



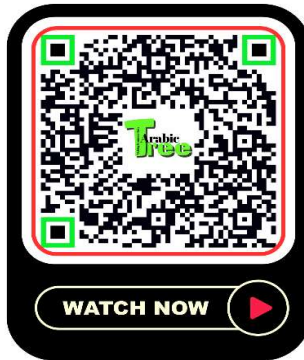
TRACE > WORD PER WORD > GRAMMAR > SYNTACTIC MAPPING > TRANSLATE

قرآن کی تحریر < لفظ فی لفظ < گرامر < نحوی نقشہ سازی < ترجمہ



Al Quran 103

Scan for complete training and study videos ; available on our **YouTube channel**



Embark on a deep dive into l'rab Al-Quran (Quranic Grammatical Analysis and Parsing) and unlock the profound language of the Holy Quran. This booklet is designed for anyone eager to go beyond basic translation and truly understand the Quran's nuances through its intricate grammar.

Compiled by Mohammed Kafil Ansari

www.ArabicTreelearning.com

Making Grammar Easy



﴿ سُورَةُ الْعَصْرِ ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

103:1	وَالْعَصْرِ
103:2	إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ
103:3	إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Every word, particle, and grammatical choice in Arabic carries precise nuances that are incredibly difficult, if not impossible, to transfer perfectly.

The tiny Arabic particles like **إِنَّ**, **لَرَّ**, or even the subtle differences in verb forms, carry immense grammatical and emphatic weight that is difficult to translate naturally without adding awkwardness or losing brevity.

Therefore, while translations are indispensable tools for non-Arabic speakers to access and understand the Quran's message, they are always an approximation. To truly appreciate the Quran's miraculous nature, its profound depth, and its unparalleled eloquence, one must engage with it in its original Arabic.

عربی میں ہر لفظ، ذہ، اور گرامر کے انتخاب میں ایسی باریکیاں ہوتی ہیں جن کی منطقی ناقابل یقین حد تک مشکل ہے، اگر ناممکن نہیں تو۔

عربی کے چھوٹے چھوٹے ذرات جیسے **إِنَّ**، **لَرَّ**، یا فعل کی شکلوں میں بھی لطیف اختلافات، بہت زیادہ گرامری اور زور دار وزن رکھتے ہیں جس کا فطری طور پر ترجمہ کرنا مشکل ہوتا ہے بغیر معنی میں عجیب پن ڈالے یا اختصار کو کھولے بغیر۔

لہذا، جب کہ ترجمے غیر عربی بولنے والوں کے لیے قرآن کے پیغام تک رسائی اور سمجھنے کے لیے ناگزیر اوزار ہیں، وہ ہمیشہ ایک تخمینہ ہوتے ہیں۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ

103:1

				الْعَصْرِ	وَ	Deleted (محذوف)
				Noun - Majroor	Particle of Qasam & Jar	أَقْسَمَ
				Jaar Majroor - Mutaliq - Deleted Verb	أقسم	deleted verb
				the Time	By	(I Swear)

(I swear) by the Time, (زمن کی قسم ہے)

103:2

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

<p>* (الْجُنُسِيَّةُ) This type of ال (al-) is used to refer to the entire genus, species, or class of the noun it precedes, rather than a specific individual or a previously mentioned entity. It gives the noun a universal or all-encompassing meaning. The verse إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ translates to "Indeed, mankind is in [utter] loss." It is making a sweeping statement about the default state of all human beings collectively, unless they meet the conditions specified in the subsequent verse. It speaks about humanity as a whole.</p>	خُسْرٍ	فِي	لَ	الْإِنْسَانَ*	إِنَّ
	Noun - Majroor	Particle - Harf Jar	Particle - Laam Al Muzahlaqa (اللام المزحلقة)	Noun - Mansoob	Particle of emphasis
	Jar- Majroor - Khabar of Inna		Sliding Laam - Emphatic	Noun (Ism) of INNA	حرف توكيد ونصب
	<p>This is an emphatic nominal sentence (جُمْلَةٌ إِسْمِيَّةٌ مُؤَكَّدَةٌ). "Indeed, mankind is certainly in deep loss." The repetition of emphasis through إِنَّ and the Lām al-Muzahlaqa highlights the absolute nature of humanity's state of loss without faith and righteous deeds</p>				
	loss	in	Surely	ALL the Mankind is	Indeed

