

Future Tense Negation In Jumlah Fi'iyah [Day: 79]  
(contd --- pg 117)

• Summarize NEGATIVE Fi'l :-

Past : ما نَصَرَ ما يَنْصُرُ

Present : لا يَنْصُرُ ما يَنْصُرُ

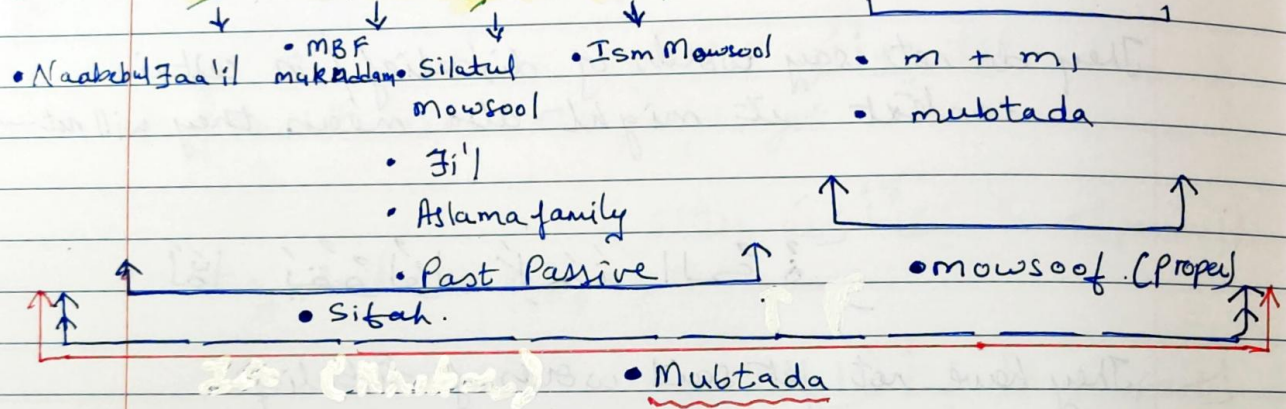
Future : \* لا يَنْصُرُ لَما يَنْصُرُ  
(as per context)

Forbidding : لا تَنْصُرُ لا يَنْصُرُ

• Qur'an Ayah :-

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

(name of the month) Proper  
So mubtada also proper



هُدًى لِلنَّاسِ

• MBK • Khabar. (common)  
("is guidance for humanity")

• The month of Ramadan, the one which the Qur'an was sent down especially in, is Guidance for Humanity.

• Here, guidance for humanity is describing Ramadan.

The two things connected are:-

- 1) 1<sup>st</sup> Ramadan in which Qur'an came 1500 years ago
- 2) Ramadan which is commencing in 2 weeks.

- Guidance is a Haal of the Qur'an not just adjective (its constantly guiding people)
- The month of Ramadan encapsulating the entire story of the Qur'an which is guidance for Humanity. (it is timeless & its for Muslims & Non Muslims)

Shab  
P:

شَهْرُ رَمَضَانَ | الَّذِي أَنْزَلَ فِيهِ الْقُرْآنَ

↓ is ↑

<ul style="list-style-type: none"> <li>• Naa'ebul Jaail</li> </ul>	<ul style="list-style-type: none"> <li>• mBF</li> <li>• mukadlatam</li> <li>• exclusivity</li> <li>(Especially)</li> <li>• Khabar</li> </ul>	<ul style="list-style-type: none"> <li>• Past Passive Ism</li> <li>• مَوْسُولٌ</li> <li>• Silatul Mowsool</li> </ul>	<ul style="list-style-type: none"> <li>• mudaf + m1</li> <li>• mubtada.</li> <li>• mubtada</li> </ul>
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صَدَى النَّاسِ

"(Qur'an as guidance) Haal. of Qur'an.

"The month of Ramadan is the one which the Qur'an was sent down especially in, as a guidance" (Haal)

- Allah (swt) appreciates the concept of Ramadan to tie up with the Qur'an.
- Here guidance is described in the form of Qur'an.

## DRKK 1 (pg 117)

Negate: the following sentences in 6 ways:-

Translate:

(past) لا ، (present) لا ، لَمْ ، لَنْ ، لَمْ ، لَنْ

They ask the people ← يَسْأَلُونَ النَّاسَ

لَمْ يَسْأَلُوا النَّاسَ

They didn't ask the people.

