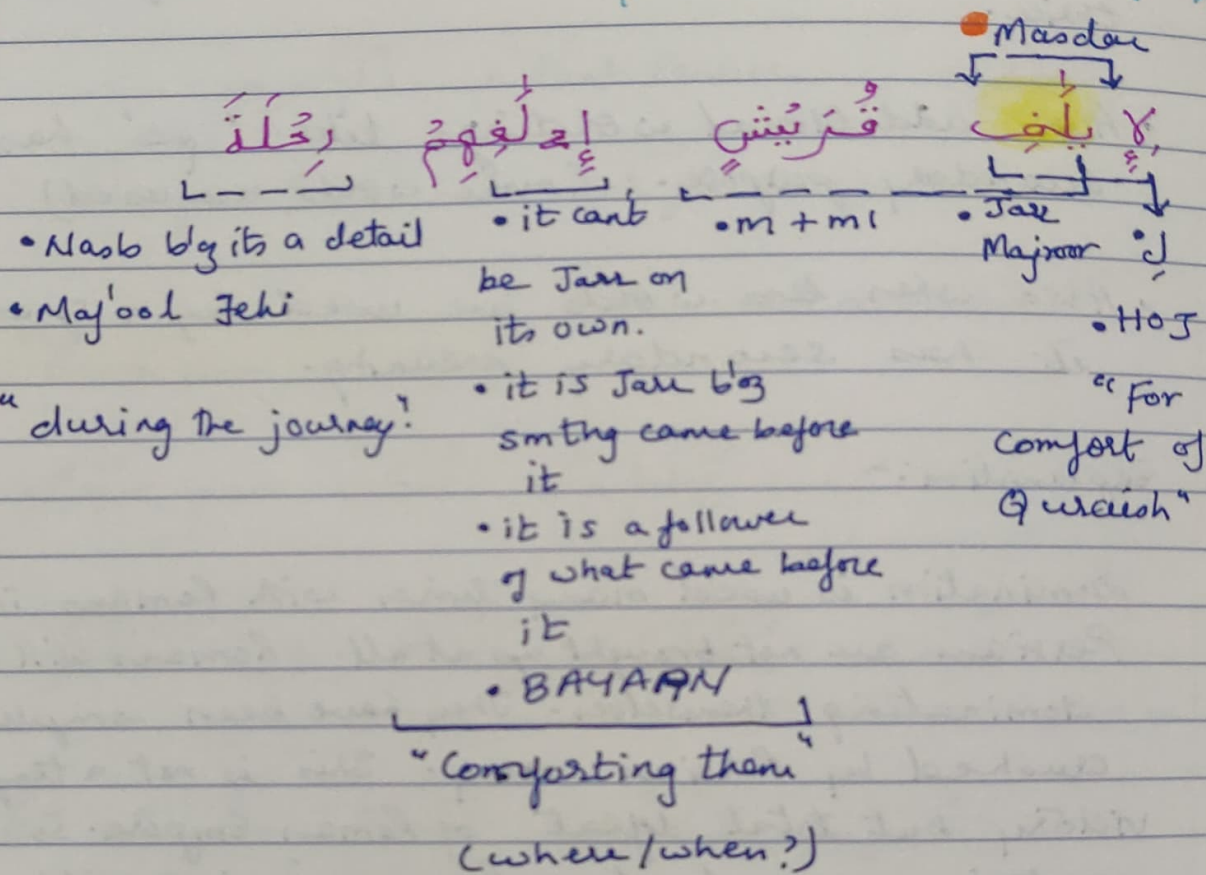


Surah Qurayth (106) Breakdown

[DAY: 57]

- The entire Surah is 1 sentence:-

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



"For the comfort of Quraish, comforting them during the journey!"

* The entire above phrase is in 1 bucket (its connected)

Explanation of BAYAN:-

eg. For your sake!] 1st sentence

For your future sake!

For your education's sake!

] 2nd sentence
] 3rd

Benefits explaining the 1st one. Its a follower.

"Bayaan" (further explanation)

Similarly:-

إلا يأتي ----- then again ^{فإن} يأتي

Both have same status.

Therefore it's a Bayaan.

