

BOTH THESE  
LIGHTS EMANATE  
FROM THE SAME  
NICHE

Dr. V. Abdur Rahim



Publication No : 236

**BOTH THESE  
LIGHTS EMANATE  
FROM THE SAME  
NICHE**

**Dr V. Abdur Rahim**

Publisher :



**Islamic Foundation Trust**

138, Perambur High Road

Chennai - 600 012.

For non-commercial use only (e.g. teaching, learning, free distribution etc).

Commercial use not allowed.

With kind permission of our Shaykh Dr. V. Abdur Rahim.

Courtesy of the Shaykh's personal website: **DrVaniya.Com**



**© ISLAMIC FOUNDATION TRUST, CHENNAI.**

All rights reserved. No part of this publication may be reproduced or translated or transmitted in any form or by any means, electronic or mechanical, including photocopy, recording or any information storage or retrieval system, without permission in writing from the publisher.

## **BOTH THESE LIGHTS EMANATE FROM THE SAME NICHE**

**First Edition : March 2010**

**ISBN : 978 81 232 0233 4**

**Price : Rs. 70.00**

**Author : Dr. V. Abdur Rahim**  
Director, Translation Centre,  
King Fahd Quran Printing Complex,  
Madinah Munawwarah.

**Website : DrVaniya.Com**

**Publisher : ISLAMIC FOUNDATION TRUST**  
138, Perambur High Road  
Chennai - 600 012. India  
Ph.: +91 44 2662 44 01, 4332 6446 Fax: 2662 0682  
E-mail: iftchennai12@gmail.com  
Website: www.ift-chennai.org



## CONTENTS

Publisher's Note .....	5
Preface .....	7
The Text of the <i>Ḥadīth</i> .....	10
Lexical and Grammatical Notes .....	31
• Notes of page 10 .....	33
• Notes of page 12 .....	46
• Notes of page 14 .....	55
• Notes of page 16 .....	59
• Notes of page 18 .....	63
• Notes of page 20 .....	69
• Notes of page 22 .....	72
• Notes of page 24 .....	74
• Notes of page 26 .....	77
• Notes of page 28 .....	87
Additional Notes .....	92
Exercises .....	107
Some Important Grammatical & Lexical Issues Discussed in the Notes .....	116



# CONTENTS

1	Introduction
2	1.1. The problem
3	1.2. The method
4	1.3. The results
5	1.4. Conclusions
6	2. Theoretical background
7	2.1. The model
8	2.2. The solution
9	2.3. The numerical method
10	2.4. The error analysis
11	2.5. The stability analysis
12	2.6. The convergence analysis
13	2.7. The implementation
14	2.8. The results
15	2.9. The conclusions
16	3. Numerical results
17	3.1. The model
18	3.2. The solution
19	3.3. The numerical method
20	3.4. The error analysis
21	3.5. The stability analysis
22	3.6. The convergence analysis
23	3.7. The implementation
24	3.8. The results
25	3.9. The conclusions
26	4. Conclusions
27	4.1. The model
28	4.2. The solution
29	4.3. The numerical method
30	4.4. The error analysis
31	4.5. The stability analysis
32	4.6. The convergence analysis
33	4.7. The implementation
34	4.8. The results
35	4.9. The conclusions
36	5. Appendix
37	5.1. The model
38	5.2. The solution
39	5.3. The numerical method
40	5.4. The error analysis
41	5.5. The stability analysis
42	5.6. The convergence analysis
43	5.7. The implementation
44	5.8. The results
45	5.9. The conclusions
46	6. Bibliography
47	6.1. The model
48	6.2. The solution
49	6.3. The numerical method
50	6.4. The error analysis
51	6.5. The stability analysis
52	6.6. The convergence analysis
53	6.7. The implementation
54	6.8. The results
55	6.9. The conclusions
56	7. Index
57	7.1. The model
58	7.2. The solution
59	7.3. The numerical method
60	7.4. The error analysis
61	7.5. The stability analysis
62	7.6. The convergence analysis
63	7.7. The implementation
64	7.8. The results
65	7.9. The conclusions



## Publisher's Note

All praise be to Allah, and peace and blessings of Allah be upon His last Messenger, Muhammad, his household and his companions.

It is a source of great pride and pleasure to be able to present to our readers all over the world this latest work of the great Arabic scholar, Dr V. Abdur Rahim, titled *Both These Lights Emanate From The Same Niche*. This is a classical Arabic text dealing with the *sīrah* of the Prophet ﷺ which the author has treated with extensive lexical and grammatical annotation to help students of Arabic fully comprehend the text. This and his other books based on annotated Qur'ānic and ḥadīth texts reflect the author's conviction that the best way to teach Arabic grammar is to expose the students to living texts of the language. He



likens this methodology of teaching the language to a conducted tour of an ancient historical site.

We earnestly hope that students of Arabic who have already completed the author's *Madinah Arabic Programme* will immensely benefit from this book.

We thank Allah *subhānahū wa ta'ālā* for helping us to publish this book, and hope He will continue to help us to publish books which facilitate the learning of the language of the Glorious Qur'ān.

Chennai-600 012  
1st January 2010

**H. Abdur Raqeeb**  
General Secretary  
Islamic Foundation Trust



## PREFACE

All praise be to Allah the Lord of the universe, and peace and blessings of Allah be upon the last of His Messengers, our Prophet Muḥammad, his household and his companions.

Like my book *From Esfahan To Madinah*, this book also presents an annotated classical Arabic text. The passage I have chosen to annotate in this book is from the famous biography of the Prophet ﷺ known as *Sīrat ibn Hishām*, and the passage deals with the emigration of a group of the early Muslims to Abyssinia to escape the persecution of the Makkans.

Like its predecessor, this book is also meant for those who have completed the Madinah Arabic Programme<sup>1</sup>, or have attained proficiency in Arabic equivalent to it.

---

<sup>1</sup> i.e. the three parts of *Durūs al-Lughah al-‘Arabiyyah* by Dr V. Abdur Rahim.



As my aim in such works is to bring the reader closer to the Glorious Qur'ān, and to teach him as many Qur'ānic words and grammatical patterns as possible, I have given in this book also copious quotations from the Qur'ān. In order to benefit from these materials to the utmost, the reader is advised to read the *āyat* in full and in their context using a good translation of the Qur'ān like *A Word For Word Meaning of the Quran* by Dr M. Mohar Ali *rahimahullāh* which has copious lexical and grammatical notes.

In conclusion, I thank Allah *subḥānahū wa ta'ālā* for helping me to write this book, and sincerely pray for His help to serve the language of His Glorious Book better.

Madinah,  
Ramadan 27, 1430  
31.12.2009 CE

V. Abdur Rahim



## ACKNOWLEDGEMENT

I sincerely thank Dr Okvath Csaba of Hungary, Prof. Habeebur Rahman of Vaniyambadi (Tamil Nadu), India, Shaikh Muḥammad ‘Ashiqur Raḥman of Bangladesh’ who read the manuscript and made valuable suggestions. My thanks are also due to Shaikh Tanveer Ilahi of Chennai, India who did the final revision and made some corrections.

I also thank Br Ṣaliḥ al-Nawwar of al-Madinah al-Munawwarah for his help in solving some of the problems related to typesetting.

The Author



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## إِنَّهُمَا مِنْ مِشْكَاةٍ وَاحِدَةٍ

قَالَ ابْنُ إِسْحَاقَ : حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ  
عَنْ أَبِي بَكْرٍ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ  
الْمَخْزُومِيِّ عَنْ أُمِّ سَلَمَةَ بِنْتِ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةَ زَوْجِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ :

لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ جَاوَرْنَا بِهَا خَيْرَ جَارِ  
النَّجَاشِيِّ. أَمِنَّا عَلَى دِينِنَا، وَعَبَدْنَا اللَّهَ تَعَالَى  
لَا نُؤْذِي، وَلَا نَسْمَعُ شَيْئًا نَكْرَهُهُ. فَلَمَّا بَلَغَ ذَلِكَ  
قُرَيْشًا اتَّمَرُوا بَيْنَهُمْ أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا  
رَجُلَيْنِ مِنْهُمْ جَلْدَيْنِ، وَأَنْ يُهْدُوا لِلنَّجَاشِيِّ هَدَايَا مِمَّا  
يُسْتَطْرَفُ مِنْ مَتَاعِ مَكَّةَ، وَكَانَ مِنْ أَعْجَبِ مَا يَأْتِيهِ  
مِنْهَا الْأَدَمُ. فَجَمَعُوا لَهُ أَدَمًا كَثِيرًا، وَلَمْ يَتْرُكُوا مِنْ  
بَطَارِقَتِهِ بِطَرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً.



## BOTH THESE LIGHTS EMANATE FROM THE SAME NICHE

Ibn Ishāq said, Muḥammad ibn Muslim al-Zuhrī narrated to me on the authority of Abū Bakr ibn ‘Abd al-Raḥmān ibn al-Hārith ibn Hishām al-Makhzūmī who narrated on the authority of Umm Salamah bint Abū Umayyah ibn al-Mughīrah, the wife of the Prophet ﷺ, who said:

When we arrived in the land of Abyssinia, we lived in the vicinity of the best neighbour, the Negus. We were safe with regard to our religion, and we worshipped Allah without being harmed and without hearing anything we did not like. When Quraysh came to know of this, they deliberated and decided to send two staunch men to the Negus in order to talk to him concerning us, and to give him presents of the prized goods of Mecca. Among the most wondrous things that came to him from Mecca were leather goods. So they collected a large number of tanned skins so that they would not leave any of his generals without giving him his present.



ثُمَّ بَعَثُوا بِذَلِكَ عَبْدَ اللَّهِ بْنَ أَبِي رَبِيعَةَ، وَعَمْرَو بْنَ  
الْعَاصِ، وَأَمَرُوهُمَا بِأَمْرِهِمْ، وَقَالُوا لَهُمَا : « اذْفَعَا إِلَى  
كُلِّ بَطْرِيقٍ هَدَيْتَهُ قَبْلَ أَنْ تُكَلِّمَا النَّجَاشِيَّ فِيهِمْ، ثُمَّ قَدِّمَا  
إِلَى النَّجَاشِيِّ هَدَايَاهُ، ثُمَّ سَلَاهُ أَنْ يُسَلِّمَهُمْ إِلَيْكُمَا قَبْلَ أَنْ  
يُكَلِّمَهُمْ ». »

قَالَتْ : فَخَرَجَا حَتَّى قَدِمَا عَلَى النَّجَاشِيِّ وَنَحْنُ عِنْدَهُ  
بِخَيْرِ دَارٍ عِنْدَ خَيْرِ جَارٍ. فَلَمْ يَبْقَ مِنْ بَطَارِقَتِهِ بَطْرِيقٌ إِلَّا  
دَفَعَا إِلَيْهِ هَدَيْتَهُ قَبْلَ أَنْ يُكَلِّمَا النَّجَاشِيَّ. وَقَالَا لِكُلِّ بَطْرِيقٍ  
مِنْهُمْ :

« إِنَّهُ قَدْ ضَوَى إِلَى بَلَدِ الْمَلِكِ مِنَّا غِلْمَانٌ سُفَهَاءُ  
فَارُقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكُمْ، وَجَاؤُوا بِدِينٍ  
مُبْتَدَعٍ لَا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ. وَقَدْ بَعَثْنَا إِلَى الْمَلِكِ فِيهِمْ  
أَشْرَافَ قَوْمِهِمْ لِيُرُدَّهُمْ إِلَيْهِمْ. فَإِذَا كَلَّمْنَا الْمَلِكَ فِيهِمْ  
فَأَشِيرُوا عَلَيْهِ بِأَنْ يُسَلِّمَهُمْ إِلَيْنَا وَلَا يُكَلِّمَهُمْ، فَإِنَّ قَوْمَهُمْ  
أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ ». »  
فَقَالُوا لَهُمَا : « نَعَمْ ». »



They sent these presents with ‘Abdullāh ibn Abī Rabī‘ah and ‘Amr ibn al-‘Āṣ, and they explained to them their task, and said to them, 'Give every general his present before you speak to the Negus about them (the refugees), then give the Negus his presents. After that ask the Negus to hand the refugees over to you before he speaks to them.'

Umm Salamah said, They set out and travelled till they came to the Negus while we were in the best abode and in the vicinity of the best neighbour. Not a single general remained whom they had not given his present before they would speak to the Negus. They said to every one of the generals:

'Some foolish young men from amongst us have taken refuge in the King's country. They have forsaken the religion of their people, and have not accepted yours. They have invented a religion which neither you nor we know. Nobles among their people have sent us to the King in regard to them so that he may return them to their people. So when we speak to the King concerning them, counsel him to hand them over to us without speaking to them, for their people know them most intimately, and are most aware of their faults.'

The generals said to them, 'Yes, we will do.'



ثُمَّ إِنَّهُمَا قَدَّمَا هَدَايَاهُمَا إِلَى النَّجَاشِيِّ، فَقَبِلَهُمَا مِنْهُمَا. ثُمَّ  
كَلَّمَاهُ، فَقَالَ لَهُ :

« أَيُّهَا الْمَلِكُ! إِنَّهُ قَدْ ضَوَى إِلَى بَلَدِكَ مِنَّا غِلْمَانٌ  
سُفَهَاءٌ فَارْقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكَ، وَجَاؤُوا  
بِدِينٍ ابْتَدَعُوهُ لَا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ. وَقَدْ بَعَثْنَا إِلَيْكَ  
فِيهِمْ أَشْرَافَ قَوْمِهِمْ مِنْ آبَائِهِمْ وَأَعْمَامِهِمْ وَعَشَائِرِهِمْ  
لِتَرُدَّهُمْ إِلَيْهِمْ فَهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا  
عَلَيْهِمْ، وَعَاتَبُوهُمْ فِيهِ ». »

قَالَتْ : وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَيَّ عَبْدَ اللَّهِ بْنِ أَبِي  
رَبِيعَةَ وَعَمْرُو بْنُ الْعَاصِ مِنْ أَنْ يَسْمَعَ كَلَامَهُمُ النَّجَاشِيُّ.  
قَالَتْ : فَقَالَتْ بَطَارِقَتُهُ حَوْلَهُ : « صَدَقَا أَيُّهَا الْمَلِكُ!  
قَوْمُهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ. فَأَسْلِمْتُهُمْ  
إِلَيْهِمَا، فَلِيرُدَّاهُمْ إِلَى بِلَادِهِمْ وَقَوْمِهِمْ ». »

قَالَتْ : فَغَضِبَ النَّجَاشِيُّ، ثُمَّ قَالَ : « لَا هَا اللَّهُ، إِذَنْ لَا  
أَسْلَمْتُهُمْ إِلَيْهِمَا، وَلَا يُكَادُ قَوْمٌ جَاوَرُونِي، وَنَزَلُوا بِإِلَادِي،  
وَاخْتَارُونِي عَلَى مَنْ سِوَايَ حَتَّى أَدْعُوهُمْ، فَأَسْأَلُهُمْ عَمَّا



Then the two gave their presents to the Negus, and he accepted these from them. Then they spoke to him saying:

'O King! Some foolish young men of ours have taken refuge in your country. They have forsaken the religion of their people, and have not accepted yours, but have come out with a religion which they have invented, neither you nor we know about it. The nobles of their people (their fathers, their uncles, and their kinsfolk) have sent us in regard to them so that you may return them to their people, for they know them most intimately, and are most fully aware of what they blame them for, and accuse them of.'

Umm Salamah said, Nothing was more hateful to 'Abdullah ibn Abī Rabī'ah and 'Amr ibn al-Āṣ than the fact that the Negus should listen to the refugees. She said, The generals around him said, 'These two men have spoken the truth, O King! Their people know them most intimately, and are most aware of their faults. So hand the refugees over to them so that these may return them to their country and to their people.'

Umm Salamah said, The Negus was enraged. He said, 'No, by Allah, I shall not hand them over to them. No people who sought my protection, landed in my country, and chose me over others will be betrayed till I call them and ask them about



يَقُولُ هَذَانِ فِي أَمْرِهِمْ. فَإِنْ كَانُوا كَمَا يَقُولَانِ أَسَلَمْتُهُمْ  
إِلَيْهِمَا، وَرَدَدْتُهُمْ إِلَى قَوْمِهِمْ، وَإِنْ كَانُوا عَلَى غَيْرِ ذَلِكَ  
مَنَعْتُهُمْ مِنْهُمَا، وَأَحْسَنْتُ جَوَارَهُمْ مَا جَاوَرُونِي.»

قَالَتْ : ثُمَّ أَرْسَلَتْ إِلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ فَدَعَاهُمْ. فَلَمَّا جَاءَهُمْ رَسُولُهُ اجْتَمَعُوا، ثُمَّ قَالَ  
بَعْضُهُمْ لِبَعْضٍ : « مَاذَا تَقُولُونَ لِلرَّجُلِ إِذَا جِئْتُمُوهُ؟ ».   
قَالُوا : « نَقُولُ - وَاللَّهِ - مَا عَلِمْنَا، وَمَا أَمَرْنَا بِهِ  
نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَائِنًا فِي ذَلِكَ مَا هُوَ  
كَائِنٌ ».

فَلَمَّا جَاوَرُوا - وَقَدْ دَعَا النَّجَاشِيُّ أَسَاقِفَتَهُ، فَشَرُّوا  
مَصَاحِفَهُمْ حَوْلَهُ - سَأَلَهُمْ، فَقَالَ لَهُمْ : « مَا هَذَا الدِّينُ  
الَّذِي قَدْ فَارَقْتُمْ فِيهِ قَوْمَكُمْ، وَلَمْ تَدْخُلُوا بِهِ فِي دِينِي،  
وَلَا فِي دِينِ أَحَدٍ مِنْ هَذِهِ الْمَمَلِّ؟ ».

