

Section 1: About the Nahw of إِذَا

The word إِذَا is an Ism and is part of a category of Isms called ظَرْف (Dharf). It's not a kind of Ism we have yet studied. It means 'when' and it has no visible effect on the coming verb, but in meaning, it forces the act to be understood to take place in the future. So even if the coming فِعْل is مَاضِي (Past tense), it will be translated in the future tense.

Section 2: About the Nahw of جَاءَكَ

Here, كَ is a pronoun attached to the past tense فِعْل جَاءَ. According to our training, when you find an attached pronoun with a فِعْل, you are to ignore it at first. So, we will only analyze جَاءَ as our first step. Remember that the attached pronoun can never serve as the doer. Also remember that it can only be in نَصْب form when attached to a فِعْل. The only other Nahw observation you need from your study of the first two intensives is that, with جَاءَ being the هُوَ version, you might run into an outside doer.

Section 3: About the Sarf of جَاءَكَ

The word جَاءَ is the هُوَ version of a فِعْل مَاضِي (Past tense Fi'I). You learned about فِعْل مَاضِي on Page 33 of Intensive 1. But جَاءَ looks different from نَصَرَ doesn't it? The Fi'I نَصَرَ had three distinct syllables: نَ - صَ - رَ (Na - sa - ra), but جَاءَ only has two: جَا - اَ (Jaa - a). This means that this is a complicated فِعْل مَاضِي and the way we learned to convert the past tense on Page 33 isn't enough for us to guess how this فِعْل will look like with all 14 pronouns. We will learn about this later, but I still want to show you why it's so different. Observe the following chart for the Sarf of the Past Tense Fi'I جَاءَ:

هُوَ جَاءَ	هُمَا جَاءَا	هُم جَاءُوا
هِيَ جَاءَتْ	هُمَا جَاءَتَا	هِنَّ جِئْنَ
أَنْتِ جِئْتِ	أَنْتُمَا جِئْتُمَا	أَنْتُمْ جِئْتُمْ
أَنْتِ جِئْتِ	أَنْتُمَا جِئْتُمَا	أَنْتِنَّ جِئْتِنَّ
أَنَا جِئْتُ		نَحْنُ جِئْنَا

For now, all you need to know is that the 'a' ending in جَاءَ matches the 'a' ending in نَصَرَ.

Therefore, جَاءَ is carrying the pronoun هُوَ in it - which is its inside doer.

Take note that جَاءَ is made up of only three letters – Jeem (ج), Alif (ا), and Hamzah (ء). And also take note that it is the هُوَ Past tense. To understand my next point, remind yourself of the هُوَ Past tenses of each of the 8 families that we learned. Those are:

إِسْتَعْفَرَ	إِفْتَرَبَ	إِنْقَلَبَ	تَسَاءَلَ	تَعَلَّمَ	جَاهَدَ	عَلَّمَ	أَسْلَمَ
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Observe that each of these Past tenses are made up of 4 letters or more. Even عَلَّمَ is considered 4 letters because the ل is doubled. And جَاءَ, like we noted, is only made up of 3 letters. That means جَاءَ is not from any of these 8 families. That doesn't mean it has no family. It means we haven't been introduced to his family yet. It just hasn't *come* yet. So, in conclusion, جَاءَ means 'He came.'

Section 4: Translating جَاءَكَ

Remember when we learned about Transitive and Intransitive verbs in English? I'm going to assume that you don't remember, so I'll remind you. A verb or action is considered **Transitive** if we can add the words 'someone' or 'something' after it. As in:

He helped **someone**

He did **something**

In the above examples, the words 'someone' and 'something' make sense. And if adding 'someone' or 'something' to an act doesn't make sense, it would be considered **Intransitive**. As in:

