

Surah Ad-Dhuhaa : Sayf Recognition [DAY: 69]

What is Majaz?

Majaz is a figurative language in Arabic.

eg: i) still night → things around the night are still.
like animals, insects, traffic & other infinite things.

سَبِيحٌ → night is not still
→ time doesn't become still.

eg: ii) disbelievers are → doesn't mean they are blind.
→ it's a figurative language.

opposite of وَدَّعَ/قَالَ ← فَنَرْضَى رَبَّكَ يَعْطِيكَ وَأَسُوَفُ

- then you will be pleased.
- outside does
- you Master
- he will give you
- soon
- Muta'iddi (MFB)
- No Gaid (give who)
- [give what?]

Kinayah: Indirect speech

Your Master will give you.

- Fil mudare. ← يَعْطِي
- Big family [يُ]
- القِيَامُ - Naagis → الْقِيَامُ

Sayf
Sagheer:

Non flexible.

أَعْطَى يَعْطِي إعطاءً مَعْطًى

أَعْطَى يَعْطِي إعطاءً مَعْطًى

أَعْطَى لَا تَعْطِي مَعْطًى

He gave

Note: Iddafah is one of the most important connection in Arabic.

إِذَا + إِذَا → Time so it has special relationship with next.

• Fil mudale - تَرْضَى
• Yant.

Self:
Sagha: رَضِيَ بِرَضِيَ رَاضٍ he was pleased.

• wherever there is a shakha ← رَضِيَ يُرَضِي رَضِيَ مَرَضِيَ

• mS it becomes regular word.
• No more Naqis.

إِذَا لَا تَرْضَى مَرْضًا مَرْضًا

eg of word رَضِيَ :-

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ
• with him • And they were pleased with them • outside he was pleased. does • Allah was pleased.

"Allah was pleased with them & they were were pleased with him."

رَضِيَ / قَلَى • Prophet (SAW) is sad that Allah is far & that HE doesn't like him

(opposite)

تَرْضَى • means everything that Allah gives him makes him close to Allah & feel Allah's love. even more.

So: تَرْضَى

• So قَلَى & رَضِيَ is contrasted with

- In Balagha it's unusual when Noun is used instead of a Pronoun.
- In this Surah we find رَبُّكَ (Your Master) is repeated.
- Extra usage of رَبُّكَ instead of the word Allah.
- Mudaf is رَبُّكَ] repetition.
- Mudafiliyah is لَكَ]

• Lightest Mudaf

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ④

↓

• then give refuge/ shelter.	• an orphan • Neob (detail)	MFB • he finds you.	• Lightest hay. • didn't	• question asked
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• Questions are asked for 2 reasons:-

i) if we don't know the answer.

ii) if we know the answer:-

- So by asking negative question you are saying the opposite.
- it is asked to get 'YES' as an answer even though you know the answer is 'YES'.
- also to bring out the memories back so that you can respond & be a part of conversation.

Sari
Sagheer:

وَجَدَ يَجِدُ وَجُودًا وَاجِدٌ

فَجَرٌ -
(mithal waqar)
(ضرب)

وَجِدُ يُوْجِدُ وَجُودًا مَوْجُودٌ

جَرٌ لَا تَجِدُ مَوْجِدٌ مَوْجِدٌ مَوْجِدَةٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SARF DAY 69- 06.10.21

NAHWU/ SARF FROM QURAN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ (١) وَاللَّيْلِ إِذَا سَجَىٰ (٢) مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ (٣) وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ (٤) وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ (٥) أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ (٦) وَوَجَدَكَ ضَالًّا فَهَدَىٰ (٧) وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ (٨) فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (٩) وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ (١٠) وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (١١)

إِذَا - MUDAF & MUDAF ILAYH: Idafah is one of the most important connection in Arabic.

relationship



	مُفِيضٌ	إِضَافَةٌ	يُضِيفُ	أَضَافَ → He connected He added
Ism Mafool ←	مُضَافٌ	إِضَافَةٌ	يُضَافُ	أُضِيفَ He related
(That which is related)	مُضَافٌ		لَا تُضِيفُ	أُضِفَ

Special Mudhafs

Idhafah/Mudhaf

Develops a relationship of time & place with its Mudhaf Ilayh



مَغْرِبَ الْبَيْتِ

West of the house

(Note that it is not talking about possession here rather location of house)

تَحْتَ الشَّجَرَةِ

فَوْقَ الْأَرْضِ

عِنْدَ الْجَنَّةِ

قَوْلَ الْعَرْشِ

إِذَا + إِذَا → Time so it has special relationship with next.

وَاللَّيْلِ إِذَا سَجَىٰ

عَلَّمَ المعاني → Balaghah

مجاز مُرْسَل (Figurative language)

(figurative language)

Night: word for time however night itself doesn't become still rather trees, people, animals, roads etc. become still.

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ. {٥٠}

family أَشْتَمَ : فعل مناع → يُعْطِي + ت → يُعْطِيكَ

	مُعْطٍ	إِعْطَاءٌ	يُعْطِي	أَعْطَى He gave
Non flexible →	مُعْطَى	إِعْطَاءٌ	يُعْطَى	أُعْطِيَ
	مُعْطَى	لَا تُعْطِ		أَعْطِ

مناوع ناقص سَمِعَ → ف + تَرْضَى → فَتَرْضَى

irregular ← رَاضٍ	رِضَاءٌ، رِضًى	يَرْضَى	رَضِيَ
Regular (not naqis) ← مَرْضًى	رِضَاءٌ، رِضًى	يَرْضَى	رُضِيَ
مَرْضًا، مَرْضَاءٌ	لَا تَرْضَ		إِذْنَ

أَرْجِعْ إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

they were pleased

to be = رَضِيَ + عَنْ
pleased

وَلَسَوْفَ → 9 : Harf Ataf , ج = 9 swear , سَوْفَ = soon

يُعْطِيكَ → He (SWT) will give you

رَبُّكَ → "Your Master" فَتَرْضَى → Then you'll be pleased

وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى {٥}.

Kinayah كناية : Indirect Speech → Hope for Ummah

Restriction قيد : يعطي → متعدى إلى مفعولين Who ? لَ what ? تَوْسِعَ

قَلَى ۚ وَدَعَا is being used as opposite (تقابل/مقابلة) of تَرْضَى

الإظهار في مقام الأضمار When you use noun where pronoun was expected

وَالضُّحَى {١}. وَالْأَيْلِ إِذَا سَجَى {٢}. مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَى {٣}. وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى {٤}. وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى {٥}. أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى {٦}. وَوَجَدَكَ ضَالًّا فَهَدَى {٧}. وَوَجَدَكَ عَائِلًا فَأَغْنَى {٨}. فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ {٩}. وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {١٠}. وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {١١}.

تَسْلِيَةٍ → Comfort in Arabic → repeated use of رَبُّكَ

Why is question asked in Arabic?

1. When you don't know the answer.
2. By asking negative question, you mean opposite.

اِسْتِفْهَام تَغْرِيرِي

صُرَبٌ يُقَرَّبُ → مفارِعٌ مثال وادي → يَجِدُ + ث → يَجِدُك

وَجَدَ	يَجِدُ	وَجُودًا	وَأَجِدُ
وُجِدَ	يُوجَدُ	وُجُودًا	مَوْجُودٌ
جَدَّ	لَا تَجِدُ	مَوْجِدٌ مَوْجِدٌ مَوْجِدَةٌ	

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى ﴿٦﴾

Figurative language