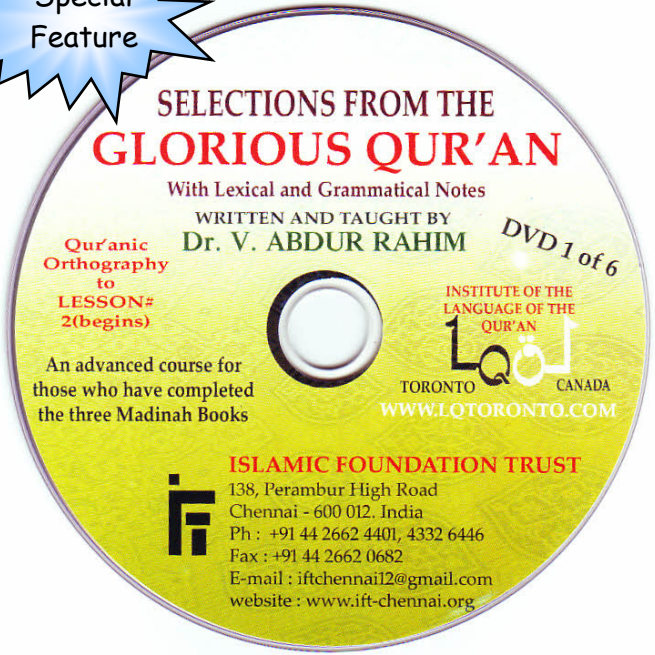
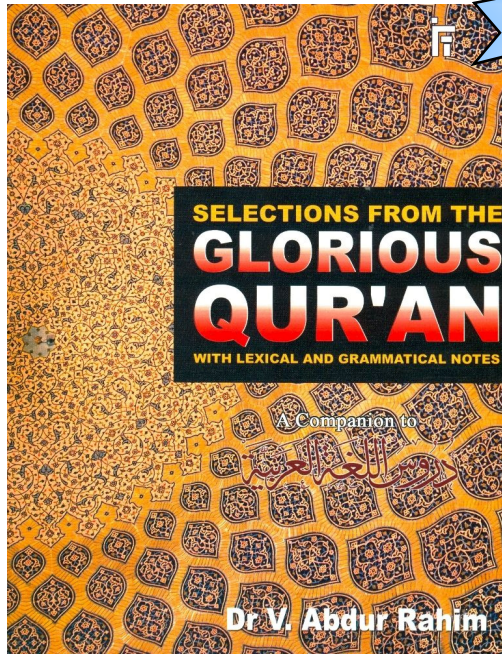


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Selections From The Glorious Qur'aan

With Lexical and Grammatical Notes

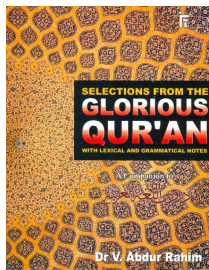
A Companion to

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لَغَيْرِ النَّاطِقِينَ بِهَا

With
Qur'aanic CD
of selected
passages

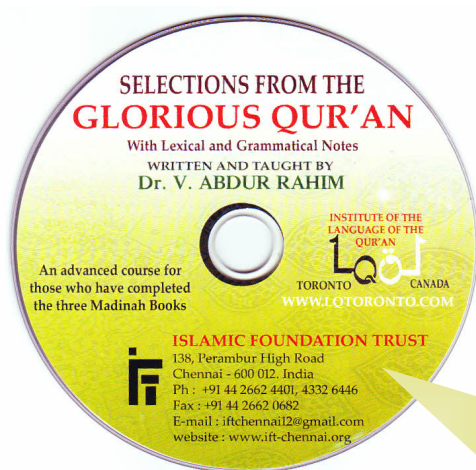
An Advanced Course for the graduates of the
Madinah Arabic Course or students who have
attained proficiency in Arabic equivalent to it

Written and personally taught by the Shaykh



Extract 3

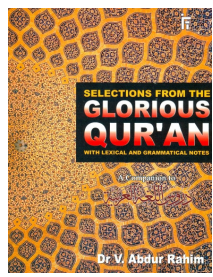
سُورَةُ الْبَلَدِ الْقِسْمُ وَجَوَابُهُ



DVD 6 Part B2

“The grammar books I don't think go into such details that I've mentioned. But it is a very important grammatical element in the Qur'aan.”