He died **someone**

He fell **something**

Now in these examples, the words 'someone' and 'something' don't make sense. By that definition, 'He came' is **Intransitive** in English because it doesn't make sense to say, 'He came someone.' Here you will learn that some Arabic Fi'l are different from English Fi'l when it comes to translation. Actually, جَاءَ in Arabic can be thought of as 'He came' and even 'He came to...'. What I'm saying is that, in this case, the word 'to' exists in the minds of the Arab even though it isn't said. It can be included in the word جَاءَ. But the word 'to' wouldn't exist in the mind of an English speaker when they say, 'He came.' So while the English speaker is not able to make sense of the phrase 'He came you,' the Arabic is able to make total sense of the phrase جَاءَكَ, meaning 'He came to you.' The Arabic word for 'to' on its own is إِلَى (Harf of Jarr, Page 27 of Intensive 1 notes), so if we wanted to translate 'He came to you' word for word in Arabic, we'd be expected to say جَاءَ إِلَيْكَ. But the Arabs, thousands of years ago, at a barbeque, decided that for جَاءَ the إِلَى is already included and shall not be said. In summary, 'He came' sounds **Intransitive** in English, but جَاءَ is **Transitive** in Arabic because it includes 'to' in it. This is the time, when your genetically predisposed anxiety kicks in and you ask me "Ustadh, how will we know when we think it's Intransitive in English but Transitive in Arabic." My answer, impatient student, is that your world in Arabic studies right now is made up of جَاءَ - deal with it :).

So now to translate. Since جَاءَ means 'He came to...' and the كَ is the attached version of أَنْتَ (from Page 18 of Intensive 1 notes) meaning 'You,' the translation will be 'He came to you.' Remember what I said in **Section 1** about إِذَا? The meaning of جَاءَكَ is going to be bullied into the future tense when إِذَا is before it. Therefore, the corrected translation is:

إِذَا جَاءَكَ الْمُنَافِقُونَ

"When the hypocrites will come to you."

Now let's address that some of you will want to translate إِذَا جَاءَكَ as "When he will come to you." Because in your mind, using the word 'will' ensures that you translated in the Future tense. That is fine but know that the phrase 'when he comes to you' already means that it hasn't happened yet and will happen in the future. That is how it's naturally understood in the English language without the 'will' also.

Section 5: About the Nahw of الْمُتَأَفِّقُونَ

Given the fact that this has an ال and the ال does not have ء on top, and the fact that this word has an وَنْ (‘oona’) ending but clearly isn’t a Present tense - because they would start with ي or ت (remember the Present tense clues ي + ‘oona’ and ت + ‘oona’) - I can safely conclude that this is an إسم. And when dealing with an إسم, we use Page 6 of the Intensive 1 notes. It is Masculine, Raf’, and Plural because it matches with the وَنْ in مُسْلِمُونَ on Page 6. I am purposely not going into detail about how these properties of Status, Number, and Gender were derived because after Intensives 1 & 2, I expect you to know how to do that on your own quickly. It is Proper because of ال.

Because this sentence had جَاءَ in it, which is the هُوَ version of a فِعْل, we are supposed to be on the lookout for an outside doer. Let’s go over the concept of outside doer quickly in case you’ve gotten rusty.

Every فِعْل has a doer inside it – نَصَرَ has ‘He’, نَصَرْنَا has ‘We’, نَصَرْتُ has ‘I’ – but sometimes, we don’t want our doer to be a pronoun. Instead, we want it to be someone or something else. The concept of outside doer helps us understand how Arabs say things like “The Muslims helped” instead of just “They helped.” How do we replace the pronoun with any other doer in Arabic? We can only do so by meeting the following conditions:

1. The فِعْل that has the pronoun inside has to be in the هُوَ or هِيَ form.
 - a. (هُوَ) نَصَرَ or (هِيَ) أَسْلَمَتْ in the Past tense
 - b. (هُوَ) يُجَاهِدُ or (هِيَ) تَسْتَغْفِرُ in the Present tense

In other words, only the Fi’ls that have ‘He’ or ‘She’ as their built-in doer can have an outside doer that replaces the built-in pronoun doer.

2. The outside doer has to meet two conditions:
 - a. It has to be **after** the فِعْل. Not necessarily right after, but definitely after.
 - b. It has to be رَفْع.