- The ^{above} ayah is a giant Jaaz Majroor.
- Sometimes part of JI/JF
- we don't know yet.

- In basic grammar we learned that Fi's have details. But in Saif family we learn that even Masdar & some Fa'il (later study) can have detail.

Let's look at the examples below:-

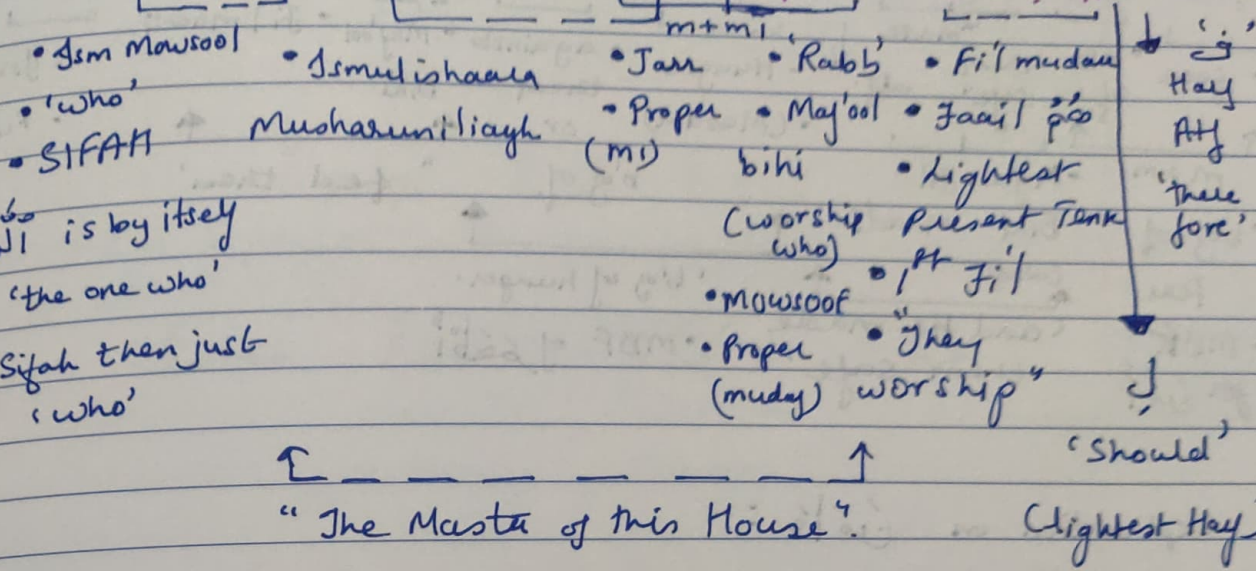
i) He educated a man during last year.
 does Fil maadi Maj'ool Maj'ool
 Bihi Jehi
 (who) (when)
 Past Tense
 → can have
 Maj'ool Bihi/
 Jehi

ii) He educates a man every year.
 does Fil mudaw Maj'ool Maj'ool
 Bihi Jehi
 Present Tense
 → can have Maj'ool
 Bihi/Jehi

iii) Educate a man every year!
 Command Maj'ool Maj'ool
 (Amr) Bihi Jehi
 → Amr can have
 Maj'ool Bihi/Jehi

iv) Don't educate a man every year!
 Forbidding Maj'ool Maj'ool
 (Nahyee) Bihi Jehi
 → Nahyee can have
 Maj'ool Bihi/Jehi

