Selections From The Glorious Qur’aan

With Lexical and Grammatical Notes

A Companion to

دُرُوسُ اللُّغَةِ العَرَبِيَّةِ لِغيِّرِ الناطِقِينَ بِهَا

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
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:
Brothers and Sisters,

In the last session I discussed with you the qasam and jawaab al-qasam, and we read in detail the various aspects of jawaab al-qasam 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 the qasam.

This is called:

اجتماع القسم والشرط

Combining the qasam with the sharT

It’s written there [on the board]:

This is very frequent in the Qur’anic Arabic.

I'll explain it to you now.
You know *sharT*.

[The respected Shaykh writes on the board:]  

إن أردت أن تدرس اللغة العربية فأنا مُستَعِدٌ.  

What does it mean?

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

So you have this sentence made up of جواب الشْرَط and شْرَط.

This is *sharT*.

This is *jawaabu l-sharT*.

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

Suppose we say,

والله إن أردت...  

So it’s a combination of *al-qasam* and *al-sharT*.
Now we usually do not say اللّٰه.

There is a laam, which denotes the qasam.

We write this laam like this:

لَّمْ

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

لَّمْ

لَّمْ

This laam is called:

اللَّام الْمُوْطَئَةُ لِلْقَسَمِ

or

اللَّام الْمُوْطَئَةُ لِلْقَسَمِ
What type of verb is this?

Example: 

\[
\text{مَتَالَ وَأَوَّلُ} \\
\text{فَعَلَ يَفْعَلُ،} \\
\text{سَمِعَ يَسْمَعُ group.}
\]

\[
\text{يَطَأ،} \\
\text{Taa, hamzah is [written] over the 'alif.}
\]

\[
\text{وَطِئَ يَطَأُ} \\
\text{means to trample under the foot.}
\]

\[
\text{وَطِئَ يُوْطَئٌ} \\
\text{means to trample continuously.}
\]

\[
\text{Baaab} \\
\text{is for مُبَالِغَة.}
\]

\[
\text{توْطِئة} \text{ has come to mean an introduction.}
\]

\[
\text{مَاSa} \text{dar of تَوْطِئة.}
\]

Like:

\[
\text{هَنَا يُهْنِئُنَا،} \\
\text{Tَرَبِيْةٍ رَبَّنِي يُرَبِّي،} \\
\text{نهَنِيَةٌ نَهْنِيَة.}
\]
Rule

If the laam of the verb is *hamzah* or *yaa’*,
the *masdar* is on the measure of تَفْعَلَةٍ

وَطْئَىِ
تَوْطَنَّىَةِ (تَفْعَلَةِ)

هِنَّىَا
نهْبِيَّةِ (تَفْعَلَةِ)

رَنْىَا
ترْبِيَّةِ (تَفْعَلَةِ)

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

If you have heard of the collection of *Hadiith* which Imaam Maalik prepared, it is called المُوطَّنُ 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 المُوطَّنُ 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 المُوطَّنَةُ لِلْقَسَمِ or 

اللَّامُ المُوطَّنَةُ 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,

لَّيْنَ

- it’s very frequent in the Qur’aan - please be sure that this laam is 

اللَّامُ المُوطَّنَةُ لِلْقَسَمِ and there is a qasam there.

As if you say,

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

لَّيْنَ

Indicates the qasam:

إِنَّ

وَاللَّهُ

DrVaniya.com
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 وَالشَّرَطِ

*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

اللَّامُ الْمُوْطِئَةَ لِلْقَسَمِ

(the *laam* that paves the way for the *qasam*).
Where is the *jawaab* here?

Suppose you say, «*والله*».  

You want to make «فَمَانِيٰ مُسْتَعَدٌ» a *jawaab qasam*.

How would you say it?

I want to say:

'By Allaah, I am ready.'

I will say:

«والله إِنَّمَا مُستَعَدٌ».

*Or better still we’d say with* *innaa* and *laam [muzaHaqah]*:

«والله إِنَّمَا لَمۡسَتَعَدٌ». 
will go.

is here because it is *jawaab* *l-sharT*:

إن أردت أن تدرس اللغة العربية فاني مستعد.

But if you introduce the *laam* here (:اللام الموطنـة للقسم) :

لـ إن أردت أن تدرس اللغة العربية فاني مستعد.

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

لـ إن أردت أن تدرس اللغة العربية فاني مستعد.

** * * *

لـ إن أردت أن تدرس اللغة العربية إني لمساعد.

** Rule **

When the *laam* الموطنـة للقسم is added to the *sharT*, the *jawaab* conforms to the *qasam* and not to the *sharT*.
Another sentence:

إِنْ سَافَرْتَ سَافَرْتُ مَعَكَ.

