

# Surah Al-Munafiqun

## Ayah 3 ( Day 89 )

### Recap of part of ayah 2 :

أَتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنِ سَبِيلِ اللَّهِ إِيَّاهُمْ 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.

إِيَّاهُمْ 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)

[ كَانَوَا 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 كَانَوَا 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 لعن	HON + ISM = Muftada	
باعن لاعن	Here ب & ل 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 باعن & لاعن	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 Mubtada ( HON + ISM )

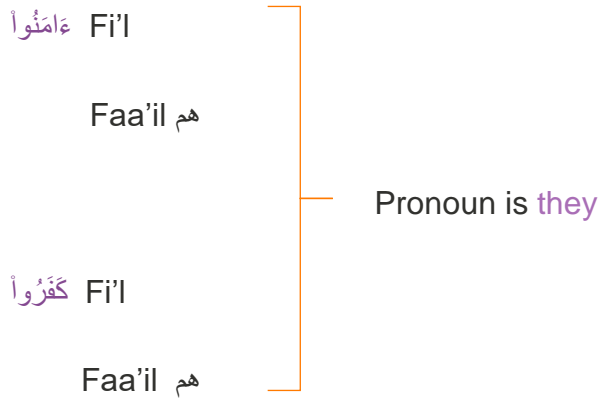
ءَامَنُوا Khabar ( they believed)

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

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HARF OF NASAB

Ayah 2 (Contd.)

كَانُوا يَعْمَلُونَ 5

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

Mubtada = [كان + اسم] (Fee Mahalli Rafa)

يَقُولُونَ خبر (Fee Mahalli Nasab)

إِنَّ أَنْ لَيْتَ لَيْنَ لَعَنَ = Mubtada + Ismuha

لَأَنَّ + ر HOJ = لَأَنَّ  
بِأَنَّ + ر HOJ = بِأَنَّ  
"Because"

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا 1

Rafa by default - Mubtada - Pointer - ذَلِكَ

بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا 5  
[MAJROOR FMJ] [HOJ-ر]  
[MUTALIQ BIL KHABAR]

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

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HOJ-ر needs أَنْ for its sentence to be مجرور

Just like بعد needs أن to make Mudaari into a Mudaf Ilayh

(Mudaf Ilayh) بَعْدَ + أَنْ يُسَلِّمَ (Mudaaf)

(Majroor) [Sentence] أَنْ + ر (HOJ)

HARF OF NASAB

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

① أَنْ + فعل ② Masdar مصدر

فِي إِسْلَامٍ = فِي أَنْ يُسَلِّمَ

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

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

بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا MBK M

بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا 6  
اسم + HON

Two Kinds of Because in English

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

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

بِأَنَّ = because + [sentence]

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بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا

أَنْتَبَهْ (inside the MBK) Mubtada =

One big Khabar =

خبر Harf Ataf =

في محل رفع كخبر =

'Then, after that' =

آمنوا

فعل ماض

فاعل : هم [they]

كفروا

فعل ماض

فاعل : هم [they]

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 فَطُيْعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

x1 x1

فَطُيْعَ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

So, As a result

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