Sūrat al-Hujurat

With
Lexical & Grammatical Notes

فضيلة الشيخ الدكتور ف. عبد الرحيم
حفظه الله تعالى

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Publisher’s Note

All praise be to Allah, and peace and blessings of Allah be upon His last Messenger, Muḥammad, his Household and his Companions.

We have great pleasure in presenting to our readers all over the world this latest work of the great Arabic scholar, Dr. V. Abūr Rahim, titled *suurat al-Hujuraat With Lexical & Grammatical Notes*. This and his other books based on annotated Qur'aanic and Hadiith 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 *subhaanahuu wa ta’ala* 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'aan.

Chennai-600 012  
26 August 2010

H. AbduR Raqeeb
General Secretary
Islamic Foundation Trust
Author’s Preface

All praise be to Allaah, the Lord of the universe, and peace and blessings of Allaah be upon the last of His Messengers, our Prophet Muhammad, his Household and his Companions.

After my book, Selections From the Glorious Qur’aan was well received by the students of Arabic, I was encouraged to write another book following the same pattern.

The result is this work in which I have chosen to present suurat al-Hujuraat with lexical and grammatical notes.

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

As my aim in such works is to bring the reader closer to the Glorious Qur’aan, and to teach him as many Qur’aanic words and grammatical patterns as possible, I have given in this book also copious Qur’aanic quotations to illustrate grammatical rules.

¹. i.e. the three parts of دروس اللغة العربية لغير الناطقين بها by Dr. V. Abdur Rahim.
In order to benefit from these materials to the utmost, the reader is advised to read the aayaat in full and in their context using a good translation of the Qur'aan like A Word For Word Meaning of the Qur'an by Dr. M. Mohar Ali rahimahullaah which has copious lexical and grammatical notes.

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

Madinah, 10 Ramadan 1431 AH
20 August 2010 CE

V. Abdur Rahim
Acknowledgement

I sincerely thank Shaikh Tanveer Ilahi of Chennai, India who did the final revision.

My thanks are also due to Br. Jalaludeen and Br. Ashraf Ali of Islamic Foundation Trust, Chennai, for their tireless efforts to have the book published within a very short time at their disposal.

May Allaah subhaanahuu wa ta'aalaa reward them all.

The Author
سُورَةُ الحُجَرَتِ

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

۱. يَا أَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَقْدِيمُوا بَيْنَ يَدَي ٱللَّهِ وَرَسُولِهِ وَاتَّقُوا ٱللَّهَ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ

۲. يَا أَيُّهَا ٱلَّذِينَ ءَامَنُوا لَا تَقْدِيمُوا بَيْنَ يَدَي ٱللَّهِ وَرَسُولِهِ وَاتَّقُوا ٱللَّهَ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٌ
يُغَيَّرُونَ ۴ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَلَّاهُ عُفُورُ رَحِيمٌ ۵ يَأْتِيهِمَا الَّذِينَ آمَنُوا إِنْ جَآءَهُمْ فَاسِقٍ يَبْنِيْ فَتَبَيَّنَتْنِى أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُوهُ عَلَى مَا فَعَلُوْهُمْ نُذِمُينَ ۶ وَأَعْلَمُوا أَنَّ فِي هَٰذِهِ رِسُولُ اللَّهِ لَوْ يَطِيعُهُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنَّهُمْ وَلَكِنَّ اللَّهَ حَبَّ إِلَيْهِمْ أَلَٰٓإِنَّ وَرَيْنِهِ فِي قُلُوبِهِمْ وَكَرَهَ إِلَيْهِمْ الْعُفُوْرُ وَالْفَسَوقُ وَالْعِصْيَانَ أُولَٰٓيَ الْكَفَاٰرِ هُمُ الرُّشُدُونَ ۷ فَضَلَّا مِنْ اللَّهِ وَنَعْمَةُ وَلَّاهُ عَلَيْهِمْ حَكِيمٌ ۸ وَإِنَّ ظَلَّافِنَانِ مِنَ الْمُؤْمِنِينَ أَقْتَلُولَا فَأَصِلِّحُوا بَينَهُمَا فَإِنَّ بَعْثَ إِلَيْهِمْ أَحَدَهُمَا عَلَى الْأَخْرَى فَقُطِّلُوا الْمَثْلِ الَّذِي تَبْغَى حَتَّى تَفْتَى إِلَى أَمْرِ اللَّهِ فَإِنَّ فَآئَتْ فَأَصِلِّحُوا بَينَهُمَا بِالْعَدْلِ وَأُقَسِّطْوًا إِنَّ اللَّهَ يُحْبِّبَ الْمُقْسَطِينَ ۹ إِنَّمَا
المؤمنون إخوة فأصلحوا بين أخویكم وأتناوا ً لله للعَّلِّکم ترحمون 10 يَأتيَهَا الَّذين هاموا لا يسخر قوم منهم قوم عسوى أن يختصوا خيرًا منهم ولا نساء من نساء عسوى أن يختص خيرًا منهم ولا تلمزو أنفسكم ولا تتابعوا باللقب بين أَلسن الاسم اللفص بعهد الإمام ومن لم يثبت فأولئك هم الظلمون 11 يَأتيَهَا الَّذين هاموا أجتنيبوا كبيرًا من الظلم إن بعض الظلم إِنْ لَو لجسمو وَلا يجسمو وَلا يغتب بعضكم بعضاً أحب أُحدهكم أن يجلس خِم أخيه ميتًا فكرهتموه واتقوا الله إن الله تواب رحبم 12 يَأتيَهَا الناس إنما خلقتم مِن ذكر وأنتم وجعلناكم شعوبًا وقُبائل واتعاقوا إن أخطأتم عِند الله أتقنتم إن الله علِيم خبير 13 قال
الأَعْرَابُ عَامَّانَا قُلْ لَمْ تُوَمِّنُوا وَلَحْكِمَ فُولُوْا
أَسَلَمْنَا وَلَمَا يَدْخُلَ الْإِيْمَنُ فِي قُلْوِهِمْ وَإِن
تَطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلْتَحِمُّ مِنْ أَعْمَالِهِمْ
شَيْيٌّ إِنْ اللَّهُ غَفُورٌ رَحِيمٌ ۱۴ إِنَّمَا الْمُؤَمِّنُونَ
الْذِّينَ عَمِنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يُرْتَبُوا
وَجَهَدُوا بِأَمُوْلِهِمْ وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ أُوْلِيَّاهُ
هُمَّ الصُّدِّيقُونَ ۱۵ قُلْ أَتَعْلِيمُونَ اللَّهُ لِدِينِهِمْ
وَلَّهُ يَعْلَمُ مَا فِي السَّمُوْاتِ وَمَا فِي الْأَرْضِ وَلَّهُ
بِحُكْمِ شَيْءٍ عَلِيمٍ ۱۶ يَمْنُونَ عَلَىٰ أَنَّ أَسَلَمُوا
قُلْ لَا تَمْنُوا عَلَىٰ إِسْلَامِهِمْ بِلِ اللَّهِ يَمْنُ عَلِيمٍ
أَنْ هَدَيْنَاهُمْ لِلِّإِيْمَنِ إِنْ كُنْتُمْ صَدِيقِينَ ۱۷ إِنَّ
اللَّهُ يَعْلَمُ غَيْبَ السَّمُوْاتِ وَالأَرْضِ وَلَّهُ بَصِيرٌ
۱۸١۸
Notes on indicating the 'abwaab of the mujarrad and maziid verbs