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ - الَّذِي



-: Say
يَعْبُدُوا

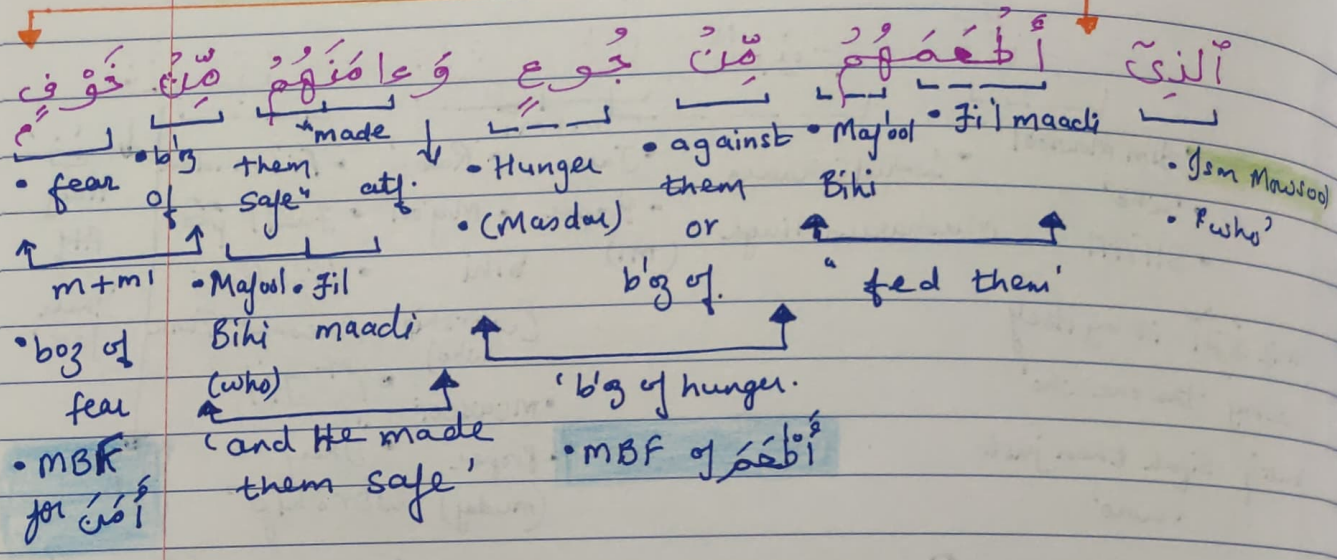
(نَصْر) عَبْدٌ يَعْبُدُ عِبَادَتَهُ فَهُوَ عَابِدٌ
he worshipped

عَبْدٌ يَعْبُدُ عِبَادَتَهُ فَهُوَ مَعْبُودٌ

أَعْبُدُ لَا تَعْبُدُ مَحَبَّةً مَكْبَرٌ مَعْبُدَةٌ
a place of worship.

"Therefore they should worship The Master of this House who"

• Silatul Mawsool of الَّذِي



Explanation on عَاوَنَ :-

- to believe = عَاوَنَ + بِ
- In Arabic عَاوَنَ comes with بِ & whatever comes after it is what you believe in.
- with no بِ → different meaning.

:- Say أَطْعَمَ

(أَطْعَمَ) ← أَطْعَمَ he fed, يُطْعِمُ he feeds, إِطْعَامًا to feed, مُطْعِمٌ feeder

أُطْعِمَ he was fed, يُطْعَمُ he is being fed, إِطْعَامًا to feed, مُطْعِمٌ person who gets fed

أَطْعَمَ Feed!, لَا تُطْعِمُ Don't feed!, مُطْعِمٌ place/where feeding is done (kitchen)

- : Saaf R

جَوْعٌ

جَاءَ يَجُوعُ جُوعٌ جَاءَ
he is a person hunger he is he was hungry
who is hungry hungry hungry

جُعْ مَجَاعٌ مَجَاعَةٌ لَا تَجْعُ
Be hungry! place to Don't be hungry!
be hungry hungry!

'who fed them against hunger made them safe against fear'.

(Surah)

- The whole ayah is Jumlaq fi'liyah.
- There is no Muqtada.

Tajseer of Surah Quraysh.

The Surah opens up with HOJ - J (b'oz of)

- Its called J of جَلِيلِي. when used 'for' is used for a season.

- There is no muta'alik in proximity to this. So no MBK or MBF - Its a beautiful Jaar Majroor opening. So in this opening Allah (swt) has created a curiosity - where is this Jaar Majroor connected & HE made it even longer to make us more curious.

Because between 'it' & actual solving of the mystery Allah (swt) put 5 words.

So لَا إِلَهَ إِلَّا اللَّهُ is connected to فَلْيَعْبُدُوا

By putting the extra Jaar Majroor in the beginning is to show how important it is.

It happens to be the seasons for why they are being told to worship Allah (swt) as if to say we should worship Allah (swt) b'oz He created us, nourished us & protects us & countless things that Allah (swt) does for us. The favours of Allah (swt) are countless.