There are no other conditions! So long the outside doer is after the فِعْل and رَفْع, it doesn’t matter whether its Singular, Dual, Plural, Masculine, Feminine, Proper, Common, Fully Flexible, Partly Flexible, Non-Flexible, or whatever else. None of that matters in deciding if its an outside doer. Let’s see it in action.

Without an outside doer

نَصَرَ

He helped

With an outside doer

نَصَرَ الْمُسْلِمَانِ

The two Muslims helped

The fact that it's a pair doesn't matter. The only thing that matters is that it's رَفَع and after the فِعْل. So, the هُوَ inside the Fi'l is replaced by the outside doer مُسْلِمَانِ. Again, only the inside doers هُوَ and هِيَ can ever be replaced with an outside doer. If a فِعْل is any other version – such as نَصَرْتُ (I helped) or نَصَرُوا (They helped) – then you shouldn't even bother looking for something after رَفَع. These forms will **never** take an outside doer. Let's look at the other three examples with and without an outside doer:

Without an outside doer

أَسْلَمَتْ

She submitted

With an outside doer

أَسْلَمَتْ مَرْيَمُ

Maryam submitted

**If you're wondering why مَرْيَمُ is Light, review your notes on Partly Flexible from Transcript Day 2 of Intensive 1.

يُجَاهِدُ

He struggles

يُجَاهِدُ الْكَافِرُونَ

The disbelievers struggle

تَسْتَغْفِرُ

She asks for forgiveness

تَسْتَغْفِرُ الْمُسْلِمَاتُ

The believing women ask for forgiveness

For more examples on how the outside doer works, read over the Day 8 Transcript from Intensive 1. Now, let's get back to the Ayah at hand.

The word جَاءَ is the هُوَ version of the Past tense, therefore we should look for a possible outside doer. And it just so happens that الْمُتَافِقُونَ does come after and is رَفَع (and it doesn't matter that it's plural because that's not one of the conditions). So, the هُوَ inside جَاءَ gets replaced with the outside doer الْمُتَافِقُونَ. Our translation thus far is:

إِذَا جَاءَكَ الْمُتَافِقُونَ

When the hypocrites come to you

Section 6: About the Sarf of **المُنَافِقُونَ**

The word **المُنَافِقُونَ** is plural; the singular version would be **المُنَافِقُ**. It is also Proper; the common version would be **مُنَافِقٌ**. This is an Ism, that starts with a **مُ** and its **ع** (second last) letter has an **ـِ**. In the 8 families that you learned, one member of each family has a **مُ** and **ع**. That member is - I hope you remember - called the **إِسْمُ فَاعِلٍ** and it's the '-er' Ism (like 'teacher' or 'helper'). Here is a list of the **إِسْمُ فَاعِلٍ** from each of the 8 families. For each family you memorized, the end of the first line is the **إِسْمُ فَاعِلٍ**. It's the word you say after '**فَهُوَ**' each time at the end of line one.

مُسْلِمٌ	مُعَلِّمٌ	مُجَاهِدٌ	مُتَعَلِّمٌ	مُتَسَاءِلٌ	مُنْقَلِبٌ	مُقْتَرِبٌ	مُسْتَعْفِرٌ
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The word we were looking at was **مُنَافِقٌ**. Let's see how this word sounds in comparison to each **إِسْمُ فَاعِلٍ** from all 8 families. Say each of the following lines out loud:

1. مُسْلِمٌ مُنَافِقٌ
2. مُعَلِّمٌ مُنَافِقٌ
3. مُجَاهِدٌ مُنَافِقٌ
4. مُتَعَلِّمٌ مُنَافِقٌ
5. مُتَسَاءِلٌ مُنَافِقٌ
6. مُنْقَلِبٌ مُنَافِقٌ
7. مُقْتَرِبٌ مُنَافِقٌ
8. مُسْتَعْفِرٌ مُنَافِقٌ