If you travel, I will travel with you.

إِنْ سَافَرْتَ

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

إِنْ سَافَرْتَ

‘If you travel…’

- it’s not maaDii anymore.

If you say without إِنْ:

سَافَرْتَ;

سَافَرْتَ;

then it’s past tense, it’s maaDii.

But if you say:

إِنْ سَافَرْتَ

it’s future [tense].
The jawaab has now changed.

It was jawaabu l-sharT: سافرت سافرت معاك.

Now it has become jawaabu l-qasam: لأسافرن لأسافرن معاك.

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

Rule

When the اللام الموطئمة للقسم is added to the sharT, the jawaab conforms to the qasam and not to the sharT.
Recap

• جواب الشروط:

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

\[\text{فَإِنْ أَرَدْتَ أنْ تَدْرِسَ اللُّغَةَ الْعَرْبِيَّةُ فَبَشَّرْيُكُمْ بِمُسْتَطَعِّدٍ}.

• اجتماَعُ الْقَسَمِ والشَّرْوَط

Combining the *qasam* with the *sharT*

If you add the *laham* المُوْطَّنَة لِلْقَسَمَ to the *sharT* and introduce *qasam*, then you say:

\[\text{لَمْ أَرِدْتَ أَنْ تَدْرِسَ اللُّغَةَ الْعَرْبِيَّةُ إِنْيُ لْمُسْتَطَعِّدُ.}

(لَمْ أَرِدْتَ أَنْ تَدْرِسَ اللُّغَةَ الْعَرْبِيَّةُ ❌ إِنْيُ لْمُسْتَطَعِّدُ.)
If jawaabu l-qasam is jumlah ismiyyah muthbat it takes inna or laam [muzaHlaqah] or both.

Either you say:

\[
\text{Inna plus laam [muzaHlaqah] is more emphatic than only one of them.}
\]

(end recap)
Examples from the Qur’aan

The First Aayah

Now 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:

1. لَعَنَّ أَتَّبَعْتُمْ شَعِيْبًا إِنَّكُمْ إِذاً لَّخَاسِرُونَ

The Prophet Shu’ayb عليه السلام was in Madyan.

which baab is this? 8th.

tَبَعَ يَتَبَعُ to follow.

tَبَعَ is literally following: if somebody goes and you walk behind him.

تَبَعَتْ بِلاَلَا عَنْدَمَا خَرَجَ مِنَ الْمَسْجِدَ = I followed him.
But is to follow in the metaphorical sense;

to do as he wants you to do.

\[
\text{لَنِنَّ اَتَّبَعْتُمُ شَعْبَّياً...}
\]

Why is مَفْعُوْلِ بِهِ manSuub? 

There is no فَ here.

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

You've got inna plus laam :

Inna attached to the ism, إِنَّكُمْ

plus laam attached to the khabar of inna, لَخَاسِرُونَ.

'a...in that case'
So without laam [it is]:

إنَّ اتبعتم شعبياً فَإِنَّ كُمْ إِذَا لَخَاسِرُونَ

So when something comes, something goes.

If laam comes, faa’ goes.

The Second Aayah

لَئِنِ أَذَقْنَا الإِنسَانَ مِنَا رَحْمَةٍ ثُمَّ نَرْعَنَاهَا مِنَّهُ إِنَّهُ
لَيَؤْسِى كَفَّارٌ (٩/١١)

ذَاقَ يَذُوقُ is to taste.

If we change it to baab : أَفْعَلَ أَذَاقَ يُدْقِيَ

to make him taste.

لَئِنِ أَذَقْنَا الإِنسَانَ مِنَا رَحْمَةٍ...

If we give man a taste of mercy from Us...
...then We take it away from him...

زَرَعُ يَتْرَعُ means to pull out.

رَحْمَة «هَا» refers to the haa’ refers to man.

... إِنَّهُ لَيَعْوَسُ كَفْوَرَ

... then he is despairing and ungrateful.

يَبِسْ يَبِسْ

And this is يَعْوَسُ like:

غَفُورَ،
كَفْوَرَ،
عَبْوَسَ

On the pattern of: فَعَولَ.
The literal meaning of the word is being ungrateful.

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

That is كَفُورٌ، كَفُرَانَ.

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: الْجَمْعَةُ الْأَسْمَيِّيَةُ المُثْقَلَةُ.

Then a new lesson begins on جَوَابُ الْقَسَمِ: الْجَمْعَةُ الْأَسْمَيِّيَةُ المُثْقَلَةُ.

(Proceed to Part 5)