But since everyone believed that Quraish all been protected by God so they were not worried abt being robbed & doing die trade the entire year with Yemen during mild winters & with Syria during mild summers.

So none of the tribes went when Quraish went out for trading with other countries. So they had no competitors. Its tough to do business if we have more competition. More animals were taken during mild weather conditions by Quraish. So they could buy/sell more stuff. They made more money like nobody else did.

All this was possible b'oz Allah protected Kaaba. He did only for Quraish & none other nations.

So Allah protected Kaaba for them to make money & they worshipped idols? It was a shameful act.

The Jaan Majsoor in the beginning emphasises that its the Quraish who should be worshipping 'The Master of the House'. Its b'oz of this house that they had their conviniences.

They ignored worshipping Allah (swt) & worshipped idols instead.

The entire sentence would have been made much easier instead of Jaan Majsoor in the beginning & more extention to it.

4 Quraish should worship [The Master of this House.
faa'il Ji'

who fed them b'oz of hunger & gave the safety b'oz of fear] b'oz of giving them convinience [during the winter & the summer travels] Jaan Majsoor MBF Fi Mahalli Nasb Maf'ool Lahu

The highlighted sentence would have been straight forward. Then there won't have been a 'i' (therefore) in the ayah. This would have been the breakdown. [Maj'ool lahu - why?]

But instead Allah (swt) took the Maj'ool lahu & put it in the beginning which means it is Maj'ool lahu MBF Mukaddam & b'oz its Mukaddam it can have ikhtisars, thalzaam & many other reasons (not covered yet)

Of all the reasons we should worship Allah (swt) for all the comforts, convenience he gives us which we don't even acknowledge. The life would have been tough without all these. HE keeps us safe. Provision & safety are special that Allah (swt) has provided us.

This Surah is special b'oz Allah is not only teaching Quraish but also all of us that if we have the same attitude ~~then~~ then how are we different from Quraish?

There is a fusion of 2 sentences in one. It's a shart & Jawab ul shart. (i & then) at the same time Maj'ool lahu.

So by putting 'i' shart in the beginning & then 'i'. The Jawab ul shart - 'then what'. So we need to do our good deeds.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SARF DAY 57- 17. 09. 21

QURAN TIME - SURAH QURAYSH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِإِيلَافِ قُرَيْشٍ {١} - إِذْ لَفِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {٢} - فَلْيَعْبُدُوا رَبَّ هَذَا
الْبَيْتِ {٣} - الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَآمَنَهُمْ مِّنْ خَوْفٍ {٤}.

• Entire Surah of four ayaat but it is actually one sentences.

لِإِيلَافٍ ← ل (Jar, HOT) + إِيلَافٍ (مجرد, no AI, Light) ← معنای + مجرد

قُرَيْشٍ ← جر، معنای الیت

إِالْفِ ← الف (جر، معنای) + هم (معنای الیت)

* Jarr never happens by itself rather due to something else before it. So it is a follower here called Bayaan (بیان). The purpose of bayaan is to add further info to insufficient explanation to make it more specific.

Example :

For your sake! For your education's sake! future's sake!

└── explanation ───┘

kind of follower : Bayaan

Bayaan is different from Adjective (Sifah). It is rather a kind of further explanation not done normally. In the above example, he could've said "for your education & future's sake!" in a combined form. But the bayaan version has a more intended effect towards the audience.

لِإِيلَافِ قُرَيْشٍ {١} - إِذْ لَفِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {٢}

Jaar Moj.
but JI or
JF?

What is idea? To educate, education, educating → Masdar

He educated a man during last year.

Doer Fi'l Mafool Bihi Mafool Feehi

Educate a man every year!

Fi'l Amr: Command Mafool Bihi Mafool Feehi

Don't Educate a man every year!

Fi'l Nahi: Forbidd. Mafool Bihi Mafool Feehi

Uptil now, we saw that Past, Present, Amr & Nahi can have Mafools but even masdars can have mafools.

To educate a man every year is a great thing!