The 'abwaab of the mujarrad verbs are indicated thus:

\[
\begin{align*}
\text{سَجَدَ يُسَجُّدُ} & \quad \text{فَتَحَ يُفْتَحُ} \\
\text{ضَرَّبَ يَضْرَبُ} & \quad \text{كُنْتَ يُكْنِئُ} \\
\text{شَرَبَ يِشَرَبُ} & \quad \text{وَرَتَ يِرْتُ}
\end{align*}
\]

The 'abwaab of the maziid verbs are indicated thus:

\[
\begin{align*}
\text{فَعَلَ} & \quad \text{تَفَعَّلَ} \\
\text{فَعَلَ} & \quad \text{تَفَعَّلَ} \\
\text{فَعَلَ} & \quad \text{تَفَعَّلَ} \\
\text{فَعَلَ} & \quad \text{تَفَعَّلَ} \\
\text{فَعَلَ} & \quad \text{تَفَعَّلَ}
\end{align*}
\]
Notes on Symbols & Abbreviations

Symbols

★ اسم الفاعل، الصفة المُشبَهة
★ اسم المفعول
★ صيغة مُبَالَغَة اسم الفاعل

Abbreviations

Q: The Glorious Qur'aan.

The first number following it refers to the suurah, and the second to the aayah.

D: دروسُ اللغة العربية لغير الناطقين بها.

The numbers 1, 2 & 3 refer to the three parts, and the second number refers to the lesson, e.g. D3 / 22 #7 means، دروسُ اللغة Part 3, Lesson 22, Note No 7 in the English Key.

AN: Additional Notes.

Note on Transliteration:
I write capital letters to differentiate between similar letters like 
siin (س) and Saad (ص) ، taa (ت) and Taa (ط)، daal (د) and Daad (ض)، zaa (ز) and Zaa (ظ)، haa (ه) and Haa (ح).
Lexical & Grammatical Notes

1. O you who believe! Do not place your decisions and views above those of Allaah and His Messenger ( صلى الله عليه و سلم ). And be mindful of Allaah. Indeed Allaah is All-hearing, All-knowing.
(ii), to let something precede another.

before him (literally, between his hands).

(a-i), to guard, protect, save. [AN1]

(viii for), to be on one's guard, protect oneself.

, to fear Allaah, be mindful of Allaah.
The words **يَا أَيُّهَا الَّذِينَ آمَنُوا** consist of the following three elements:

1. **يَا** which is *Harf nidaa*,'

2. **أَيُّهَا** which is *munaadaa* and is *mabniyy* 

   "alaa l-Damm, and

3. **هَا** which is *Harf tanbiih*.

The noun following this construction **يَا أَيُّهَا الَّذِينَ آمَنُوا** is a *badal* as in

**يَا أَيُّهَا الَّذِينَ آمَنُوا**

**يَا أَيُّهَا الْنَّاسُ**.

With a feminine noun **أَيُّهَـا** changes to **أَيْتَـهَا**, e.g.,

**يَا أَيْتَـهَا الْفَتَّاَهُ**.
The sentence is Silatu l-mawSuul.

The waaw in آمنُوا is the /dalfinal/ِ yehwithhamzaaboveinitial/aleffinal/fathalow /aininitial.

The maf"uul bihii is not mentioned. The mufassiruun suggest قَوْل وَ عَمَل (views and actions) as its object.

Note that in بَيْن يَدِيَ الْوَلَد the yaa' in the word بَيْن يَدِيَ الْوَلَد has sukuun, but in بَيْن يَدِيَ الْوَلَد it takes kasrah to avoid the tajāhāa. (بَيْن يَدِيَ الْوَلَد) السَّاْكِتِينِ
2. O you who believe! Do not raise your voices above the Prophet's (صلى الله عليه وسلم), nor be loud when speaking to him as you are loud to one another lest your deeds become vain while you do not perceive it.
(a-a), to raise.

voice, pl. أصوّاتِ

prophet, pl. أنبِياءٌ

The word نبي meaning 'one who brings information from Allaah' and is derived from نبأ.

In the Qur'aanic Reading of Warsh (which is prevalent in North African countries like Morocco, Algeria and Tunis), it is نبي instead of نبي.

(a-a), to speak loudly. [AN2]

(i-a), to be of no avail, come to nothing.
(iv), to render (the deeds) vain, cause them to be of no avail.

It occurs in the following aayah:

\[
\text{ذَلِكَ بَٰنِئُمُ اَتَّبَعُوا مَا أَسْحَطَ اللَّهُ وَكَرَهُوا رَضُوَانِهُ}
\]

\[
\text{فَأَحْبَطَ أَعْمَالَهُمْ}
\]

That is because they followed what angers Allaah, and hated what pleases Him. So He made their deeds fruitless. (Q 47:28)

(а-u), to perceive, realize.
is a *na"t* of the *maf"uul muTlaq* which is omitted, so it is *fii maHalli naSb*.

