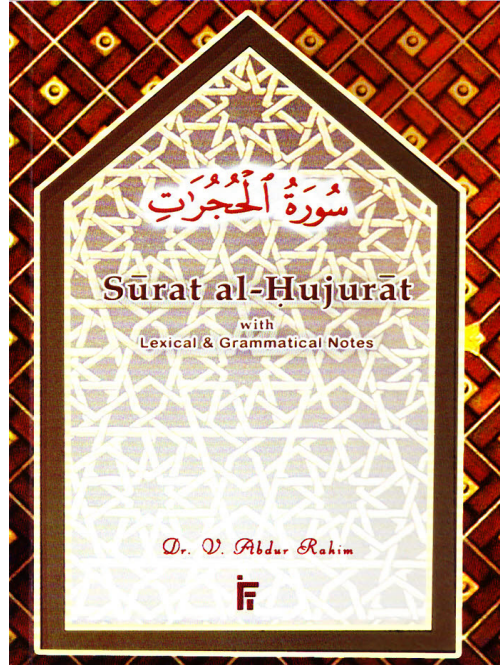


سُورَةُ الْحُجُرَاتِ



With
Lexical & Grammatical Notes

لفضيلة الشيخ
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حفظه الله تعالى

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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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. Abdur 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 *subḥaanahuu wa ta'aalaa* 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 Muḥammad, 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 *subhaanahuu 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 *subhānahu wa taʿālaa* reward them all.

The Author



سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ
 وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ١
 يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ
 صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
 بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَلُكُمْ وَأَنتُمْ لَا
 تَشْعُرُونَ ٢ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ
 رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ
 لِلتَّقْوَىٰ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ٣ إِنَّ الَّذِينَ
 يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا

يَعْقِلُونَ ۚ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ
لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ٥ يَأَيُّهَا الَّذِينَ
ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ ٦
وَأَعْلَمُوا أَن فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي
كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَبٌ
إِلَيْكُمْ الْإِيمَنَ وَزَيْنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ
إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ
الرَّشِدُونَ ٧ فَضَلَا مِّنَ اللَّهِ وَنِعْمَ اللَّهُ عَلِيمٌ
حَكِيمٌ ٨ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا
فَأَصْلِحُوا بَيْنَهُمَا ۖ فَإِن بَغَتْ إِحْدَاهُمَا عَلَى
الْأُخْرَىٰ فَقْتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَىٰ أَمْرِ
اللَّهِ فَإِن فَاءَتْ فَأَصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ
وَأَقْسِطُوا ۖ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٩ إِنَّمَا

الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا
 اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا
 يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
 مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا
 مِّنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَبِ
 بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَنِ وَمَن لَّمْ يَتُبْ
 فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ١١ يَا أَيُّهَا الَّذِينَ ءَامَنُوا
 اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ
 وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا أَيُحِبُّ
 أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ
 وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ١٢ يَا أَيُّهَا النَّاسُ
 إِنَّا خَلَقْنَاكُمْ مِّن ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
 شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِندَ
 اللَّهِ أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ١٣ ۞ قَالَتْ

الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا
 أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيْمُنُ فِي قُلُوبِكُمْ ۖ وَإِنْ
 تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ
 شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ١٤ إِنَّمَا الْمُؤْمِنُونَ
 الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا
 وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ
 هُمُ الصَّادِقُونَ ١٥ قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ
 وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَاللَّهُ
 بِكُلِّ شَيْءٍ عَلِيمٌ ١٦ يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا ۖ
 قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَمَكُمُ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ
 أَنْ هَدَيْتُكُمْ لِلْإِيْمَنِ إِنْ كُنْتُمْ صَادِقِينَ ١٧ إِنَّ
 اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ ۚ وَاللَّهُ بَصِيرٌ
 بِمَا تَعْمَلُونَ ١٨

Notes on indicating the 'abwaab of the *mujarrad* and *maziid* verbs



The 'abwaab of the *mujarrad* verbs are indicated thus:

سَجَدَ يَسْجُدُ (a-u)

ضَرَبَ يَضْرِبُ (a-i)

شَرِبَ يَشْرَبُ (i-a)

فَتَحَ يَفْتَحُ (a-a)

كَثُرَ يَكْثُرُ (u-u)

وَرِثَ يَرِثُ (i-i)

The 'abwaab of the *maziid* verbs are indicated thus:

-- فَعَلَ

ii فَعَّلَ

iii فَاعَلَ

iv أَفْعَلَ

v تَفَعَّلَ

vi تَفَاعَلَ

vii انْفَعَلَ

viii افْتَعَلَ

ix افْعَلَّ

x اسْتَفْعَلَ

Notes on Symbols & Abbreviations



Symbols

★ اسْمُ الْفَاعِلِ، الصِّفَةُ الْمُشَبَّهَةُ

☆ اسْمُ الْمَفْعُولِ

☆ صِيغَةُ مُبَالَغَةِ اسْمِ الْفَاعِلِ

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



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ
وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

1. O you who believe! Do not place your decisions and views above those of Allaah and His Messenger (ﷺ) . And be mindful of Allaah. Indeed Allaah is All-hearing, All-knowing.