DVD 6 Part A1, quote :



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين، نبينا محمد وعلى آله وصحبه أجمعين، أما بعد:

Brothers and Sisters,

In the last session I discussed with you **الْقَسَم** and **جَوَابُ الْقَسَم** and we read in detail the various aspects of **جَوَابُ الْقَسَم** and the instrument of emphasis in each case.

Now I propose to explain to you in this session another important grammatical element which is closely related to **الْقَسَم**.

This is called:

اجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

*Combining the **qasam** with the **sharT***

It's written there [on the board]:

This is very frequent in the Qur'aanic Arabic.

I'll explain it to you now.

You know *sharT*.

[The respected Shaykh writes on the board:]

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ.



What does it mean?

If you want to study the Arabic language, I am ready.

So you have this sentence made up of *شَرُط* and *جَوَابُ الشَّرُط*.

فَإِنِّي مُسْتَعِدٌّ.

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ This is *sharT*.

فَإِنِّي مُسْتَعِدٌّ. This is *jawaabu l-sharT*.

Now we want to introduce *al-qasam* here.

Suppose we say,

وَاللَّهِ إِنْ أَرَدْتَ...

So it's a combination of *al-qasam* and *al-sharT*:

وَاللَّهِ إِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ --- فَإِنِّي مُسْتَعِدٌّ.

Now we usually do not say وَاللَّهِ.

There is a *laam*, which denotes the *qasam*.

We write this *laam* like this:

لَئِنْ

The *hamzah* is written here on the *yaa'* because it is in the middle.

لَئِنْ

لَئِنْ

This *laam* is called:

الْلَامُ الْمُوَطَّئَةُ لِلْقَسَمِ

or

الْلَامُ الْمُوَطَّئَةُ لِلْقَسَمِ

وَطِئَ يَطِئُ

What type of verb is this?

مِثَالٌ وَآوِيٌّ


فَعْلٌ يَفْعَلُ،

سَمِعَ يَسْمَعُ group.

يَطِئُ yaa', Taa, hamzah is [written] over the 'alif.

وَطِئَ يَطِئُ means to trample under the foot.

وَطِئَ يُوَطِّئُ means to trample continuously.

 *Baab* فَعَّلَ is for مُبَالَغَةٌ.

تَوَطَّأَ has come to mean an introduction.

وَطِئَ يُوَطِّئُ maSdar of تَوَطَّأَ.

Like: هَنَأَ يُهَنِّئُ، نَهَنِيَةٌ

رَبَّى يُرَبِّي، تَرْبِيَةٌ

Rule

If the *laam* of the verb is *hamzah* or *yaa'*,
the *maSdar* is on the measure of **تَفْعَلَةٌ**

(تَفْعَلَةٌ)	تَوَطَّأَتْ	←	وَطَّى
(تَفْعَلَةٌ)	نَهْنَيْتُ	←	هَنَّأَ
(تَفْعَلَةٌ)	تَرْبَيْتُ	←	رَبَّى

So **وَطَّى** means **walking on a ground so that you make it walkable.**

مُوطَّأٌ is **اسْمُ الْمَفْعُولِ**.

If you have heard of the collection of *Hadiith* which Imaam Maalik prepared, it is called **الْمُوطَّأُ** which means in a sense **a beaten track by constantly walking on it.** It has become a road on which you can easily walk.

So **الْمُوطَّأُ** means he has made it easy for people to understand; collected them together in a manner in which it is easy to have access to.

So here, اللَّامُ الْمُوطَّئَةُ لِلْقَسَمِ or اللَّامُ الْمُوطَّئَةُ لِلْقَسَمِ
is the *laam* which paves the way for the *qasam*.

It is not the *qasam* itself.

But it is an indication of the *qasam*.

It is a letter *laam* which paves the way for the *qasam*.

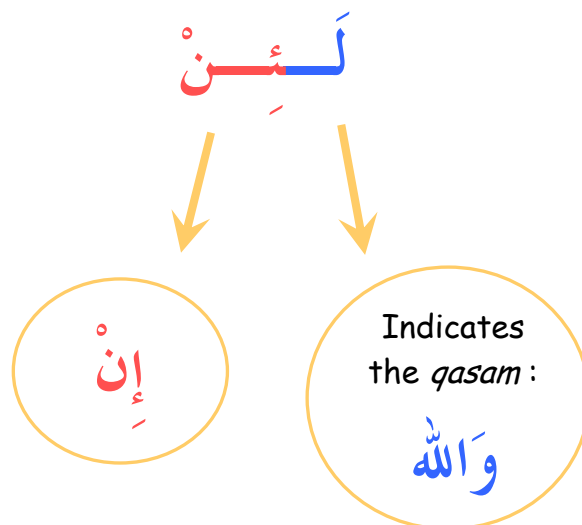
So wherever you find,

لَئِنْ

- it's very frequent in the Qur'aan - please be sure that this
laam is اللَّامُ الْمُوطَّئَةُ لِلْقَسَمِ and there is a *qasam* there.