لَنْ يَسْأَلُوا النَّاسَ

They will not ask the people

لا يَسْأَلُونَ النَّاسَ

They do not ask the people.

لَمْ يَسْأَلُوا النَّاسَ

They haven't asked the people yet.

لا يَسْأَلُونَ النَّاسَ (present)

No, they don't ask the people!

لَمْ يَسْأَلُوا النَّاسَ (past)

They didn't ask the people at all.

4  
They said words  
of disbelief

لَقَالُوا كَلِمَةَ الْكُفْرِ ←

لَمْ يَقُولُوا كَلِمَةَ الْكُفْرِ .

They <sup>will</sup> not say words of disbelief.

لَنْ يَقُولُوا كَلِمَةَ الْكُفْرِ .

They did not say words of disbelief

لَا يَقُولُونَ كَلِمَةَ الْكُفْرِ .

They do not say words of disbelief / in certain context it might also mean they will not...

لَمَّْا يَقُولُوا كَلِمَةَ الْكُفْرِ .

They have not yet said words of disbelief.

مَا يَقُولُونَ كَلِمَةَ الْكُفْرِ .

No! they do not say words of disbelief.

مَا قَالُوا كَلِمَةَ الْكُفْرِ .

No! they did not say words of disbelief.

DRILL:1

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We will give in to you سَنُؤْمِنُ لَكَ < (is dropped in negation) ③

We did not give in to you لَمْ نُؤْمِنْ لَكَ .

We will not give in to you لَنْ نُؤْمِنَ لَكَ .

We have not given in to you yet. لَمَّا نُؤْمِنُ لَكَ .

We don't give in to you / won't --- لا نُؤْمِنُ لَكَ . (in certain context)

No, we don't give in to you at all! ما نُؤْمِنُ لَكَ (present) .

No, we did not give in to you at all! ما آمنا لَكَ (past) . (we past tense)

Their repentance will be accepted سَتُقْبَلُ تَوْبَتُهُمْ ④  
Naaabul Faail Present passive

Their repentance was not accepted لَمْ تُقْبَلْ تَوْبَتُهُمْ .

Their repentance will not be accepted لَنْ تُقْبَلَ تَوْبَتُهُمْ .

Their repentance has not yet been accepted لَمَّا تُقْبَلْ تَوْبَتُهُمْ .

Their repentance is not accepted / will not لا تُقْبَلُ تَوْبَتُهُمْ .

\* تُقْبَلُ (present passive)  
→ قُبِلَ (past passive)  
→ قُبِلْتُمْ (past passive hiya version)

No, their repentance is not accepted at all ما تُقْبَلُ تَوْبَتُهُمْ (present) .

No, their repentance wasn't accepted at all. ما قُبِلَتْ تَوْبَتُهُمْ (past) . \*

They believe in Allah & the الْيَوْمِ الْآخِرِ <sup>⑤</sup> يُؤْمِنُونَ بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ  
last day.

They did not believe in Allah & the الْيَوْمِ الْآخِرِ لَمْ يُؤْمِنُوا بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ  
last day.

They will not believe in Allah & the الْيَوْمِ الْآخِرِ لَنْ يُؤْمِنُوا بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ  
last day <sup>yet</sup>

They do not believe in Allah & the الْيَوْمِ الْآخِرِ لَا يُؤْمِنُونَ بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ  
last day

They do not believe in Allah & the الْيَوْمِ الْآخِرِ لَا يُؤْمِنُونَ بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ  
last day / won't (in certain context)

No, they do not believe in Allah الْيَوْمِ الْآخِرِ مَا يُؤْمِنُونَ بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ (present)  
& the last day at all!

No, they did not believe in Allah الْيَوْمِ الْآخِرِ مَا آمَنُوا بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ (past)  
& the last day at all!

They believed in Allah & the الْيَوْمِ الْآخِرِ آمَنُوا بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ <sup>⑥</sup>

past tense  
يُؤْمِنُونَ  
(present tense)

They did not believe in Allah & the last الْيَوْمِ الْآخِرِ لَمْ يُؤْمِنُوا بِإِسْمِهِ وَالْيَوْمِ الْآخِرِ  
day. <sup>lightest Present Tense.</sup>

• لَنْ

• لَمَّا

(All translations/negations same as no. 5)

• لَا

• مَا (present)

• مَا (past)