قَالَتْ : فَكَانَ الَّذِي كَلَّمَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ رِضْوَانُ  
اللَّهِ عَلَيْهِ، فَقَالَ لَهُ :



what these two men say about them. If they really are as these two accuse them of, I shall hand them over to them, and shall return them to their people. But if they are not as mentioned by them, I shall protect them from them, and shall extend to them hospitality as long as they live as my neighbours.'

Umm Salamah said, Then he sent for the companions of the Messenger of Allah ﷺ and invited them. When his messenger came to them, they all met together, and one of them said to the others, 'What will you tell the man when you go to him?' They said, 'By Allah! We shall say what we know, and what our Prophet ﷺ has enjoined us to say, come what may.'

The Negus had summoned his bishops who had laid open their scriptures around him. When the refugees came in, he asked them saying, 'What is this religion for the sake of which you have forsaken your people, without accepting my religion, or the religion of one of these nations?'

Umm Salamah said, The man to who spoke to the Negus was Ja'far ibn Abī Ṭālib – may Allah be pleased with him. So he replied to him saying:



« أَيُّهَا الْمَلِكُ! كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ، نَعْبُدُ الْأَصْنَامَ،  
وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ، وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ  
الْجَوَارِ، وَيَأْكُلُ الْقَوِيُّ مِنَّا الضَّعِيفَ. فَكُنَّا عَلَى ذَلِكَ حَتَّى  
بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا، نَعْرِفُ نَسَبَهُ وَصِدْقَهُ، وَأَمَانَتَهُ  
وَعَفَافَهُ. فَدَعَانَا إِلَى اللَّهِ لِنُوحِّدَهُ وَنَعْبُدَهُ، وَنَخْلَعَ مَا كُنَّا نَعْبُدُ  
نَحْنُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ، وَأَمَرَنَا  
بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَصِلَةِ الرَّحِمِ، وَحُسْنِ  
الْجَوَارِ، وَالْكَفِّ عَنِ الْمَحَارِمِ وَالِدِّمَاءِ؛ وَنَهَانَا عَنِ  
الْفَوَاحِشِ، وَقَوْلِ الزُّورِ، وَأَكْلِ مَالِ الْيَتِيمِ، وَقَذْفِ  
الْمُحْصَنَاتِ؛ وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا،  
وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ (قَالَتْ : فَعَدَّدَ عَلَيْهِ أُمُورَ  
الْإِسْلَامِ). فَصَدَّقْنَا، وَآمَنَّا بِهِ، وَاتَّبَعْنَا عَلَى مَا  
جَاءَ بِهِ مِنَ اللَّهِ، فَعَبَدْنَا اللَّهَ وَحْدَهُ فَلَمْ نُشْرِكْ بِهِ شَيْئًا،  
وَحَرَّمْنَا مَا حَرَّمَ عَلَيْنَا، وَأَحَلَّلْنَا مَا أَحَلَّ لَنَا.



'O King! We were a people of the Time of Ignorance worshipping idols, eating carrion, committing abominations, severing the ties of blood relationship and ill-treating neighbours. The strong amongst us devoured the weak.

We lived thus till Allah sent us a messenger from our own people. So we know his lineage, his truthfulness, his honesty and his integrity. He called us to worship Allah alone, to refrain from worshipping idols and images that we and our forefathers worshipped before. He commanded us to speak the truth, to fulfil our commitments, to honour the ties of kinship, to treat neighbours well, and to desist from unlawful deeds and bloodshed. He forbade us to commit abominations, to tell lies, to devour the property of orphans, and to vilify chaste women. He enjoined on us to worship Allah alone without associating aught with Him. He commanded us to offer prayer, to pay *zakāh*, to fast (Umm Salamah said, he enumerated all the commandments of Islam). We trusted him and believed in him and followed his teachings which he received from Allah. So we worshipped Allah alone without associating anyone with Him. We refrained from what he declared to be unlawful, and treated as lawful what he declared to be lawful.



فَعَدَا عَلَيْنَا قَوْمَنَا، فَعَذَّبُونَا، وَفَتَنُونَا عَنْ دِينِنَا لِيَرُدُّونَا إِلَى  
عِبَادَةِ الْأَوْثَانِ مِنْ عِبَادَةِ اللَّهِ، وَأَنْ نَسْتَحِلَّ مَا كُنَّا نَسْتَحِلُّ  
مِنَ الْخَبَائِثِ.

فَلَمَّا قَهَرُونَا، وَظَلَمُونَا، وَضَيَّقُوا عَلَيْنَا، وَحَالُوا بَيْنَنَا  
وَبَيْنَ دِينِنَا، خَرَجْنَا إِلَى بِلَادِكَ، وَاخْتَرْنَاكَ عَلَى مَنْ سِوَاكَ،  
وَرَغَبْنَا فِي جِوَارِكَ، وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ أَيُّهَا  
الْمَلِكُ! «.

قَالَتْ : فَقَالَ لَهُ النَّجَاشِيُّ : « هَلْ مَعَكَ مِمَّا جَاءَ بِهِ  
عَنِ اللَّهِ مِنْ شَيْءٍ؟ ».

قَالَتْ : فَقَالَ لَهُ جَعْفَرٌ : « نَعَمْ ».

فَقَالَ لَهُ النَّجَاشِيُّ : « فَاقْرَأْهُ عَلَيَّ ».

قَالَتْ : فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ ﴿كَهَيَعَصَّ﴾.

قَالَتْ : فَبَكَى - وَاللَّهِ - النَّجَاشِيُّ حَتَّى اخْضَلَّتْ  
لِحْيَتُهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى اخْضَلُّوا مَصَاحِفَهُمْ حِينَ  
سَمِعُوا مَا تَلَا عَلَيْهِمْ.



Because of this, our people became hostile to us, and tortured us, and tried to tempt us into giving up our faith in order to take us back to the worship of idols instead of the worship of Allah, and to the evil deeds that we once committed regarding them to be lawful and permissible.

When they overpowered us, wronged us, oppressed us and prevented us from practicing our faith, we left our country and came to yours, and chose you preferring you to all others desirous of being in your protection. We hope not be wronged in your country, O King.'

Umm Salamah said, The Negus said to him, 'Do you have with you anything from the revelation which the Prophet brought from Allah?'

Umm Salmah said, Ja'far said to him, 'Yes, I have.'

Thereupon the Negus said to him, 'Read it to me.'

Umm Salamah said, He read the beginning of *Kāf Hā Yā 'Ayn Šād*.<sup>1</sup> She said, The Negus wept so much that his bread was wet. When his bishops heard what Ja'far recited to them, they also wept so much that they made their scrolls wet.

---

1 The first *āyah* of Sūrat Maryam (19).



ثُمَّ قَالَ لَهُمُ النَّجَاشِيُّ : « إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ عِيسَى  
لِيَخْرُجَ مِنْ مِشْكَاةٍ وَاحِدَةٍ. انْطَلِقَا فَلَا وَاللَّهِ لَا أَسْلِمُهُمْ  
إِلَيْكُمَا، وَلَا يُكَادُونَ ». »

قَالَتْ : فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ عَمْرُو بْنُ  
الْعَاصِ : « وَاللَّهِ لَا تَيَنُّهُ غَدًا بِمَا أَسْتَأْصِلُ بِهِ  
خَضِرَاءَهُمْ ». قَالَتْ : فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي رَبِيعَةَ -  
وَكَانَ أَتَقَى الرَّجُلَيْنِ فِينَا - : « لَا تَفْعَلْ فَإِنَّ لَهُمْ أَرْحَامًا  
وَإِنْ كَانُوا قَدْ خَالَفُونَا ». قَالَ : « وَاللَّهِ لَا أُخْبِرُهُ أَنَّهُمْ  
يَزْعُمُونَ أَنَّ عِيسَى بْنُ مَرْيَمَ عَبْدٌ ». »

قَالَتْ : ثُمَّ غَدَا عَلَيْهِ مِنَ الْغَدِ، فَقَالَ لَهُ : « أَيُّهَا  
الْمَلِكُ! إِنَّهُمْ يَقُولُونَ فِي عِيسَى بْنِ مَرْيَمَ قَوْلًا عَظِيمًا،  
فَأَرْسِلْ إِلَيْهِمْ فَسَلِّهِمْ عَمَّا يَقُولُونَ فِيهِ ». »

قَالَتْ : فَأَرْسَلَ إِلَيْهِمْ لِيَسْأَلَهُمْ عَنْهُ. قَالَتْ : وَلَمْ  
يَنْزِلْ بِنَا مِثْلَهَا قَطُّ. فَاجْتَمَعَ الْقَوْمُ، ثُمَّ قَالَ  
بَعْضُهُمْ لِبَعْضٍ : « مَاذَا تَقُولُونَ فِي عِيسَى بْنِ مَرْيَمَ إِذَا  
سَأَلْتُمْ عَنْهُ؟ ». »



Then the Negus said to them (the emissaries), 'In truth, this (light) and the one which Jesus brought emanate from one and the same niche. Go away both of you. By God, I shall not hand them over to you, nor shall they be betrayed.'

Umm Salamah said, When they both came out (of the King's court) 'Amr ibn al-Āṣ said, 'By Allah! I will bring him tomorrow some information regarding them with which I will finish them off.' She said, 'Abdullah ibn Abī Rabī'ah – who was the more pious of the two – said, 'Do not do so, for though they are our opponents we have ties of kinship with them.' He said, 'By Allah! I shall inform the King that they hold Jesus, son of Mary to be a servant (of God).'<sup>1</sup>

Umm Salamah said, Then he went to the King the following day and said to him, 'O King! They say a dreadful word about Jesus, son of Mary. So send for them and ask them what they say about him.'

Umm Salamah said, So he sent for them to ask them about Jesus.

Umm Salamah said, We never encountered such a serious problem before. So the group gathered, and they said to each other, 'What will you say regarding Jesus, son of Mary if the King asks you about him?'

---

<sup>1</sup> i.e. not His son as Christians believe.



قَالُوا : « نَقُولُ - وَاللَّهِ - مَا قَالَ اللَّهُ وَمَا جَاءَ بِهِ  
نَبِيِّنَا كَائِنًا فِي ذَلِكَ مَا هُوَ كَائِنٌ » .

قَالَتْ : فَلَمَّا دَخَلُوا عَلَيْهِ قَالَ لَهُمْ : « مَاذَا تَقُولُونَ فِي  
عِيسَى بْنِ مَرْيَمَ ؟ » . قَالَتْ : فَقَالَ جَعْفَرُ بْنُ أَبِي طَالِبٍ :  
« نَقُولُ فِيهِ الَّذِي جَاءَنَا بِهِ نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ . يَقُولُ : هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ وَرُوحُهُ وَكَلِمَتُهُ أَلْقَاهَا  
إِلَى مَرْيَمَ الْعَذْرَاءِ الْبَتُولِ » .

قَالَتْ : فَضَرَبَ النَّجَاشِيُّ يَدَهُ إِلَى الْأَرْضِ ، فَأَخَذَ مِنْهَا  
عُودًا ، ثُمَّ قَالَ : « وَاللَّهِ مَا عَدَا عِيسَى بْنُ مَرْيَمَ مَا قُلْتِ  
هَذَا الْعُودَ » .

قَالَتْ : فَتَنَاحَرَتْ بِطَارِقَتِهِ حِينَ قَالَ مَا قَالَ . فَقَالَ :  
« وَإِنْ نَخَرْتُمْ وَاللَّهِ . اذْهَبُوا فَأَنْتُمْ شُيُومٌ بِأَرْضِي (وَالشُّيُومُ :  
آمِنُونَ) . مَنْ سَبَّكُمْ غَرِمَ » . ثُمَّ قَالَ : « مَنْ سَبَّكُمْ غَرِمَ » .



They said, 'By Allah! We shall say what Allah has said about him, and what has been revealed to our Prophet come what may.'

She said, When they came into the King's court, he said to them, 'What do you say regarding Jesus, son of Mary?' She said, Ja'far ibn Abī Ṭālib said, 'We say regarding him what has been revealed to our Prophet ﷺ. The Prophet says that Jesus is the servant of Allah and His messenger, and His Spirit and His word which He cast into Virgin Mary.'

At this, the Negus struck the ground with his hand and took a (small piece of) stick from there, and then he said, 'By God! What you have said does not go beyond (the truth about) Jesus, son of Mary even to the extent of this stick.'

Umm Salamah said, When the King said what he said, his bishops snorted at this with anger and displeasure. He said, '(This is the truth) even if you snort at it. (He said to the refugees) You may go for you are safe in my land. He who speaks ill of you shall be fined.' The he said, 'He who speaks ill of you shall be fined.'



ثُمَّ قَالَ : « مَنْ سَبَّكُمْ غَرِمَ . مَا أَحَبُّ أَنْ لِي دَبْرًا مِنْ  
ذَهَبٍ ، وَأَنْي آذَيْتُ رَجُلًا مِنْكُمْ (الدَّبْرُ بِلِسَانِ الْحَبَشَةِ  
الْجَبَلُ) . رُدُّوا عَلَيْهِمَا هَدَايَاهُمَا ، فَلَا حَاجَةَ لِي بِهَا ، فَوَاللَّهِ  
مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ حِينَ رَدَّ عَلَيَّ مُلْكِي فَأَخَذَ الرِّشْوَةَ  
فِيهِ ، فَمَا أَطَاعَ النَّاسَ فِي فَأُطِيعَهُمْ فِيهِ . » .

قَالَتْ : فَخَرَجَا مِنْ عِنْدِهِ مَقْبُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَا  
جَاءَا بِهِ . وَأَقَمْنَا عِنْدَهُ بِخَيْرِ دَارٍ مَعَ خَيْرِ جَارٍ .

قَالَتْ : فَوَاللَّهِ إِنَّا لَعَلَى ذَلِكَ إِذْ نَزَلَ بِهِ رَجُلٌ مِنْ  
الْحَبَشَةِ يُنَازِعُهُ فِي مُلْكِهِ . قَالَتْ : فَوَاللَّهِ مَا عَلِمْتُنَا حَزْنًا  
حُزْنًا قَطُّ كَانَ أَشَدَّ عَلَيْنَا مِنْ حُزْنِ حَزْنَاهُ عِنْدَ ذَلِكَ تَخَوُّفًا  
أَنْ يَظْهَرَ ذَلِكَ الرَّجُلُ عَلَى النَّجَاشِيِّ ، فَيَأْتِي رَجُلٌ لَا يَعْرِفُ  
مِنْ حَقِّنَا مَا كَانَ النَّجَاشِيُّ يَعْرِفُ مِنْهُ . قَالَتْ : وَسَارَ إِلَيْهِ  
النَّجَاشِيُّ ، وَبَيْنَهُمَا عَرَضُ النَّيْلِ . قَالَتْ : فَقَالَ أَصْحَابُ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « مَنْ رَجُلٌ يَخْرُجُ حَتَّى  
يَحْضُرَ وَقِيعَةَ الْقَوْمِ ثُمَّ يَأْتِينَا بِالْخَبْرِ؟ » . قَالَتْ : فَقَالَ  
الزُّبَيْرُ بْنُ الْعَوَّامِ : « أَنَا . » .



Again he said, 'He who speaks ill of you shall be fined. I do not wish to have a mountain of gold in return for hurting a man from you. Return their gifts to them, for I have no need of them. By God, He took no bribe from me when He restored my kingdom to me that I should take a bribe for His sake. God did not comply with the wishes of the people with regard to me, so why should I comply with their wishes with regard to God?'

Umm Salamah said, Both of them left the royal court disgraced with their presents rejected. And we stayed in his country in the best abode and with the best protector.

Umm Salamah said, While we were living thus, by Allah there appeared a man from the Abyssinians who disputed the Negus' claim to the kingdom. She said, By Allah, I do not know a time when we were so sad as on that occasion for fear that the rebel should defeat the Negus, and that someone who does know our right as the Negus does should replace him.

She said, The Negus marched towards this man, and there was only the width of the Nile between them. She said, The companions of the Messenger of Allah ﷺ said, 'Who will go out to witness the events of the day and bring us the news?' She said, Al-Zubayr ibn al-'Awwām said, 'I will.'



قَالُوا : « فَأَنْتَ » ، وَكَانَ مِنْ أَحَدِثِ الْقَوْمِ سِنًا . قَالَتْ :  
فَنَفَخُوا لَهُ قِرْبَةً ، فَجَعَلَهَا فِي صَدْرِهِ ، ثُمَّ سَبَحَ عَلَيْهَا حَتَّى  
خَرَجَ إِلَى نَاحِيَةِ النَّيْلِ الَّتِي بِهَا مُلْتَقَى الْقَوْمِ ، ثُمَّ انْطَلَقَ حَتَّى  
حَضَرَهُمْ . قَالَتْ : فَدَعَوْنَا اللَّهَ تَعَالَى لِلنَّجَاشِيِّ بِالظُّهُورِ عَلَى  
عَدُوِّهِ ، وَالتَّمَكِينِ لَهُ فِي بِلَادِهِ .

قَالَتْ : فَوَاللَّهِ إِنَّا لَعَلَى ذَلِكَ مُتَوَقِّعُونَ لِمَا هُوَ كَائِنٌ إِذْ  
طَلَعَ الزُّبَيْرُ وَهُوَ يَسْعَى ، فَلَمَعَ بِثَوْبِهِ وَهُوَ يَقُولُ : « أَلَا  
أَبْشِرُوا فَقَدْ ظَفِرَ النَّجَاشِيُّ ، وَأَهْلَكَ اللَّهُ عَدُوَّهُ ، وَمَكَّنَ لَهُ  
فِي بِلَادِهِ » . قَالَتْ : فَوَاللَّهِ مَا عَلِمْنَا فَرِحْنَا فَرِحَةً قَطُّ مِثْلَهَا .  
قَالَتْ : وَرَجَعَ النَّجَاشِيُّ وَقَدْ أَهْلَكَ اللَّهُ عَدُوَّهُ ، وَمَكَّنَ لَهُ فِي  
بِلَادِهِ ، وَاسْتَوْسَقَ عَلَيْهِ أَمْرُ الْحَبَشَةِ ، فَكُنَّا عِنْدَهُ فِي خَيْرِ  
مَنْزِلٍ حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ  
بِمَكَّةَ<sup>١</sup> .