"For the comfort & convenience"

مُؤْمِنٌ	إِيْمَانًا	يُؤْمِنُ	آمَنَ
مُؤَلِّفٌ	إِيْلَافًا	يُؤَلِّفُ	أَلَّفَ

مفعول به

مصدر

جار مجرور

لِإِيْلَافٍ قُرَيْشٍ (١) - إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢)

one bucket (big Jaar Majroor)

"For the comfort of Quraysh. Comforting them (when & where?)"
 رِحْلَةُ is detail of the masdar that's why nasb. "comforting them during the winter & summer"

Making convenient during the winter & summer!

Masdar

Mafool of Masdar

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣) Harf Ataf so a new sentence
therefore : ف

إن، ثم، لئما، فل، فن (should) ف (عطف) + ن (should) ← therefore + should

عَبَدَ	يَعْبُدُ	عِبَادَةٌ	عَابِدٌ
عُبِدَ	يُعْبَدُ	عِبَادَةٌ	مُعْبُودٌ
أُعْبَدُ	لَا تُعْبَدُ	مُعْبَدٌ / مَعْبُودٌ / مَعْبُودَةٌ	

فَلْيَعْبُدُوا ← فل (حرف جازمة للمضارع) + يَعْبُدُوا (مضارع مجزوم)

"Therefore they should worship"

رَبِّ ← نصب، مفعول به، Light، ال no (مضاف)

هذا ← مضاف الية + اسم الاشارة ← جر

الْبَيْتِ ← مُشَارَّةُ الْيْتِ ← جر

Mowsoof : N1MP →

فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ (٣)

Therefore, they should worship the Master of this House.

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَآمَنَّهُمْ مِّنْ حَوْفٍ (٤) N1MP : Sifah

Silatul Mowsool

I.M

Ism Mowsool

To feed	أَطْعَمَ - أَطْعَمَ	يُطْعِمُ	إِطْعَامًا	مُطْعِمٌ
	أُطْعِمَ	يُطْعَمُ	إِطْعَامًا	مُطْعَمٌ
	أُطْعِمَ	لَا تُطْعَمُ		مُطْعَمٌ

"So they should worship the Master of this House Who fed them (هم) من" can be translated in a number of ways (e.g. against, because of).

He was hungry.

قَالَ	يَقُولُ	قَوْلًا	قَائِلٌ	جُوعٌ
جَاعَ	يَجُوعُ	جُوعٌ	جَائِعٌ	
جُعَ	لَا تَجُوعُ	مَجَاعٌ	مَجَاعَةٌ	

to believe (Belief) → آمَنَ + ب (HOJ)

to provide safety (totally diff.) → آمَنَ + ب (ب) NO HOJ

أَمَّنَهُمْ ← He (SWT) gave them safety

مِنْ خَوْفٍ ← because of fear / against fear

"So, they should worship the Master of this House, Who fed them against hunger, made them safe against fear."

فعل

متعلق بالفعل مقدم

لِإِيلَافِ قُرَيْشٍ (١) إِذْ لَفِيهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ (٢) فَلْيَعْبُدُوا رَبَّ

مفعول به هَذَا الْبَيْتِ (٣) الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَآمَنَهُمْ مِّنْ خَوْفٍ (٤)

This whole Surah is a Jumla Filiya.

Excerpt from Tafsir Ibn-e-Ashoor

افتتاح مُبَدِّعٌ، إِذْ كَانَ بِمَجْرُورٍ بِلامِ التَّعْلِيلِ وَلَيْسَ بِإِثْرِهِ بِالْقُرْبِ مَا يَصْلُحُ لِلتَّعْلِيلِ بِهِ، فَفِيهِ تَشْوِيقٌ إِلَى مُتَعَلِّقِ هَذَا الْمَجْرُورِ. وَزَادَهُ الطُّولُ تَشْوِيقًا، إِذْ فُصِّلَ بَيْنَهُ وَبَيْنَ مُتَعَلِّقِهِ (بِالْفَتْحِ) بِخَمْسِ كَلِمَاتٍ، فَيَتَعَلَّقُ (لِإِيلَافِ) بِقَوْلِهِ (فَلْيَعْبُدُوا). وَتَقْدِيمُ هَذَا الْمَجْرُورِ لِلْإِهْتِمَامِ بِهِ، إِذْ هُوَ مِنْ أَسْبَابِ أَمْرِهِمْ بِعِبَادَةِ اللَّهِ الَّتِي أَعْرَضُوا عَنْهَا بِعِبَادَةِ الْأَصْنَامِ، وَالْمَجْرُورُ مُتَعَلِّقٌ بِفِعْلِ (لِيَعْبُدُوا).

