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Lesson 5

﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ
كُنْتُمْ فَاعِلِينَ ۞ قُلْنَا يَا نَارُ كُونِي بَرْدًا
وَسَلَامًا عَلَى إِبْرَاهِيمَ ۞ وَأَرَادُوا بِهِ
كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ﴾

[الأنبياء (21): 68-70]

68) They said, 'Burn him and support your gods if you are going to do anything.'

69) We said, 'O Fire! Be (a source of) coolness and safety for Ibraahiim.'

70) They wanted to hatch up a plot against him, but We made them the worst losers.

شَرْحُ الْمُفْرَدَاتِ:

- حَرَقَ الشَّيْءَ حَرْقاً (a-u), to burn.

  Note that in modern Arabic مَحْرُوقـــاتٌ means fuel (lit., that which is burnt).

- 'Fire hydrant' is فُوَّهَةُ الْحَرِيقِ.

- حَرَّقَ الشَّيْءَ تَحْرِيقاً (ii), to burn something down.

  Note that *baab* فَعَّلَ here denotes intensive action.

- نَصَرَ نَصْراً (a-u), to support.

  In the Indian subcontinent, it is taken to mean 'help', and is used in the sense of helping in all its meanings, e.g.,

  'Help me to carry this table.'

  The Arabic word to be used in this sense is سَاعَدَ.

  Yes, نَصَرَ means 'to help', but in the sense of 'to support'.

The Prophet صَلَّى اللهُ عَلَيْهِ وسَلَّمَ said,

عَنْ أَنَسٍ قَالَ : قَالَ رَسُولُ اللهِ صلّى الله عليه وسلّم :
«اُنْصُرْ أخَاكَ ظَالِماً أوْ مَظْلُوماً». قَالُوا : «يَا رَسُولَ اللهِ! هَذَا
نَنْصُرُهُ مَظْلُوماً. فَكَيْفَ نَنْصُرُهُ ظَالِماً؟». قَالَ : «تَأْخُذُهُ
فَوْقَ يَدَيْهِ».

(رواه البخاريّ في كِتَابِ الْمَظَالِم بِرَقْمِ 2444)

On the authority of Anas who said, the Messenger of Allaah صلّى الله عليه وسلّم said,

'Support your brother while he is wronging someone and while he is being wronged.' They said, 'O Messenger of Allaah! We support him while he is being wronged. But how to support him while he wrongs someone?' He said, 'Stop him from wronging.'

- إِلَهٌ, god, deity, *pl.* آلِهَـــةٌ.

  It is of the pattern of أَفْعِلَةٌ like سِلاَحٌ, *pl.* أَسْلِحَةٌ.

- بَرَدَ الشَّيءُ بَرْداً (a-u), to be cool, to become cool, to be cold.

  بَرَدْتُ الشَّيْءَ (a-u), to make something cool.

  So this verb is both intransitive as well as transitive.

- سَلِمَ مِنَ الآفاتِ سَلاَماً وَسَلاَمَةً (i-a), to be safe and sound.

- كَادَ كَيْداً (a-i), to deceive, to plot against, to harm by artful machination.

- خَسِرَ خُسْراً، وَخُسْرَاناً، وخَسَارةً (i-a), to incur a loss.

  The اسْمُ الْفَاعِلِ is خَاسِرٌ.

  And the اسْمُ التَّفْضِيلِ is أَخْسَرُ.

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إِيضَاحَاتٌ نَحْوِيَّةٌ:

- **قُلْنَا** :

The pronoun نَحْنُ has two uses. These are:

1. الْمُتَكَلِّمُ مَعَ غَيْرِهِ,

i.e., a speaker who includes others with him, e.g.:

فَهِمْنَـــا الدَّرْسَ.

'We understood the lesson.'

This means that I and others with me have understood.

2. الْمُتَكَلِّمُ الْمُعَظِّمُ نَفْسَهُ,

i.e., a speaker who glorifies himself.

﴿قُلْنَـــا يَا نَارُ...﴾

'We said, 'O Fire! ...'

Allaah سـبحانه وتعـالى sometimes uses this pronoun for Himself, but not always.

- يَا نَارُ : Here نَارُ is مَبْنِيٌّ عَلَى الضَّمِّ.

  Note that النَّار is feminine. Its plural is نِيرَانٌ.

- كُونِي is *amr*.

  The يَاء is the *ism* of كَانَ, and therefore, it is

  فِي مَحَلِّ رَفْعٍ.

- بَرْداً is the *khabar* of كَانَ, and therefore, it is مَنْصُوب.

- سَلاَماً is *ma"Tuuf* of بَرْداً.

- كُونِي بَرْداً وَسَلاماً is for:

  كُونِي ذاتَ بَرْدٍ وَسَلامٍ, i.e., a source of coolness and safety.

- فَجَعَلْنَاهُـــمُ الأَخْسَـــرِين: جَعَلَ here is in the sense of turning something into something else. It takes two objects, e.g.,

  جَعَلْتُ بَيْتِي مَدْرَسَةً, I turned my house into a school.

  In the *aayah*, the first *maf"uul bihi* is the pronoun هُم,

  and the second is الأَخْسَرِينَ.

- فَجَعَلْنَاهُـــمُ الأَخْسَرِين:

Note that the *sukuun* of pronouns هُـــمْ and أَنْتُـــــمْ and ـــكُمْ changes to *Dammah* when they are followed by هَمْزَةُ الْوَصْلِ.

- إِنْ كُنْتُمْ فَاعِلِينَ :

This is شَرْطٌ whose جَوَاب has been omitted because the sentence preceding it serves as its جَوَاب .

The *taqdiir* is:

إِنْ كُنْتُمْ فَاعِلِينَ فَـــحَرِّقُوهُ.

omitted جَوَابُ الشرطِ

- As a rule, the جَوَابُ الشَّرْطِ does not precede the شَرْطٌ.

About The *Aayaat*

This is the story of Ibraahiim عليه السلام .

When he broke the idols in the temple, the members of his community wanted to punish him by throwing him into fire.

They did throw him, but Allaah سبحانه وتعالى saved him by turning the fire into a source of coolness and safety.