1 سيرة ابن هشام (ط مؤسسة علوم القرآن) بتحقيق مصطفى السقا وآخرين: ص ٣٣٤ - ٣٣٨ ؛ ومسند الإمام  
أحمد (ط مؤسسة الرسالة) ٣ : ٢٦٢ - ٢٦٨ .



They said, 'Then it is you.' He was one of the youngest of the group. She said, They inflated for him a waterskin which he placed under his chest, and swam with its help to the direction on the Nile where the armies met. He went forward till he witnessed them. Umm Salamah said, We prayed that Allah should help the Negus to defeat his enemy, and to be reinstated in his country. She said, While we were awaiting the events to unfold, al-Zubayr appeared running, and waved his dress saying, 'Rejoice! The Negus has won, and Allah has destroyed his enemy, and has established Negus in his country.' She said, 'By Allah, I do not remember we ever rejoiced as we did now.' She said, 'The Negus returned after Allah had destroyed his enemy, and established him in his country, and the rule of Abyssinia was firmly in his control. We lived with him the best life till we came to the Messenger of Allah ﷺ while he was in Mecca.





They said, "This is a son." He was one of the  
youngest of the group, and I was invited for him  
a water-bath which he placed under his shirt, and  
I gave him help to the direction of the  
where the same night he went toward all the  
witnessed them. I am a Jew and we prayed  
that Allah should help the Negro to deliver his  
country, and to be established in his country. She  
said, "While we were awaiting the reply to our  
request, a messenger appeared and said that  
the king, Balthazar, the son of the king, and Allah  
has destroyed his country and has established Negro  
in his country. She said, "Oh Allah, I do not remember  
the year reported to me did not, she said, "The  
Negro returned after Allah had destroyed his  
country, and established him in his country, and the  
tribe of Abyssinia was happy in his country. We lived  
with him the best of the life came to the messengers  
of Allah, while he was in Mecca."



## LEXICAL & GRAMMATICAL NOTES

Notes on indicating the *abwāb* of the *mujarrad* and *mazīd* verbs

The *abwāb* of the *mujarrad* verbs are indicated thus:

سَجَدَ يَسْجُدُ (a-u)	فَتَحَ يَفْتَحُ (a-a)
ضَرَبَ يَضْرِبُ (a-i)	كَثُرَ يَكْثُرُ (u-u)
شَرِبَ يَشْرَبُ (i-a)	وَرِثَ يَرِثُ (i-i)

The *abwāb* of the *mazīd* verbs are indicated thus:

-- فَعَلَ	تَفَاعَلَ vi
ii فَعَّلَ	vii اِنْفَعَلَ
iii فَاعَلَ	viii اِفْتَعَلَ
iv أَفَعَلَ	ix اَفْعَلَّ
v تَفَعَّلَ	x اسْتَفَعَلَ



## Notes on symbols & Abbreviations

### Symbols

★ اسمُ الفاعِلِ، الصِّفَةُ المُشَبَّهَةُ

⊙ اسمُ المَفْعُولِ

▲ اسْمَا المَكَانِ وَالزَّمَانِ

\* a rarely-used word. The reader is advised not to use it in his day-to-day use of the language.

### Abbreviations

Q : *The Qur'ān*. The first number following it refers to the sūrah, and the second to the āyah.

D : *Durūs al-lughah al-'arabiyyah*. The numbers 1, 2 & 3 refer to the three parts, and the second number refers to the lesson, e.g. D3/22 means *Durūs al-lughah*, Part 3, Lesson 22.



1) حَدَّثَ تَحْدِيثًا ii to narrate.

2) مُحَمَّدٌ بْنُ مُسْلِمٍ : Note that a proper noun followed by the word **بْن** loses its *tanwīn*, so these words are pronounced *Muḥammad-u bn-u Muslim-in*.

In this construction, the word **بْن** is a *badal*, and so it follows the proper noun in its *i'rāb*, e.g.:

- سَافَرَ بِلَالُ بْنُ سَالِمٍ. bilālu bnu
- سَأَلْتُ بِلَالَ بْنَ سَالِمٍ. bilāla bna
- قُلْتُ لِبِلَالِ بْنِ سَالِمٍ. bilāli bni

3) *Umm Salamah* is her *kunyah*, and her name is Hind. She had migrated to Abyssinia with her former husband, Abū Salamah. The Prophet ﷺ married her in 4 AH after the death of her first husband. She was known for her beauty, wisdom and sagacity.

4) **زَوْجٌ** means spouse, and just like the English word, it is used to mean husband or wife. Its plural in both the senses is **أَزْوَاجٌ**.

Here are some examples from the Glorious Qur'an:



① زَوْجٌ meaning *wife*:

﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ ﴾

And We said, 'Adam, dwell you and your wife in the Garden.' (Q2:35)

﴿ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ ﴾

And to you belongs a half of what your wives leave, if they have no children ... (Q4:12)

The word زَوْجَةٌ is also used for *wife*, though it does not occur in the Qur'ān. Its plural is زَوَّجَاتٌ.

② زَوْجٌ meaning *husband*:

﴿ قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى

اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴾

Allah has heard the words of the woman who disputed with you (O Prophet) about her husband, and complained to Allah. Allah has heard the conversation of both of you. Indeed, Allah is all hearing, all seeing. (Q58:1)



﴿وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ

يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ﴾

When you have divorced women, and they have reached their appointed term, do not place difficulties in the way of their remarrying their husbands if they both agree to do so in a fair manner... (Q2:232)

5) حَبَشِيٌّ Ethiopians, Abyssinians. Its singular is حَبَشِيٌّ.

6) نَزَلْنَا فِي أَرْضِ الْحَبَشَةِ is for نَزَلْنَا أَرْضَ الْحَبَشَةِ (6) حَرْفُ نَزَلْتُ is usually omitted after the verb نَزَلَ, e.g.:

نَزَلْتُ الْوَادِيَّ I descended into the valley.

A noun which becomes *manṣūb* after the omission of the *ḥarf al-jarr* is called مَنْصُوبٌ بِنَزْعِ الْخَافِضِ, i.e. *manṣūb* after the removal of the *ḥarf al-jarr*. The word الْخَافِضُ is another name for حَرْفُ الْجَرِّ. (See Additional Notes No 1)

7) لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ جَاوَرْنَا بِهَا خَيْرَ جَارٍ (7) لَمَّا الْجَيْنِيَّةُ which has been briefly treated in D3:20. Here it is treated in some detail.

It is followed only by an affirmative verb in the *maḍī* or a *muḍāri'* negated with *lam*, e.g.:



○ لَمَّا بَلَغَنِي خَبْرُ وَفَاتِهِ حَزْنْتُ حُزْنًا شَدِيدًا.

○ لَمَّا لَمْ أَرَهُ أُسَابِعَ ظَنَّتُهُ مَرِيضًا.

An extra **أَنَّ** may be added to it, e.g.:

﴿فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ

يَمُوسَىٰ أَتُرِيدُ أَنْ تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ﴾

When he (Mūsā عَلَيْهِ السَّلَامُ) wanted to attack the one who was an enemy of both of them, the man said, 'Mūsā, do you want to kill me as you killed a man yesterday?' (Q28:19)

Its *jawāb* is one the following:

① An affirmative verb in the *māḍī*, e.g.:

﴿لَمَّا تَعِبْتُ مِنَ الْقِيَادَةِ اسْتَرَحْتُ قَلِيلًا فِي مَقْهَى﴾ When I was tired of driving, I relaxed in a café for a while.

Here is an āyah:

﴿فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ

﴿قَالَ لَا أَحِبُّ الْأَفْلِينَ﴾

When the night grew dark upon him, he beheld a star. He said, 'This is my Lord.' But when it set, he said, 'I do not like those that set.' (Q6:78)

② A negative verb in the *māḍī* negated with **مَا**, e.g.:



لَمَّا رَأَيْتُهُ مُسْتَعْجِلًا مَا دَعَوْتُهُ إِلَى الْبَيْتِ When I saw him in a hurry, I did not invite him to the house.

Here is an āyah:

﴿ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ ﴾

But when a warner did come to them, it increased only their aversion. (Q35:42)

③ A negative verb in the *muḍāri'* negated with *lam*, e.g.:

لَمَّا بَلَغَنِي أَنَّهُ مَرِيضٌ لَمْ يَخْطُرْ بِيَالِي أَنَّ نَهَائَتَهُ قَرِيبَةٌ When I learnt that he was sick, it never occurred to me that his end was near.

④ A nominal sentence commencing with *إذا*, e.g.:

لَمَّا أَغْنَاهُ اللَّهُ إِذَا هُوَ يَنْسَى الَّذِينَ سَاعَدُوهُ فِي عُسْرِهِ When Allah made him rich, he forgot those who had helped him during his times of adversity.

Here is an āyah:

﴿ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ﴿٥٠﴾ ﴾

But when We relieved their torment, they broke their word. (Q43:50)

⑤ A nominal sentence commencing with *فَ*, e.g.:

أَرَادَ الطُّلَّابُ أَنْ أُدْرِسَهُمُ الْيَوْمَ دَرَسِينَ، فَلَمَّا فَعَلْتُ كَمَا طَلَبُوا فَمِنْهُمْ مُعْتَرِضٌ The students wanted me to teach them



today two lessons. When I did as they wanted, some of them objected.

Here is a part of an āyah:

﴿ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ﴾

When He had delivered them (those on board the ship) safely to the land, some of them were lukewarm about their devotion. (Q31:32)

8) جَاوَرْنَا بِهَا خَيْرَ جَارٍ (8) : The *ḥarf* — here means *in* as in the following Qur'ānic passage:

﴿ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرِ وَأَنْتُمْ أَذِلَّةٌ ﴾

And Allah had indeed given you victory at Badr when you were few and weak. (Q3:123)

9) جَارٌ neighbour, pl. جِيرَانٌ.

جَاوَرَ مُجَاوَرَةً، وَجَوَارًا iii to be the neighbour of someone, to live next doors to someone.

10) النَّجَاشِيُّ The Negus (the title of the king of Abyssinia). It has another form without the *shaddah* of the *yā'* (النَّجَاشِي). The word is always used with the article الـ.

11) أَمِنَ أَمْنًا، وَأَمَانًا (i-a) to be safe.

أَمِنَّا عَلَى دِينِنَا We were safe with regard to our faith.



12) أذى hurt, harm.

أذى يُؤذي إيذاءً iv to harm, to hurt. Here is a part of an āyah:

﴿ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾ (61)

Those who vex the Messenger of Allah, for them there is a painful punishment. (Q9:61)

13) لا تُؤذى : Here the sentence لا تُؤذى is *ḥāl*, and the *rābiṭ* is the *ḍamīr mustatir* in عِبْدَنَا نَا in عِبْدَنَا which refers to the pronoun نَا in عِبْدَنَا.

Here are some examples of this pattern:

- دَخَلْنَا الْقَاعَةَ لَا نُسْأَلُ عَنْ هُوِيَّتِنَا We entered the hall without being asked about our identity.
- بَقِيتُ شَهْرًا فِي مَكْتَبِي الْجَدِيدِ لَا أُكَلَّفُ بَعْمَلٍ I remained a month in my new office without being charged with any task.

14) وَلَا نَسْمَعُ شَيْئًا نَكْرَهُهُ : This is *maṭūf* of the sentence لا تُؤذى. The sentence نَكْرَهُهُ is a *naʿt* of شَيْئًا.

15) كَرِهَ كُرْهًا (i-a) to hate, to dislike.

16) أئْتَمَرَ النَّاسُ بَيْنَهُمْ ائْتِمَارًا viii to consult. Allah says in the Qurʾān:



﴿وَأْتَمِرُوا بَيْنَكُمْ بِمَعْرُوفٍ﴾

And consult together in a reasonable manner ...  
(Q65:6)

The *ism al-makān* is مُؤْتَمِرٌ meaning a 'conference'.

17) بَعَثَ بَعَثًا (a-a) to send. Note that we say:

○ بَعَثْتُ إِلَيْكَ رَجُلًا .

but:

○ بَعَثْتُ إِلَيْكَ بِهَدِيَّةٍ .

i.e., if you send a man, then the object is *manṣūb*, and if you send a thing, then the object takes بـ.

Another meaning of this word is to resurrect. Here is an āyah containing this word in this sense:

﴿وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ

حَيًّا﴾

(‘Īsā ‘alayhi s-salām said) And peace be upon me the day I was born, and the day I die, and the day I shall be raised alive. (Q19:33)

18) اَتْتَمَرُوا بَيْنَهُمْ أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ رَجُلَيْنِ (18) : Here the *lām al-ta‘līl* has been omitted. The original construction is اَتْتَمَرُوا بَيْنَهُمْ لِأَنْ يَبْعَثُوا They consulted each other in order to send ... See Q28:20.



19) قُرَيْشٌ is the *taṣghīr* of قِرْشٌ meaning 'shark'. They were so named because of their dominance in the region. (See Additional Notes No 2)

As قُرَيْشٌ is the name of a tribe, it may be used as مَمْنُوعٌ also. But more often it is used as مَصْرُوفٌ.

Allah *subḥānahū wa ta'ālā* says in the Qur'an:

﴿لَا يَلْفِ قُرَيْشٌ ۝١﴾ إِئْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ

﴿فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ۝٢﴾ الَّذِي أَطْعَمَهُمْ مِّنْ

جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ۝٤﴾

(Allah routed the Abyssinian army)<sup>1</sup> in order to allay the fears of Quraysh: allay their fears with regard to (their) winter and summer journeys.<sup>2</sup> So let them worship the Lord of this House Who provides them with food against hunger, and makes them safe from fear. (Q106:1-4)

The قُرَيْشِيٌّ of قُرَيْشٌ is قُرَشِيٌّ.

20) جَلَدٌ \* (u-u) to be hardy, tough, patient.

pl. أَجْلَادٌ.

1 As mentioned in the previous sūrah.

2 Quraish used to travel to Yemen in winter, and to Syria in summer.



In *أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا رَجُلَيْنِ مِنْهُمْ جَلْدَيْنِ* the word *جَلْدَيْنِ* is *na't* of *رَجُلَيْنِ*.

21) *وَأَلَيْهِ هَدِيَّةٌ* iv to give a present.

*هَدَايَا*. Nouns on this measure like *قَضَايَا* (pl. of *قَضِيَّةٌ* lawsuit, case, cause), *زَوَايَا* (pl. of *زَاوِيَةٌ* angle) are *mamnū' min al-ṣarf* because they end in *alif al-ta'nīth*.

22) *أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا رَجُلَيْنِ* : Here *فِي* is for *ta'līl*. It means *because of, on account of* as in the following ḥadīth:

*دَخَلَتْ امْرَأَةٌ النَّارَ فِي هِرَّةٍ رَبَطَتْهَا فَلَمْ تُطْعَمْهَا ...* A woman entered hell on account of a cat which she kept tied up, and did not feed it ... <sup>1</sup>.

Here is an example from the Glorious Qur'an:

﴿ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِي فِيهِ وَلَقَدْ رَاودَنِي عَنْ  
نَفْسِيءَ فَاسْتَعْصَمْتُ ﴾

She (the governor's wife) said, 'This is the one you blamed me for. I tried to seduce him, but he resisted.'  
(Q12:32)

---

1 Reported by Bukhārī, *Kitāb Bad' al-Khalq*: 16.



23) طَرِيفٌ novelty, curiosity, rarity, choice item, prized thing, pl. طُرُفٌ، طِرَافٌ.

اسْتَطَرَفَ الشَّيْءَ اسْتِطْرَافًا x to regard something as a novelty or prized item.

24) مَتَاعٌ object of use, goods, wares, commodities, pl. أَمْتِعَةٌ. Look up this word in the Glorious Qur'ān.

25) عَجِيبٌ wonderful, marvelous, admirable, odd.

26) أَدِيمٌ tanned leather, pl. أُدُمٌ. The word أَدَمٌ (with both the *hamzah* and the *dāl* having *fathah*) is a singular noun with a plural meaning. It means tanned skins. That is why its *na't* in: فَجَمَعُوا لَهُ أَدَمًا كَثِيرًا is singular.

27) : وَكَانَ مِنْ أَعْجَبِ مَا يَأْتِيهِ مِنْهَا الْأَدَمُ Here the *ismu kāna* is الْأَدَمُ, and its *khobar* is the *shibhu jumlah* مِنْ أَعْجَبِ. The relative pronoun مَا is *muḍāf ilayhi*, and the sentence يَأْتِيهِ is the *ṣilat al-mawṣūl*. The *ḍamīr mustatir* in يَأْتِيهِ is the عَائِدٌ. The pronoun of the object هِ refers to the Negus and the pronoun in مِنْهَا refers to Mecca.



28) **بَطْرِيْقٌ**\* general. It is actually a term used in the Roman Empire. It is the Arabicized form of the Latin *patricius*. This word is not to be used for the military general of our days. The word now used is **جَنَرَالٌ** (pl. **جَنَرَالَاتٌ**).

29) The pl. of **بَطْرِيْقٌ** is **بَطَارِقَةٌ**. The plural patterns **فَعَالِلٌ** and **فَعَالِيلٌ** take a *tā' marbūṭah* and becomes **فَعَالِلَةٌ** (with the *tanwīn*) in the following two cases:

① if the noun is a *mu'arrab* (Arabicized foreign) word, e.g.:

- **دُكْتُورٌ** pl. of **دَكَاتِرَةٌ**.
- **فِرْعَوْنٌ** pl. of **فِرَاعِنَةٌ** Pharaoh.
- **أُسَاتِذٌ** pl. of **أَسَاتِذَةٌ** professor.