شَرْحُ الْمُفْرَدَاتِ

قَدَّمَ الشَّيْءَ تَقْدِيمًا (ii), to let something precede another.

بَيْنَ يَدَيْهِ, before him (*literally*, between his hands).

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

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

اَتَّقَى اللَّهَ, to fear Allaah, be mindful of Allaah.

إيضاحات نحوية

يَا أَيُّهَا الَّذِينَ آمَنُوا

يَا أَيُّهَا

The words **يَا أَيُّهَا** consist of the following three elements:

1. **يَا** which is *Harf nidaa'*,
2. **أَيُّ** which is *munaadaa* and is *mabniyy* "alaa l-Damm, and
3. **هَا** which is *Harf tanbiih*.

يَا أَيُّهَا الَّذِينَ

The noun following this construction (يَا أَيُّهَا) is a *badal* as in

يَا أَيُّهَا الَّذِينَ

يَا أَيُّهَا النَّاسُ.

With a feminine noun **أَيُّهَا** changes to

أَيَّتُهَا, e.g.,

يَا أَيَّتُهَا الْفَتَاةُ.

يَا أَيُّهَا الَّذِينَ آمَنُوا

آمَنُوا The sentence آمَنُوا is *Silatu l-mawSuul*.

آمَنُوا The *waaw* in آمَنُوا is the عَائِد.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُقَدِّمُوا

لَا تُقَدِّمُوا The *maf'uul bihi* is not mentioned. The *mufassiruun* suggest قَوْلٌ وَ عَمَلٌ (views and actions) as its object.

لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ

بَيْنَ يَدَيِ اللَّهِ Note that in بَيْنَ يَدَيِ بِلَالٍ the *yaa'* in the word يَدَيِ has *sukuun*, but in بَيْنَ يَدَيِ الْوَلَدِ it takes *kasrah* to avoid التَّقَاءُ. (بَيْنَ يَدَيِ الْوَلَدِ) السَّاكِنَيْنِ.

٢

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ

صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا

تَشْعُرُونَ ٢

2. O you who believe! Do not raise your voices above the Prophet's (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ), 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.



شَرْحُ الْمُفْرَدَاتِ

رَفَعَ رَفْعًا (a-a), to raise.

أَصَوَاتٌ, voice, pl. صَوْتٌ.

أَنْبِيَاءُ, prophet, pl. نَبِيٌّ.

The word نَبِيٌّ is originally أَنْبِيَاءُ meaning 'one who brings information from Allaah سُبْحَانَهُ وَتَعَالَى ' and is derived from نَبَأٌ.

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

جَهَرَ لَهُ بِالْقَوْلِ جَهْرًا (a-a), to speak loudly. [AN2]

حَبَطَ عَمَلُهُ حَبْطًا وَحَبُوطًا (i-a), to be of no avail, come to nothing.

أَحْبَطَهُ إِحْبَاطًا (iv), to render (the deeds) vain, cause them to be of no avail.

It occurs in the following *aayah*:

ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ

فَأَحْبَطَ أَعْمَالَهُمْ

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

شَعَرَ بِالشَّيْءِ شُعُورًا (a-u), to perceive, realize.

إيضاحات نحوية

وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

كَجَهْرٍ

is a *na't* of the *maf'uul muTlaq* which is omitted, so it is *fii maHalli naSb*.

So the full construction is:

لَا تَجْهَرُوا لَهُ بِالْقَوْلِ جَهْرًا كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ

كَجَهْرِ بَعْضِكُمْ

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

كَمَا يَجْهَرُ بَعْضُكُمْ.

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

﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ

الَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَلْبَابِ﴾

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 **السَّمَاوَاتِ** is the *maf''uul bihii* of **خَلَقَ**,
for **فِي خَلْقِ السَّمَاوَاتِ** means:

فِي خَلْقِ اللَّهِ السَّمَاوَاتِ

(in Allaah's creation of the heavens).