Did you guess that the exact match is number three? If you did, you are correct! Both start with **مُ**, both have an Alif (ا), and both have an **ع**. Thus, both **مُجَاهِدٌ** and **مُنَافِقٌ** are like **مُفَاعِلٌ**. That means that the **ف** letter (first loot letter) for **مُنَافِقٌ** is **ن**, the **ع** letter is **ف**, and the **ل** letter is **ق**. Now we know both its family and its root letters. Here's what its Sarf looks like:

فَهُوَ مُنَافِقٌ	نِفَاقًا وَمُنَافِقَةً	يُنَافِقُ	نَافِقًا
So he is a Hypocrite	Hypocrisy	He is hypocritical	He was hypocritical

(And for those of you who will say 'but Ustadh you said the **إِسْمُ فَاعِلٍ** has to have an '-er,' you can translate it as 'Hypocrisizer')

Next, we get **نُوفِقَ**, but wait! That word makes on sense in the Passive form. Why not you may ask? That's because the original word - **نَافِقٌ** (He was hypocritical) - is Intransitive. And when the original form is Intransitive, the Passive doesn't make sense. This is an important observation for you. Sarf isn't about just being able to spit out three lines of a family. Sarf must now also be about thinking about the meanings of what you're saying. When a word in intransitive, then line two of Sarf becomes irrelevant. So even though you can pronounce the Passive line:

فَهُوَ مُنَافِقٌ	نِفَاقًا وَمُنَافِقَةً	يُنَافِقُ	نُوفِقَ
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All of those words other than the مَصْدَر don't exist in Arabic. Therefore, we'll move on straight to line three – and that would be:

وَالظَّرْفُ مِنْهُ مُنَافِقٌ	وَالنَّهْيُ عَنْهُ لَا تُنَافِقُ	الْأَمْرُ مِنْهُ نَافِقٌ
And the time or place associated with hypocrisy is called مُنَافِقٌ	And Forbidding from it is Don't be hypocritical!	Commanding to it is Be hypocritical!

Section 7: About the Nahw of قَالُوا

The word قَالُوا is a فِعْلٌ مَاضٍ (Past tense Fi'l). Originally you learned هُمْ نَصَرُوا - هُمَا نَصَرَا - هُوَ نَصَرَ. Following the same pattern, we get هُمْ قَالُوا - هُمَا قَالَا - هُوَ قَالَ. I want you to take note of the following English sentences:

- When the team wins, they will celebrate.
- When my father comes home, we will have dinner.
- When the sun sets, I will pray Maghrib.
- When the moon is sighted, we will start fasting.

In each of the above sentences, there are two parts. The first part is the 'when' part; and the second part is a 'then' part even though 'then' hasn't been said. So, for instance, in the first case, 'when the team wins' is the 'when' part and 'they will celebrate' is the 'then' part. Common sense will tell you that the 'then' part cannot happen until the 'when' part happens first. That means both the 'when' part and the 'then' part are in the future.

In this Ayah, so far we have translated the 'when' part:

إِذَا جَاءَكَ الْمُنَافِقُونَ

When the hypocrites will come to you

And now we are entering the 'then' part. I already explained to you why the 'when' part is in the future when I talked about إِذَا in Section 1. Therefore, the 'then' part, which we have just started now, must also be translated in the Future tense even though the actual فِعْلٌ used is in the Past tense. This is just a small example of why translating the Qur'an word for word can become so problematic. Our translation therefore will be not "They said" but instead, "They will say." These kinds of sentences that have a 'when' part and a 'then' part, and sometimes an 'if'

part and a 'then' part, as in 'If you quit, I will kill you,' are called **Conditional Statements**. We will learn about Conditional Statements when you grow up, grammatically speaking.

One more thing about the verb قَالُوا. In English, when you say something like 'They say,' then you might expect that a quote is coming. As in

They say, "This class is more painful than a family reunion."

The part inside quotes is a statement on its own, with its own beginning, and ending, and even its own grammar. The Qur'an does not have punctuation marks like commas and quotation marks. So you will learn over time how to see those quotation marks without seeing them. You will learn to believe in the unseen.