② if it is a **مَنْسُوبٌ** noun, e.g.:

- **مَغْرَبِيٌّ** pl. of **مَغَارِبَةٌ** Moroccan.
- **بَغْدَادِيٌّ** pl. of **بَغَادِدَةٌ**, a native of Baghdad.
- **بَحْرَيْنِيٌّ** pl. of **بَحَارِنَةٌ** Bahreini.

30) **وَلَمْ يَتْرُكُوا مِنْ بَطَارِقَتِهِ بِطَرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً** :  
This refers to their plan, not to the actual delivery of



presents to the generals, as the account of the departure of the two emissaries comes later.

31) وَلَمْ يَتْرُكُوا مِنْ بَطَارِقَتِهِ بِطَرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً :

This is *مُسْتَثْنَى مِنْهُ*, and the *استثناء* مُفْرَغٌ is the *hāl* in general. The following example will make this clear *in shā' Allāh*:

- 'Bilal does not speak to us except smiling.' Here *وَهُوَ يَتَسِمُ* is an exception from the hundreds of circumstances one can think of.
- Here are some more examples:
- Ahmad does not go out except driving his white car. *لا يَخْرُجُ أَحْمَدُ إِلَّا وَهُوَ يَسُوقُ سَيَّارَتَهُ الْبَيْضَاءَ*
- Ibrahim does not visit me except with a new book. *لا يَزُورُنِي إِبْرَاهِيمُ إِلَّا وَمَعَهُ كِتَابٌ جَدِيدٌ*
- I have not seen our shayk Shayk Yusuf except reading or writing. *لَمْ أَرَ شَيْخَنَا الشَّيْخَ يُوسُفَ إِلَّا وَهُوَ يَقْرَأُ أَوْ يَكْتُبُ*

Here is an āyah:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا

وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O you believers! Be conscious of Allah as is His due, and do not die except as Muslims. (Q3:102)



1) **أَمَرُوهُمْ بِأَمْرِهِمْ** : It means that they explained to them their task.

2) **دَفَعَ دَفْعًا** (a-a) to push, to hand over, to pay.

'Push'/'pull' written on the door is **ادْفَعْ / اسْحَبْ** in Arabic.

3) **قَدِمَ عَلَى الْأَمْرِ قُدُومًا** (i-a) to come forward, to arrive, to reach.

**قَدَّمَ تَقْدِيمًا** ii to present.

Note that they use a more respectable word (**قَدَّمَ**) with reference to the Negus.

4) **سَأَلَ** has two meanings:

① to inquire, e.g.:

**سَأَلْتُ مُوظَّفَ الْخَطُوطِ عَنِ مَوْعِدِ الْإِقْلَاعِ** I asked the airlines official about the take-off time.

Here is an example from the Qur'an:

﴿ **يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ** ﴾

﴿ **كَبِيرٌ** ﴾

They ask you (O Prophet) about fighting in the sacred month. Say, 'Fighting therein is great offense ...' (Q2:217)



Note that **فَتَالِ** is a *badal* of **الشَّهْرِ**.

② to ask someone for something. In this sense, it takes two objects, e.g.:

**سَأَلْتُ الْمُدْرَسَ نُسخَةً مِنْ كِتَابِهِ الْجَدِيدِ** I asked the teacher for a copy of his new book.

Here is an example from the Qur'ān:

﴿ قَدْ لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ﴾

Tell (them O Prophet), 'I do not ask of you any fee for it.' (Q6:90)

Here is a beautiful hadīth containing **سَأَلَ** in this sense:

اللَّهُمَّ أَسْأَلُكَ حُبَّكَ، وَحُبَّ مَنْ يُحِبُّكَ، وَحُبَّ عَمَلٍ يُقَرِّبُ إِلَى حُبِّكَ.

O Allah! I ask of You Your love, and the love of those who love You, and the love of the deeds that bring (us) closer to Your love.<sup>1</sup>

5) The verb **سَأَلَ** has two forms of *amr*:

① **اسْأَلْ**. In classical Arabic, this is used only when it is preceded by *wāw* or *fā'*, e.g.:

- **إِذَا زُرْتِ إِبْرَاهِيمَ فَاسْأَلْهُ قُرْصًا لِمُحَاضَرَتِهِ الْجَدِيدَةِ** If you visit Ibrahīm ask him for a CD of his latest lecture.

---

1 Reported by al-Tirmidhī, Kitāb al-Tafsīr, Sūrat Ṣād, ḥadīth No 3235.



- اخْرُجْ مِنَ السَّيَّارَةِ وَاسْأَلْ أَحَدًا عَنِ الطَّرِيقِ Get out of the car and ask someone about the way.

Here are examples from the Qur'an:

﴿وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ﴾

And ask Allah of His bounty. (Q4:32)

﴿قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَسَأَلُوهُمْ إِنْ كَانُوا

يَنْطِقُونَ﴾

He (Ibrāhīm عَلَيْهِ السَّلَامُ) said, 'But this chief of theirs has done it. So question them if they can speak.' (Q21:63)

② سَلٌ. This is primarily used when not preceded by *wāw* or *fā'*, but may also be used when preceded by one of them. So the difference between them is that *اسْأَلٌ* is used only when preceded by *wāw* or *fā'*, whereas *سَلٌ* is used in both cases. But in the Qur'an, it is used only when it is not preceded by *wāw* or *fā'*.

This is how it is *isnaded* to other pronouns of the second person:

سَلٌ، سَلَاً، سَلُوا      سَلِي، سَلَاً، سَلْنَا

Here are some examples:

﴿سَلْ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِنَا بَيِّنَاتٍ﴾



Ask the Children of Israel how many a clear revelation  
We gave them. (Q2:211)

Here is an example from the ancient Arabic poetry.

The poet, al-Samaw'al (السَّمَوَّالُ) says:

سَلِي - إِنْ جَهَلْتِ - النَّاسَ عَنَّا وَعَنْهُمْ  
فَلَيْسَ سَوَاءَ عَالَمٌ وَجَهْلٌ

Ask the people about us and about them, if you do not  
know, for one who knows and one who does not are not  
equal.

6) ... سَأَلَ : Here سَأَلَ is in the  
sense of *ask for*. The first object is the pronoun هُ which  
refers to the Negus, and the second is the *maṣdar*  
*mu'awwal* أَنْ يُسَلِّمَهُمْ إِلَيْكُمْ. So it is فِي مَحَلِّ نَصْبٍ.

7) أَسْلَمَ الشَّيْءَ إِلَيْهِ ii to hand over. أَسْلَمَ الشَّيْءَ إِلَيْهِ تَسْلِيمًا  
إِسْلَامًا iv also means the same.

8) ... إِنَّهُ قَدْ ضَوَى : The pronoun هُ in إِنَّهُ is the ضَمِيرُ  
الشَّأْنِ. Unlike the normal pronoun, the *ḍamīr al-sha'n*  
does not refer to a noun previously mentioned, but to  
an idea that follows. It is like the pronoun *it* in the  
English expression, *It is a joy to hear him speak*. It does  
not refer anything mentioned before. But it refers to *to*  
*hear him speak*.

Here is another example in Arabic:



لَمْ أَشْتَرِ ذَاكَ الْمُعْجَمَ لِأَنَّهُ لَمْ يَكُنْ لَدَيَّ مَبْلَغٌ كَافٍ عِنْدَمَا رَأَيْتُهُ

في الْمَعْرَضِ I did not buy that dictionary as I did not have enough money when I saw it in the book fair.

Here is an example from the Qur'an:

﴿وَلَا تَأْيِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْيِسُ مِنْ رَوْحِ اللَّهِ

إِلَّا الْقَوْمُ الْكَافِرُونَ﴾

And do not despair of Allah's mercy, for the fact is that none despairs of Allah's mercy except the disbelievers. (Q12:87)

Note that if the *damir al-sha'n* is omitted, *إِنَّ* or *أَنَّ* is followed by a sentence, which is not permissible.

9) ضَوَى إِلَيْهِ ضُورِيًّا \* (a-i) to take refuge. This is a very rarely used word. The word usually used in this sense is لَجَأَ لُجُوءًا (a-a). \* لَاجِيٌّ is refugee. لُجُوءٌ سِيَاسِيٌّ means 'political asylum'.

10) غُلْمَانٌ boy, lad, pl. غُلَامٌ

11) سَفَهُةٌ سَفَاهَةً (u-u) to be foolish, to be stupid. \* سَفِيهَةٌ foolish, stupid, pl. سَفَاهَةٌ. Here is a Qur'anic passage with this word:



﴿سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتَهُمْ عَن قِبْلَتِهِمُ الَّتِي

كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى

صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

The foolish among the people will say, 'What has turned them from the *qiblah* which they formerly observed?' Say (O Prophet!), 'To Allah belong the east and the west. He guides whom He likes to a straight path.' (Q2:142)

12) iii فَارَقَ الشَّيْءَ مُفَارَقَةً، وَفِرَاقًا to leave, to get separated.

13) دَخَلْتُ الْبَيْتَ / الْمَسْجِدَ / : وَلَمْ يَدْخُلُوا فِي دِينِكُمْ We say, but we say, دَخَلْتُ فِي الْإِسْلَامِ. The rule is that if the object of دَخَلَ is a place suitable for entering<sup>1</sup>, it is *manṣūb*; if not, it is preceded by فِي.

Here are examples from the Qur'ān of

① its object being *manṣūb*:

---

1 If it is a place but not suitable for entry, it takes فِي, e.g.:

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجَ بَيْضًا مِّنْ غَيْرِ سَوْءٍ

And put your hand into the bosom of your robe; it will come forth white but unhurt. (Q27:12) Note that جَيْبٌ in classical Arabic means the opening at the bosom of a robe.



﴿وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا﴾

And he (Mūsā عَلَيْهِ السَّلَامُ) entered the city at a time when its people were not noticing ... (Q28:15)

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا

وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا﴾ (٢٨)

My Lord! Forgive me and my parents, and him who enters my house believing, and believing men and believing women, and do not increase the wrongdoers except in ruin. (Q71:28)

② its object being preceded by في :

﴿وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا﴾ (٢)

And you see people entering the Religion of Allah in troops ... (Q110:2)

﴿وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ﴾

for faith has not yet entered into your hearts ... (Q49:14)

The following passage combines both these usages:

﴿فَادْخُلِي فِي عِبَادِي﴾ (٢٩) ﴿وَادْخُلِي جَنَّتِي﴾ (٣٠)

Enter among My servants. Enter My Paradise. (Q89:28-29)

14) مُبْتَدِعٌ ☆. مُبْتَدِعٌ viii to invent, innovate. اِبْتَدَعَ اِبْتِدَاعًا



بِدْعَةٌ innovation in religious practices. (See Additional Notes No 3)

15) مُبْتَدِعٌ : Here مُبْتَدِعٌ لا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ (15) is a *na't* of دِينٍ, and likewise the verbal sentence following it.

16) لا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ (16) : If a noun or a pronoun has to be joined with a *ḥarf al-ʿaṭf* to an attached pronoun of *raf'* (whether it is *bāriz* or *mustatir*), the corresponding separable pronoun has first to be mentioned, e.g.:

خَرَجْتُ أَنَا وَبِلَالٌ 'Bilal and I left.'

It is wrong to say, خَرَجْتُ وَبِلَالٌ. Here is an example from the Qur'ān:

﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ ﴾

And We said, 'O Adam! Dwell you and your wife in the Garden.' (Q2:35)

This rule does not apply to the attached pronoun of *naṣb*, e.g.:

رَأَيْتُكَ وَبِلَالًا فِي الْمُصَلَّى 'I saw you and Bilal in the prayer hall.'

Here is an example from the Qur'ān:

﴿ هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأُولَىٰ ۙ ﴾



This is the Day of Decision: We have brought you and the former generations together. (Q77:38)

In the case of the pronoun of *jarr*, the *ḥarf al-jarr* or the *muḍāf* has to be repeated, e.g.:

- سَأَلَ الْمُدِيرُ عَنْكَ وَعَنِّي The headmaster asked about you and me.
- أَخَذَ الْمُدَرِّسُ دَفْتَرَكَ وَدَفْتَرِي The teacher took your and my notebooks.

17) أَشْرَافٌ noble men, eminent people, pl. of شَرِيفٌ.

18) رَدَّ الشَّيْءَ إِلَيْهِ رَدًّا (a-u) to return.

19) أَشَارَ إِلَيْهِ إِشَارَةً iv to signal, to point to someone or something.

أَشَارَ عَلَيْهِ بِكَذَا to suggest, to counsel.

20) هُوَ عَالٍ بِهِ عَيْنًا : \*أَعْلَى بِهِمْ عَيْنًا (20) means 'he keeps a close eye on him.' Here عَيْنًا is *tamyiz*.

21) عَبَّ الشَّيْءَ عَيْبًا (a-i) to find fault with, to accuse someone of a fault. \*مَعِيبٌ ⚫ عَائِبٌ \*

22) وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ (22) Here the عَائِدٌ has been omitted. With the عَائِدُ it is: عَابُوهُ.



23) قَبْلَ قَبُولًا (i-a) to accept.

1) عَشَائِرُ tribe, pl. عَشِيرَةٌ. Here is an āyah:

﴿ وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴾ (214)

And warn (O Prophet) your tribe of nearest kindred. (Q26:214)

2) عَاتَبَهُ مُعَاتَبَةً، وَعَتَابًا iii to blame, to censure, to reprove.

3) بَغُضَ الشَّيْءِ بَغَاظَةً (a-u) to be hateful, to be odious. \*

لا شَيْءَ أَبْغَضُ إِلَيَّ مِنْ أَنْ

أُسيءَ إِلَى صَدِيقٍ لِي Nothing is more hateful to me than to offend a friend of mine.

أَبْغَضَ إِبْغَاظًا iv to hate. The *ism al-maṣdar* بَغُضٌ is used

instead of the *maṣdar* إِبْغَاظٌ. Speaking of the *ṣaḥābah*,

the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says:

فَمَنْ أَحَبَّهُمْ فَبِحَبِّي أَحَبَّهُمْ، وَمَنْ أَبْغَضَهُمْ فَبِبُغْضِي

أَبْغَضَهُمْ 'He who loves them, does so because of his love



of me, and he who hates them, does so because of his hatred for me.<sup>1</sup>

5) حَوْلَ around. It is a *zarf*, and the *majrūr* noun following it is *muḍāf ilayhi*, e.g.:

جَلَسَ النَّاسُ حَوْلَ النَّارِ People sat around the fire.

Here is an example from the Qur'ān:

﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ وَلِنُنذِرَ

أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا﴾

And this is a blessed Book We have sent down confirming that which (was revealed) before it, that you may warn (the people of) the Metropolis<sup>2</sup> and those around it... (Q6:92)

6) فَلْيَرُدُّهُمْ : This is *lām al-amr*, and it has *sukūn* because of its being preceded by *fā'*. See D3:13.

The *alif* in فَلْيَرُدُّهُمْ is the *fā'il* which refers to the two emissaries.

7) لَا هَا لِلَّهِ : Here هَا is an instrument of *qasam*, so it means لَا وَاللَّهِ, but this is very rarely used.

8) إِذْنٌ لَا أَسْلَمُ لَهُمْ : The *ḥarf* إِذْنٌ is one of the four *nawāṣib* of the *muḍāri'*, but one of the three conditions

1 Reported by al-Tirmidhī in *Kitāb al-Manāqib*, 59.

2 i.e. Makkah.



of its being operative is that it should commence the sentence, and no word should precede it. It is not operative here as it is preceded by the *qasam*.

9) كَادَ كَيْدًا (a-i) to plot, to scheme, to harm by machination.

لا يُكَادُ : This is passive voice. The meaning is: no plot should be hatched against them, no harm should be done to them by deceitful means.

10) اخْتَارَهُ اخْتِيَارًا viii to choose.

11) سِوَى other than. It is used always as *muḍāf*, e.g.:

مَا قَرَأْتُ سِوَاهُ I did not read anything other than this.

مَنْ يَعْرِفُ هَذَا سِوَاكَ؟ Who knows this other than you?

Here is a beautiful *du‘ā*:

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ، وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ  
سِوَاكَ.<sup>1</sup>

O Allah! Make me satisfied with things You have made lawful instead of things You have made unlawful, and with Your favours make me independent of all other than You.

12) مَا الْمَوْصُولَةُ : عَمَّا يَقُولُ هَذَا (12)

---

1 Reported by al-Tirmidhī in Kitāb al-Da‘awāt, 111.



Note that when مَا الاسْتِفْهَامِيَّةُ is preceded by a *ḥarf al-jarr*, two changes take place:

① مَا is joined to the *ḥarf*,

② the *alif* of مَا is omitted, e.g.:

- لِمَ خَرَجْتَ مِنَ الْفَصْلِ؟ لِمَ → لِمَا why did you leave the class?
- عَمَّ تَسْأَلُنِي؟ عَمَّ → عَمَّا What are you asking me about?
- بِمَ ضَرَبْتَهُ؟ بِمَ → بِمَا What did you hit him with?
- إِلَامَ تَنْظُرُ؟ إِلَامَ → إِلِيَّ مَا What are you looking at?
- عَلَامَ اعْتَمَدْتَ فِي رَأْيِكَ؟ عَلَامَ → عَلَيَّ مَا what did you base your opinion on?
- فِيْمَ تُفَكِّرُ؟ فِيْمَ → فِيَّ مَا What are you thinking about?
- حَتَّامَ تَبْقَى فِي مَكْتَبِكَ؟ - حَتَّامَ → حَتَّىَّ مَا  
حَتَّامَ تَبْقَى فِي مَكْتَبِكَ؟ - حَتَّامَ → حَتَّىَّ مَا  
سَأَبْقَى حَتَّىَّ يَعُودَ زَمِيلِي How long will you stay in your office? - I will stay till my colleague returns.
- مِمَّ خُلِقَ الْإِنْسَانُ؟ مِمَّ → مِنَّْ مَا What was man created from? (See Additional Notes No 4)







3) مَا الْمَصْدَرِيَّةُ : أَحْسَنْتُ جَوَارَهُمْ مَا جَاوَرُونِي (3) : This is *مَا الْمَصْدَرِيَّةُ*, and means *as long as*. It is followed by a verb in the *mādī*, e.g.:

لَنْ أَنْسَى فَضْلَكَ مَا حَيَّيْتُ 'I will not forget your favour as long as I live.' [حَيَّيْتُ (i-a) to live].