So the full construction is:

La *tajheero* lahu balaqool *jheer* bi"ussam* b"ussam* l"am.*

The *muDaaf ilayhi* of a *maSdar* may be its *faa'îl* as in this example, for it means:

Kama yajheer bi"ussam.*

The *muDaaf ilayhi* of a *maSdar* may also be its *maf"uul bihii* as in:

Surely in the creation of the heavens and the earth, and in the alteration of night and day are signs for those with understanding. (*Q* 3:190)
Here is the *maf"uul bihii* of خَلْقٍ السَّمَوَاتِ, for في خَلْقِ السَّمَوَاتِ means:

في خَلْقِ اللهِ السَّمَوَاتِ (in Allaah's creation of the heavens).

So the expression قَتَلْ بِلَالٍ means:

1. Bilaal's killing someone.
   (i.e. Bilaal as faa”il:
   
   (قاتل بالل = قَتَلْ بِلَالٍ فَلَانَا)

   or

2. Bilaal's being killed by someone.
   (i.e. Bilaal as maf”uul:
   
   (قاتل بالل = قَتَلْ فِلَانَ فِلَانَا)

[AN3]
Here a word like مَخَافَة or خَشْيَة is understood before أنْ تَحْبَطُ أَعْمَالَكُمْ.

So the meaning is,

خَشْيَةَ أنْ تَحْبَطُ أَعْمَالَكُمْ ...

'Do not raise your voice above the Prophet's ... for fear that your deeds be rendered vain.'

And the word خَشْيَة is maf”uul la-huu and may also be translated as 'lest'.

Here is an example:

لَمْ أَطْرُقَ الْبَابَ خَشْيَةَ أنْ يُسْتَيْقَظَ الْمَرْيَضُ

'I did not knock the door lest the patient should wake up.'
... أن تحبَّط أَعْمَالُكُمُ وَأَنْتُمْ لا تَشْعُروُنَّ

is Haal, and the dhu l-Haal is the pronoun in أَعْمَالُكُمُ كُمْ.
3. Indeed, those who subdue their voices in the presence of Allaah's Messenger ﷺ, those are the ones whose hearts Allaah has tested for piety. For them is forgiveness and a great reward.
شَرْحُ الْمُفْرَدَاتِ

غَضَّ صَوَتَهُ وَطَرَفَهُ، وَمِنْ صَوَتِهِ وَطَرْفِهِ غَضَّاً (a-u),
to lower one's voice or gaze.

Here is an aayah in which it is used for lowering the gaze:

قُلْ لِلْمُؤْمِنِينَ يَغْضُبُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُروْجَهُمْ
ذَلِكَ أُزُوْجُكُمْ لِهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصِنَّعُونَ

Tell the believing men to lower their gaze and guard their private parts: that is purer for them. Allaah is aware of what they do. (Q 24:30)

Note its ‘amr form:

وَافْقِدْ فِي مَشْيِكَ وَأَغْضِبْ مِنْ صَوْتِكَ إِنَّ أُنْتَ كَرَ
الأصْوَاتُ لَصَوْتُ الْحُمْرِ

And walk with a moderate gait and lower your voice, for indeed the most unpleasant of all voices is the braying of asses. (Q 31:19)
امْتَحَنَّ امْتِتْخانَانَ (viii), to test, examine.

غَفَرَ لَهُ ذَنْبَهُ غُفْرَانًا وَمُغْفِرَةً (a-i), to forgive.

تنْقَوَى piety is derived from قَيْيَّةَ تَقِي to guard.

It is a diptote because it ends in alif al-ta’niith like تنْقَوَى.

Words like:

فَتْنِى young man,
رَحْنِى stone handmill,
عَصَأُ walking stick,
مَشْوَى 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]

أَجْرُ, wages, recompense, pl. [AN5]
is ismu ِّلا، and it is fiī maHallī naSb.

is Silatu l-mawSuul، and so laa maHalla la-haa mina l-i"raab (has no i"raabic status).

The khabar of ِّلا is a jumlah ismiyyah consisting of its own mubtada’ and khabar as follows:

In

أولئك الَّذين آتَهُم الله قُلوبَهم

the ismu l-‘ishaarah ِّلا is the mubtada’, and الَّذين is its khabar.
The sentence is **Silatu l-mawSuul**.

This whole sentence:

أُولَٰئِكَ الَّذِينَ امْتَحَنَّ اللهُ قُلُوبَهُمْ

consisting of the **mubtada’** and its **khabar** is the **khabar of إِنّا** occurring at the beginning of the **aayah**.

### Diagram

- **khabaru inna**
- **ismu inna**
4. Those who call you out from behind the private apartments, most of them lack understanding.

5. Had they waited patiently till you had come out to them, it would have been better for them. Allaah is Forgiving, Merciful.
Shārḥ al-mufradāt

نَادِىِ نَداَءَ وْمَنَادِىِ. (iii), to call.

حُجْرَاتِ, حُجْرَاتِ, حُجْرَاتِ. room, pl. حَجَرَةِ. [AN6]

A noun of the pattern of فَعَلَّةٍ has three forms in plural:

1. فَعَالَاتِ: the second letter having a sukuun as it has in the singular.

2. فَعَالَاتِ: the second letter having a Dammah.

3. فَعَالَاتِ: the second letter having a fatHah.

عَقَلَ عَقَلَاً (a-i), to understand, comprehend. [AN7]

صَبْرَ صَبْراً (a-i), to have patience.
لَوْ يَأَكُلْتُ هَذَا الْطَّعَامُ الْفَاسِدُ لَمَرْضِئَتْ

'Had you eaten this rotten food, you would have fallen sick.'

This means that you did not eat the rotten food, and so you did not fall sick. See D3:12.

لَوْ يَأَكُلْتُ هَذَا الْطَّعَامُ الْفَاسِدُ لَمَرْضِئَتْ

is followed by a verb as in the preceding example (لَوْ يَأَكُلْتُ).