Section 8: About the Sarf of قَالُوا

I told you some complications when we learned about the Past tense of جَاءَ and all of its conversion in Section 1.3 of this document. The word قَالَ has the same complications. Knowing how the Past tenses change from one pronoun to another based on the هُوَ نَصَرَ chart, it isn't enough to know how the chart for قَالَ would look. So, I'm including it here:

هم قَالُوا	هما قَالَا	هُوَ قَالَ
هنّ قُلْنَ	هما قَالَتَا	هِيَ قَالَتْ
أنتم قُلْتُمْ	أنتما قُلْتُمَا	أنتِ قُلْتِ
أنتنّ قُلْتُنَّ	أنتما قُلْتُمَا	أنتِ قُلْتِ
نحن قُلْنَا		أنا قُلْتُ

Just like جَاءَ, this is a complication that we will deal with much later.

Section 9: About the Nahw of نَشَهُدُ

The ن in the beginning tell us that this is a فِعْلٌ مُضَارِعٌ (Present tense) with 'We' inside doer. The دُ at the end tells us that this is the normal فِعْلٌ مُضَارِعٌ. The Light version would have been نَشَهُدَ and the Lightest would have been نَشَهُدْ. The فِعْلٌ مُضَارِعٌ can mean Present or Future tense. So, it is by

context and common sense that we figure out which translation makes more sense. In the Ayah at hand, the Present tense makes more sense. Just like we talked about quotes coming after ‘They said,’ you can think of an independent statement coming after نَشْهَدُ (meaning ‘We testify’).

Section 10: About the Sarf of نَشْهَدُ

The ن in the beginning tell us that this is a فِعْلٌ مُضَارِعٌ (Present tense) with ‘We’ inside doer. Its هُوَ version would be يَشْهَدُ. Now that we have the هُوَ version, perhaps we can compare it to the هُوَ version of each فِعْلٌ مُضَارِعٌ of all 8 families. The هُوَ versions are:

يُسَلِّمُ	يُعَلِّمُ	يُجَاهِدُ	يَتَعَلَّمُ	يَتَسَاءَلُ	يَنْقَلِبُ	يُقْتَرَبُ	يَسْتَغْفِرُ
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يَشْهَدُ does not seem to match the first three because they start with يَ and يَشْهَدُ starts with يَ. It doesn’t seem to match the remaining five families because there are just too many letters in each of them and يَشْهَدُ only has 3 letters after the يَ. The conclusion is that يَشْهَدُ does not belong to any of these 8 families. In fact, it doesn’t even sound like يَنْصُرُ because that would’ve been يَشْهَدُ. That just means that it’s a family that I haven’t yet introduces. You simply haven’t *witnessed* it yet (hehe). So, our translation so far is

إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ

When the hypocrites come to you, they will say “We testify”

Section 11: About the Nahw of إِنَّكَ

The first word – إِنَّ – is a Harf of Nasb (Page 28 of Intensive 1 notes). Anything that it beats up on becomes نَصْبٌ. It means ‘certainly’ or ‘without a doubt’ and can mean other things as well which we’ll learn later. The كَ is the attached version of أَنْتَ (meaning ‘You’) and here it is in نَصْبٌ form because of إِنَّ. And this is a reminder that attached pronouns can only be نَصْبٌ or جَرٌّ and their status is not identified by how they sound, but what they are attached to.

In our original notes from Intensive 1, I gave you a list of shortcuts on Page 32 to help identify the invisible ‘is.’ In a later unit on sentence structure, I plan on making you master this skill far beyond these shortcuts. The shortcuts are oversimplifications and there is some pretty

sophisticated grammar behind them. But we will tackle that when the times comes **إِنْ شَاءَ اللهُ**. For now, note that when we have a Harf of Nasb and its Ism – which it makes **نَصْب** – then you can place an ‘is’ after that. Following that shortcut, we will translate **إِنَّكَ** as “Certainly you **are**.”