It is called *maṣdariyyah ḥarfīyyah* as it can be construed as a *maṣdar* preceded by a *ḥarf*. In this example مَا حَيَّيْتُ means مُدَّةَ حَيَاتِي, i.e. the duration of my life.

Here is another example:

سُنْسَاعِدُكَ مَا بَقَيْتَ فِي قَرْيَتِنَا We will help you as long as you remain in our village.

Here is a ḥadīth:

وَاللَّهُ فِي عَوْنِ الْمَرْءِ مَا كَانَ فِي عَوْنِ أَخِيهِ Allah keeps on helping a man as long as he is helping his brother.<sup>1</sup> (See Additional Notes No 5)

5) ثُمَّ أَرْسَلَ إِلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

Here the *maf'ūl* of أَرْسَلَ has been omitted. The omitted word is رَسُولًا (an emissary). It is mentioned in the next sentence, فَلَمَّا جَاءَهُمْ رَسُولُهُ.

---

<sup>1</sup> Musnad Aḥmad, 13:130.



6) جِئْتُمْوهُ، جَاءَهُمْ، : Note that جَاءَ takes a *maf'ūl*. جِئْتُمْوهُ may also be used, but it does not occur in the Qur'ān.

7) مَاذَا تَقُولُونَ لِلرَّجُلِ إِذَا جِئْتُمْوهُ؟ : Here the *jawāb al-sharṭ* of إِذَا جِئْتُمْوهُ has been omitted, and the sentence مَاذَا تَقُولُونَ لِلرَّجُلِ is not the *jawāb*, but points to it. As a rule, the *jawāb al-sharṭ* does not precede the *sharṭ*. Here is a Qur'ānic example of a sentence pointing to the *jawāb*:

﴿وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ﴾ (139)

You will have the upper hand if you are true believers.  
(Q3:139)

This style of the *sharṭ* is very common.

8) نَقُولُ - وَاللَّهِ - مَا عَلِمْنَا : Here the *qasam* has come as a parenthesis, so the rules pertaining to the *jawāb al-qasam* do not apply.

9) كَانْنَا فِي ذَلِكَ مَا هُوَ كَائِنٌ : Here كَانَ is *tāmmah* which means *to happen, to take place*. It takes *fā'il* instead of *ism* and *khobar*. Here is an example:

جَوَّلتُ فِي هَذِهِ الْمَدِينَةِ الْجَمِيلَةِ طَوَلَ النَّهَارِ. وَلَمَّا كَانَ اللَّيْلُ رَجَعْتُ إِلَى الْفُنْدُقِ.

I went round this beautiful city all through the day, and when it was night, I returned to the hotel.



10) كَائِنًا فِي ذَلِكَ مَا هُوَ كَائِنٌ literally means, 'happen what may happen because of it.' كَائِنًا is *ḥāl*, and مَا is its *fā'il*, and هُوَ كَائِنٌ is *ṣilat al-mawṣūl*.

11) وَقَدْ دَعَا النَّجَاشِيَّ أُسَاقِفَتَهُ : This is *ḥāl*. If the verbal sentence functioning as *ḥāl* has a verb in the *māḍī*, it should take قَدْ, e.g.:

- دَخَلْتُ الْمَسْجِدَ وَقَدْ سَلَّمَ الْإِمَامُ I entered the mosque after the *imām* had concluded the prayer.
- التَّحَقْتُ بِالْجَامِعَةِ وَقَدْ تَخَرَّجَ أَخِي I joined the university after my brother had graduated.
- وَصَلَ الطَّبِيبُ وَقَدْ مَاتَ الْمَرِيضُ The doctor arrived after the patient was dead.

12) أُسُقِفٌ bishop. It is from the Greek επισκοπος (episcopos), pl. أُسَاقِفَةٌ. See Note No 29 of page 10.

13) نَشَرَ نَشْرًا (a-u) to spread.

14) مُصْحَفٌ : As an Islamic term, it means a handwritten or printed copy of the Qur'ān. It is also less frequently used to denote the scroll of the Jewish and Christian scriptures, pl. مَصَاحِفٌ.



15) وَلَمْ تَدْخُلُوا بِهِ فِي دِينِي (15) : One of the meanings of the *ḥarf* ب is *because* as in the following āyah:

﴿ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴾ ﴿١٠﴾

For them is a painful punishment because they used to lie. (Q2:10)

The meaning of وَلَمْ تَدْخُلُوا بِهِ فِي دِينِي is : because you were looking for a new religion, you could have accepted my religion, i.e. Christianity.

16) مِلَّةٌ nation, pl. مِلَلٌ.

17) رَضِيَ عَنْهُ رِضًا، وَرِضْوَانًا (i-a) to be pleased.

رَضِيَ اللَّهُ عَنْهُ has the same meaning as رِضْوَانُ اللَّهِ عَلَيْهِ.

## Page: 18

1) الْجَاهِلِيَّةُ the era before the advent of Islam. It may be translated as the 'the Era of Ignorance'.

In كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ, the word أَهْلَ is the *badal* of قَوْمًا.

2) أَصْنَامٌ idol, pl. صَنَمٌ.

Here is an āyah:



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا﴾

﴿وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ﴾ ﴿٣٥﴾

And remember when Ibrāhīm (عَلَيْهِ السَّلَامُ) said, 'My Lord! Make this town safe, and preserve me and my offspring from worshipping idols.' (Q14:35)

3) مَيْتَةٌ carrion. See Q2:173; 5:3; 36:33.

4) فَوَاحِشٌ is pl. of فَاحِشَةٌ abomination, obscenity, vile deed.

Here is a Qur'ānic example:

﴿وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ﴾

And do not draw near to lewd deeds whether open or concealed ... (Q6:151)

5) قَطَعَ قَطْعًا (a-a) to cut, to sever.

6) أَرْحَامٌ is the plural of رَحِمٌ, womb, bonds of blood relationship.

7) أَسَاءَ إِسَاءَةً iv to treat badly, to offend. (It is the opposite of أَحْسَنَ).

8) نَسَبٌ lineage, descent, pl. أَنْسَابٌ.

9) أَمَانَةٌ honesty, trustworthiness.



10) عَفَّ عِفَّةً، وَعَفَافاً (a-i) to abstain from what is forbidden or indecent, to be abstinent, to be chaste. \* عَفِيفٌ.

11) خَلَعَ خَلْعاً (a-a) to renounce, give up. (See Additional Notes No 6)

12) حِجَارَةٌ is the plural of حَجَرٌ. Another plural is أَحْجَارٌ. (See Additional Notes No 7)

13) أَوْثَانٌ idol, pl. وَثْنٌ.

Note that الْوَثْنِيَّةُ means 'paganism', and وَثْنِيٌّ 'pagan'.

14) أَدَّى يُؤَدِّي تَأْدِيَةً ii to carry out, to execute, to discharge, to perform, fulfil.

15) The second *bāb* (فَعَّلَ) has an *ism al-maṣḍar* on the measure of فَعَّالٌ. So the *ism al-maṣḍar* of أَدَّى is أَدَاءٌ. Here are some more examples:

سَلَامٌ from سَلَّمَ.

كَلَامٌ from كَلَّمَ.

أَذَانٌ from أذَّنَ.

وَدَاعٌ from وَدَّعَ.



16) In أَدَاءُ الْأَمَانَةِ the word أَمَانَةٌ means trust, deposits that one leaves with another. So أَدَاءُ الْأَمَانَةِ primarily means restoring the deposits to their owners when required. By extension, it also means fulfilling one's commitments, discharging one's duties, etc.

17) صِلَةُ الرَّحِمِ honouring the ties of kinship.

18) صِلَةٌ is the *maṣḍar* of وَصَلَ يَصِلُ, to connect. A *mithāl* verb with *wāw* as the first radical has two forms of the *maṣḍar*: one with the *wāw*, and the other without it. The *maṣḍar* without the *wāw* has *tā' marbūṭah* at the end as a compensation for the loss of the *wāw*. Here are some examples:

○ وَصَلَ and صِلَةٌ from وَصَلَ.

○ وَصَفَ and صِفَةٌ from وَصَفَ.

○ وَزَنَ and زَنَةٌ from وَزَنَ.

19) كَفَّ عَنِ الشَّيْءِ كَفًّا (a-u) to desist, to refrain.

20) مَحَارِمُ forbidden things and deeds. It is the plural of مَحْرَمٌ.

21) الكَفُّ عَنِ الدِّمَاءِ plural of دَمٌ blood. The meaning of الكَفُّ عَنِ الدِّمَاءِ is to refrain from bloodshed.



Note that the مَنْسُوبُ of دَمٌ is دَمَوِيٌّ, e.g. أَحْدَاثٌ دَمَوِيَّةٌ, bloody events.

22) زُورٌ falsehood, untruth.

Here is a part of an āyah containing this word:

﴿فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ﴾

So shun the filth of idols, and shun telling lies. (Q22:30)

23) أَيْتَامٌ، يَتَامَى orphan, pl. يَتِيمٌ. The plural form أَيْتَامٌ does not occur in the Qur'ān. Here is an āyah with يَتَامَى :

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا﴾

Those who devour the wealth of orphans wrongfully, are actually swallowing fire into their bellies. They will burn in the blazing flame. (Q4:10)

24) قَذَفَ قَذْفًا (a-i) to hurl, to fling, to throw; to accuse a woman of illegal sex.

25) مُحْصَنَةٌ chaste woman.



26) **وَحَدُّهُ** : **فَعَبَدْنَا اللَّهَ وَحَدُّهُ** : The word **وَحَدُّهُ** is *ḥāl* of **اللَّهِ**. It is *nakirah* even though its *muḍāf* is *maʿrifah* because its meaning is **مُنْفَرِدًا** (alone).

27) **صِيَام** is the *maṣḍar* of **صَامَ يَصُومُ**. Another *maṣḍar* is **صَوْمٌ**.

28) **عَدَّدَ تَعْدِيدًا** ii to enumerate. It is the intensive of **عَدَّ**, to count.

29) **صَدَقَ صِدْقًا** (a-u) to speak the truth.

**صَدَّقَ فُلَانًا تَصَدِيقًا** ii to consider someone truthful, to trust.

30) **اتَّبَعَ اتِّبَاعًا** viii to follow.

31) **حَرَّمَ الشَّيْءَ تَحْرِيمًا** ii to declare something as unlawful, to treat something as unlawful.

32) **أَحَلَّ الشَّيْءَ إِحْلَالًا** iv to declare something lawful, to treat something as lawful.

33) **مَا حَرَّمَ عَلَيْنَا** : Here the **مَا الْمَوْصُولَةُ** is the *mafʿūl* of **حَرَّمَ**, and the sentence **حَرَّمَ عَلَيْنَا** is the *ṣilat al-mawṣūl*.

The **عَائِدٌ** has been omitted, i.e. **حَرَّمَهُ عَلَيْنَا**.

This applies to the following sentence, **مَا أَحَلَّ لَنَا** also.



1) عَدَا عُدْوَانًا (a-u) to commit aggression, to attack, to assault.

2) عَذَّبَ تَعْذِيْبًا ii to torture.

3) فَتَنَ فُتُونًا (a-i) to subject to temptation, to seduce.

4) اسْتَحَلَّ اسْتِحْلَالًا x to regard something as permissible or lawful.

مَا كُنَّا نَسْتَحِلُّ : Here the عَائِدُ has been omitted from the *ṣilat al-mawṣūl*. With its restoration, the sentence reads, ... مَا كُنَّا نَسْتَحِلُّهُ .

5) مَا كُنَّا نَسْتَحِلُّ مِنَ الْخَبَائِثِ : This is مِنْ , and is mostly used to explain a word which is ambiguous, e.g.:

سَأُعْطِيكَ مَا طَلَبْتَ مِنَ الْكُتُبِ 'I will give you what you wanted of the books.' The expression مَا طَلَبْتَ is ambiguous, and مِنَ الْكُتُبِ specifies what I intend to give.

Here is another example:



مَاذَا اشْتَرَيْتَ بِمَا كَانَ لَدَيْكَ مِنَ الْيُورُو؟ What did you buy with what you had of Euros?

Here is an example from the Qur'an:

﴿وَمَا نُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ﴾

And whatever of good you send in advance for yourselves, you will find it with Allah. (Q2:110)

6) قَهَرَ قَهْرًا (a-a) to overpower, to subdue, subjugate.

One of the names of Allah *subhānahū wa ta'ālā* is الْقَهَّارُ *the Great Subduer* as in the following āyah:

﴿إِنَّمَا أَنَا مُنذِرٌ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾

(Say, O Prophet) I am only a warner. There is no god but Allah, the One, the Subduer.

7) ظَلَمَ ظُلْمًا (a-i) to wrong.

8) ضَاقَ يَضِيقُ ضَيْقًا (a-i) to become narrow.

ضَيَّقَ عَلَيْهِ تَضْيِيقًا ii to oppress, harass.

9) حَالَ الْمَرَضُ بَيْنِي وَبَيْنَ السَّفَرِ حَيْلُوكَةً (a-i) Sickness prevented me from travelling.

10) بَيْنَنَا وَبَيْنَ دِينِنَا : If the word بَيْنَ has a pronoun as its *muḍāf ilayhi*, it has to be repeated as in this example. If its *muḍāf ilayhi* is not a pronoun, it is not repeated, e.g.:



جَلَسْتُ بَيْنَكَ وَبَيْنَهُ, but جَلَسْتُ بَيْنَ بِلَالٍ وَحَامِدٍ

Here is an example from the Qur'an:

﴿فَأَجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا نُخْلِفُهُ، نَحْنُ وَلَا أَنْتَ﴾

﴿مَكَانًا سَوِيًّا﴾

So appoint a meeting between us and you which neither we nor you shall fail to keep, at a place convenient (to us both). (Q20: 58)

11) اخْتَارَ اخْتِيَارًا viii to choose.

اخْتَرْنَاكَ عَلَى مَنْ سِوَاكَ 'We preferred you to others.'

12) رَغِبَ فِي الْأَمْرِ رَغْبَةً (i-a) to desire, to wish, to like.

رَغِبَ عَنِ الْأَمْرِ to dislike, to loathe. (See Additional Notes No 8)

13) رَجَا رَجَاءً (a-u) to hope, to request.

14) هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟ : This is مِنْ الزَّائِدَةِ. See D3:2.

15) صَدْرٌ chest, breast; beginning; part.

16) كَهَيْعَص : See Additional Notes No 9.

17) فَبِكِي - وَاللَّهِ - النَّجَاشِيُّ : Here the *qasam* has come as a parenthesis, so the rules of the *qasam* and its *jawāb* do not apply here.



18) أَخْضَلَ\* iv to make something wet.

أَخْضَلَ\* ix to become wet.

## Page: 22

1) اللَّامُ الْمُزْحَلَقَةُ : إِنَّ هَذَا ... لِيُخْرِجُ See D3:19.

2) مِشْكَاةٌ niche (a hollow place in a wall which houses a lamp).

The Negus means that the light of the Qur'ān and that of the original gospel emanate from the same divine source.

3) انْطَلَقَ انْطِلَاقًا v to go forth, to set out.

4) فَلَا وَاللَّهِ لَا أُسَلِّمُهُمْ : If the *jawāb al-qasam* is negative, it needs no emphasis. See the next note.

5) وَاللَّهِ لَا تَيَنَّهٗ غَدًا : If the *jawab al-qasam* is *fi'l mudāri' muthbat* (i.e. not negative) and denotes futurity, it should be preceded by a *lām*, and followed by themphatic *nūn* as in this sentence. See D3:33.

Here are some examples:

● سَأُسَافِرُ غَدًا. ← وَاللَّهِ لَأُسَافِرَنَّ غَدًا.

● سَنَحْفَظُ الْقُرْآنَ الْكَرِيمَ. ← وَاللَّهِ لَنَحْفَظَنَّ الْقُرْآنَ الْكَرِيمَ.



• سَتَزُورُونَ مَكَّةَ الْمَكْرَمَةَ قَرِيبًا. ← وَاللَّهِ لَتَزُورُنَّ مَكَّةَ الْمَكْرَمَةَ قَرِيبًا.

Here is an example from the Qur'an:

﴿ تَأَلَّه لَسَعْنٌ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴾ ﴿٥٦﴾

By Allah! You will indeed be questioned concerning what you used to invent. (Q16:56)

6) أُصُولٌ root, origin, source, pl. أَصْلٌ.

أَسْتَأْصِلُ اسْتِئْصَالًا x to uproot, to root out, to do away with something.

7) خَضْرَاءٌ literally meaning 'green', it is also applied to trees. The expression اسْتَأْصَلَ الْخَضْرَاءَ means to uproot a tree, to do away with something. (See Additional notes No 10)

8) وَاقٍ piou, pl. أَتْقِيَاءُ. (The word is derived from وَقَى 'to protect'. The word تَقْوَى meaning 'piety' is also from the same root.)

أَتَّقَى is the *ism al-tafḍīl*.

9) خَالَفَ مُخَالَفَةً، وَخِلَافًا iii to oppose.

10) زَعَمَ زَعْمًا (a-u) to allege, to claim.

11) عَبَادٌ slave; Allah's servant, pl. عِبَادٌ.