If it is followed by a maSdar mu’awwal as in the aayah under discussion, a verb like حَصَلَ or meaning 'to take place, happen' is to be supplied after لَوْ.
So

وَلَوْ أَنْهُمْ صَبَرُوا لَكَانَ خَيْرًا لَّهُمْ

is to be construed as:

لَوْ ثَبَتَ صِبَارُهُمْ لَكَانَ خَيْرًا لَّهُمْ

‘Had their patience materialized, it would have been better for them.’

The reference here is to the delegation of the tribe of بنو تميم who had come to meet the Prophet صلّى الله عليه وسلم, and while he was relaxing at noon, they shouted asking him to come out.

وَلَوْ أَنْهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ ...

The verb تخْرُجَ is manSuub because of a latent حَتَّى تَخْرُجَ.

(Exegetical note)
This may be paraphrased as:

حَتَّى تَخْرُجُ إِلَيْهِمْ

. . .

This may be compared to the command given by the wife of al-"Azîz to Yuusuf

(12:31):

وَقَالَتِ اخْرُجُ عَلَيْهِمْ

which stands for:

. . .

. . .
6. **O you who believe! If an evildoer brings you news, verify it lest you should harm some folk unwittingly, and later regret what you did.**
شَرْحُ الْمُفْرَدَاتِ

أَنْبَاءٌ, news, pl. 

جَاءَ كُمْ بِنَبَاءٍ, brings you news.

Note that in the Qur’aanic orthography a hamzah maksurah (hamzah with kasrah) is placed below its carrier whether it occurs at the beginning, middle or end of the word, e.g.:

٤٩. إِبْرَاهِيمُ ﷺ
لِلْمَلَائِكَةِ
كَأَمِّي الْلُّوْلُوْ
مِنْ يَلْقَآِي
يَبِينَا

But in the normal Arabic orthography, it is placed below the alif only at the beginning of the word as in

٥٠. إِنَّ، إِبْنِ إِبْرَاهِيمُ،

In the middle and at the end it is placed above the letter, e.g.:
(a-u), to stray from the right course, deviate, act sinfully, immorally.

★

فَسَقَةُ فَسَاقٌ (v), to verify, ascertain.

أُصَابَةُ فَلَانًا (iv), to hit, afflict.

جَهَلَةُ (i-a), to be ignorant, to be uninformed, not to know. [AN8]

نَدَمَ عَلَى مَا فَعَلَ (i-a), to regret.
This is *masdar mu’awwal* and it is *muDaaf ilayhi*. So it is *fii mahalli jarr*.

The *muDaaf* – which is omitted – is a word like خششیة مخافة which is *manSuub* because it is *maf’uul la-huu* as has been explained in the notes for *aayah 2*.

So the meaning of:

فَتَبَيَّنُوا أَنْ تَصِيبُوا قُوَّمًا

is:

فَتَبَيَّنُوا خَشْشَاة أَنْ تَصِيبُوا قُوَّمًا

'Verify for fear of harming some folk unwittingly.' / 'Verify it lest you should harm some folk unwittingly.'
Here ُ أصبحَ ُ فَصِحَوا ُ is used in the sense of to become without reference to morning.

The واَو in ُ فَصِحَوا ُ is اسمَ ُ أصبحَ ُ. is its الخبر.

is itsخبر.

عَلَى مَا فَعَلْتُمُ ... ُ فَصِحَوا ُ

The verb ُ فَصِحَوا ُ is ماّ ُ تَعْبَرْ ُ that ُ تَصِيِّبُوا ُ:

أَن تَصِيِّبُوا ... ُ فَصِحَوا ُ ... 

The sentence ُ فَعَلْتُمُ ِ Silatu l-mawSuul, and the عَائِد ِ is omitted, i.e.,

عَلَى مَا فَعَلْتُمُ ... ُ فَصِحَوا ُ.

* See the on-line Hadiith lessons for an explanation of faa as Harf ُاTf : Lesson 8.
7. Know well that right amongst you is the Messenger of Allaah. If he were to obey you in many of the matters, you would surely be in trouble, but Allaah has endeared faith to you and has beautified it in your heart, and has made disbelief, unrighteousness and disobedience hateful to you.

8. Such are they who are rightly guided through Allaah's grace and His favour. And Allaah is All-knowing and All-wise.
(iv), to obey.

Here 'obey them' means 'to follow their wishes'.

(i-a), to be in trouble.

See the maSdar in Q 4:25.

(ii), to endear something to someone.

(ii), to make something hateful to someone.

(ii), to beautify, decorate. [AN9]

(a-i), to disobey.

(a-u), to be guided. ★ رِاشْدٌ

It is also used in baab (i-a): ★ رَشِيدٌ رَشَدًا وَرُشَادًا.
The khabar of َٰنَٰٔ فِيّكُمۡ رَسُوۡلُ اللَّهُ has been placed before its ism for emphasis.

To bring out this emphasis in English I have added the word right to amongst.

'Know well that right amongst you is the Messenger of Allaah.'

The particle َٰلَٰوُ يُطِيعُكُمۡ is followed by a verb in the maaDii.

If it is followed by a verb in the muDaari” as in this aayah, the meaning is that of the maaDii: َٰلَٰوُ أَطَأَعَكُمۡ.

is the jawaab of َٰلَٰوُ. The jawaab of َٰلَٰوُ mostly takes a laam as in the aayah under discussion, but may be omitted.*

(* See the on-line Hadiith lessons for an example of this in Hadiith: Lesson 6.)
The idea is that in view of the fact that Allaah has endeared faith to the believers and has beautified it in their hearts, and has made disbelief, unrighteousness and disobedience hateful to them, they will not ask the Messenger to follow their wishes. i.e., they have become rightly-guided through Allaah's grace and His favour.

Grammatically, مُفْعُولَ لَهُ فَضَلًا is of a verb such as فعل.

The sentence may be construed as:

Allaah did all that to you, (i.e., endeared faith to you, and beautified it in your heart, and made disbelief, unrighteousness and disobedience hateful to you, which resulted in your being rightly-guided) as a grace and favour from Him.*

* See معاني القرآن واعرابه by al-Zajjaaj and لإحكام القرآن by al-Qurṭubiyy.
9. If two groups of Muslims fight, make peace between them. But if one of them does wrong to the other, then fight that which does wrong till it returns to Allaah's command. If it returns, make peace between them and act equitably. Indeed, Allaah loves the equitable.
شرح المفردات

طوانفُ، طائفةُ

اقتتلال الناس اقتتالاً (viii), to fight one another.

