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سُورَةُ الْمَاعُونِ

Al Quran 107

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Compiled by Mohammed Kafil Ansari

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Making Grammar Easy



﴿ سُورَةُ الْمَاعُونِ ﴾

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

107:1

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ

أ	رَأَيْتَ	الَّذِي	يُكَذِّبُ	بِ	الذِّينِ
Particle - Interrogative	Past Tense Verb & its Subject (ت) Dhameer Mustatir	Noun - Relative Pronoun	PF Tense Verb in Indicative Mood & its Subject is (هُوَ) Dhameer Mustatir	Particle - Preposition	Noun - Majroor
حَرْفُ إِسْتِفْهَامٍ	رَأَى . رَأَى . يَرَى . رَأَى	Mansoob - Mafool bi hi (Object of the verb)	كذب كَذَّبَ يُكَذِّبُ. تَكْذِيبًا (تَفْعِيلٌ)	Jar wa Majroor Mutaliq bil Fayl - (يُكَذِّبُ)	
Have you seen may also mean "tell me," which takes two objects. "Which" is a relative pronoun that is the first direct object, and the second direct object is omitted. The meaning is: Isn't he deserving of God's punishment?	Meanings of (الذِّينِ)				
			The Verbal sentence no grammatical position - and it is a relative clause (Sila Mawsola)		Obedience <i>وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ</i> means [And who is better] in obedience [than he who resigns himself to God?] A religion as implying obedience, and submission to the law <i>إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ</i> [Verily the only true religion in the sight of God is Al-Islám] A particular law <i>مَا كُنَّ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ</i> meaning He (Joseph) was not to take his brother as a slave for the theft according to the law of the king of Egypt Repayment, requital, compensation, or recompense <i>يَوْمَ الدِّينِ</i> i. e. [The King] of the day of requital
Have	You seen/considered/observed	the one who	(he) denies / rejected	to	the judgement

Have you seen the one who denies the Recompense? (the judgement)

تم نے دیکھا اس شخص کو جو آخرت کی جزاوسزا کو جھٹلاتا ہے ؟

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

107:2

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ

		الْيَتِيمَ	يَدُعُّ	الَّذِي	ذَلِكَ	فَ
		Noun - Def. - Mansoob	Verb - PF Tense in Indicative Mood & its Subject is (هُوَ) Dhameer Mustatir	Noun - Relative Pronoun (Ismul Mawsool)	Noun - Demonstrative (Ismul Ishara) In Place of Raza - Mubtida	Particle - Reply of Condition (Jawab Al Shart)
		Object of the Verb (يَدُعُّ)	د ع ع - دَعَّ - يَدْعُ - دَعَّا	In Place of Raza - Khabar		It starts a reply of an estimated condition (Shart) that can be : ... إِنْ ظَلَبْتَ عَلْمَهُ فَذَلِكَ الَّذِي ... If you want to know then ..
		Verb its Subject and Object - Verb Sent is a Sila - No position in Iraab	يَوْمَ يَدْعُونَ إِلَى نَارِ جَهَنَّمَ دَعًّا <i>On the day when they shall be pushed, or thrust, or driven, with harshness, roughness, or violence, to the fire of Hell.</i>	Nom. Sent with Mubtida & Khabar in Place of Jazam - Reply of an implied condition (Jawab Al Shart Al mukadara)		إِنْ لَمْ تَعْرِفْهُ فَذَلِكَ الَّذِي ... If you don't know him then ...
				And the sentence no position in Iraab		
				OR - (فَ) is a conjunction and its is سببية indicating a consequence or reason for what precedes it		
				And the sentence with Mubtida and khabar no position in Iraab connected to previous sent.		
		the orphan	(he) repelled (harshly, roughly, or violently)	the one who	that is	So

That is he who repulses the orphan (harshly)

یہی وہ ہے جو یتیم کو دھکے دیتا ہے

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

107:3

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ

	الْمَسْكِينِ	طَعَامِ	عَلَى	يَحْضُ	لَا	وَ
	Noun - Majroor	Noun - Majroor	Particle - Preposition	Verb -PF Tense in Indicative Mood & its Subject is (هُوَ) Dhameer Mustatir	Particle - Particle of negation (حَرْفُ نَفْيٍ)	Particle - Conjunction
		Ismul Majroor	Indicate the direction of the urging: It shows that the "urging" or "encouragement" is being exerted towards a certain goal, behavior, or individual.	Verbal sentence is connected to the relative clause (يَدْعُ), and has no syntactic position.		
	Mudaf Ilayhi	also it is Mudaf				
		Jar wa Majroor Mutaliq - (يَحْضُ)		ح ض ض - حَضَّ - يَحْضُ - حَضًّا		
				Form I Verb		
				He excited, incited, urged, or instigated to do the thing		
	the poor	feed	to	he feel the urge	does not	And

And does not urge (others) to feed the poor.

