

Lesson 7

الْقُرْآنُ الْمَجِيدُ

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ
 فِي أُمَّهَاتِ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا
 مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾

[القَصَص 59]

And never did your Lord destroy the cities till He sent in their metropolis a messenger who recited to them Our revelations, and never did We destroy the cities unless their inhabitants were evildoers.

Translation of Meaning (in parts)

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى...

And never did your Lord destroy the cities

حَتَّى

till

يَبْعَثَ

He sent

فِي أُمَّهَاتِهِمْ

in their metropolis

رَسُولًا

a messenger

يَتْلُوا عَلَيْهِمْ

who recited to them

آيَاتِنَا

Our revelations,

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا ...

and never did We destroy the cities unless

وَأَهْلِهَا ظَالِمُونَ

their inhabitants were evildoers.

شرح المفردات

- هَلَكَ الشَّيْءُ يَهْلِكُ هَلَاكًا، وَهُلُوكًا، وَمَهْلَكًا، وَمَهْلَكًا، وَمَهْلُكًا، وَتَهْلُكَةُ (a-i), to perish, be destroyed.
- أَهْلَكَهُ اللَّهُ إِهْلَاكًا (iv), to destroy.
- قَرْيَةٌ a city, a township. Pl قُرَى.

In later Arabic قَرْيَةٌ came to mean *a village*.

- أُمُّ الْقُرَى metropolis

literally mother of the cities,

metropolis in Greek means *mother of the cities*.

The expression أُمُّ الْقُرَى occurs in **Q** 6:92; 42:7.

- بَعَثَ بَعْثًا (a-a), to send, to resurrect (the dead).
- تَلَا الْقُرْآنَ تِلَاوَةً (a-u), to read, to recite.

إيضاحات نحوية

- ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى﴾

The pronoun in ﴿رَبُّكَ﴾ refers to the Prophet
(Peace and blessings of Allaah be upon him).

The construction

مَا كَانَ فُلَانٌ فَاعِلًا

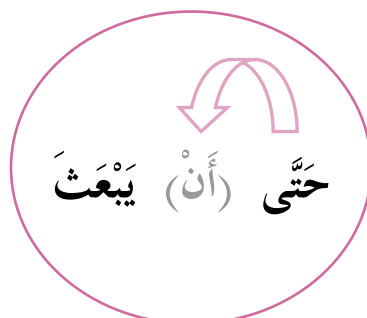
denotes a habitual action.

And the force of this construction is not found in

مَا فَعَلَ فُلَانٌ كَذَا.

- ﴿... حَتَّى يَبْعَثَ ...﴾

حَتَّى يَبْعَثَ is *manSuub* because of a latent أَنْ after
حَتَّى.



- ﴿... حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِهِمْ...﴾

The pronoun in ﴿أُمَّهَاتِهِمْ﴾ refers to الْقُرَى.

- ﴿... حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِهِمْ رَسُولًا﴾

رَسُولًا is *maf"uul bihii* of يَبْعَثُ.

- ﴿... رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

The sentence يَتْلُوا عَلَيْهِمْ آيَاتِنَا is a *na"t* of رَسُولًا and, therefore, it is فِي مَحَلِّ نَصْبٍ.

﴿يَتْلُوا﴾ is written in the *muSHaf* with an *alif* after the *waaw*.

But according to modern spelling rules, the word is written without the final *alif* يَتْلُو .

آيَاتِنَا is *maf"uul bihii* of يَتْلُو, and its *naSb*-ending is *kasrah* because it is جَمْعٌ مُؤَنَّثٌ سَالِمٌ.

• ﴿آيَاتِنَا...﴾

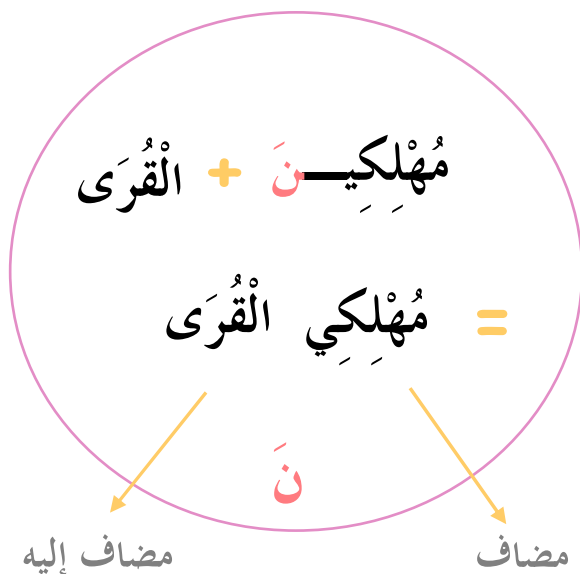
In آيَاتِنَا there is a change of pronoun.

As this pronoun refers to رَبُّكَ, it should have been آيَاتِهِ.

The change of pronoun of this nature which is done for rhetorical purposes, is called **الالتفاتُ** *transition*.

• ﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا...﴾

Here the *nuun* of مُهْلِكِينَ is omitted for the sake of *iDaafah*.



• ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

مُهْلِكِينَ is *manSuub* because it is the *khobar* of كَان, and its *ism* is نَا in ﴿ كُنَّا ﴾ .

• ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

كُنَّا مُهْلِكِي الْقُرَىٰ: Here Allaah *subHaanahuu wa ta'aalaa* speaks in the first person *plural*.

(Here it is not ... كُنْتُ مُهْلِكِ الْقُرَىٰ ...)

The pronoun نَحْنُ when used by a singular speaker is known as:

ضَمِيرُ الْمُتَكَلِّمِ الْمُعْظَمِ نَفْسُهُ.

- ﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾

﴿إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾ This is *استثناء مفرغ*.

﴿وَأَهْلُهَا﴾ The *waaw* is *waaw al-Haal*.

It is like:

مَا رَأَيْتُهُ قَطُّ إِلَّا وَهُوَ يَبْتَسِمُ.

I have never seen him except smiling.

لَا أَخْرُجُ مِنَ الْبَيْتِ إِلَّا وَمَعِيَ كِتَابٌ.

I do not leave the house except with a book.

مَا عَاقَبَ الْمُدِيرُ أَحَدًا إِلَّا وَقَدْ أَخْطَأَ.

The headmaster has not punished anyone except when the person was at fault.