أصلح بين الفريقين إصلاحاً (iv), to make peace, bring about an agreement.

بغى على الناس بغيًاُ (a-i), to wrong, treat unjustly, oppress.

بغاةٍ، pl. غاتٍ [AN10]

أحدٌ is the feminine of أَحَدَ, e.g.:

لي أخوان، أَحَدُهُما طبيبٌ والآخر مهندسٌ؛ ولي أختان، إحداهما

مُدرسةٌ والآخرة مديرة مدرسة.

قاتل قتالاً (iii), to fight, wage war.
(a-i), to return.

(See Q 2:226) [AN11]

(iv), to act equitably.

equity, justice, fairness.

Allaah says in the Qur’aan:

وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تَخْسِرُوا الْمِيزَانَ

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

[AN12]
Particles of *sharT* are not followed by nouns.

If they are followed by a noun, a suitable verb is to be supplied before this noun.

The *sharT* in this *aayah* is to be construed as:

Note that the *faa”il* of (the *waaw*) refers to the members of the two groups in *تاَفْتَانَانَ...اقتَتَلُوا*.

That is why the plural pronoun has been used instead of the dual pronoun (the ‘*alif*).

(Instead of *ءَوَانُ طَائِفَتَانَ...اقتَتَلَّا*.)
... اقتِنُوا فَأَصَلَحُوا

is jawaabu l-sharT.

It has faa’ prefixed to it because it is فعل طلبي.

... فَقَاتِلُوا الَّتِي تَبْغَي

is the maf”uul bihii of قَاتِلُوا, and so it is في مَّحَلٍ نَصْبٍ.

The sentence تَبْغَي is Silatu l-mawSuul. And the عَائِدٌ is the Damiir mustatir in it, which is هُيَ, and refers to الْنَّي.
10. The believers are nothing but brothers, so make peace between your two brothers, and be conscious of Allaah hoping to receive mercy.
The Arabic lexicographer al-Jawhariyy says that 

الإخوانُ is mostly used to mean friends, whereas 

الأخوةُ is used to mean brothers.

The following nouns have the same pattern of plurals as 

الإخوانُ and 

الأخوةُ:

* **فَتِيَانَ** and **فَتِيَة**
* **صُبْيَانَ** and **صَبْيَة**
* **عَلْمَانَ** and **عَلَمْة**

**أَخُ** has two plurals:

إِخْوَانٌ and إِخْوَاةٌ.
The particle مَثْنَىُّ، i.e., 'the preventive maa ’ because it prevents منْ أَنْ from exercising its right of نَسْب.

In a nominal sentence, the noun following مَثْنَىُّ is مُبَتَدا’، and is, therefore, مَرْفُوٍّ as in the آيَة under discussion and also in the famous حَادِيث:

‘Actions are to be judged only on the basis of (the doer’s) intentions.’

It is used to emphasize the fact mentioned in the sentence to the exclusion of any other interpretation, e.g.:

أَنَا مُدَرَّسٌ means that I am a teacher, but does not exclude the possibility of my acting as a headmaster in case of need.

But منْ أَنَا مُدَرَّسٌ means that I am only a teacher, and nothing else. It excludes all other possibilities.
Unlike إِنَّ the particle إِنَّـمَا is used in a verbal sentence also, e.g.:

لاَ يَنْهَىٰكُمُ اللَّهُ عَنِ الْذِّينَ لَمْ يَفَتَّلُوكُمُ ﴿۸﴾ في الْدِّينِ
وَلَمْ يَخْرُجُوكُمْ مِنْ دِيَارَكُمْ أَنْ تَبِرُوُهُمْ وَتَقْطَسُوا
إِلِيهِمْ إِنَّ اللَّهَ يَحْبُبُ الْمُقْسَطِينَ إِنَّـمَا يَنْهَىٰكُمْ
اللَّهُ عَنِ الْذِّينَ قَاتَلُوكُمْ ﴿۹﴾ في الْدِّينِ وَأَخْرَجُوكُمْ مِنِ
دِيَارَكُمْ وَظَاهَرُوا عَلَى إِجْرَاءِكُمْ أَنْ تَوَلُّوُهُمْ وَمِنْ
يَتَوَلَّاهُمْ فَأُوْلَٰئِكَ هُمُ الْظَّالِمُونَ

(8) Allaah does not forbid you from dealing kindly and justly with those who have not fought you on account of faith nor have driven you from your homes. Indeed, Allaah loves the just.

(9) But Allaah forbids you only from taking as allies those who have fought against you on account of faith and have driven you from your homes, and have helped (others) to drive you out. Those who take them as allies are indeed wrongdoers. *(Q 60:8-9)*

See the treatment of إِنَّـمَا in D3:18#5.

*In these two aayahs, the maSdar mu’awwal أنْ تَبِرُوُهُمْ and the maSdar mu’awwal أنْ تَوَلُّوُهُمْ of the al-dinin are فَأُوْلَٰئِكَ = بَدْلُ الَّذِينَ نَسَأَلَكُمْ عَنَّمَا تَكُونُ؟ Cf. We ask you about the interview, (about) its venue.'
11. O you who believe! Men should not mock at other men lest they should be better than the former, nor should women mock at other women lest they should be better than the former. Do not defame one another, nor insult one another by (offensive) nicknames. How bad it is to nickname (someone) faasiq after he has become a believer! And whoever does not repent, such are indeed the evildoers.
(i-a), to mock, ridicule.

This word originally meant 'men', but later came to mean 'a group of people comprising both men and women'.

قَوْمٌ is on the pattern of فُعَلٌ which is used as the plural of faa”il in certain nouns, e.g.:

- صحّبٌ pl. of صحّب
- راكّبٌ pl. of راكّب
- زائرٌ pl. of زائر
- سافرٌ pl. of سافر (meaning مسافر) [AN13]
- قائمٌ pl. of قائم

So قَوْمٌ is the plural of قَائِمٍ, and means 'those who undertake stupendous tasks, and carry out important assignments'

*المَبْصَرُ المُنَسِّبُ (ق و م.)*
Here is an example of its use in the sense of 'men'.