Surely humanity is in (grave) loss, (انسان درحقیقت بڑے خسارے میں ہے)

103:3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

إِلَّا	الَّذِينَ	ءَامَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	
Particle - Istasna - Exception ((حَزَفُ الْإِسْتِثْنَاءِ))	Noun - relative PrN - Mansoob	Past Tense Verb - Subject - (و)	Particle- Conjunction - Ataf	Past Tense Verb - Subject - (و)	Noun - Mansoob - (Sound Fem. Plr)	
A complete affirmative exception (النَّامُ الْمُثَبَّتُ)	Mansoob due to the complete Istasna before it	Form IV أَمَنَ - يُؤْمِنُ - إِيْمَانًا (إِفْعَالٌ)		عَمِلَ - يَعْمَلُ - عَمَلًا (و)	Object of the verb	
<< following are the exceptions	<< following are the exceptions	Verb + Subject = Verbal Sent. No position in the Iraab is a relative clause (الصَّلَةُ الْمُؤَصُولُ)	<< following are the exceptions	Verb+Subj+Object = Verbal Sent. No position in the Iraab - Matoof to previous Sila Mawsola (الصَّلَةُ الْمُؤَصُولُ)		
Except	those who	(they) have believed	and	(they) have done	righteous deeds	
وَ	تَوَاصَوْا	بِ	الْحَقِّ			
Particle- Conjunction - Ataf	Past Tense Verb - Subject - (و) وَصَيَّ - تَوَاصَوْا - تَوَاصَوْا (تَفَاعُلٌ) Form VI	Particle - Harf Jar	Noun - Majroor	Multiple emphasis used in a single Surah; The Quran's Inherent Emphasis: Divine Origin: As the direct Word of Allah, the Creator, the entire Quran possesses absolute, inherent authority and truth, making every statement fundamentally emphatic. Grammatical & Rhetorical Devices within the Surah: Oath (القسم): Starting a verse or Surah with an oath (e.g., وَالْعَصْرِ - By time) strongly emphasizes the truth and gravity of the statement that follows. Particle of Emphasis (إِنَّ - Inna): A particle that precedes a nominal sentence (e.g., إِنَّ الْإِنْسَانَ - Indeed, mankind) to assert its truth with conviction. Sliding Lām (اللام المزحلقة - Lām al-Muzahlaqa): An additional emphatic particle (e.g., لَئِنْ خُسِرَ - surely in loss) that shifts its position due to Inna, reinforcing the emphasis on the predicate. Particle of Exception (إِلَّا - Illā) for Impact: While grammatically signifying exception, its use after a sweeping general statement (e.g., universal loss) creates a dramatic effect, emphasizing the exclusivity and paramount importance of the conditions for salvation.		
<< following are the exceptions						
and	advised each other	to	the truth			
وَ	تَوَاصَوْا	بِ	الصَّبْرِ			
Particle- Conjunction - Ataf	Past Tense Verb - Subject - (و) وَصَيَّ - تَوَاصَوْا - تَوَاصَوْا (تَفَاعُلٌ) Form VI	Particle - Harf Jar	Noun - Majroor			
<< following are the exceptions						
and	advised each other	to	the patience			

سوائے ان کے جو ایمان لائے اور انہوں نے ایک دوسرے کو حق کی نصیحت کی اور انہوں نے باہم ایک دوسرے کو صبر کی تلقین کی
 (انہوں نے نیک عمل کیے اور انہوں نے ایک دوسرے کو حق کی نصیحت کی اور انہوں نے باہم ایک دوسرے کو صبر کی تلقین کی)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

103:1

وَالْعَصْرِ

الْعَصْرِ

وَ

103:2

إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ

خُسْرٍ

فِي

لَ

الْإِنْسَانَ

إِنَّ

103:3

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

	إِلَّا	الَّذِينَ	ءَامَنُوا	وَ	عَمِلُوا	الصَّالِحَاتِ	
	وَ	تَوَاصَوْا	بِ	الْحَقِّ			
	وَ	تَوَاصَوْا	بِ	الصَّبْرِ			