Section 12: About the Nahw of **لَ** (in **لَرَسُولُ اللهُ**)

The **لَ** at the beginning is **not** a Harf of Jarr. Firstly, because that would have been a **لِ** and not a **لَ**. The only time the Harf of Jarr **لِ** is pronounced **لَ** is when it comes before a pronoun – like **لَكُمْ** or **لَنَا** or **لَهُ**. That is not case here, so the **لَ** is not a Harf of Jarr. As if one reason wasn’t enough, it is also not a Harf of Jarr because the word **رَسُولُ** is **رَفْع** and therefore not a Jarrified victim. So, what is **لَ**? It has two names in Arabic grammar, but the English terms can be the ‘Emphasis **لَ**’ or the ‘Oath **لَ**.’ This **لَ** has no effect on the status of an **إِسْم**. It has no effect on the Normal/Light/Lightest-ness of a **فِعْلٌ مُضَارِعٌ**. This **لَ** is also a Bedouin – it has no secure home and you can find it on an **إِسْم** (like in the Ayah we’re studying) or a **فِعْلٌ** (like **لَقَالُوا**) or a **حَرْفٌ** (like **لَفِي**). This **لَ** can also be found on an INDEPENDENT pronoun and it still isn’t strong enough grammatically to force it into its attached version. So, you can find cases of **لَهُوَ** or **لَأَنْتَ** or **لَنْحُنَّ** or **لَأَنَّا**. When translating, it adds an exclamation to the word, and it’s also reasonable to include a phrase like ‘I swear.’

Section 13: About the Nahw of **رَسُولُ اللهُ**

The word **رَسُولُ** is **مُضَافٌ** because it is Light and doesn’t have **ال**. And the word **الله** is a **مُضَافٌ إِلَيْهِ** because it is clearly **جَرَّ**. That makes them an **إِضَافَةٌ** altogether. There are two things to note about translating most **إِضَافَةٌ**:

1. Either use an “of” or an “s” when translating.
2. If you do use an “of,” then it makes more sense to use a ‘the’ with it even though the **مُضَافٌ** doesn’t have **ال**. I’m saying use ‘the’ not because the **مُضَافٌ** is Proper (which it actually is here), but because, in English, “of” phrases are typically expressed with a ‘the.’ So the ‘the’ in translating **إِضَافَةٌ** is mostly coming from English grammar and not

necessarily a translation of the Arabic. The two possible translations of **رَسُولُ اللَّهِ** are “Allah’s Messenger” or “**The** Messenger of Allah.”

Now, **إِنَّكَ لَرَسُولُ اللَّهِ** can be translated as ‘No doubt, you are the **Messenger** of Allah!’ – I’ve highlighted the effects of the Emphasis **ل** in this translation. So, you will say it with excitement and will stress on the word ‘Messenger’ when you say it. Another possible translation could be “Certainly, you are Allah’s Messenger, **we swear by it!**” – Here, I’ve translated the **ل** as a spelled-out oath, because that’s how the Arabs understood it also.

Section 14: An Additional Note about **الإِضَافَة**

You will remember that in our sessions we took a lot of time to develop the skill of identifying the 4 Properties of the **إِسْم**. You probably noticed that, in this analysis of **رَسُولُ اللَّهِ**, I did not dip into the 4 Properties of the word **رَسُول** or the word **الله**. We only looked at Light and Heavy for the **مُضَاف** and Jarr for the **إِلَيْهِ**. And we did not concern ourselves with Number, Gender, and Type. And we didn’t even analyze the Status of **رَسُول**. The only thing I emphasized was that it was an **إِضَافَة**. This is because identifying the 4 Properties is a necessary exercise in some cases and not relevant in terms of grammar in some other cases.

Section 15: About the Raf’-ness of **رَسُول**

Overall, in grammar, **رَفْع** is found in 8 situations. You have been taught one of them fully and one of them partially, so far. The one you were taught fully is when the **إِسْم** is the outside doer of a **فِعْل** (for short: doer is **رَفْع**). The one you were taught partially is when an **إِسْم** has no reason to be **نَصْب** or **جَر**, it keeps the original Status of **رَفْع** as its default. You might have learned in Physics that a moving object will keep on moving until something forces it to stop. And an object that isn’t moving will remain still until something forces it to move. This is called the Law of Inertia in Science. To understand the second kind of **رَفْع** that I have taught you partially, let’s make up a Law of Inertia for Status.

