

Lesson 4

﴿ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنْ
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا
لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴾ [البقرة 74]

Then your hearts became hardened thereafter and were as rocks or even harder, for among rocks there are some from which rivers gush forth, others there are which split asunder and water flows out of them, and others which fall down in the fear of Allaah. And Allaah is not unmindful of what you do.

شَرْحُ الْمُفْرَدَاتِ

قَسَا يَقْسُو قَسَوَةً وَقَسَاوَةً (a-u), to harden.

The اِسْمُ الْفَاعِلِ is قَاسٍ, and with the article: الْقَاسِي.

Allaah says:

﴿فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ﴾

[الزُّمُرُ 22]

Woe to those whose hearts are hardened against the remembrance of Allaah.

تَفَجَّرَ تَفْجَرًا (v), to gush out, to erupt, to burst out.

تَشَقَّقَ تَشَقُّقًا (v), to split, to be cracked.

هَبَطَ هَبْطًا (a-i), to descend, to fall down.

إيضاحات نحوية

أَشَدُّ قَسْوَةً

Here قَسْوَةً is تَمْيِيزٌ.

One may also say أَقْسَى for 'harder', but it does not have the force of أَشَدُّ قَسْوَةً.

Here is another example of this construction:

﴿وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

[البقرة 165]

Yet of people are some who take to themselves objects of worship (which they set as) rivals to Allaah loving them with a love which is due to Allaah (alone), but those who believe are more ardent on their love for Allaah.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

Here **لَمَّا** is the **اسْمُ إِنَّ**.

The **لَام** attached to it is the **الْلَامُ الْمُزْحَلَّةُ**.

This sentence is **صَلَةُ الْمَوْصُولِ**.

The **عَائِدُ** is the pronoun **هُ** in **مِنْهُ**.

The **الْلَامُ الْمُزْحَلَّةُ** is prefixed to any one of the following:

a) The **خَبَر** of **إِنَّ** as in:

﴿ إِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴾ [الرَّعْدُ 6]

This is the normal place of the displaced *laam*.

b) The **اسْم** of **إِنَّ** if the **خَبَر** precedes it as in:

﴿ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴾ [التَّائِبَاتِ 26]

And also in the *aayah* under discussion.

c) The ضَمِيرُ الْفَصْلِ as in:

﴿إِنَّ جُنْدَنَا لَهُمُ الْغَالِبُونَ﴾ [الصفات 173]

وَأَنَّ مِنْهَا لَمَّا يَشَقُّ

مِنْهَا The pronoun in مِنْهَا refers to الْحَجَارَةُ.

يَشَقُّ is for the original يَشَقُّ.

As the stress falls on the third syllable (شَقُّ), the unstressed syllables — يَ and — تَ get weaker, and the second syllable loses its vowel.

So the word becomes: يَشَقُّ.

Then the — تَ gets assimilated to the ش resulting in يَشَقُّ.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمَا... This is مَا الْحَازِيَّةُ which acts like لَيْسَ, and that is why it is also called مَا الْمُشَبَّهَةٌ بِلَيْسَ (لَيْسَ which is likened to مَا).

So like the مَنْصُوبٌ its خَبَرٌ is also مَنْصُوبٌ as in the two following *aayaat* :

﴿مَا هَذَا بَشَرًا﴾ [يُوسُفُ 31]

﴿مَا هُنَّ أُمَّهَاتِهِمْ﴾ [الْمُجَادَلَةُ 3]

And like the خَبَرٌ its خَبَرُ لَيْسَ also takes الْبَاءُ الزَّائِدَةُ as in the *aayah* under discussion.

وما الله بغافلٍ... So the *khavar* بِغَافِلٍ is:

مَجْرُورٌ لَفْظًا مَنْصُوبٌ مَحَلًّا

i.e., it is factually *majruur*, but grammatically it occupies the position of a *manSuub* noun.

عَمَّا is made up of عَنْ and مَا الْمُوصُولَةُ.

The نُون of the first word has been assimilated to the مِيم of the second.

تَعْمَلُونَ This sentence is صَلََةُ الْمُوصُولِ, and the عَائِد has been omitted.

With the عَائِد the sentence will be تَعْمَلُونَهُ.

