

# سُورَةُ الْحُجُرَاتِ

*suurat al-Hujuraat*

With

Lexical & Grammatical Notes

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## Part 2

### Additional Notes



*Re: Lexical Note for aayah 1  
(Part 1, p.14):*

وَقَى يَقِي وَقَايَةً (a-i), to guard, protect, save.

#### AN1:

- The verb وَقَى takes two objects as in the following aayah:

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا

So Allaah spared them the woes of that Day, and brought freshness and joy to meet them. (Q 76:11)

- هُم is the first maf'uul of وَقَى and شَرَّ is the second.

- Note the 'amr of وَقَى in the following *aayah*:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
 لآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا  
 وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا  
 مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ ﴿١٩١﴾

Surely in the creation of the heavens and the earth, and in the alteration of night and day are signs for those with understanding, such as those who remember Allaah standing, sitting and reclining, and ponder over the creation of the heavens and the earth (saying), 'Our Lord! You have not created this in vain. Glory be to You! So **protect** us from the punishment of Fire.' (Q 3:190-191)

- ق : protect !

Re: *Lexical Note for aayah 2*  
(Part 1, p.18):

جَهَرَ لَهُ بِالْقَوْلِ جَهْرًا (a-a), to speak loudly.

AN2:

- A derivative of this verb is جَهْرَةٌ.
- Used in the *manSuub* case, it means:

*openly, plainly, face to face*

as in the following *aayah*:

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً  
فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

And remember when you said, 'Muusaa! We will not believe you till we see Allaah **face to face**'. At that, a thunderbolt seized you as you looked on. (Q 2:55)

- See also Q 4:153.

- جَاهِرَ جِهَارًا (iii) means *to say openly, to express frankly*.

The *Qur'aan* quotes Nuuh عَلَيْهِ السَّلَامُ saying:

﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا﴾

Then I called them openly. (Q 71:8)

- Note this expression:

دَخَلَ الْمُجْرِمُ بَيْتِي نَهَارًا جِهَارًا.

The criminal entered my house in broad daylight.

- In modern Arabic الْمِجْهَرُ means *a microscope*.

*Re: Grammatical Note for aayah 2  
(Part 1, p.21):*

So the expression قَتَلَ بِلَالٍ means:

1. Bilaal's killing someone.

(i.e. Bilaal as *faa''il*:

(قَتَلَ بِلَالٍ = قَتَلَ بِلَالٌ فُلَانًا)

or

2. Bilaal's being killed by someone.

(i.e. Bilaal as *maf''uul*:

(قَتَلَ بِلَالٍ = قَتَلَ فُلَانٌ بِلَالًا)

**AN3:**

- Urdu differentiates between the two usages:

بِلَالٌ كَمَا مَارَنَا (Bilaal as the subject).

بِلَالٌ كَمَا مَارَا جَانَا (Bilaal as the object).

*Re: Lexical Note for ayah 3  
(Part 1, p.26):*

فَتَوَى *piety* is derived from وَقَى يَقِي *to guard*.

It is a diptote because it ends in *alif al-ta'niith* like فَتَوَى.

Words like:

فَتَى *young man*,

رَحَى *stone handmill*,

عَصَا *walking stick*,

مَثْوَى *abode* and

مَأْوَى *place of refuge*

are not diptotes because the *alif* at the end of these words represent the third radical, and so it is not an extra *alif*.

## AN4:

- **تَقْوَى** is derived from **وَقَى**.

- For the change of **و** to **ت**, cf.:

**تُرَاثٌ** *inheritance* which is derived from **وَرِثَ**, *to inherit*.

**تَلِيدٌ** *inherited, time-honoured possession* derived from **وَلَدَ** as if it was born into the family.

It is the opposite of **طَارِفٌ** which is *a newly-acquired possession*.

**تُخْمَةٌ** *indigestion* derived from **وَحُمَ**, (of climate) *to be unhealthy*. \*

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\* Related Reading : See the on-line *Questions and Answers* :

Q 41 : أَصْلُ «تَقْوَى».



*Re: Lexical Note for aayah 3  
(Part 1, p.26):*

أَجْرٌ, wages, recompense, pl. أَجُورٌ.

**AN5:**

- أَجْرَاءُ, hireling, labourer, employee, pl. أَجِيرٌ.
- أَجَرَ فُلَانًا (a-u), to serve someone as a hireling, be someone's employee, e.g.:

Offering to give his daughter in marriage to Muusaa عَلَيْهِ السَّلَامُ Shu'ayb عَلَيْهِ السَّلَامُ says:

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَيَّ أَنْ  
تَأْجُرَنِي ثَمَانِي حَجَّجٍ فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا  
أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ

He said, 'I would like to marry you to one of these two daughters of mine on condition that **you serve me** eight years. If you complete ten, it will be of your own accord, for I do not wish to make it hard for you. If Allaah wills, you will find me of the righteous. (Q 28:27)

- اسْتَأْجَرَ فُلَانًا اسْتِئْجَارًا (x), to hire, employ.