The Law of Inertia for Status:

An إسم in رَفَع Status shall remain in رَفَع Status unless something in grammar forces it to نَصَب or جَرّ.

This Law only works when there is no فِعْل involved with the إسم. We will dive deep into the reasons behind the رَفَع of رَسُوْلٌ when we study sentence structure. But for now, because the sentence إِنَّكَ لَرَسُوْلٌ اللهُ has no فِعْل involvement, this Law applied and رَسُوْلٌ was رَفَع because there was nothing forcing it to نَصَب or جَرّ.

Section 16: About the Nahw of وَاللَّهُ يَعْلَمُ

Firstly, the وَ here is not a حَرْف جَرّ because if it was, the word اللهُ would have been اللهُ. Therefore, it cannot be translated “I swear by Allah,” but instead simply “And Allah” or “While Allah.” The word اللهُ is رَفَع for reasons that are similar to why رَسُوْلٌ was رَفَع (I said *similar*, not *the same* and you don’t know the difference yet – chill out). It has no reason to be نَصَب or جَرّ, so it remains رَفَع.

The word اللهُ is NOT the outside doer of يَعْلَمُ. Read the notes on outside doer over again (in **Section 5**) before you continue. It cannot be the outside doer because even though it is رَفَع, it is not *after* the فِعْل, but *before* it. That means that the word يَعْلَمُ has an inside doer pronoun – هُوَ or ‘he’ (we know that from the ا beginning of Present tense, remember?) – which has NOT been fired by the word اللهُ. Therefore, to the ancient Arab, they are not simply thinking of وَاللَّهُ يَعْلَمُ as meaning “And Allah knows,” even though that’s how we think of it in modern Arabic. The ancient Arab heard وَاللَّهُ يَعْلَمُ and noted that the speaker mentioned ‘Allah’ and additionally mentioned ‘he.’ So, it’s closer to “Allah, he knows!” We will dive deeper into how that impacts our thoughts about this kind of phrasing later.

The word يَعْلَمُ is a فِعْل مُضَارِع (Present tense) in Normal form because there is no grammar pushing it into the Light or Lightest form:

Law of Inertia for Present tense:

The Normal Present tense shall remain Normal unless something in grammar forces it to be Light or Lightest.

Section 17: About the Sarf of يَعْلَمُ

The word يَعْلَمُ is the هُوَ version of the Present tense. For all 8 families, you memorized the هُوَ version of the Present tense as the 2nd word in line 1.

يُسَلِّمُ	يُعَلِّمُ	يُجَاهِدُ	يَتَعَلَّمُ	يَتَسَاءَلُ	يَنْقَلِبُ	يُقْتَرَبُ	يَسْتَغْفِرُ
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We followed this exact process in **Section 10**, so look that over because I need you to conclude that يَعْلَمُ does not belong to any of these 8 families.

Section 18: About the Nahw of إِنَّكَ

It is no different than the explanation of إِنَّكَ in **Section 11**. I need you to look that over.

Section 19: About the Nahw of لِرَسُولِهِ

In **Section 13**, I explained لِرَسُولِ اللَّهِ. The only difference between that explanation and this one, is instead of the word اللَّهُ, we have the attached pronoun هُ. The rest of the explanation is exactly the same, so I will only explain what is different here – the attached pronoun. When a pronoun is attached to an اسم, it can only be a مُضَافٌ إِلَيْهِ. When it is a مُضَافٌ إِلَيْهِ, it can no longer mean ‘he,’ but instead ‘his.’ Students easily forget that attached pronouns demonstrate their Status not from the way they sound at the end, but rather by whether or not they are attached or independent. Go over the grammar of attached and independent pronouns in the Day 4 Transcripts from Intensive 1.