The point is that according the Christians, 'Isā عَلَيْهِ السَّلَامُ is the son of God, not His servant.

12) يَقُولُونَ فِي عِيسَى بْنِ مَرْيَمَ قَوْلًا عَظِيمًا 'They say regarding Jesus, son of Mary a dreadful word.'

13) فَسَلُّهُمْ : Note the use of the form سَلُّ after فَآءُ, but this is rare.

14) نَزَلَ بِهِ to descend, befall, hit (of a misfortune).

مِثْلَهَا 'the like of this'. The pronoun هَا refers to a word like مُصِيبَةٌ 'catastrophe' which has not been mentioned.

The meaning is, 'Never did a catastrophe like this descend on us'.

## Page: 24

1) دَخَلَ عَلَيْهِ to enter where someone is, e.g. دَخَلْتُ عَلَى

الْمُدِيرِ فَرَحَّبَ بِي 'I went into the director's office, and he welcomed me.'

Here is an example from the Qur'an:

﴿ فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَبِيهِ ﴾

When they went in before Yūsuf عَلَيْهِ السَّلَامُ, he lodged his parents with him ... (Q12:99)

2) رُوحٌ (masculine & feminine) soul, spirit.



أَلْقَى إلقاءً iv to put, to cast.

4) عَذْرَاءُ virgin, pl. عَذَارَى.

5) بَتُولٌ : derived from بَتَلَ to cut off, تَبَتَّلَ v to be detached from the world and be devoted to the service of Allah (Q73:8), the word البَتُولُ is applied to Maryam عَلَيْهِهَا السَّلَامُ.

6) عَدَا يَعْدُو (a-u) to exceed.

7) عِيدَانٌ, أَعْوَادٌ stick, twig, pl. عُودٌ.

8) 'What you have said does not go beyond (the truth about) Jesus, son of Mary even to the extent of this twig.' Here عَيْسَى is *the maf'ul bihi* of مَا عَدَا, and the relative pronoun مَا is its *fā'il*, and هَذَا is the *maf'ul fihi*. The *taqdīr* is:

مَا عَدَا قَوْلُكَ عَيْسَى بِنَ مَرْيَمَ مِقْدَارَ هَذَا الْعُودِ.

Here هَذَا deputizes for the *zarf* which has been omitted, and which may be construed as مَسَافَةً or مِقْدَارًا. The word الْعُودَ is the *badal* of هَذَا.

This view of the Negus regarding Jesus is totally different from the official Christian belief. The fact is that the Negus had accepted Islam as is mentioned in



the later part of the narrative (not included in this book). The Prophet ﷺ held a funeral prayer for him when the news of his death reached him.

9) نَخَرَ نَخِيْرًا (a-u) to snore, to snort at something.

تَنَاحَرَ النَّاسُ to snort collectively.

10) تَنَاحَرَتِ الْبَطَارِقَةُ : The verb has been feminised as the subject (الْبَطَارِقَةُ) is a broken plural.

Here is an example from the Qur'an:

﴿لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ﴾

Indeed, the prophets of our Lord did bring the Truth. (Q7:43).

11) وَإِنْ نَخَرْتُمْ : 'even if you snort.' In this sense وَلَوْ is also used, e.g.:

اشْتَرِ هَذِهِ السَّيَّارَةَ وَلَوْ (وَإِنْ) كَانَتْ غَالِيَةً 'Buy this car even if it is expensive.'

This is *shart* with its *jawāb* omitted.

12) شَيْوْمٌ is an Ethiopian word meaning 'safe'.

13) سَبَّ سَبًّا (a-u) to abuse, to insult, to revile. (See Additional Notes No 11)

غَرِمَ غُرْمًا، وَمَغْرَمًا، وَغَرَامَةً (i-a) to pay a fine. (See Additional Note No 12)



1) دَبْرٌ an Ethiopian word meaning *mountain*.

2) أَلْسِنَةٌ، أَلْسُنٌ tongue (member), language, pl. اللِّسَانُ

The word occurs in the Qur'an in both these meanings as in the following āyāt:

﴿ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ ﴾

Have We not made for him two eyes, and a tongue and two lips? (Q90:8-9)

﴿ وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ ﴾

﴿ لَهُمْ ﴾

And We have never sent a messenger except with the language of his folk, that he might make (the message) clear to them. (Q14:4)

Nowadays, the word اللُّغَةُ is the word used for language, though اللِّسَانُ may be used in literary writings.

3) أَذَى أَذَى (i-a) to suffer damage, to be harmed.

أَذَى يُؤْذِي إِذَاءً iv to harm, to hurt.

4) وَأَنْيَ آذَيْتُ رَجُلًا مِنْكُمْ ﴿٤﴾ : Here أَنْ is *maṣdariyyah* as in the following example:



يَسُرُّنِي أَنَّكَ قُبِلْتَ بِالْجَامِعَةِ 'I am pleased that you have been accepted at the university.' Here **أَنَّكَ قُبِلْتَ** is a *maṣdar mu'awwal* and is the *fā'il* of **يَسُرُّ**. So it is *fi maḥalli raf'*.

In the sentence **وَأَنِّي أَذِيْتُ رَجُلًا مِنْكُمْ** the *wāw* has the meaning of *with*. So the meaning is: 'I do not wish to have a mountain of gold with my having hurt anyone of you.'

5) **رِشْوَةٌ** bribe, pl. **رِشَاءٌ**. It has another form with a *dammah*, **رُشْوَةٌ** and its pl. is **رُشَاءٌ**.

**رَشَاهُ رَشَوًا** (a-u) to give a bribe.

**ارْتَشَى** viii to accept a bribe.

6) **حِينَ رَدَّ عَلَيَّ مُلْكِي** : Here **حِينَ** is *maf'ul fihi*.

7) **مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ حِينَ رَدَّ عَلَيَّ مُلْكِي** : Here the *Negus* is referring to a previous event when his father was killed, and he was sold as a slave, but was later restored to power.

8) **مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ ... فَأَخَذَ الرِّشْوَةَ فِيهِ** : The *fā'* in **فَأَخَذَ** is called **فَاءُ السَّبَبِيَّةِ**, i.e. 'the *fā'* of cause' because what precedes the *fā'* is the cause of what follows it, e.g.:



لَا تَأْكُلْ كَثِيرًا الْآنَ فَتَنَامَ 'Don't eat much now lest you should fall asleep.' As you can see, eating much is the cause for falling asleep.

The *muḍāri'* following this *fā'* is *manṣūb* because of a hidden أَنْ.

The *fā'* *al-sababiyyah* comes only after negation or *ṭalab*.

① Here is an example of negation:

لَمْ أُسِيءْ إِلَيْهِ فَأَعْتَذِرَ I have not offended him that I should apologize.

② The *ṭalab* covers the following:

① Amr, e.g.:

أَسْرِعْ فَتُدْرِكَ الْحَافِلَةَ Hurry up so that we may catch the bus.

② Nahy, e.g.:

لَا تَنَمْ الْآنَ فَيَفُوتَكَ الدَّرْسُ Don't sleep now lest you should miss the lesson.

Here is an example from the Qur'an:

﴿كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ

عَلَيْكُمْ غَضَبِي﴾

Eat from the good things We have provided for you, but do not exceed their limit lest My wrath should descend on you ... (Q20:81)

③ Istifhām, e.g.:



أَتُرِيدُ أَنْ تَدْرُسَ فِي أُوْرْبَا فَأَبْحَثَ لَكَ عَنْ مَنَحَةٍ؟ Do you want to study in Europe so that I might look for a scholarship for you?

Here is an example from the Qur'an:

﴿ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ ﴾

Have we any intercessors that they may intercede for us? Or can we be returned (to life on earth) that we may act otherwise than we used to act? (Q7:53)

④ Tamannī, e.g.:

لَيْتَنِي غَنِيٌّ فَأُنْفِقَ فِي سَبِيلِ اللَّهِ How I wish I were rich so that I might spend in the cause of Allah.

Here is an example from the Qur'an:

﴿ يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴾

Oh, would that I had been with them, then I should have gained a great success. (Q4:73)

There are some more grammatical items included in the *ṭalab*, but these are the most important.

9) مُطَاعٌ ☆ مُطِيعٌ \* أَطَاعَ iv to obey. يُطِيعُ إِطَاعَةً 9)

10) قُبْحٌ (u-u) to be ugly, to be repulsive. \* قُبِيحٌ

قُبِيحٌ



مَقْبُوحٌ ﴿٥﴾ (a-a) to disgrace. قَبَحَهُ اللهُ قَبْحًا

Allah says in the Qur'an:

﴿وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ﴾

And on the Day of Resurrection they will be amongst the disgraced. (Q28:42)

: فَخَرَجَا مِنْ عِنْدِهِ مَقْبُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَا جَاءَا بِهِ (11)

Here مَقْبُوحَيْنِ and مَرْدُودًا are *hāls*.

The *hāl* is of two kinds:

① *Al-hālu l-ḥaqīqiyyatu* (الْحَالُ الْحَقِيقِيَّةُ) : this describes the circumstance of the *ṣāhib al-hāl*, e.g.:

'Bilal said to me smiling.' قَالَ لِي بِأَلٍّ مُبْتَسِمًا

② *Al-hālu l-sababiyyatu* (الْحَالُ السَّبَبِيَّةُ) : this does not describe the circumstance of the *ṣāhib al-hāl*, but that of someone or something connected to the *ṣāhib al-hāl* by a pronoun, e.g.:

'I spoke to Ibrahim with his wife being present.' كَلَّمْتُ إِبْرَاهِيمَ حَاضِرَةً زَوْجَتَهُ

Here the *hāl* حَاضِرَةً refers not to Ibrahim, but to his wife.

'The boy came to me with his clothes torn.' جَاءَنِي الْوَلَدُ مُمَزَّقًا ثَوْبَهُ

Here the *hāl* مُمَزَّقًا does not refer to the boy, but to his clothes.

Here are some more examples:



تَلَقَّيْتُ الرِّسَالَةَ مَنْزُوعًا طَابَعُهَا I received the letter with its stamp taken off.

اشْتَرَيْتُ السَّيَّارَةَ مُجَدِّدًا دِهَانُهَا I bought the car with its paint having been renewed.

In فَخَرَجَا مِنْ عِنْدِهِ مَقْبُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَا جَاءَا بِهِ the word مَقْبُوحَيْنِ is *ḥāl ḥaqīqiyyah*, and مَرْدُودًا is *ḥāl sababiyyah*.

12) فَوَاللَّهِ إِنَّنَا لَعَلَى ذَلِكَ : If the *jawāb al-qasam* is a nominal sentence, it has to be strengthened with إِنَّ and the *lām*, or either of them, e.g.:

الْجَوْ جَمِيلٌ.

○ وَاللَّهِ إِنَّ الْجَوْ لَجَمِيلٌ.

○ وَاللَّهِ إِنَّ الْجَوْ جَمِيلٌ.

○ وَاللَّهُ لِلْجَوْ جَمِيلٌ.

13) إِذْ نَزَلَ بِهِ رَجُلٌ : This is إِذْ denoting surprise, and unlike إِذَا of surprise (D3:23) إِذْ is usually followed by a verb. The sentence preceding it mostly commences with بَيْنَا or بَيْنَمَا meaning *while*, e.g.:



بَيْنَمَا أَحْمَدُ قَائِمٌ يُصَلِّي إِذْ وَقَعَ مُغْمَى عَلَيْهِ 'While Ahmad was standing in prayer, he suddenly fell down unconscious.' A poet says:

فَبَيْنَمَا الْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ

While (we were) in the grip of adversity, prosperity set in all of a sudden.

14) نَزَلَتْ بِهِ مُصِيبَةٌ A misfortune befell him.

The expression نَزَلَ بِهِ رَجُلٌ suggests that the appearance of this man was a catastrophe for the Negus.

15) وَمُنَازَعَةٌ iii to dispute, to contest.

إِذْ نَزَلَ بِهِ رَجُلٌ مِنَ الْحَبَشَةِ يُنَازِعُهُ فِي مُلْكِهِ : Here the verbal sentence يُنَازِعُهُ is a *naʿt* of رَجُلٌ.

16) مَا عَلِمْتُنَا حَزِنًا حُزْنَا قَطُّ كَانَ أَشَدَّ : This is عَلِمَ which takes two objects as in the following Qur'ānic passage:

﴿ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ﴾

If you know them for true believers, do not send them back to the disbelievers. (Q60:10)

Here the first object is the pronoun هُنَّ, and the second is مُؤْمِنَاتٍ.



In *مَا عَلِمْتُنَا حَزْنًا*, the first object is the pronoun *نَا*, and the second is the verbal sentence *حَزْنًا*.

17) *كَانَ أَشَدَّ عَلَيْنَا مِنْ حُزْنٍ حَزْنَاهُ عِنْدَ ذَلِكَ* : This sentence is a *na't* of *حُزْنًا*. So it is *فِي مَحَلِّ نَصْبٍ*.

18) *مِنْ حُزْنٍ حَزْنَاهُ* : The pronoun *هُ* in *حَزْنَاهُ* is *maf'ul mutlaq*. Here are some more examples of the pronoun occurring as *maf'ul mutlaq*:

*إِنَّكَ تَنَامُ نَوْمًا لَا يَنَامُهُ أَحَدٌ* You sleep in a way nobody else does.

*لَعَبْنَا الْيَوْمَ لَعِبًا لَمْ نَلْعَبْهُ قَطُّ* Today we played as we never played before.

19) *مَا عَلِمْتُنَا حَزْنًا حُزْنًا قَطُّ* : The word *قَطُّ* is a *zarf*. It is *mabni*. It is used only with the *māḍī*, e.g.:

*مَا رَأَيْتُ هَذَا الرَّجُلَ قَطُّ* I have never seen this man.

To emphasize a negative action in the future *أَبَدًا* is used, e.g.:

*لَنْ أَكَلِّمَهُ أَبَدًا* I will never speak to him.

20) *حَزِينٌ* \* (i-a) to be sad, to grieve. *وَحُزْنًا*

Here is a part of an āyah:

﴿ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﴾



Do not grieve for Allah is with us. (Q9:40)

Note that حَزَنَ يَحْزُنُ (a-u) means to sadden, e.g.:

﴿ قَالَ إِنِّي لَيَحْزُنُنِي أَنْ تَذْهَبُوا بِهِ وَأَخَافُ أَنْ

يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾

He (Ya'qūb عَلَيْهِ السَّلَامُ) said, 'In truth it saddens me that you should take him (Yūsuf عَلَيْهِ السَّلَامُ) out, and I fear that a wolf devours him while you are heedless of him.' (Q12:13)

Here is an āyah with the *maṣdar* حُزْنٌ :

﴿ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُزْنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ

اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٦﴾

He (Ya'qūb عَلَيْهِ السَّلَامُ) said, 'I expose my grief and sorrow only to Allah, and I know from Allah what you do not know.' (Q12:86)

21) تَخَوُّفًا is *maf'ūl li-'ajlihi*. The meaning is *for fear of*.

22) تَخَوُّفًا أَنْ يَظْهَرَ : Here the *ḥarf al-jarr* مِنْ has been

omitted, for the original construction is: تَخَوُّفًا مِنْ أَنْ

يَظْهَرَ. The rule is that a *ḥarf al-jarr* may be omitted

before a *maṣdar mu'awwal*.

23) ظَهَرَ عَلَى عَدُوِّهِ ظُهُورًا (a-a) to overcome, to vanquish.



- 24) حَقٌّ right, pl. حُقُوقٌ. (See Additional Notes No 13)
- 25) سَارَ سَيْرًا (a-i) to march.
- 26) عَرْضٌ width. عَرِيضٌ wide. (See Additional Notes No 14)
- 27) النَّيْلُ the river Nile.
- 28) صَاحِبٌ \* (i-a) to accompany. صَاحِبٌ صُحْبَةً  
 companion, pl. صَحَابٌ، أَصْحَابٌ، صَحَابَةٌ.
- 29) رَجُلٌ is *mubtada'*. : مَنْ رَجُلٌ يَخْرُجُ ...  
 Though it is *nakirah*, it is qualified by the *na't* يَخْرُجُ.  
 The *khobar* is مَنْ.
- 30) حَضَرَ الدَّرْسَ حُضُورًا (a-u) to attend, to be present.
- 31) وَقَعَ يَقَعُ وَقُوعًا (a-a) to fall, to happen.  
 وَقَائِعٌ incident, event, encounter, battle, pl. وَقِيعَةٌ.
- 32) أَنَا : This is *mubtada'* with its *khobar* omitted. The  
 full sentence may be construed as: أَنَا أَخْرَجُ.



1) حَدِيثُ السِّنِّ young.

2) مِنَ التَّبَعِيَّةِ : This is مِنْ أَحَدَثِ الْقَوْمِ (partitive *min*) (See D3:26). It means 'some' with uncountable nouns, and 'one' with countable nouns, e.g.:

- خُذْ مِنْ هَذَا التَّمْرِ Take some of these dates.
- هُوَ مِنْ أَحْسَنِ الْمُدَرِّسِينَ He is one of the best teachers.

3) أَسْنَانٌ (feminine) tooth, age, pl. سِنَّ.

4) أَحَدَثُ النَّاسِ سِنَّاً : Here سِنَّاً is *tamyiz*.

5) نَفَخَ نَفْحاً (a-u) to blow, to inflate.

Here is a Qur'ānic passage with this word:

﴿ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ﴾

Then He fashioned him and breathed into him of His Spirit... (Q32:9)

The word occurs in the Qur'ān many times in the sense of blowing into the trumpet. Look it up in the الْمُعْجَمُ

الْمُفَهَّرَسُ.

6) قَرَبٌ waterskin, pl. قَرَبَةٌ.



7) سَبَّحَ سَبْحًا، وَسَبَّحَهُ (a-a) to swim. (See Additional Notes No 15)

8) نَوَاحٍ (النَّوَاحِي) side, direction, pl.