Shu''ayb عَلَيْهِ السَّلَام 's daughter says:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَأْجَرْتَ  
الْقَوِيُّ الْأَمِينُ

One of them (the two daughters) said, 'Dad! Hire him, for no doubt the best (man) you can hire is the strong, the trustworthy.' (Q 28:26)

- أُجْرَةٌ, hire, rent.
- سَيَّارَةٌ الْأُجْرَةِ, taxi.

*Re: Lexical Note for ayah 4  
(Part 1, p.30):*

حُجْرَاتٌ، حُجْرَاتٌ، حُجْرَاتٌ، حُجْرَةٌ، room, pl.

**AN6:**

- The word حُجْرَةٌ is derived from حَجَرَ حَجْرًا (a-u), to deny access to.
- The pattern فُعْلَةٌ has the meaning of *ism al-maf'uul* in some words like دُفْعَةٌ، لُقْمَةٌ، حُفْرَةٌ، غُرْفَةٌ as explained in my book, *Selections From the Glorious Qur'aan*, p. 22. \*
- So حُجْرَةٌ is a place to which general access is denied.

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\* The book is part of another Qur'aanic Arabic Course, written and personally taught by our Shaykh, and free with kind permission. See the website.

*Re: Lexical Note for ayah 4  
(Part 1, p.30):*

عَقَلَ عَقْلًا (a-i), to understand, comprehend.

**AN7:**

- Note that اَعْتَقَلَ اِعْتِقَالًا (viii) means to arrest, e.g.

وَاَعْتَقَلَ الصَّحْفِيُّ عِنْدَ خُرُوجِهِ مِنَ الْبَيْتِ

The journalist was **arrested** when he left his house.

- الْمُعْتَقَلُ, detention camp.

Re: *Lexical Note for aayah 6*  
(Part 1, p.36):

جَهْلٌ جَهْلًا وَجَهَالَةً (i-a), to be ignorant, to be uninformed, not to know.

AN8:

Note the use of الجَاهِلُ in the sense of *uninformed* in the following *aayah*:

يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ... ﴿٢٧٣﴾

The **uninformed** may think them to be rich because of their modesty. You shall know them by their mark...  
(Q 2:273)

Re: *Lexical Note for aayah 7*  
(Part 1, p.40):

زَيَّنَ الشَّيْءَ تَزْيِينًا (ii), to beautify, decorate.

AN9:

زِينَةٌ means *decoration, embellishment, ornament*.

Read this beautiful *aayah* wherein this word occurs:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ  
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمْلاً

Wealth and children are the **ornaments** of the worldly life, but lasting good deeds are better in your Lord's sight for reward, and provide a better ground for hope.

(Q 18:46)

*Re: Lexical Note for ayah 9  
(Part 1, p.44):*

★ بَاغٍ (الْبَاغِي), pl. بُغَاةٌ.

**AN10:**

- Cf. the Urdu word **بَاغِي** meaning *a rebel*.
- The Urdu *maSdar* **بَغَاوَتُ** *rebellion* is an Urdu formation, and is not found in Arabic.

*Re: Lexical Note for ayah 9  
(Part 1, p.45):*

فَاءٌ يَفِيءُ فَيَأْتِي (a-i), to return. (See **Q** 2:226)

**AN11:**

- The verb فَاءٌ is a rarely used word.

It is used in the *Qur'aan* (2:226) for a husband's return to his wife after an oath of separation.

- But the noun فَيَأْتِي deserves our attention.

It has two meanings. They are:

1. Afternoon shadow. It has been so named as the shadow remains in the west till noon, and then turns to the east in the afternoon.
2. Tribute, booty got in a war without fighting.



Re: Lexical Note for ayah 9  
(Part 1, p.45):

قِسْطٌ, equity, justice, fairness.

Allaah says in the *Qur'aan*:

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ

And observe measure **with equity**, and do not fall short in the balance. (Q 55:9)

AN12:

- قِسْطٌ also means *installment*, pl. أَقْسَاطٌ.
- And قَسَّطَ تَقْسِطًا (ii) means *to sell or buy in installments*,

e.g., اشْتَرَيْتُ هَذِهِ السَّيَّارَةَ بِالْتَّقْسِطِ،

I bought this car **in installments**.

Re: Lexical Note for ayah 11  
(Part 1, p.53):

سَفْرٌ pl. of سَافِرٌ (meaning مُسَافِرٌ).

AN13:

The word سَفْرٌ meaning *travellers* occurs in this *Hadiith*:

«حَدَّثَنِي عَنْ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا قَدِمَ مَكَّةَ صَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ فَقَالَ: يَا أَهْلَ مَكَّةَ، أَتَمُّوا صَلَاتِكُمْ، فَإِنَّا قَوْمٌ سَفْرٌ...»

