

Imp. Points for compound Ism [DAY: 123]

[Sentences from Practice Compound Ism Part-2]

مِنْ قَبْلِ أَنْ تَقْرُوا عَلَيْهِمْ

- compound Ism
- since its an Ism its mudafiah.
- JF Fi Mahalli Tar Mudafiah.
- Mudaf
- HOI
- Majroor
- Taar

* Note:- Not every أَنْ make it a compound Ism (will learn more functions of أَنْ later)

⊗ We know JF has 4 parts:

- Fi'
- Faail
- Maj'ool Biki
- MBF

So in the above compound Ism:

(No Maj'ool Biki) أَنْ تَقْرُوا عَلَيْهِمْ

- MBF
- Fi'l mudare'
- Faail أَنْتُمْ

J.F Fi Mahalli Tar Mudafiah.

⊗ أَنْ + Fi' = CI

⊗ أَنْ + Ism = CI

② وَكَانَ → Part of Mubtada
 → its ism can be come a bit later.

- Should have Ism Kaana
- Raf
- فِي / فِيهَا outside daer

- Should have Khabaar Kaana.
- Nasb.

③ $\text{وَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا}$

- complicated Nasb
- MBK
- "in the file"
- Haal of فِيهَا
- "remain in it"
- "Not done yet"
- mubtada
- Khabaar mukkhar
- Nasb mukaddam
- Ism Kaana (b'g of Kaana)
- "Both of them"
- their "only" outcome

"So that they both are in the fire - remaining eternally in it was their only outcome."

④ If the above sentence was without وَكَانَ :

$\text{أَنََّّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا عَاقِبَتُهُمَا}$

- mubtada
- "That both of them are in the fire remaining in it is their outcome"
- MBK
- Khabaar

- Since no وَكَانَ , the translation has "is" instead of "was"
- Khabaar is Raf - b'g no Kaana.
- خَالِدِينَ has no reason to be Jan: Neither it's a mudafiliyah nor majnoon as there is no وَ between خَالِدِينَ & النَّارِ .
 So it has to Nasb [it's a complicated Nasb - not "done yet"]

- When translating in English :-

Mublāda which is the subject always comes before "was".

Since Khabar is Makaddam we need to add "only". [was their only outcome]

﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَحْمُرُوا فَسَاجِرَ اللَّهِ ﴾

- mublāda.
- Compound Ism
- Negation template.
- ... أَنْ + ج + كُنْ + لا
- JI Fi Mahalli Raj' Ism Kaana

• MBK
mukaddam

﴿ Fi Naqjis

Mublāda Muakhar

It is not appropriate at all for idol worshippers to maintain the masjids of Allah.

• mublāda

That to maintain the masjids of Allah is not at all appropriate for idol worshippers.

- to Naqjis
- Khabar
- MBK

﴿ أَنْ يَقُولُوا نَمِصْنَا وَ أَكَلْنَا ﴾ ----- ﴿ كَانَ قَوْلُ ﴾

- Compound Ism.
- Ism of Kaana (it can come a bit later)
- JI Mahalli Raj' Mublāda.

• Khabar of Kaana. (Naob)

HOT مضاف ← مضاف اليه →

1. إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

إلا: Except | تَابَ يَتُوبُ تَوْبَةً: To repent | يَقْدِرُ: To apprehend

Except the ones who repented before you apprehend them

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

فعل حرف جر مجرور/مضاف

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

اسم موصول صلة الموصول

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ

Mafool Feehi (when did they repent?)

Where does the Mudaf Ilayh (Compound ism) bucket go?
Not every An is a compound ism.

أَنْ تَقْدِرُوا عَلَيْهِمْ

Fi Moh. Jarr [فعل، فاعل: أنتم] [متعلق بالفعل]

أَنْ + فعل / جملة فعلية = مصدر مؤدل ✓

أَنْ + فعل = مصدر مؤدل [Classical label] ✓

عَوْد ← outside ism

2. فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا

عَاقِبَةٌ: Outcome | خَالِدٍ: Eternal / Immortal

So that they both are in the fire – remaining eternally in it – was their outcome

*** exclusivity ***

كان: فعل ماض ناقص | عَاقِبَتِ: خبر كان مقدم مضاف منصوب

هما: مضاف إليه مجرور

أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا: جملة اسمية في محل رفع اسم كان مؤخر

أَنَّهُمَا: مبتدأ ، حرب نصب ، اسم إن منصوب | فِي النَّارِ: جار مجرور ، متعلق بالخبر

** خَالِدِينَ: حال | ** فِيهَا: متعلق ب[خالدين]

**Don't worry about these as we haven't learned them yet

مؤخر

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا

2N or 2J?

No reason for 2J

(Not majroor or MI)

So it is 2N (Complicated Nasb: Haal of هُما)

'remaining in it'

That both of them are in the fire remaining in it was their only outcome.

3. مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ

يعمر: To maintain

further

It is not appropriate for idol worshippers to maintain/the masjids of Allah

ما: ما نافية | كان: فعل ماض ناقص | للمشركين: جار مجرور متعلق بالخبر مقدم
أن يعمروا مساجد الله: جملة فعلية في محل رفع اسم كان مؤخر
يعمروا: فعل مضارع فاعله هم | مساجد: مفعول به مضاف منصوب
الله: لفظ الجلالة مضاق إليه مجرور

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ

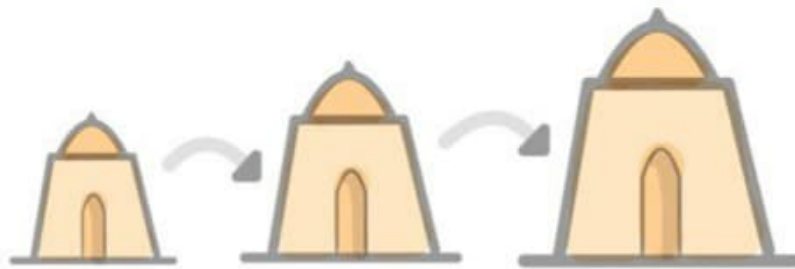
مقدم MBK

That they maintain the Masajid of Allah (swt) is not appropriate for the Idol worshippers

ع-م-ر Beauty of the word

وَإِلَىٰ تَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَتَقَوْمَ آغْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِّنَ الْأَرْضِ وَأَسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوَبُّوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ

عمر



Maintaining & furthering for future generations

4. إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ
بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا

To judge: حَكَمَ يَحْكُمُ حِكْمَةً | To call: دَعَا يَدْعُو دَعْوَةً

To obey: أَطَاعَ يُطِيعُ إِطَاعَةً

That they say "We heard, and we obeyed" is the only speech of the believers when they are called to Allah and His messenger so that He will judge between them

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ

بَيْنَهُمْ أَنْ يُقُولُوا سَمِعْنَا وَأَطَعْنَا

Ism Kaana Fi Moh. Rafa