As if you say,

«وَاللَّهِ» then you start the *sharT* and *jawaabu l-sharT*.



There is a very important thing to remember here: what happens when a *qasam* is introduced to a *sharT* sentence.

Please remember and note here:

Very
Important

اجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

Combining the *qasam* with the *sharT*

1. When a *qasam* is added to the *sharT*, the *jawaab* conforms to the *qasam*.

2. The *qasam* is indicated by the *laam* which is called

الْأَمُّ الْمُوطِئَةُ لِلْقَسَمِ

(the *laam* that paves the way for the *qasam*).

فَإِنِّي مُسْتَعِدٌّ.

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ

Where is the *jawaab* here?

فَإِنِّي مُسْتَعِدٌّ.

Suppose you say, «وَاللَّهِ».

You want to make «فَإِنِّي مُسْتَعِدٌّ» : a *jawaab qasam*.

How would you say it?

وَاللَّهِ ~~فَإِنِّي~~ مُسْتَعِدٌّ.

وَاللَّهِ إِنِّي مُسْتَعِدٌّ.

I want to say:

'By Allaah, I am ready.'

I will say:

«وَاللَّهِ إِنِّي مُسْتَعِدٌّ».

Or better still we'd say with *innaa* and *laam* [muzaHlaqah]:

«وَاللَّهِ إِنِّي لَمُسْتَعِدٌّ».

فَ will go.

فَ is here because it is *jawaabu l-sharT*:

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ.

But if you introduce the *laam* here (اللَّامُ الْمُوْطَّئَةُ لِلْقَسَمِ):

لَـ إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ.

- you have to remove the *faa'* from here:

لَـ إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ.

* * *

لَـ إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ.

Rule

When *اللَّامُ الْمُوْطَّئَةُ لِلْقَسَمِ* is added to the *sharT*, the *jawaab* conforms to the *qasam* and not to the *sharT*.

Another sentence:

إِنْ سَافَرْتُ سَافَرْتُ مَعَكَ.

If you travel, I will travel with you.

: إِنْ سَافَرْتُ



This is *maaDii* because of *sharT*. The meaning is *mustaqbal*, future.

إِنْ سَافَرْتُ

'If you travel...'

- it's not *maaDii* anymore.

If you say without إِنْ:

سَافَرْتُ،

سَافَرْتُ،

then it's past tense, it's *maaDii*.

But if you say:

إِنْ سَافَرْتُ

it's future [tense].

إِنْ سَافَرْتُ سَافَرْتُ مَعَكَ.

Now let us introduce اللّامُ الْمُوطَّئَةَ لِلْقَسَمِ:

إِنْ سَافَرْتُ سَافَرْتُ مَعَكَ.

لَئِنْ سَافَرْتُ لَأُسَافِرَنَّ مَعَكَ. ←

The *jawaab* has now changed.

It was *jawaabu l-sharT*: سَافَرْتُ

Now it has become *jawaabu l-qasam*: لَأُسَافِرَنَّ

The *jawaab* here conforms to the *qasam* and not to the *sharT*.

Rule

When اللّامُ الْمُوطَّئَةُ لِلْقَسَمِ is added to the *sharT*, the *jawaab* conforms to the *qasam* and not to the *sharT*.

Recap

- جَوَابُ الشَّرْطِ:

If it is *jumlah ismiyyah muthbat* it must take **فَ**:

إِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ **فَ**إِنِّي مُسْتَعِدٌّ.

إِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ **فَ**أَنَا مُسْتَعِدٌّ.

- اجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

Combining the *qasam* with the *sharT*

If you add **الْلَامُ الْمُوَطَّئَةُ لِلْقَسَمِ**, to the *sharT* and introduce *qasam*, then you say:

لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ **إِنِّي** مُسْتَعِدٌّ.

(**لَئِنْ** أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ ~~**إِنِّي**~~ مُسْتَعِدٌّ).

