

Continuation of Surah Quraish: Breakdown [DAY: 58]

- Some names of place have ال & some don't.
- Quraish doesn't have ال on it. It's not a grammar rule but depends on the Arab culture.
- Quraish → fully flexible (Isim Tasseer)

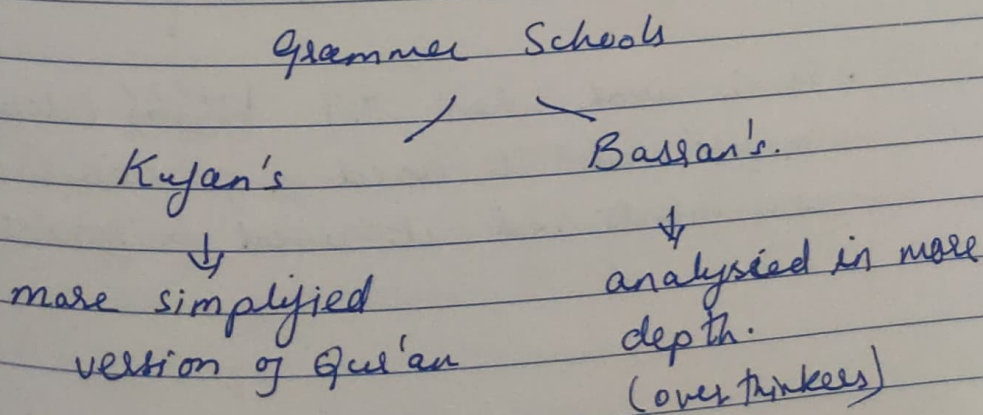
Few questions of Balagha:-

- i) Why does the Surah start like that?
- ii) Why does (Quraishin) قُرَيْشٍ has Tanween?
- iii) Is there something unexpected.

- In language we find we have thing that were expected where also something was not expected.
- Balagha catches something that was unexpected. Something that's going on here.
- Every word doesn't have Balagha in it.

Here فَلْيَجْزُوا → 'they' means Quraish which is the closest Ism being talked about if we go backwards.

- Similar rule applies in English grammar too.



- Instead of so many favour given to them thing name (noun) doesn't deserve to be near the verb of worship that's how bad you have become. Pronoun is fine but not the noun.

- In Balagha its called → when you were expecting a noun you use a pronoun & vice versa. Switching of the two is very powerful in Balagha studies.

- In everyday - we say Noun & then Pronoun for speed

- But Allah (swt) does on purpose for special reasons where the noun is distanced from the Pronoun.

So Allah (swt) associated them with the gifts that were given to them & then disassociated their name from what they should be doing.

- So إِيَّاهُ is close to Quraish
But عَلَيْهِ is far from Quraish

- His House
[Kaa'ba]

قَوْلَا الْبَيْتِ

- Ismulishaara Mushalunillah.

- Allah would have used the word 'Kaa'ba' but he used the word 'His House' instead.

- If we remove رَبِّ الْبَيْتِ : قَوْلَا → The Master of the House.

Everyone knows that here 'The House' means 'Kaa'ba'.

- So in Balagha study we could contemplate that if the same thing would have been conveyed in few diff ways then why is 'قَوْلُ الْبَيْتِ' used.

- Basically it is a ~~sp~~ Balagha study when is Ismulishaara & Musharrafiah used. (later study)

we know :-

Pointers ← قَوْلُ (This)

- it is used for كَرِيب (close) not for بَعِيد (far).
- زَلَّةٌ is used for بَعِيد (far)
- we use لِهَذَا (this) when the audience, a person & a thing are close to each other.
- Here 2 parties are close to the 'House':-
 - i) Allah (swt)
 - ii) The Quraish.
- لِهَذَا has a lesson & message in it.
- Allah is the owner of 'This House'. But Quraish are currently in charge of what idols go inside it, how to worship etc.
- So now b'g of لِهَذَا there is a change in language.
- 'You don't get served b'g you own this house but You serve ME b'g I own This House. (All this is embedded in the word لِهَذَا)

- In English if Masdar is used:-

egs: I love Islam
 They hate learning
 You seek Knowledge. } Masdar
 (idea)

- Masdars in the ayah used are جُوعٌ & قُوفٌ
- when we talk about Masdar we put ال on it. in Arabic & we don't translate ال in English. like we don't say 'The Islam' - just 'Islam'.

- But in the ayah both the Masdars جُوعٌ & قُوفٌ has no ال which is weird. So Balagha has been spotted here.