Section 20: About the Nahw of وَاللَّهُ يَشْهَدُ

Other than the fact that يَشْهَدُ means “He testifies” as opposed to يَعْلَمُ meaning “He knows,” this Nahw discussion is identical to the **Section 16** (where I explained وَاللَّهُ يَعْلَمُ).

Section 21: About the Sarf of يَشْهَدُ

Determining whether or not يَشْهَدُ belongs to any of the 8 families will be no different than the process we used to determine يَعْلَمُ in **Section 17** (About the Sarf of يَعْلَمُ). Read that over and figure this out yourself.

Section 22: About the Nahw of إِنَّ الْمُنَافِقِينَ

In **Section 11** (About the Nahw of إِنَّكَ), the Ism of إِنَّ which I also sometimes call the Victim of إِنَّ was the attached pronoun كَ. Here the Victim is الْمُنَافِقِينَ. You can see that إِنَّ did its job by forcing the original word الْمُنَافِقُونَ with an ‘oona’ (رَفْع) ending to the نَصْب form with an ‘eena’ ending: الْمُنَافِقِينَ. “But Ustadh, why would the original be رَفْع?” you might ask. Perhaps you are beginning to forget the Law of Inertia for Status which we spoke about ages ago – read it again in **Section 15**. Remind yourself that إِنَّ + the Victim of إِنَّ is usually followed by ‘is’ or ‘are.’ You will see this in action when we translate the whole Ayah.

Section 23: About the Sarf of الْمُنَافِقِينَ

In **Section 6** we covered the Sarf of الْمُنَافِقُونَ. The difference between الْمُنَافِقُونَ and الْمُنَافِقِينَ is a Nahw difference (in Section 6 it was رَفْع and here it is نَصْب), but not a Sarf difference. The ending sounds and combinations that you learned in the very beginning do not have any impact on finding the Sarf family of a word. Our process, which we will practice in this Unit in class, is to first remove any combinations and ال from an اسم, then put its Tanween back on, then try to match it with the Isms in our 8 families. If that sounds unclear, that is because we haven’t done it together in class yet. Worry not, we will إِنَّ شَاءَ اللهُ. Thus, the Sarf analysis of الْمُنَافِقِينَ is a do over of Section 6 – read that again.

Section 24: About the Nahw of لَ (in لَكَذِبُونَ)

The Nahw of لَ here is exactly the same as it was in **Section 12**. Read that over.

Section 25: About the Nahw of كَاذِبُونَ

Why is كَاذِبُونَ in رَفْع Status? For the same reason that the word رَسُولُ was in رَفْع Status in **Section 13**. Make sure to read that section over carefully.

Section 26: About the Sarf of كَاذِبُونَ

The singular form – without the ending combination – is كَاذِبٌ. It means “a liar.” It is an ‘-er’ Ism, which we called إِسْمُ فَاعِلٍ. But each إِسْمُ فَاعِلٍ you learned in the 8 families have مُ in the beginning and ع (ـِ sound on the second last letter). They are listed here for reference:

مُسْتَغْفِرٌ	مُقْتَرِبٌ	مُنْقَلِبٌ	مُتَسَائِلٌ	مُتَعَلِّمٌ	مُجَاهِدٌ	مُعَلِّمٌ	مُسْلِمٌ
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It should be clear that كَاذِبٌ is not an إِسْمُ فَاعِلٍ from any of these families. So, it is from a family that you have not yet learned. Oh, but you will إِنَّ شَاءَ اللَّهُ.

The Translation, Phrase-by-Phrase

إِذَا جَاءَكَ الْمُنَافِقُونَ

When the hypocrites come to you

قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ

They will say “We testify! No doubt you are Allah’s Messenger, we swear by it!”

وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ

While, in fact, Allah, He knows you certainly are His Messenger, which He swears by

وَاللَّهُ يَشْهَدُ

And it is Allah who testifies

إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ

There is no doubt that the hypocrites are, in fact, liars.

** We will discuss the choices I’ve made in translating in class *إِنْ شَاءَ اللَّهُ*.