9) مُلْتَقَى meeting place. اُلتَقَى التَّقَى

ملتقى القوم : Here the word القوم refers to both the armies: the army of the Negus, and the army of the rebel.

10) مَكَّنَهُ فِي الْأَرْضِ، أَوْ مَكَّنَ لَهُ تَمْكِينًا ii to firmly establish, to empower. Here is an example from the Qur'an:

﴿ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ ﴾

Thus did We establish Yusuf in the land ... (Q12:21)

11) تَوَقَّعَ تَوَقُّعًا v to expect, anticipate.

In فَوَاللَّهِ إِنَّا لَعَلَى ذَلِكَ مُتَوَقِّعُونَ لِمَا هُوَ كَائِنٌ the word لَعَلَى ذَلِكَ is the second *ism* of إِنَّ، the first being لَعَلَى.

12) مُتَوَقِّعُونَ لِمَا هُوَ كَائِنٌ : This is لَامُ التَّقْوِيَةِ (the *lām* of strengthening). A *maf'ūl bihī* takes this *lām* when the action of the verb becomes weak. The action of verb becomes weak in the following two cases:

① when the *maf'ūl* precedes the verb as in the following examples:



﴿ فِي نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴾<sup>١٥٤</sup>

And in their<sup>1</sup> inscription there was guidance and mercy for those who fear their Lord. (Q7:145)

Note  $\text{لِرَبِّهِمْ يَرْهَبُونَ}$ , but if the *maf'ūl bihī* follows the verb, there is no need for the *lām* ( $\text{يَرْهَبُونَ رَبَّهُمْ}$ ). See also Q12:43.

② when it is not the *maf'ūl* of a verb, but of a derivative of the verb like *اسْمُ الْفَاعِلِ* or *صِيغَةُ اسْمِ الْمُبَالِغَةِ*, e.g.:

① Example of *اسْمُ الْفَاعِلِ* :

﴿ وَءَامِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ ﴾

And believe what I have revealed confirming what is already with you. (Q2:41)

Note  $\text{مُصَدِّقًا لِمَا مَعَكُمْ}$ . Here *مَا* is the *maf'ūl bihī* of  $\text{مُصَدِّقًا}$  which is a derivative of the verb  $\text{صَدَّقَ}$ . It does not need the *lām* if it becomes the *maf'ūl* of the verb, e.g.:

$\text{الْقُرْآنُ يُصَدِّقُ مَا مَعَكُمْ}$ .

② Example of *صِيغَةُ اسْمِ الْمُبَالِغَةِ* :

﴿ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ ﴾<sup>١٠٧</sup>

1 i.e. in the tablets of the Torah.



Indeed, your Lord carries out whatever He wills.

(Q11:107)

We say: هُوَ يَفْعَلُ مَا يَرِيدُ. Here the *maf'ul bihi* مَا does not need the *lām*, but as the *maf'ul* of the derivative فَعَّالٌ, it does.

Here is another example:

﴿ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾ ﴾

Hinderer of good, transgressor, doubter... (Q50:25)

We say: هُوَ يَمْنَعُ النَّاسَ الْخَيْرَ. Here the *maf'ul* (الْخَيْرَ)

needs no *lām*. But as the object of the derivative مَنَّاعٌ, it requires the *lām*.

13) طَلَعَ طُلُوعًا (a-u) to appear, to come into view.

14) سَعَى سَعْيًا (a-a) to run, to move quickly.

Here is an example from the Qur'an:

﴿ وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَى ﴾

There came a man from the farthest part of the city running ... (Q28:20)

السَّعْيُ is also walking between the Mounts Şafā and Marwah in the vicinity of the Ka'bah as part of the *manāsik* of the *hajj* and the *'umrah*. It is so called because part of the distance between the two mounts is covered by running.



15) لَمَعَ لَمَعَانًا (a-a) to flash, to gleam.

لَمَعَ يَدِهِ to wave one's hand.

16) أَبَشَرَ بِالشَّيْءِ iv to rejoice. (Used mostly in the *amr* to announce a good news). Here is an example from the Qur'an:

﴿وَأَبَشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ﴾

And rejoice in the good tidings of the Paradise which you been promised. (Q41:30)

See Additional Notes No 16.

17) ظَفِرَ بَعْدُوهُ ظَفْرًا (i-a) to be victorious, to be triumphant.

18) هَلَكَ هَلَاكًا (a-i) to perish, to be destroyed.

أَهْلَكَهُ إِهْلَاكًا iv to destroy.

19) فَرِحَ فَرِحًا (i-a) to be delighted, to be glad. \* فَرِحٌ،

فَرِحَانٌ.

20) اسْتَوْسَقَ الْأَمْرُ \* x to become organized, to rally.



## ADDITIONAL NOTES

1) [page 35] Here are some examples of الْمَنْصُوبُ

: بِنَزْعِ الْخَافِضِ

(No one should leave the class during the lesson.)  
فِي أَثْنَاءِ الدَّرْسِ لَا يَخْرُجُ أَحَدٌ أَثْنَاءَ الدَّرْسِ

(I am sending you a cheque enclosed with this letter) for فِي طَيِّ literally meaning 'in the folds of this letter'.

2) [page 41] The English word *shark* has no known origin. The *Oxford English Dictionary* says that it is of obscure origin. The *Oxford Concise Dictionary of English Etymology* says it is of unknown origin. One wonders if *shark* is an inverted form of the Arabic *qirsh*.

3) [page 53] Some verbs of بَابُ افْتَعَلَ have a *maṣdar* form on the measure of فِعْلَةٌ, e.g.:

بَدَعَةٌ → ابْتَدَعَ

خَطْبَةٌ → اخْتَطَبَ

خِطَّةٌ → اخْتَطَّ



رِدَّةٌ → ارْتَدَّ

فِرْيَةٌ → افْتَرَى

فِدْيَةٌ → افْتَدَى

4) [page 58] Here are some examples from the Qur'ān of the omission of the *alif* from مَا :

﴿ عَمَّ يَتَسَاءَلُونَ ﴿١﴾ ﴾

What are they asking each other about? (Q78:1)

﴿ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ﴿٣٥﴾ ﴾

(The Queen of Sheba said,) 'I am going to send them a gift, and see: what will the envoys return with?'  
(Q27:35)

﴿ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾ ﴾

So let man consider this: what was he created from?  
(Q86:5)

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ ﴿٢﴾ ﴾

O believers! Why do you say what you do not do?  
(Q61:2)

5) [page 60] One of the sisters of *kāna* is مَا دَامَ meaning *as long as*. The verb دَامَ meaning *to last* is always preceded by *mā al-maṣḍariyyah al-ẓarfiyyah*.



Here is an example:

يُمْكِنُكَ أَنْ تَجْلِسَ فِي هَذَا الْكُرْسِيِّ مَا دَامَ يُوسُفُ غَائِبًا

You may sit in this chair as long as Yusuf is absent.

Here يُوسُفُ is its *ism*, and غَائِبًا is its *khobar*.

Here are some examples from the Qur'ān:

﴿وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ

مَا دُمْتُ حَيًّا ﴿٣١﴾

And He has made me blessed wherever I may be, and has enjoined on me prayer and almsgiving as long as I remain alive. (Q19:31)

In مَا دُمْتُ حَيًّا the *tā'* is the *ism* of مَا دَامَ, and حَيًّا is its *khobar*.

﴿قَالُوا يَا مُوسَىٰ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا

فِيهَا فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

﴿٢٤﴾

They said, 'Mūsā! We will never enter it (the land) as long as they are therein. So go forth you and your Lord and fight (them). We will be sitting here'. (Q5:24)

Here the *wāw* in دَامُوا is its *ism* and the *shibh jumlah*

فِيهَا is its *khobar*.



﴿وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا﴾

Hunting on land is forbidden for you as long as you are in the state of *iḥrām*... (Q5:96)

Here *دُمْتُمْ* is its *ism*, and *حُرُمًا* is its *khavar*.

6) [page 65] *خَلَعَ نَعْلَيْهِ* to take off the shoes. Here is an example from the Qur'an:

﴿إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾



Indeed I am your Lord. So take off your shoes, for you are in the holy valley of *Ṭuwā*. (Q20:12).

7) [page 65] Note that the Spanish place-name *Guadalajara* is a corruption of its Arabic original *وَادِي الْحِجَارَةِ* (the valley of stones).

8) [page 71] *شَخْصٌ غَيْرٌ مَرْغُوبٌ فِيهِ* a persona non grata.

9) [page 71] The following are the first 36 āyat of *Sūrat Maryam*:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيْعَصَ ① ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكِرِيَّا ②  
إِذْ نَادَى رَبَّهُ، نِدَاءً خَفِيًّا ③ قَالَ رَبِّ إِنِّي وَهَنَ  
الْعَظْمُ مِنِّي وَأَشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ  
رَبِّ شَقِيًّا ④ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي  
وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ⑤  
يَرِثُنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ ⑥ وَأَجْعَلْهُ رَبِّ رَضِيًّا ⑦  
يَزَكِّرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ، يَحْيَى لَمْ نَجْعَلْ لَهُ  
مِنْ قَبْلُ سَمِيًّا ⑧ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ  
وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ  
عِتِيًّا ⑨ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ  
وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ⑩



In the name of Allah, the Most Mericiful, the Most  
Compassionate

- 1) Kāf Hā Yā 'Ain Şād.
- 2) This is an account of your Lord's mercy to His servant Zakariyyā
- 3) when he called to his Lord secretly.
- 4) He said, 'My Lord! My bones have waxed feeble, and my head is aglow with age, and I have never been unblessed, my Lord, in calling to You.
- 5) I am apprehensive of (what) my kinsmen (will do) after me, for my wife is barren, so grant me a successor
- 6) who will inherit me, and inherit the house of Ya'qūb, and make him, my Lord, acceptable (to You).
- 7) Zakariyyā! We give you good tidings of a boy whose name shall be Yaḥyā. We have made no one carrying this name before him.
- 8) He said, 'My Lord! How can I have a boy when my wife is barren, and I am decrepit with age?'
- 9) (The angel) said, 'Thus it is, but your Lord says, "For Me it is easy. I created you before when you were nothing." '



قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ إِلَّا تُكَلِّمَ  
 النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ﴿١٠﴾ فَخَرَجَ عَلَى قَوْمِهِ مِنَ  
 الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا ﴿١١﴾  
 يَبِيحِي حَيْثُ خُذَ الْكِتَابُ بِقُوَّةٍ ۗ وَءَاتَيْنَاهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾  
 وَحَنَانًا مِّن لَّدُنَّا وَزَكَاةً ۗ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا بِوَالِدَيْهِ  
 وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ  
 يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ  
 أَنْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَأَتَّخَذَتْ مِنْ  
 دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا  
 ﴿١٧﴾ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ﴿١٨﴾  
 قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا  
 ﴿١٩﴾ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ  
 وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾



10) (Zakariyyā) said, 'My Lord! Give me a sign.'  
(Allah said), 'Your sign is that you will not (be able to) speak to people three days and nights despite being hale and healthy.'

11) He then came out of the sanctuary to his people, and signalled to them to glorify Him (Allah) morning and evening.

12) (It was said to his son) 'Yaḥyā! Hold on to the Book firmly.' We gave him wisdom and understanding while he was still a boy.

13) (We gave him) compassion from Us and purity. He was devout.

14) And was dutiful towards his parents, and was not arrogant, nor rebellious.

15) Peace on him the day he was born, the day he dies, and the day he shall be raised alive.

16) And make mention of Maryam in the Book when she withdrew from her people to a place in the east.

17) She had secluded herself from them. Then We sent to her Our Spirit who assumed for her the likeness of a complete normal man.

18) She said, 'I seek refuge in (Allah) the Beneficent from you, if you are God-fearing.'

19) He said, 'I am only a messenger from your Lord (come) to bestow on you a faultless son.'

20) She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'



قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَيْنٍ ۗ وَلِنَجْعَلَكَ

ءَايَةً لِلنَّاسِ ۗ وَرَحْمَةً مِنَّا ۗ وَكَانَ أَمْرًا مَّقْضِيًّا

﴿٢١﴾ ۖ فَحَمَلَتْهُ ۖ فَانْتَبَذَتْ بِهِ ۖ مَكَانًا قَصِيًّا

﴿٢٢﴾ فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي

مِثُّ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾

فَنَادَتْهَا مِنْ تَحْتِهَا أَلَا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا

﴿٢٤﴾ وَهَزِيءَ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا

﴿٢٥﴾ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ۗ فَإِمَّا تَرِينَنَ مِنَ الْبَشَرِ

أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ

الْيَوْمَ إِنْسِيًّا ﴿٢٦﴾ فَأَتَتْ بِهِ ۖ قَوْمَهَا تَحْمِلُهُ ۗ قَالُوا

يَمْرَيْمُ لَقَدْ جِئْتِ شَيْئًا فَرِيًّا ﴿٢٧﴾ يَتَّخِذُ هَرُونَ

مَا كَانَ أَبُوكَ أَمْرًا سَوْءٍ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ﴿٢٨﴾



21) He said, 'Thus it is. But your Lord says, "For Me it is easy, (and all this is) that We may make him a sign to all people, and a blessing from Us. And it is a thing ordained." '

22) She conceived him, and withdrew with to a far off place.

23) The pangs of childbirth drove her to the trunk of the palm tree. She exclaimed, 'I wish I had died before all this, and had been a thing forgotten.'

24) (A voice) called out to her from below, 'Do not grieve. Your Lord has placed a rivulet below you.

25) Shake towards you the trunk of the palm tree: it will drop on you fresh ripe dates.

26) So eat, drink and be consoled. If you see anyone, say, "I have vowed a vow (of silence) to (Allah) the Beneficent, and cannot speak to anyone today." '

27) Then she came to her people carrying him. They said, 'Maryam! You have done a heinous thing.

28) O sister of Hārūn! Your father was no evil man nor was your mother a harlot.'



فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ  
صَبِيًّا ﴿٢٩﴾ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي  
نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي  
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدِي  
وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ  
وَيَوْمَ أُمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾ ذَلِكَ عِيسَى ابْنُ  
مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَنْ  
يَتَّخِذَ مِنْ وَلَدٍ سُبْحٰنَهُ ۚ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ  
فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ

﴿٣٦﴾



29) She pointed to him. They said, 'How can we talk to an infant in the cradle?'

30) He said: 'I am Allah's servant. He has given me the Book, and made me a prophet.

31) He has made me blessed wherever I may be, and has enjoined on me prayer and almsgiving as long as I am alive.

32) (And has made me) dutiful to my mother, and has not made me arrogant, unblessed.

33) Peace on me the day I was born, the day I die, and the day I shall be raised alive.'

34) Such was 'Isā, son of Maryam. This is a statement of the Truth about which they are in doubt.

35) It does not befit (the majesty of Allah) that he should take to Himself a son. Glory be to Him. When He decrees a thing, He only says to it, 'Be!' And it is.

36) Allah is my Lord and your Lord. So worship Him. This is a Straight Path. (Q19:1-36)





10) [page 73] Note that the plural of خَضْرَاءُ is خَضْرَاوَاتٌ and means 'vegetables, greens'.

11) [page 76] The index finger is called السَّبَابَةُ (the great abuser) as people point this finger towards their opponent during argument.

12) [page 76] In modern Arabic غَرَامَةٌ means fine.

13) [page 86] In certain Arab countries (e.g. Egypt), the word كَلِيَّةُ الْحُقُوقِ is used to mean 'law', e.g. كَلِيَّةُ الْحُقُوقِ for 'the faculty of law'. In this sense, it is a translation of the French *droit* which means both *right* and *law*.

14) [page 86] Note the sarcastic Qur'ānic expression دُعَاءٌ عَرِيضٌ 'a prolonged supplication' in Q41:51:

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَى بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ﴿٥١﴾

When We show favour to man, he turns away haughtily, but when evil befalls him, he has recourse to prolonged supplication.

15) [page 88] Note حَوْضُ السَّبَّاحَةِ 'swimming pool'.



16) [page 91] In Saudi Arabia, if you make a request to somebody, e.g. ask for a glass of water, you will get the reply, أَبْشِرْ i.e. rejoice, for you will get what you want.



10) (page 91) In Saudi Arabia, if you make a request to  
somebody, a request for a glass of water, you will get the  
reply - "Yes, if you will get what you want."



## EXERCISES

1) Who said this to whom and when?

- (١) اذْفَعَا إِلَى كُلِّ بِطْرِيقٍ هَدِيَّتَهُ.
- (٢) فَأَشِيرُوا عَلَيْهِ بِأَنْ يُسَلِّمَهُمْ إِلَيْنَا.
- (٣) لَا يُكَادُ قَوْمٌ جَاوَرُونِي.
- (٤) مَا تَقُولُونَ لِلرَّجُلِ إِذَا جِئْتُمُوهُ؟
- (٥) هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟
- (٦) وَاللَّهِ لَا تَبَيَّنْهُ غَدًا بِمَا أَسْتَأْصِلُ بِهِ خَضْرَاءَهُمْ.
- (٧) لَا تَفْعَلْ فَإِنَّ لَهُمْ أَرْحَامًا وَإِنْ كَانُوا قَدْ خَالَفُونَا.
- (٨) مَاذَا تَقُولُونَ فِي عَيْسَى بْنِ مَرْيَمَ؟
- (٩) أَنَا.

(١٠) أَلَا أَبْشَرُوا فَقَدْ ظَفَرَ النَّجَاشِي.

2) Use the *amr* of سَأَلَ in two sentences of your own composition. It should be preceded by *wāw* or *fā'* in the first, and be without either of them in the second.



3) Use سَأَلَ in two sentences of your own composition. It should have one object in the first and two in the second.

4) Use دَخَلَ in two sentences of your composition. It should be followed by فِي in one of them, and should be without it in the second.

5) Use *lām al-amr* in two sentences of your own composition. It should have *kasrah* in the first, and *sukūn* in the second.

