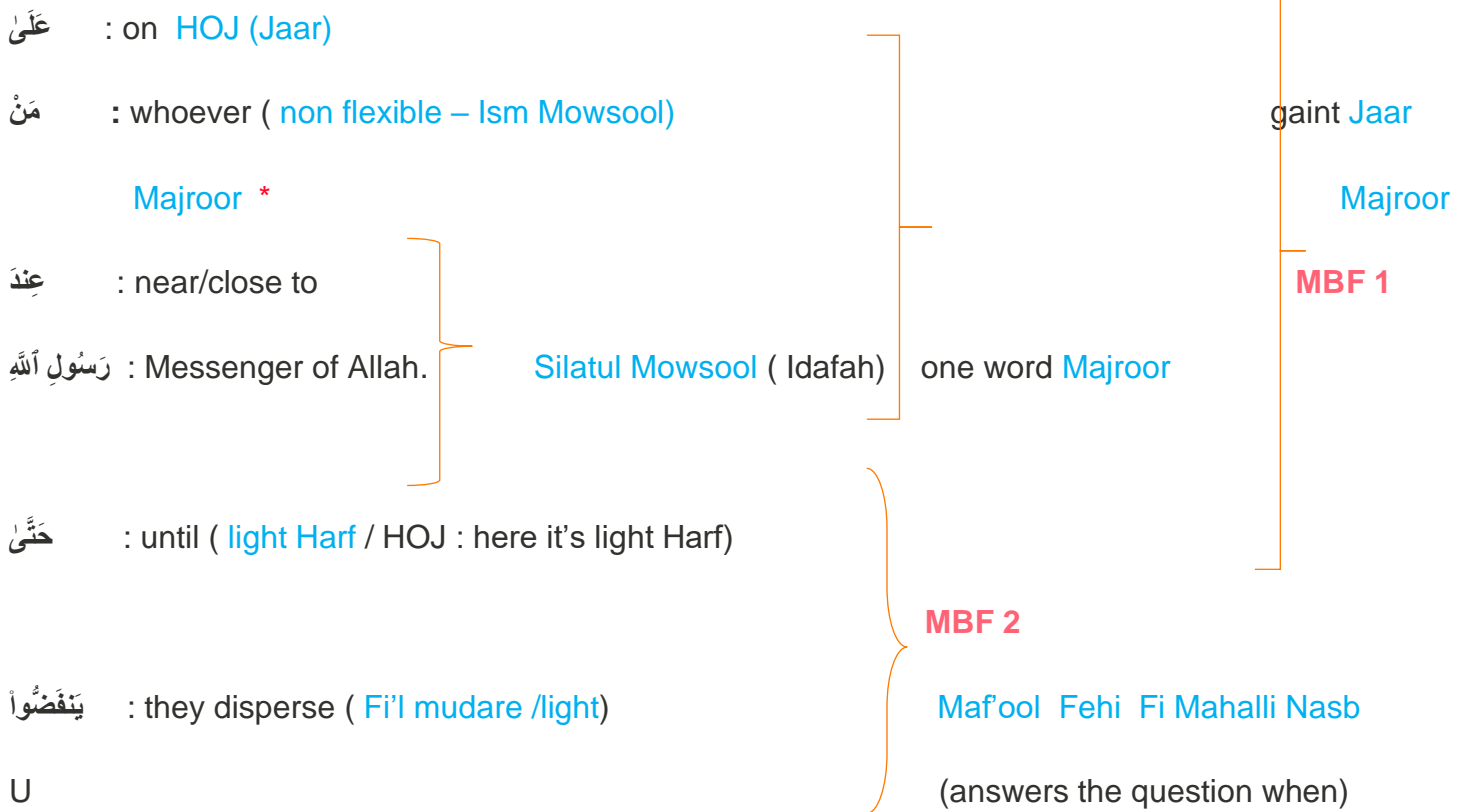
يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Silatul Mowsool**

لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا : **Maqool Al Qawl Maf'ool bihi Fi Mahalli Nasb** (inside quote)