The jist of the *Hadiith* is that when “Umar رَضِيَ اللهُ عَنْهُ was in Makkah for *Hajj*, he led the Muslims in prayer, and prayed two *rak’ahs* (instead of four), then he said,

'O People of Makkah! Complete your prayer. (We shortened our prayer) as we are on a journey; **travellers**.'

(الموطأ: كتاب الحج ، 203)

*Re: Lexical Note for ayah 13  
(Part 1, p.69):*

شُعْبٌ, people, nation, pl. شُعُوبٌ.

**AN14:**

- In modern times, the word شُعْبٌ has the connotation of ordinary people,

e.g., اَلْجُمْهُورِيَّةُ الشَّعْبِيَّةُ, *people's republic*.

- Note that اَلْأَحْيَاءُ الشَّعْبِيَّةُ means districts or neighbourhoods where ordinary people live as opposed to posh districts.
- Used as a noun (instead of an adjective as above), the word شَعْبِيَّةٌ means *popularity*,

e.g., لَهُ شَعْبِيَّةٌ كَبِيرَةٌ بَيْنَ الشَّبَابِ,

He enjoys widespread **popularity** with the youth.

*Re: Lexical Note for aayah 13  
(Part 1, p.69):*

So **تَقِيٌّ** is one endowed with **تَقْوَى**.

**AN15:**

The words of Allaah **سُبْحَانَهُ وَتَعَالَى** :

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَى﴾

contain the great principle that colour and race are not the basis of superiority.

The only basis of superiority is piety.

The Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** explained this with great force of eloquence in his address on the occasion of his Farewell Pilgrimage.

He said:

«يَا أَيُّهَا النَّاسُ! أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ آبَاءَكُمْ وَاحِدٌ، أَلَا  
لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدٍ،  
وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى. أَبَلَّغْتُ؟»

قَالُوا : «بَلَّغَ رَسُولُ اللَّهِ».

ثُمَّ قَالَ : «أَيُّ يَوْمٍ هَذَا؟».

قَالُوا : «يَوْمٌ حَرَامٌ».

ثُمَّ قَالَ : «أَيُّ شَهْرٍ هَذَا؟».

قَالُوا : «شَهْرٌ حَرَامٌ».

ثُمَّ قَالَ : «أَيُّ بَلَدٍ هَذَا؟».

قَالُوا : «بَلَدٌ حَرَامٌ».

قَالَ : «فَإِنَّ اللَّهَ قَدْ حَرَّمَ بَيْنَكُمْ دِمَاءَكُمْ، وَأَمْوَالَكُمْ،  
كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا.  
أَبَلَّغْتُ؟».

قَالُوا : «بَلَّغَ رَسُولُ اللَّهِ».

قَالَ : «لِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ».

(مُسْنَدُ الْإِمَامِ أَحْمَدَ: 474/38).

O People! Know that your Lord is one, and your father is one. Know that an Arab is not superior to a non-Arab, nor is a non-Arab superior to an Arab, nor is a white man superior to a black man, nor a black man superior to a white man *except on the basis of piety*. Have I conveyed (to you the message)?

They said, 'The Messenger of Allaah has conveyed the message.'

Then he said, 'What day is today?'

They said, 'It is a sacred day.'

Then he said, 'What month is this?'

They said, 'It is a sacred month.'

Then he said, 'What town is this?'

They said, 'It is a sacred town.'

He said, 'Allaah has made your blood and your wealth sacred amongst you like the sacredness of this day of yours, in this month of yours, in this town of yours. Have I conveyed (the message)?'

They said, 'The Messenger of Allaah has conveyed (the message).'

He said, 'Let those present here convey it to those who are absent.'

*Re: Lexical Note for aayah 17  
(Part 1, p.85):*

The verb **مَنَّ** has two meanings:

1. **مَنَّ عَلَيْهِ مَنَّاً** (a-u), to do someone a favour, grant, bestow graciously.

One of the names of Allaah **سُبْحَانَهُ وَتَعَالَى** is **الْمَنَّانُ**.

**الْمِنَّةُ**, grace, kindness, favour, pl. **مِنْنٌ**.

2. **مَنَّ عَلَيْهِ بِكَذَا مَنَّاً** (a-u), to repeatedly remind the recipient of help of the favours done to him.

Allaah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى ﴾

O you who believe! Do not render your charitable offerings vain **with reminders** and hurtful words.

(Q 2:264)

## AN16:

مَنْ has a third meaning which is *to cut off*.

The *ism al-maf''uul* is مَمْنُونٌ meaning *cut off*.

And غَيْرُ مَمْنُونٍ means *not cut off, unfailing, continuous* as in the following *aayah*:

﴿إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ﴾

... except those who believe and do righteous deeds, theirs will be an **unfailing** reward. (Q 95:6)



End of  
Part 2