• Balagha discussion:-

Why is Masdar common when we expected it to be Proper? الْمَغْنَمُ in Balagha (magnification)

- So جُوعٌ won't be translated just as "hunger" but as "starvation" / "from horrible hunger" / "from famine like hunger" / "from great hunger".
- All these extra emphasis from ال being removed from the Masdar. (Masdar with ال)
- Similar: قُوفٌ is without ال.
- So instead of just translating as 'fear' it will be "horrible state of fear" / "great fear" / "terror" - (it will be made a big deal b'g ال was removed).

* The moment we have MBF mukaddam we have something special:- like Ikhtisaas, Ikhtemaam, Ittahaajel etc. (special happening)

- There is an importance attached in Taar Majroor coming early - بِأَلْفٍ

- Some translations capture it some don't.

- Imp Note:-

- The surah began & ended with Allah's (swt) favour on Quraish. It begins with why they should be grateful & ends with why they should be grateful.

- The middle part is hard $\rightarrow$ they should be in worship.

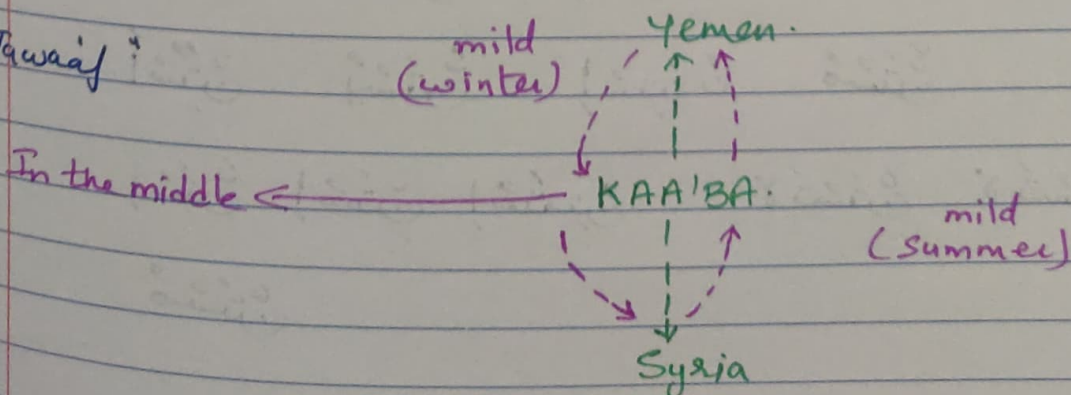
middle phrase:-

$\text{وَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ}$

"They should worship The Maskey House"

- They travelled to Syria in Summers & came back to Kaa'ba (Mecca) Then they travelled to Yemen in winters & came back to Kaa'ba. So Kaa'ba is in the middle.

Long Tawaaf



- So the phrase is also in the middle of the Surah. "They should worship The Master's House"
- They have been protected from hunger & fear by Allah (swt) which concludes the Surah.
- They The style of this surah has a powerful message embedded in it.
- They do in circles so to get money in one way & save the other like a long Tawaf.
(see in the diagram)
- The imagery attached is that instead of doing long Tawaf of Kaa'ba it's important that they do Tawaf around the Kaa'ba itself doing justice to the House itself.

سَئِلَ ← اسْتَنْتَ ← س letters
Past Tense (to commit to, legacy)

اَقْتَرَبَ ← اسْتَنْتَ ← س ن ن

اسْتَنْتَ يَسْتَنْتُ اسْتَنْتَا مُسْتَنْتٌ

اسْتَنْتَ يَسْتَنْتُ اسْتَنْتَا مُسْتَنْتٌ

اسْتَنْتَ اسْتَنْتَ اسْتَنْتَ لَا تَسْتَنْتَ لَا تَسْتَنْتَ لَا تَسْتَنْتَ

مُسْتَنْتٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SARF DAY 58-18.09.21

QURAN TIME - SURAH QURAYSH

Mafool Bihi Fil بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ MBF مقدم

لَا يَلْفِ قُرَيْشٍ {١} إِلَّا لِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {٢} فَلْيَعْبُدُوا رَبَّ هَذَا
الْبَيْتِ {٣} الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ {٤}

Expected sequence of the Surah:

Mafool Bihi Foail Fil

لَتَعْبُدُنَّ قُرَيْشٍ رَبَّ هَذَا الْبَيْتِ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَءَامَنَهُمْ
مِنْ خَوْفٍ MBF لَا لِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

Why قُرَيْشٍ doesn't have ال? This was decided by the Arabs and it is not related to grammer.