6) Give the *i'rāb* of the underlined sentences in the following:

(١) وَعَبَدْنَا اللَّهَ لَا نُؤْذَى.

(٢) وَلَا يُكَادُ قَوْمٌ جَاوَرُونِي.

(٣) طَلَعَ الزُّبَيْرُ وَهُوَ يَسْعَى.

(٤) مَا هَذَا الدِّينُ الَّذِي فَارَقْتُمْ فِيهِ قَوْمَكُمْ؟

7) Give the *i'rāb* of the *maṣdar mu'awwal* in each of the following sentences:

● ثُمَّ سَلَاهُ أَنْ يُسَلِّمَهُمْ إِلَيْكُمْ قَبْلَ أَنْ يُكَلِّمَهُمْ.

● رَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ.

● وَأَمَرْنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ.

8) Name the type of *lām* in each of the following sentences:



- (١) إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ عِيسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ.
- (٢) فَأَسْلِمْتَهُمْ إِلَيْهِمْ فَلِيرُدَّاهُمْ إِلَى بِلَادِهِمْ وَقَوْمِهِمْ.
- (٣) فَأَرْسَلَ إِلَيْهِمْ لِيَسْأَلَهُمْ عَنْهُ.
- (٤) وَاللَّهِ لَا تَيَّئُهُ غَدًا.
- (٥) إِنَّا ... مُتَوَقِّعُونَ لِمَا هُوَ كَائِنٌ.

9) Name the type of مَا in each of the following sentences:

- (١) مَا أَحَبُّ أَنْ لِي دَبْرًا مِنَ الذَّهَبِ.
- (٢) وَأَحْسَنْتُ جَوَارَهُمْ مَا جَاوَرُونِي.
- (٣) وَكَانَ مِنْ أَعْجَبِ مَا يَأْتِيهِ مِنْهَا الْأَدْمُ.
- (٤) مَا تَقُولُونَ لِلرَّجُلِ إِذَا جِئْتُمُوهُ؟

10) What does أَمَانَةٌ mean in each of the following sentences?

- نَعْرِفُ نَسَبَهُ وَصِدْقَهُ وَأَمَانَتَهُ.
- أَمَرْنَا بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَصِلَةِ الرَّحِمِ.

11) The word رَسُولٌ occurs twice in the following lines. What does it mean in each context?



ثُمَّ أَرْسَلَ إِلَى أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
فَدَعَاهُمْ. فَلَمَّا جَاءَهُمْ رَسُولُهُ اجْتَمَعُوا.

12) What does **صَدْرٌ** mean in each of the following sentences?

○ فَجَعَلَهَا فِي صَدْرِهِ، ثُمَّ سَبَّحَ عَلَيْهَا.

○ فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ كَهْيَعِص.

13) The word **أَحَدَتْ** is *mamnū' min al-ṣarf*. Yet it is *majrūr* with a *kasrah* in the following sentence. Why?

وَكَانَ مِنْ أَحَدَتْ الْقَوْمِ سِنًّا.

14) Why has **قَدْ** been used in the following sentence?

وَرَجَعَ النَّجَاشِيُّ وَقَدْ أَهْلَكَ اللَّهُ عَدُوَّهُ.

15) Identify in the text an example of the following grammatical elements:

(١) التَّمْيِيزُ

(٢) الْمَفْعُولُ لَهُ

(٣) الْمَفْعُولُ الْمُطْلَقُ

(٤) الْمَفْعُولُ فِيهِ

(٥) الْحَالُ الْمُفْرَدُ

(٦) الْحَالُ الْجُمْلَةُ



(٧) الْحَالُ الْحَقِيقِيَّةُ

(٨) الْحَالُ السَّبَبِيَّةُ

(٩) فَاءُ السَّبَبِيَّةِ

16) Name the type of *hāl* in the following examples:

(١) اخْتَبَرْتُ الطَّالِبَةَ حَاضِرًا أَخُوهَا.

(٢) رَأَيْتَ الْمُدْرِسَ خَارِجًا مِنْ مَكْتَبِهِ.

(٣) اشْتَرَيْتُ السَّيَّارَةَ مَكْسُورًا زُجَّاجُهَا الْأَمَامِيُّ.

(٤) خَرَجْنَا مِنْ قَاعَةِ الْإِمْتِحَانِ فَرِحِينَ.

(٥) وَصَلَّتْنِي الْمَجَلَّةُ مَنْزُوعًا غِلَافُهَا.

17) Complete the following sentences using فَاءُ السَّبَبِيَّةِ :

(١) لَسْتُ مَرِيضًا .....

(٢) قَالَتِ الْفَتَاةُ : لَيْتَنِي رَجُلٌ .....

(٣) لَا تَنَمِ الْآنَ .....

(٤) لَا تَرْفَعْ صَوْتَكَ .....

(٥) أَطِيبِيَّةٌ أَنْتِ .....

18) Form the prural of each of the following two nouns on the measure of فَعَالِلَةٌ :

○ مِطْرَانٌ (archbishop),



○ تُونُسِيّ (Tunisian).

19) Why do the following nouns form their plural on the measure of فَعَالِلَةٌ ؟

○ حَضْرَمِيّ (plural of حَضْرَمِيّ, a man from Ḥaḍramawt).

○ كَرْدِينَالٌ (plural of كَرْدِينَالٌ, cardinal).

○ قُبْرُصِيّ (plural of قُبْرُصِيّ, Cypriot).

20) Give the *ism al-maṣḍar* of the following verbs:

زَوَّجَ، سَرَّحَ، سَلَّمَ، أَدَّنَ، كَلَّمَ.

21) Give the two *maṣḍars* of وَعَدَ.

22) Fill in the blank in each of the following sentences with the name of the relevant person:

الَّذِي كَلَّمَ النَّجَاشِيَّ . . . . .

عَبَّرَ . . . . . النَّيْلَ، وَحَضَرَ مُلْتَقَى الْجَيْشِيْنَ، وَجَاءَ بِخَبْرٍ ظَفَرَ  
النَّجَاشِيَّ.

قال . . . . . لِلنَّجَاشِيِّ إِنَّ الْمُسْلِمِينَ يَقُولُونَ فِي عَيْسَى عَلَيْهِ  
السَّلَامُ قَوْلًا عَظِيمًا.

كَانَ . . . . . أَتَقَى الرَّجُلَيْنِ.

23) Give the singular of each of the following nouns:



أَرْحَامٌ، مَصَاحِفٌ، دِمَاءٌ، خَبَائِثٌ، أَوْثَانٌ، مِلَلٌ، أَصْنَامٌ، مَحَارِمٌ،  
فَوَاحِشٌ، حِجَارَةٌ، أَسَاقِفَةٌ، بَطَارِقَةٌ، غِلْمَانٌ، سَفَهَاءٌ، أَشْرَافٌ،  
عَشَائِرٌ.

24) Give the plural of each of the following nouns:

عُودٌ، قَرَبَةٌ، عَذْرَاءٌ، لِحْيَةٌ، أَدِيمٌ، جَارٌ، دَارٌ، مَتَاعٌ.

25) Form the *ism al-makān* from each of the following verbs:

اسْتَوْصَفَ، صَلَّى، انْعَطَفَ، أَقَامَ، اخْتَبَرَ.

26) Identify all the nouns occurring in the text which are *mamnū' min al-ṣarf*, and explain why they are so.

27) The plural of مِلَّةٌ is مِلَلٌ. Form the plural of the following nouns on this measure:

إِبْرَةٌ (needle), فِرْقَةٌ (sect), خِطَّةٌ (design, layout, plan of action), فِلَةٌ (villa, bungalow), مَنِحَةٌ (scholarship), بَرَكَةٌ (pond), عِبْرَةٌ (lesson learnt from an event), هِمَّةٌ (resolution, zeal).

28) The plural of نَاحِيَةٌ is نَوَاحٍ (with النَّوَاحِي : ال). Form the plural of the following nouns on this measure:

حَاشِيَةٌ (footnote), مَاشِيَةٌ (cattle), نَادٍ (club), ضَاحِيَةٌ (suburb), دَاهِيَةٌ (catastrophe), قَافِيَةٌ (rhyme).



29) The plural of هَدِيَّةٌ is هَدَايَا. Form the plural of the following nouns on this measure:

بَرِيَّةٌ (creation, creature), مِرْآةٌ (mirror), خَلِيَّةٌ (biological cell), مَزِيَّةٌ (merit, virtue), بَلِيَّةٌ (calamity), شَظِيَّةٌ (splinter).

30) The plural of يَتَامَى is يَتَامَى. Form the plural of the following nouns on this measure:

غَيْرَانٌ (zealous), طَاهِرٌ (pure),<sup>1</sup> أَيِّمٌ (without husband/wife), فَتْوَى (legal ruling)

31) The *maṣḍar* of حَالٌ يَحُولُ is حَيْلُولَةٌ. Form the *maṣḍar* of each of the following verbs on this measure:

بَانَ يَبِينُ (to part, to be separated), قَالَ يَقِيلُ (to take a midday nap), صَارَ يَصِيرُ (to become), كَانَ يَكُونُ (to be), بَاتَ يَبِيتُ (to spend the night)

32) The مَنْسُوبٌ of قُرَيْشٍ is قُرَشِيٌّ. Form the مَنْسُوبٌ on this measure from هُذَيْلٍ (name of a tribe).

32) Use each of the two words denoting surprise (إِذَا and إِذَا) in a sentence of your own composition.



<sup>1</sup> See Q24:32.



# Some Important Grammatical & Lexical Issues Discussed in the Notes

- 1) The verb of 25 occurring between two papers
- 2) The two meanings of 27
- 3) Omission of 28 and the two meanings
- 4) The two meanings of 29
- 5) The two meanings of 30
- 6) The two meanings of 31
- 7) Items on the measure of 32
- 8) The two meanings of 33
- 9) Formation of 34 on the measure of 35
- 10) The two meanings of 36
- 11) The two meanings of 37
- 12) The pronoun known as 38
- 13) When is the verb 39 followed by 40
- 14) Formation of 41 as a result of the measure of 42
- 15) Finding a noun or a pronoun with a verb 43
- 16) An attached pronoun 44
- 17) Comparing 45 with 46
- 18) The two meanings of 47
- 19) Use of 48 in a verbal sentence functioning as 49
- 20) Use of 49 on the measure of 50
- 21) The two meanings of the verbal noun 51



## Some Important Grammatical & Lexical Issues Discussed in the Notes

- 1) The *i'rāb* of ابن occurring between two proper names ..... 31
- 2) The two meanings of زوج ..... 31
- 3) Omission of في after the verb نَزَلَ ..... 33
- 4) *Lammā al-ḥīniyyah* ..... 33
- 5) The two meanings of بَعَثَ ..... 38
- 6) The *mansūb* of فُرَيْش ..... 39
- 7) Nouns on the measure of هَذَايَا are مَمْنُوعٌ مِنَ الصَّرْفِ ... 40
- 8) The *ḥarf al-jarr* فِي meaning *because of* ..... 40
- 9) Formation of plural on the measure of فَعَالِلَةٌ .... 42
- 10) The two meanings of سَأَلَ ..... 44
- 11) The two *amr* forms of سَأَلَ ..... 45
- 12) The pronoun known as ضَمِيرُ الشَّانِ ..... 47
- 13) When is the verb دَخَلَ followed by فِي? ..... 49
- 14) Formation of *ism al-maṣdar* on the measure of فَعْلَةٌ 51
- 15) Joining a noun or a pronoun with a *ḥarf al-'aṭf* to an attached pronoun ..... 51
- 16) Combining مَا الاسْتِفْهَامِيَّةُ with *ḥurūf al-jarr* ..... 56
- 17) *Mā al-maṣdariyyah al-ḥarfīyyah* ..... 58
- 18) Use of قَدْ in a verbal sentence functioning as *ḥāl* ... 60
- 19) *Isim al-maṣdar* of بَابِ فَعَّلَ on the measure of فَعَالٌ ... 63
- 20) The two *maṣdars* of the *mithāl wāwī* ..... 64



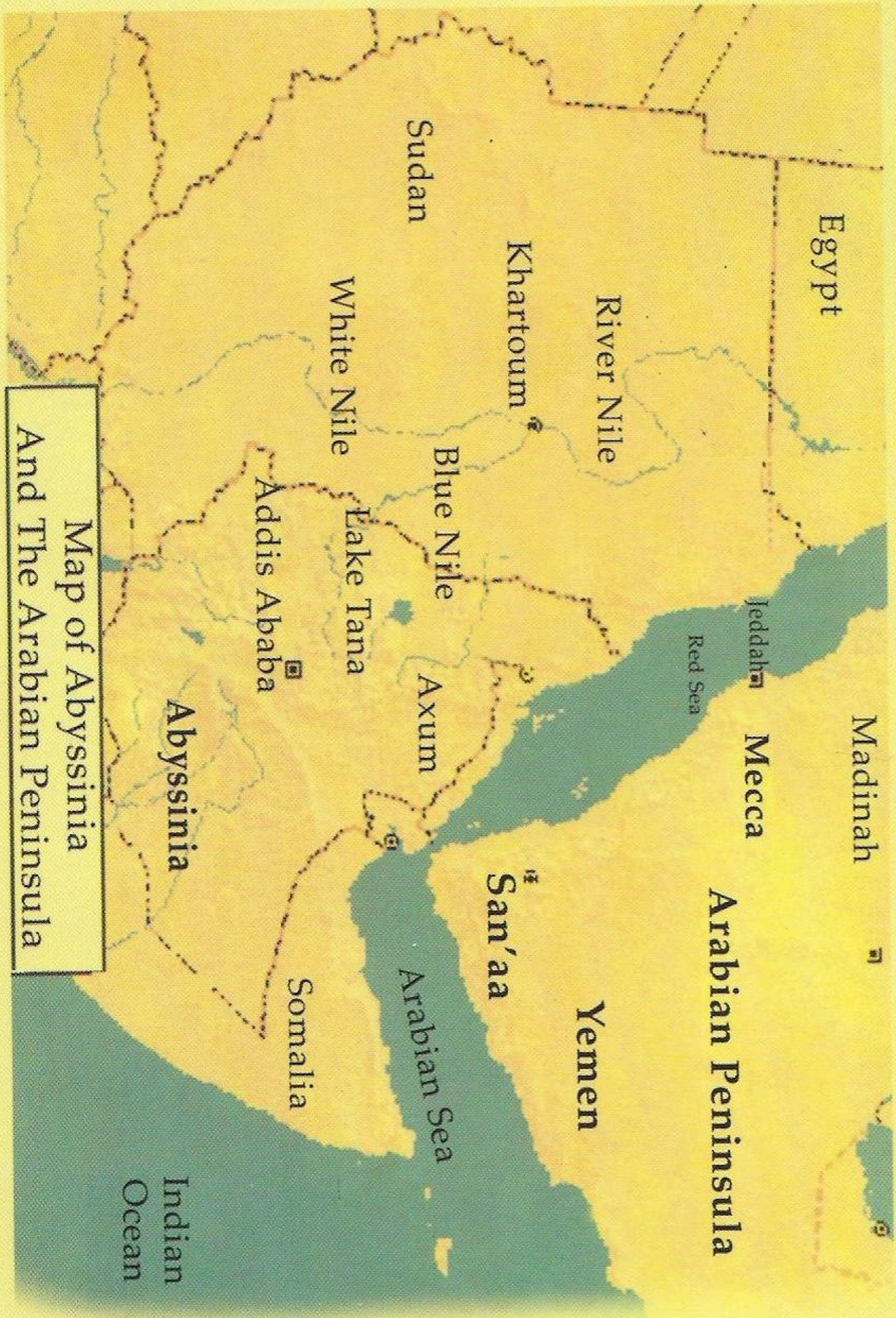
21) The <i>i'rāb</i> of وَحْدَةٌ .....	66
22) <i>Min al-bayāniyyah</i> .....	67
23) Repetition of بَيْنَ .....	68
24) Verbal sentence with فِعْلٌ مُضَارِعٌ as <i>jawāb al-qasam</i> ..	70
25) <i>Fā' al-sababiyyah</i> .....	76
26) <i>Al-ḥāl al-ḥaqīqiyyah</i> & <i>al-ḥāl al-sababiyyah</i> .....	79
27) A nominal sentence as <i>jawāb al-qasam</i> .....	80
28) The use of إِذْ to denote an unexpected event ...	80
29) The verb عَلِمَ which takes two objects .....	81
30) A pronoun functioning as <i>maf'ūl muṭlaq</i> .....	82
31) The use of أَبَدًا and قَطُّ .....	82
32) The transitive and the intransitive use of حَزَنَ ..	82
33) <i>Al-maf'ūl li-ajlihi</i> .....	83
34) Omission of the <i>ḥarf al-jarr</i> before the <i>maṣdar</i> <i>al-mu'awwal</i> .....	83
35) <i>Min al-zā'idah</i> .....	85
36) <i>Lām al-taqwiyyah</i> .....	86



كان الفراغ منه بعونه تعالى بعيد صلاة الفجر يوم السبت الأول من  
رمضان المبارك عام ١٤٣١ للهجرة النبوية الموافق الثاني والعشرين من  
أغسطس (آب) عام ٢٠٠٩ للميلاد في داري الكائنة بطيبة الطيبة.  
والحمد لله الذي بنعمته تتم الصالحات، وصلى الله على نبينا محمد  
وعلى آله وصحبه وسلّم تسليماً كثيراً.

1 عن عائشة رضي الله عنها قالت : كان رسول الله ﷺ إذا رأى ما يحب قال : « الحمد لله الذي بنعمته تتم  
الصالحات » ، وإذا رأى ما يكره قال : « الحمد لله على كل حال »





Map of Abyssinia  
And The Arabian Peninsula

ISBN 978-81-232-0233-4



9 788123 202334



ISLAMIC FOUNDATION TRUST  
CHENNAI - 600 012, India.