اور مسکین کو کھلانے کی ترغیب نہیں دیتا

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

فَوَيْلٌ لِّلْمُصَلِّیْنَ

107:4

			الْمُصَلِّیْنَ	لِ	وَيْلٌ	فَ
			Noun - Majroor	Particle - Harf Jar	Noun - Marfooh	Particle - Resumption Particle
			Jar wa Majroor - Khabar		Mubtida	حُرُوفُ الْاِسْتِثْنَاءِ
<p>Resumption particles" (حروف الاستئناف - ḥurūf al-isti'nāf) are particles that indicate a break from the previous grammatical structure and the beginning of a new, independent sentence or clause. While they might appear to connect ideas, their primary function is to mark a new grammatical start, meaning the clause following them does not share the same grammatical حکم (ḥukm - ruling/case) as the preceding one.</p>					<p>Woe to..." or "Destruction for... and the li (لِ) particle indicates the recipient of the woe</p>	
			those who pray			
			the worshippers	for / to	distruction is	so

So woe to those who pray

پھر تباہی ہے ان نماز پڑھنے والوں کے لئے

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

107:5

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ

	سَاهُونَ	هُمْ	صَلَاتِ	عَنْ	هُمْ	الَّذِينَ
	Noun - Marfooh	Noun - Attached Pronoun	Noun - Majroor	Particle - Preposition	Noun - Detached Pronoun	Noun - Relative pronoun
	Khabar	Majroor	Harf Jar wa Ismul Majroor - Mutaliq (سَاهُونَ)		Marfooh - Mubtida	Marjoor - as it is Sifat no 1 for (الْمُضَلِّينَ)
	(Sound Male Plural)	Mudaf Ilayhi	Also it is Mudaf		its (عَائِدٌ) Ayed - connector - Relative pronoun	إِسْمٌ مُؤْضَلٌ
	The Nominal Sentence with its Mubtida and Khabar is Sila - Relative Clause - No position in the Iraab	Muraqab Idafi				<i>(عَائِدٌ) It creates the grammatical link between the relative clause and the noun it modifies in the main sentence</i>
	Neglectful	their	prayer	about	(They) are	Those who

Who are heedless of their prayer

جو اپنی نماز سے غفلت برتتے ہیں

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ هُمْ يُرَاءُونَ

107:6

				يُرَاءُونَ	هُمْ	الَّذِينَ
				Verb - P-Future Tense Indicative Mood	Noun - Detached Pronoun	Noun - Relative pronoun
				Subject (و) of Plural	Marfooh - Mubtida	Majroor - as it is Sifat no. 2 for (الْمُضَلِّينَ)
		يُرَاءُونَ		رَأَى - رَأَى - يُرَاءِي - مُرَاءَاةٌ (مُفَاعَلَةٌ)		إِسْمٌ مُؤْصُولٌ
	Who act hypocritically; when the believers pray, praying with them, pretending to them that they follow the same way [of religion] as they:			Form III		
	He who does a deed in order that men may see it			Verbal Sentence - in Rafa - Khabar.		
	That is, the habit of such people is that when they are with people, they pray. Otherwise, they do not consider it necessary to pray. That is, they pray only for show and display.					
				The Nominal Sent. With Mubtida and Khabar - Sila - Clause of the Relative Pronoun - No Position in the Iraab		
				they Pretend		
				they attempt to show		
				they make show.	(Who)	Those who

Those who make show [of their deeds]

جو ریا کاری کرتے ہیں

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

107:7

وَيَمْنَعُونَ الْمَاعُونَ

				الْمَاعُونَ	يَمْنَعُونَ	وَ
				Noun - Mansoob	Verb - P-Future Tense Indicative Mood	Particle - Conjunction
				Object of the Verb	Subject (و) of Plural	
					م ن ع - مَنَعٌ - يَمْنَعُ - مَنَعًا	
				Verbal Sentence with its subject and object - Matoof to the previous Sila mawsool (يُرَاءُونَ)		
				the small favour	they deny	and

And withhold [simple] assistance

اور معمولی ضرورت کی چیزیں (لوگوں کو) دینے سے گریز کرتے ہیں

﴿ سُورَةُ الْمَاعُونِ ﴾

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