The pre-Islamic poet Zuhayr says:

وَمَا أَدْرَيْ وَلَسْتُ إِخْالُ أَذْرَيْ
أَقْوَمُ آلُ حَصْنٍ أُمُّ نَسَاءُ

I do not know - and I do not think I will know - if the people of the castle are men or women.

Iَمْرُ لَمْرَا (a-i), to speak ill of someone, to blame.

لا تَلْمِزْوا أنفسكمْ: 'do not defame or blame one another'.

أنفسكمْ here does not mean 'do not defame yourselves'.

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* خَالٍ يَخْالُ means 'to think'. 'I think' is إِخْالُ with hamzah maksuurah. This is an exception.

** نَسَاءُ is without tanwiin here. See the on-line Poetry Lessons for an explanation of this phenomenon: Lesson 2.
Note this use of 

\[\text{فَأَقْتُلُوا أَنْفُسَكُمُ.}
\]

in: 'kill one another' in the following aayah:

\[\text{وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قُوْمِ إِنَّمَا ظَلَمْتُمْ أَنْفُسَكُمُ.}
\]


And remember when Muusaa said to his people, 'O my people! You have wronged yourselves by choosing the calf (for worship). So repent to your Creator, and kill one another. That is better for you in the eyes of your Creator.' He accepted your repentance. He is the Ever-releenting, the Merciful. (Q 2:54)

\(\text{لَبْرَزَ نَبْرَازًا}
\)

(a-i), to give a derisive nickname.

\(\text{تَنَاَبَرَانَ الْنَّاسُ تَنَاَبَزَا}
\)

(vi), to call one another with derisive nicknames.

\(\text{لَقَبٌ}
\)

nickname, title, surname, family name, pl. 

\(\text{لَقَبَهُ بِكَذَا}
\)

(ii), to call someone with a surname.
عَمِسَىٰ أَنْ يَكُونُوا 

is a jaamid verb with the meaning of the particle لَعْلَ، i.e., hope or fear.

It is a naaqiS verb, and has its ism and khabar, but its khabar is always a maSdar mu’awwal.

It is used only in the maaDii, and is isnanded to the pronouns if its ism is a pronoun.

Here is an example with a noun as its ism:

عَمِسَىٰ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

Allaah will hopefully forgive them. (Q 9:102)

Here, its ism is لَفَظُ الجَلالَةَ : اللَّهُ، and its khabar is the maSdar mu’awwal,

أَنْ يَتُوبَ عَلَيْهِمْ.
Here are some examples with a pronoun as its ism (in red):

عَسَّى أَنْ نُسَافِر إِلَى مَكَّة غَدًا.

We will hopefully travel to Makkah tomorrow.

عَسَّيْتُ أَنْ أُتَرَوْجَ هَذَا الْعَالِم.

I will hopefully get married this year.

تأَخَّرَ زُمَلاؤُنَا كَثِيرًا. عَسَّوْا أَنْ يَصِلُوا الْيَوْمَ إِن شَاءَ اللَّهُ.

Our classmates are very late. They will hopefully arrive today.

In each of these sentences, the attached pronoun is its ism, and the maSdar mu’awwal (in blue) is its khabar.

The foregoing examples denote hope (التَرْجِيَّي). The following is an example of fear (الإِشْفَاقُ):

وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ نَحْبَوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ

It is feared that you may hate a thing although it is good for you, or you may like a thing although it is bad for you. Allaah knows and you do not. (Q 2:216)
It is also used as a *taamm* verb in which case it takes a *faa”il*.

Its *faa”il* is always a *maSdar mu’awwal* as in the foregoing *aayah* where the *maSdar mu’awwal* is its *faa”il*.

And since its *faa”il* is always a *maSdar mu’awwal*, it always remains unchanged (عَسَّىٰ) and cannot be *isnaad*ed to pronouns.

Here عَسَىٰٰ is *taamm* and the *maSdar mu’awwal* is its *faa”il*.

If it is used as *naaqiS*, it will change to عَسِّرواٰ where the *waaw* is its *ism*, and the *maSdar mu’awwal* is its *khabar*.

For a more comprehensive treatment, see D3:24#3.
In the *muDaari*” of the two *baabs*, 

the *Harfu l-muDaara*” *ati* may be omitted to avoid the repetition of two *taas*.

*See D3:20#1, D3:21#1.*

There are two more instances of this omission in this *suurah*: one in *aayah* 12 (*baab* ْتَفَعَّلْ), and the other in *aayah* 13 (*baab* ْتَفَعَّلْ).

*and* are *jaamid* verbs used to initiate praise and blame.
Each one of these verbs is followed by a *fāa’il* which must either:

a) have *al-*, or

b) be *muDaaf* of a noun with *al-*.

The *fāa’il* is followed by the noun which is meant to be praised or blamed, and is called in Arabic

المَحْصُوضُ بِالدَّمْ, or المَحْصُوضُ بِالْمَدْحِ.

Here are some examples:

نَعْمَ الطَّالِبُ بَلَالَ

What an excellent student Bilaal is.

نَعْمَ الشَّرَابُ الْلَّبَنُ

What an excellent drink milk is.

نَعْمَ رَجُلُ الأَمْنِ إِبْرَاهِيمُ

What an excellent policeman Ibraahim is.
What an evil man Zayd is.

بَيْسَ الرَّجُلُ زِيَدُ

What an evil drink wine is.

بَيْسَ الشَّرَابُ الْخَمْرُ

The *makhSu"S* is the *mubtada'*', and the verbal sentence (composed of the *fi”l* and the *faa”il*) is its *khabar*.

So in:

« نَعْمَ الشَّرَابُ الْلَّبْنُ »

المَخْصُوصُ بالتَّمْدِجِ is the *labn*, and this is the *mubtada’*.