Translation:

What an incredibly creative opening of Surah. Because it opened up with the Jaar Majroor using a Laam (Laam ut Taleel: Laam that's used for 'because of') And there is nothing in its proximity (nearby) for which we can say it's mutalliq, to this / that (MBK/MBF) And so in this opening Allah (SWT) has created a curiosity towards this Jaar Majroor, and He (SWT) made it even longer to make you more curious because between it & actual solving of the mystery, Allah (SWT) put five words, connecting فَلْيَعْبُدُوا لِإِلَهِ

And the taqdeem (putting first) of this Majroor is to show its importance, as it happens to be the reason why they are being told to worship Allah (SWT)

The Year of Elephant: Abraha & his army came to destroy Kaabah but were destroyed. Hence, it spread across the area that these Quraysh have some connection with God. So, other tribes feared them, which made business very convenient for them. Arabs when travelled towards Yemen, it used to be very hot (extreme summer, mild winter). Arabs, due to robbers, thought that going to Yemen in extreme summer & to Syria in extreme winter would be best to avoid robbers. But the incident of Abraha gave them confidence to travel during mild winter (Yemen) & Mild summer (Syria). So in this way all year around they would be able to make money without competition, with more animals.

So, Allah (SWT) says that just because He (SWT) made it convenient for Quraysh for protection of Kaabah not for them to worship idols rather to worship Allah (SWT).

وأصلُ نَظْمِ الكَلَامِ: لِتَعْبُدُ قُرَيْشُ رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَنَهُمْ مِنْ خَوْفٍ لِإِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ، فَلَمَّا افْتَضَى قَصْدُ الْإِهْتِمَامِ بِالْمَعْمُولِ تَقْدِيمَهُ عَلَى عَامِلِهِ، تَوَلَّدَ مِنْ تَقْدِيمِهِ مَعْنَى جَعَلَهُ شَرْطًا لِعَامِلِهِ، فَاقْتَرَنَ عَامِلُهُ بِالْفَاءِ الَّتِي هِيَ مِنْ شَأْنِ جَوَابِ الشَّرْطِ، فَالْفَاءُ الدَّاخِلَةُ فِي قَوْلِهِ (فَلْيَعْبُدُوا) مُؤَدِّنَةٌ بِأَنَّ مَا قَبْلَهَا مِنْ قُوَّةِ الشَّرْطِ، أَيْ: مُؤَدِّنَةٌ بِأَنَّ تَقْدِيمَ الْمَعْمُولِ مَقْصُودٌ بِهِ اِهْتِمَامٌ خَاصٌّ وَعِنَايَةٌ قَوِيَّةٌ هِيَ عِنَايَةُ الْمُشْتَرِطِ بِشَرْطِهِ، وَتَعْلِيقُ بَقِيَّةِ كَلَامِهِ عَلَيْهِ لِمَا يَنْتَظَرُهُ مِنْ جَوَابِهِ، وَهَذَا أُسْلُوبٌ مِنَ الْإِيجَازِ بَدِيعٌ.

Translation: Allah (SWT) couldve said this in a simpler way.

Mafool Bihi

Foail

F'ri

لِتَعْبُدُ قُرَيْشُ رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَأَمَنَهُمْ مِنْ خَوْفٍ

لِإِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ،

مفعول لهُ JM MBF FMN

Quraysh should worship the Master of this House
who fed them against hunger & provided them
safety against fear, because of giving them
convenience during the Winter & Summer

Allah (SWT) put Mafool Lahu MBF as muqaddam,
Ta'azeem is balaghah reason imminent here.

The comfort, safety, feed & provision are * special *
reason we should worship Allah (SWT)

Grammatical justification of \therefore by making MBF muqaddam

$\therefore \rightarrow$ 'therefore': Fusion of two kind of sentences into one
So, one is normal 'Laam of reasoning' as well as
conditional 'if/then' statement.