So the expression **قَتْلُ بِلَالٍ** means:

1. Bilaal's killing someone.

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

(قَتْلُ بِلَالٍ = قَتَلَ بِلَالٌ فُلَانًا)

or

2. Bilaal's being killed by someone.

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

(قَتْلُ بِلَالٍ = قَتِلَ فُلَانٌ بِبِلَالٍ)

[AN3]

... كَجَهْرٍ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ

أَنْ تَحْبَطَ أَعْمَالُكُمْ

Here a word like *خَشْيَةً* or *مَخَافَةً* is understood before *أَنْ*.

So the meaning is,

... *خَشْيَةً* أَنْ تَحْبَطَ أَعْمَالُكُمْ

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

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

Here is an example:

لَمْ أَطْرُقِ الْبَابَ *خَشْيَةً* أَنْ يَسْتَيْقِظَ الْمَرِيضُ.

'I did not knock the door *lest* the patient should wake up.'

...أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ

وَأَنْتُمْ لَا تَشْعُرُونَ is *Haal*, and the *dhu l-Haal* is the pronoun
 أَعْمَالُكُمْ in كُمْ.



﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ
 أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ
 مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾

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.



شَرَحُ الْمُفْرَدَاتِ

غَضَّ صَوْتَهُ وَطَرَفَهُ، وَمِنْ صَوْتِهِ وَطَرَفِهِ غَضًّا (a-u),

to lower one's voice or gaze.

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

﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾

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:

﴿وَأَقْصِدْ فِي مَشْيِكَ وَاعْغِضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ

الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾

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)

اُمْتَحَنَ اُمْتِحَانًا (viii), to test, examine.

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

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

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

Words like:

فَتًى *young man*,

رَحًى *stone handmill*,

عَصًى *walking stick*,

مَثْوًى *abode* and

مَأْوًى *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]

أَجْرٌ, wages, recompense, pl. أَجُورٌ. [AN5]

إيضاحات نحوية

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ

الَّذِينَ

is *ismu* إِنَّ , and it is *fii maHalli naSb*.

يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ

رَسُولِ اللَّهِ

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

إِنَّ الَّذِينَ ... أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ

The *khavar* of إِنَّ is a *jumlah ismiyyah* consisting of its own *mubtada'* and *khavar* as follows:

In

أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ ...

the *ismu l-'ishaarah* أُولَئِكَ is the *mubtada'*, and الَّذِينَ is its *khavar*.

...أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ

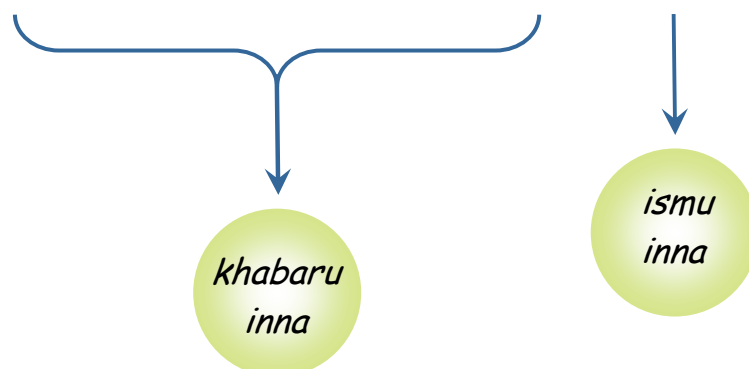
The sentence **امْتَحَنَ اللَّهُ قُلُوبَهُمْ** is *Silatu l-mawSuul*.

This whole sentence:

أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ

consisting of the *mubtada*' and its *khavar* is the *khavar* of **إِنَّ** occurring at the beginning of the *aayah*.

إِنَّ الَّذِينَ ... أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ



٤

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ
أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾

4. Those who call you out from behind the private apartments, most of them lack understanding.

٥

﴿وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ
إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

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



شرح المفردات

نَادَى نِدَاءً وَمُنَادَاً (iii), to call.

حُجْرَاتٌ، حُجَرَاتٌ، حُجَرَاتٌ. [AN6] حُجْرَةٌ, room, pl.

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

1. فُفْعَلَاتٌ : the second letter having a *sukuun* as it has in the singular.
2. فُدْعَلَاتٌ : the second letter having a *Dammah*.
3. فَفْعَلَاتٌ : the second letter having a *fatHah*.

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

صَبَرَ صَبْرًا (a-i), to have patience.