And the sentence نَعْمَ الشَّرَابُ is its *khabar muqaddam*.
... بِنَسَ الْإِسْمُ الْفَسُوقُ

الْمُحْصُوصُ بِالدَّمَّ

وَمَنْ لَمْ يَتَّبِ عَفْوُ لَكَ هُمُ الْظَّالِمُونَ

جَوَابُ فَأْوَلُ نَكَةُ هُمُ الْظَّالِمُونَ

وَشَرْطُ

فَأْوَلُ نَكَةُ ...

The jawaab has faa’ prefixed to it as it is a jumlah ismiyyah.

هُمُ الْظَّالِمُونَ is Damiiru l-faSl and so has no "raabic status.

Note that لَمْ يَتَّبِعُ has a singular faa’il as مَنْ is an unspecific ism mawSuul, and is suited to refer to any number or gender.
12. O you who believe! Avoid much of suspicion, for suspicion in some cases is a sin. And do not spy on one another, nor backbite one another. Would any one of you like to eat the flesh of his brother when he is dead? You would hate it. So be conscious of Allaah. Allaah is Ever-relenting, Most merciful.
(viii), to avoid.

: arriving at an unfavourable conclusion without evidence.

, sin, pl. (for ).

, spy, pl.

(v), to spy on someone.

is for .

See the note on in aayah 11.

(viii), to backbite.

(i-a), to hate, abhor.
Here is majzuum because of

And is the faa’il of.

Here are some examples of this pattern:

You should help each other.

When we sighted the new moon of the “Iid, we congratulated each other.
The verb تابَ has two meanings:

1. Man's turning to Allaah with repentance.

To express this idea the preposition إلى is used, i.e.:

تَابَ الْعَبْدُ إِلَى اللَّهِ تَوْبَةً ومَسَّتَابًا.

Allaah says:

يَا أَيُّهَا الْدُّنِيَّةُ آمِنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا.

O you who believe! Turn to Allaah in sincere repentance. (Q 66:8)

The تَابَ is: اسم الفاعل

and تَوَابُ is: صيغة مبالغة اسم الفاعل

A Hadiith says:

"كَلُّ أَبْنَ اَذَمَّ نَحْشَآٰ، فَخَيْرُ الصَّائِمِينَ التَّوَابُوْنَ".

'Every son of Aadam is a sinner, and the best of sinners are the repentant.' (20:344)
2. Allaah's turning to man with forgiveness.

To express this meaning the preposition 

غلابی

is used, i.e.,

تَابَ اللَّهُ عَلَى الْعَبْدِ

as in the following part of an aayah:

وَأَرَنَا مَنَاسِكَنَا وَتَبَّ عَلَيْنَا إِنَّكَ أَنتَ الْتَّوَّابُ الرَّحِيمُ

And show us our rites (of Hajj), and turn to us in forgiveness, for You are the Oft-turning, the Merciful. (Q 2:128)

With regard to Allaah سبحانه وتعالی صِيَاغَةٌ مُبَالَغَةِ اسمَ الفَاعِلُ is used:

الْتَّوَّابُ
13. O mankind! We have created you from a male and a female, and have made you nations and tribes that you may know one another. Surely the most honourable amongst you in the sight of Allaah is the most godfearing of you. Indeed, Allaah is All-knowing, All-aware.
(a-u), to create.

 Lastly, male, pl. and دُكْرَانِ دُكْرٍ For these two plural forms, see Q 42:49-50.

 The word أُنْثَى is a diptote because it ends in ’alif al-ta’niith.

 people, nation, pl. (AN14)

 tribe, pl.

 (vi), to know each other.

 is for لا تَعَاوُنُوا لِتَعَارَفُوا See the note on in aayah 11.

 noble, honoured, honourable, pl.

 The word أَكْرَمُ is ism al-tafDiil.

 pious, godfearing, pl.

 It is derived from وَقِيَ يَقِيِ, to guard.

 So is one endowed with (AN15)
here is in the sense of causing something to be or become something else.

In this sense it takes two objects, e.g.,

I made my house a school. (i.e., I turned it into a school).

Here is the first *maf’uul* of *جعل*, and is the second.

The Bedouins say, 'We have believed.' Say (to them, O Prophet ﷺ, 'You have not believed. But say instead, 'We have become Muslims', for faith has not yet entered your hearts.' Yet, if you obey Allaah and His Messenger, He will not withhold from you anything of (the reward of) your deeds. Allaah is indeed Oft-forgiving, Most merciful.
It is and its singular is just like:

(Arabs) and (an Arab).

See D3:3#6.

(iv), to obey.

(a-i), to diminish, withhold.
This is referential "الْ", and is contextual, i.e. "الْ" العَهْدِيَّةُ، لِلْعَهْدِ الْذَّهْنِيِّ."

See a comprehensive treatment of these terms in my book *Selections from the Glorious Qur’aan* pp.8-9.*

* (Also see the on-line lessons: Grammar Lesson 5, and Hadiith Lesson 7, for extracts from the book on the topic)

The Bedouins referred to here are بَنُو أَسْدَ who lived in the vicinity of Madinah.

They came to Madinah in 9 AH, and said to the Prophet ﷺ 'We believed in you, and followed you, and did not fight you' expecting to receive aid.
The particle لَمْا means 'not yet', e.g.:

لَمْا يُرْجِعُ الْمُدْيِرُ مِنَ الْاجْتِماَعِ

'The director has not yet returned from the meeting.'

It is one of the jawaazim of the muDaari”.

See D2:21#2.

The verb دَخَلَ is not followed by the preposition في if its object is a place fit for entry, e.g.,

دَخَلَتْ الْبَيْتُ / الْمَسْجِدَ / السَّوقَ
Note this use in the following part of an *aayah*:

وَدَخَلَ مَعَهُ السَّجَنَ فَتِيَانِ

And two young men entered the prison with him.  
(*Q 12:*36)

But if its object is:

(a) a place not fit for entry, *or*
(b) not at all a place,

it is followed by في.

Example of (a):

أَدْخَلْتُ يَدِي فِي جِيْبِي

I put my hand into my pocket (i.e., made it enter my pocket).