يَقُولُونَ : they say **Fi'l mudare /Faa'il هم JF ( sentence since it's a complete idea)**

الَّذِينَ يَقُولُونَ : those who say ( Ism : one word – sayers) **Ism Mowsool + Silatul Mowsool =fragment**

لَا تُنْفِقُوا : don't spend **Fi'l mudare / Faa'il انتم**



“ 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 تُنْفِقُوا : to spend أَنْفَقَ يُنْفِقُ إِنْفَاقاً (aslama family)

يَنْفَضُّوْا : to disperse انْفَضَّ يَنْفَضُّ انْفِضَاضاً (Inkalaba family)

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

يَفْقَهُونَ : to understand فَقِهَ يَفْقَهُ فِقْهًا (sami'aa family)

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

وَلِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ

و : Harf Atf

بِاللّٰهِ : MBK mukaddam

خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ : Idafah / Muftada Muakkhar (proper)

JI

(السَّمٰوٰتِ is Ma'toof on و)

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

وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ

وَلٰكِنَّ الْمُنٰفِقِيْنَ

و : and Harf Atf

لٰكِنَّ : however HON

الْمُنٰفِقِيْنَ : the hypocrites Ismuha Muftada

JI

لَا يَفْقَهُوْنَ : they do not understand JF – Khabar

هم Fi'l mudare / Faa'il

“ However the hypocrites they do not understand”.

## AYAH 8

يَقُولُونَ لَنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ 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

لِلَّهِ : MBK mukaddam

الْعِزَّةُ : Mubtada (proper)

وَلِرَسُولِهِ : Jaar/Majroor + Idafah

و الْمُؤْمِنِينَ : 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.

وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

وَلَكِنَّ الْمُنَافِقِينَ

و : and

Harf Atf

لَكِنَّ : however

HON

JI

الْمُنَافِقِينَ : the hypocrites

Ismuha

Mubtada

لَا يَعْلَمُونَ : they don't know

Fi'l mudare / Faa'il هم

**“ However the hypocrites they don't know”.**



NAHW DAY 99-30.04.2021

وَلِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ

وَلِلّٰهِ الْاِمْزَاجُ وَرَسُوْلُهُ وَالْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

Repetition of HOF Laam (as the cited of Laam couldn't be carried on without it). In grammar, it is okay either way but Balaghah wise, there is a tab, 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 Laams. [Another possible way of saying]

One bucket yet separated

وَلِلّٰهِ خَزَائِنُ السَّمٰوٰتِ وَالْاَرْضِ

To Allah (SWT) Alone belong the treasures of the skies & the Earth

Allah (SWT) alone owns the treasure of the skies & the earth

3 UNIQUE LEVELS DEGREE OF LAAM

Different kind of honor for the believers

Authority & honor given to Prophet (SAW) is separate Laam

Khafaa with the ownership of Allah (SWT)  
The way Allah owns it Laam for Allah (SWT)

Honor & Authority only belong to Allah (SWT), & also to His Messenger (SAW) & also to the believers

Job of الموصول

to become fused with the main mawsool to the point where even though Yaqudona has its own Fasil in grammar but will become a fragment meaning wise

They say (FRI) JF (Sentence)

Those who say (JAM) (Just a fragment) to complete the concept of ism

يَقُولُوْنَ لَا تَنْفِقُوْا عَلٰی مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰی يَنْفَقُوْا

لَا تَنْفِقُوْا عَلٰی مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰی يَنْفَقُوْا

MAFOOL FEEHI FMH (Answering when?)

حتى ينفقوا

Light & HOF

Classical Grammarians say its HOF & even if it comes with Pri, it is understood with an which is omitted

حتى ينفقوا = حتى (ان) ينفقوا [Compound Ize]

Until they disperse

on

انفاقا فاعل: انتم 'Don't spend!'

على من عند رسول الله [جار + مجرور]

من عند رسول الله [اسم موصول] [مبتدأ الموصول] [ماترود of على]

Whoever is around the Messenger of Allah (SWT)

وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ

HON 'However'

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

وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ

HON 'However'

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