● جَوَابُ الْقَسَمِ:

If *jawaabu l-qasam* is *jumlah ismiyyah muthbat* it takes *inna* or *laam [muzaHlaqah]* or both.

Either you say:

لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ لَأَنَا مُسْتَعِدٌّ.

لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ.

لَئِنْ أَرَدْتُ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي لَمُسْتَعِدٌّ.

Inna plus *laam [muzaHlaqah]* is more emphatic than only one of them.

(end recap)

Examples from the Qur'aan

The First Aayah

Now **إِنْ شَاءَ اللَّهُ** we will read these *aayaat* which are examples of the combination of *al-qasam* and *al-sharT*.

We take the first example.

The first *jawaab* is *jumlah ismiyyah muthbat*:

١ الجَوَابُ : الْجُمْلَةُ الْإِسْمِيَّةُ الْمُثْبَتَةُ

﴿لَنْ أَتَّبِعَكُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ﴾ (٩٠/٧)

The Prophet Shu"ayb عليه السلام was in Madyan.

أَتَّبَعَ which *baab* is this? 8th.

تَبِعَ يَتَّبِعُ to follow.

تَبِعَ is literally following; if somebody goes and you walk behind him.

تَبَعْتُ بِلَالًا عِنْدَمَا خَرَجَ مِنَ الْمَسْجِدِ.

= I followed him.

But اتَّبَعَ is to follow in the metaphorical sense;

to do as he wants you to do.

﴿لَئِنْ أَتَبَعْتُمْ شُعَيْبًا...﴾

Why is شُعَيْبًا *manSuub*? مَفْعُولٌ بِهِ.

﴿لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنْكُمْ إِذَا لَخَاسِرُونَ﴾

There is no ف here.

Because of the *laam* لَئِنْ it is now *jawaabu l-qasam*.

﴿لَئِنْ أَتَبَعْتُمْ شُعَيْبًا إِنْكُمْ إِذَا لَخَاسِرُونَ﴾

You've got *inna* plus *laam* :

Inna attached to the *ism*, إِنْكُمْ

plus *laam* attached to the *khavar* of *inna*, لَخَاسِرُونَ.

إِنْكُمْ إِذَا '...in that case'

So without *laam* [it is]:

إِنْ أَتَبَعْتُمْ شُعَيْبًا فَيَأْتِكُمْ إِذَا لَخَّاسِرُونَ

So when something comes, something goes.

If *laam* comes, *faa'* goes.

The Second Ayah

لَنْ أَذُقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ

لَيُؤْوسُ كَفُورٌ ﴿٩/١١﴾

يَذُوقُ ذَاق is to taste.

If we change it to baab : أَفْعَلَ :

أَذَاقَ يُذِيقُ

to make him taste.

لَنْ أَذُقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً... ﴿٩/١١﴾

If we give man a taste of mercy from Us...

﴿ثُمَّ نَزَعْنَاهَا مِنْهُ...﴾

...then We take it away from him...

نَزَعٌ means to pull out.

﴿ثُمَّ نَزَعْنَاهَا﴾ «هَا» refers to رَحْمَةٌ

﴿... مِنْهُ﴾ the haa' refers to man.

﴿... إِنَّهُ لَيُؤُوسٌ كَفُورٌ﴾

... then he is despairing and ungrateful.

يَئْسَ يَئْسُ

And this is يُؤُوسٌ like:

غَفُورٌ،

كَفُورٌ،

عَبُوسٌ

On the pattern of : فَعُولٌ .

كَافِرٌ، كَفُورٌ :

The literal meaning of the word is **being ungrateful**.

Somebody does good to him and he does not recognise it.

That is كُفْرَانٌ، كَفُورٌ.

لَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ **إِنَّهُ**
لَيَكْفُرُ **كَفُورٌ**

So *inna* here is *jawaabu l-qasam* not *jawaabu l-sharT* because of the *laam* لَئِنْ .

The Third Aayah ...

(End extract)

The Shaykh continues to explain more examples from the *Qur'aan*

to illustrate جَوَابُ الْقَسَمِ : الْجُمْلَةُ الْإِسْمِيَّةُ الْمُثْبِتَةُ

Then a new lesson begins on جَوَابُ الْقَسَمِ : الْجُمْلَةُ الْإِسْمِيَّةُ الْمَنْفِيَّةُ

(Proceed to Part 5)