Allaah says to Muusaa (عليه السلام) in the Glorious *Qur’aan*:

وَأَدْخَلْتُ يَدًا فِي جِيْبِكَ تَخْرُجُ بِبَضَاءَ مِنْ غَيْبِ سُوءٍ

And insert your hand into the bosom *opening* of your robe, and it will come out white without being hurt …  
(*Q 27:*12)

* The word جَيْبَ in classical Arabic means the bosom opening of a robe or shirt.
Here is an example of (b), its object not being a place at all:

\[\text{ذَخَلْتُ فِي دِينِ اللَّهِ}
\]

I entered Allaah's Faith.

Muusaa (عَلَيْهَ السَّلَامُ) prays saying:

\[
\text{قَالَ رَبَّ اغْفِرْ لِي وَلَأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ}

\[\text{وَأَنْتَ أَرْحَمُ الرَّاحِمُينَ}
\]

He said, 'My Lord! Forgive me and my brother, and take us into Your Mercy, for You are the Most merciful of the merciful.' (Q 7:151)

\[\text{وَلَمَّا يَدْخِلُ الْإِيمَانُ فِي قُلُوبِكُمُ}
\]

**Note** that the words آمنَ and أسلمَ are interchangeable if only one of them occurs in a context.

So أسلمَ فلانَ has the same meaning as آمنَ فلانَ.
But if both these words آمنَّ ُأسلمَ and ُأسلمَ آمنَ occur in one and the same context, they refer to different stages of the process of becoming a Muslim.

ُأسلمَ refers to the formal declaration of faith after which the convert is regarded and treated as a member of the Muslim community enjoying all the rights of being a Muslim whereas the word آمنَ refers to a higher stage when faith gets deeply rooted in his heart.

A hypocrite may choose just to make a formal declaration of faith thereby enjoying the patronage due to a Muslim to be able to carry on his nefarious activities.

\[
\text{وَإِنَّ تَطَيِّعُوا اللَّهَ وَرَسُولَهُ لَا يَلْتَكَمُمْ} ...
\]

\[
	ext{إِنَّ تَطَيِّعُوا ... لَا يَلْتَكَمُمْ}
\]

Here the first verb is فعلُ الشرطُ and the second, جوابُ الشرطُ, and both are majzuum.
The verb لا يَلْتَنَكُمْ takes two objects as in the aayah under discussion.

Here كَمْ is the first object, and شَيِّنَا is the second.
15. The (true) believers are only those who believe in Allaah and His Messenger صلى الله عليه وسلم, then harbour no doubts, and struggle for the cause of Allaah with their wealth and their lives. Such are the sincere.
Yuusuf (عَلِيَّهُ السَّلَامُ) brought to you the clear signs before, but you continued to be in doubt with regard to what he had brought to you, until when he died, you said, 'Allaah will never send a messenger after him.' Thus does Allaah lead astray doubting transgressors. (Q 40:34)
This is إِنَّمَا المُؤْمِنُونَ... إِنَّمَا.

See the notes for aayah 10.

is Damiiru l-faSl and so لا مَحْلَ‍لَ لَهَا مِنِ‍ الْإِغْرَآبِ.

See the notes for aayah 11.
16. Say (to the bedouins O Messenger صلى الله عليه وسلم), 'Would you inform Allaah about your faith while Allaah knows what is in the heavens and what is in the earth? And Allaah is Aware of all things?'
شرح المفردات

علَمَ فِلاناً بِكَذا تَعلِيمًا (ii), to inform.
17. They count it as a favour to you (O Messenger ﷺ) that they have become Muslims. Say (to them), 'Do not count your becoming Muslims as a favour to me. But rather it is Allaah Who has conferred a favour upon you by guiding you to faith, if you are truthful.'
The verb مَنَّ has two meanings:

1. منَ عَلَيْه مَمْتَنَا (a-u), to do someone a favour, grant, bestow graciously.

One of the names of Allaah سَبِحَّاهُ وَتَعَالَى is المَمْتَنُوْنَ, grace, kindness, favour, pl. مَمْتَنُونَ.

2. منَ عَلَيْه بِكَادَا مَمْتَنَا (a-u), to repeatedly remind the recipient of help of the favours done to him.

Allaah says:

يا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتَكُم بِالْمَنَّ وَالْأَدِى

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

(Q 2:264) [AN16]

بَلْ nay, rather, on the contrary.
If the particle بَلْ occurs at the beginning of a sentence, it is called حَرْفُ الابْتِذَادَة, i.e., introductory particle.

It denotes الإِضْرَابِ, (digression) i.e., change of subject.

This change signifies one of the two following things:

1. الإِبْطَالُ, i.e., cancellation of the previous statement, e.g.,

Never think of those killed for Allaah's cause as dead; on the contrary they are alive, with their Lord they have provision. (Q 3:169)
Note that ُبَلْ ُ is used here to cancel the idea that they are dead ُبَلْ أَحْيَاءُ، and to assert that they are alive.

Note the omitted element:

بَلْ هُمُ أَحْيَاءٌ = بَلْ أَحْيَاءٌ

الانتقالُ، i.e., transition from one idea to another without canceling the first, i.e.:

إِبْرَاهِيمُ كَسَّلَانَ، بَلْ هُوَ مُهْمِلٌ

Ibraahiim is lazy; nay, he is negligent.

Allaah says in the Glorious Qur’aan:

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَصَالَوْنَ بَلْ نَحْنُ مَحْرُومُونَ

* When they saw it (i.e., their garden) they said, 'Surely, we have lost our way; nay, we have been deprived (of our produce).' (Q 68:26-27)

* The owners of the garden who wanted to harvest its fruit secretly to keep the poor and the needy off. As a divine punishment, the garden was burnt down before their arrival.
بِعَلِ الْلَّهِ يَمُنُ عَلَيْكُمْ أَن هَذَا كُمْ لِلإِيمَانِ

This is شرط.

The jawaabu l-sharT is not mentioned here.

It can be understood from what precedes the sharT.

The meaning is:

If you are telling the truth that you believe, then know that it is Allaah who has done a favour to you, and guided you to faith and belief.

As a rule, jawaabu l-sharT does not precede the sharT.
Do they not realize that Allaah knows their secret, and the thoughts they confide, and that Allaah knows fully all that is hidden? (Q 9:78)