قُرَيْشٍ → It's fully flexible Ism Tasqheer. قُرَيْشًا، قُرَيْشِ

Two schools of thought of grammer → Kufa & Basra
Kufans → simplistic, Basrans → Analytical

فاعل

Noun

لَا يَلْفِ قُرَيْشٍ {١} إِلَّا لِفِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {٢} فَلْيَعْبُدُوا رَبَّ
هَذَا الْبَيْتِ {٣} الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ {٤}

The pronoun goes back to the closest thing that makes sense (Kufans): الصَّيْفِ يَعُودُ إِلَى أَقْرَبِ

In a Jumlah Filiya, usually the doer is a noun & the detail has the pronoun version but in Surah Quraysh, Allah (SWT) flipped order.

Pronoun Noun

أَكَلَ الطَّلَابُ طَعَامَهُمْ
جَاءَ الطَّلَابُ بِكُتُبِهِمْ

الأنشاد في مقام الاظهار / الاظهار في مقام الانصار : BALAGHAH

Switching of noun & pronoun

[Expected] لِيَعْبُدَ قُرَيْشٌ لِإِيلَافِهِمْ

[Unexpected] لِيَعْبُدُوا لِإِيلَافِ قُرَيْشٍ

You normally don't mention the pronoun first & noun later. Pronoun is just a convenient way to refer back to previously mentioned noun.



لِإِيلَافِ قُرَيْشٍ {١} إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {٢} فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ {٣} الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَآمَنَهُمْ مِّنْ خَوْفٍ {٤}

In the sequence, the word Quraysh has been distanced from the word عبادة which is really powerful Balagahwise as they are far from worshipping Allah (SWT).

Also note that إِيْلَافٍ is close to Quraysh but عبادة is really far.

لِإِيلَافِ قُرَيْشٍ {١} إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ {٢} فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ {٣} الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَآمَنَهُمْ مِّنْ خَوْفٍ {٤}

فَلْيَعْبُدُوا رَبَّ الْكُفَّةِ → Allah (SWT) could've said
or even فَلْيَعْبُدُوا رَبَّ الْبَيْتِ

Why did Allah (swt) use Ism Ishaara fragment?

هذا is Ism-ul-Ishaara for nearby things which implies that the audience & speaker are both close to the thing being pointed out.

Use of masdar خوف & جوع

Masdars are supposed to have Al in Arabic. However we don't usually translate that ال to english.

I have love for Islam.

I love Islam.

They hate learning.

So the expected was:

الَّذِي أَطْعَمَهُمْ مِّنَ الْجُوعِ وَءَامَنَهُمْ مِّنَ الْخَوْفِ

Balaghah Implication: Magnification : التَّعْظِيمِ

"to make something a big deal"

جوع → great hunger خوف → great fear/terror

Implication of MBF Muqaddam إِفْتِصَاحٌ + اِهْتِمَامٌ + التَّعْجِيلُ

Above all, if nothing else, only bcoz of the convenience they've been given, that should be enough for them to worship Allah (swt).

Beginning of Surah: Allah (SWT)'s Favor

لَا يَلْفِ قُرَيْشٍ {١} إِلَّا لَهُمْ رِحْلَةُ الشَّتَاءِ وَالصَّيْفِ {٢} فَلْيَعْبُدُوا رَبَّ

هَذَا الْبَيْتِ {٣} الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَعَآمَنَهُمْ مِّنْ خَوْفٍ {٤}

Ending of Surah: Allah (SWT)'s Favor

[Fear & Hunger]

Summer: Syria

Kaaba

Winter: Yemen

[Fear & Hunger]

Figuring out sarf of اِسْتَنْ :

اِسْتَنْ ← اِقْتَرَبَ اِنْقَلَبَ اِسْتَغْفَرَ س ن ن ← اِسْتَنْ

to commit to
his sunnah

اِسْتَنْ	يَسْتَنْ	اِسْتِنَانًا	مُسْتَنْ
اُسْتَنْ	يُسْتَنْ	اِسْتِنَانًا	مُسْتَنْ

اِسْتَنْ اِسْتَنْ اِسْتَنْ | لَا تَسْتَنْ , لَا تَسْتَنْ , لَا تَسْتَنْ مُسْتَنْ