إيضاحات نحوية

وَلَوْ أَنَّهُمْ صَبَرُوا ... لَكَانَ خَيْرًا لَهُمْ

لَوْ introduces an unfulfilled condition (شَرْط) in the past, e.g.,

لَوْ أَكَلْتُ هَذَا الطَّعَامَ الْفَاسِدَ لَمَرَضْتُ

'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.

وَلَوْ أَنَّهُمْ صَبَرُوا لَوْ is followed by a verb as in the preceding example (لَوْ أَكَلْتُ).

If it is followed by a *maSdar mu'awwal* as in the *aayah* under discussion, a verb like

حَصَلَ or ثَبَتَ meaning 'to take place, happen'

is to be supplied after لَوْ.

So

وَلَوْ أَنَّهُمْ صَبَرُوا لَكَانَ خَيْرًا لَهُمْ

is to be construed as:

لَوْ ثَبَتَ صَبْرُهُمْ لَكَانَ خَيْرًا لَهُمْ

'*Had their patience materialized*, it would have been better for them.'

إِضَاءَةٌ
تَفْسِيرِيَّةٌ

(Exegetical
note)

The reference here is to the delegation of the tribe of **بَنُو تَمِيمٍ** who had come to meet the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**, and while he was relaxing at noon, they shouted asking him to come out.

وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ ...

حَتَّى تَخْرُجَ

The verb **تَخْرُجَ** is *manSuub* because of a latent **أَنْ** after **حَتَّى** :

حَتَّى (أَنْ) تَخْرُجَ.

حَتَّى تَخْرُجَ إِلَيْهِمْ

This may be paraphrased as:

حَتَّى تَخْرُجَ مِنْ حُجْرَتِكَ وَتَذْهَبَ إِلَيْهِمْ.

This may be compared to the command given by the wife of *al-*“Aziiz to Yuusuf

(Q 12:31): عَلَيْهِ السَّلَامُ

﴿وَقَالَتْ أَخْرِجِ عَلَيْنَهُنَّ﴾

which stands for:

أَخْرِجِ مِنْ حُجْرَتِكَ وَاذْخُلْ عَلَيْنَهُنَّ.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ
فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ
فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾

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. نَبَأٌ.

جَاءَكُمْ بِنَبَأٍ, brings you news.

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

إِبْرَاهِيمُ لِلْمَلَكَةِ كَأَمْثَلِ الْوُلُوْ

بِنَبَأٍ مِنْ تِلْقَايَ

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

إِنَّ، إِبْرَاهِيمُ،

In the middle and at the end it is placed above the letter, e.g.:

سُئِلَ، فِي نَبَأٍ، كَأَلْوُلُوْ، لِلْقَارِئِ

فَسَقَ فُسُقًا وَفُسُوقًا (a-u), to stray from the right course, deviate, act sinfully, immorally.

★ فَسَقَ فُسُقًا، pl. فَاسِقٌ.

تَبَيَّنَ تَبَيُّنًا (v), to verify, ascertain.

أَصَابَ فُلَانًا إِصَابَةً (iv), to hit, afflict.

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

نَدِمَ عَلَى مَا فَعَلَ نَدَمًا وَنَدَامَةً (i-a), to regret.

إيضاحات نحوية

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا

فَتَبَيَّنُوا

is *jawaab al-sharT*, and it takes *faa'* because it is a *Talabiyy* verb ('*amr* here).

فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا

أَنْ تُصِيبُوا

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 *مَخَافَةٌ* or *خَشْيَةٌ* 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 تُصِيبُوا قَوْمًا

is :

فَتَبَيَّنُوا خَشْيَةً أَنْ تُصِيبُوا قَوْمًا

'Verify for fear of harming some folk unwittingly.' / 'Verify it lest you should harm some folk unwittingly.'

فَتُصَبِّحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ

فَتُصَبِّحُوا ...

Here أَصْبَحَ is used in the sense of *to become* without reference to *morning*.

فَتُصَبِّحُوا

The *waaw* in تُصَبِّحُوا is *ismu أَصْبَحَ*.

نَادِمِينَ

is its *khavar*.

فَتُصَبِّحُوا

*. حَرْفُ عَطْفٍ is فَ

The verb تُصَبِّحُوا is *ma"Tuuf* of تُصَيِّبُوا:

أَنْ تُصَيِّبُوا ... فَتُصَبِّحُوا...

عَلَى مَا فَعَلْتُمْ

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

عَلَى مَا فَعَلْتُمْوُ.

* See the on-line Hadiith lessons for an explanation of *faa as Harf "aTf*: Lesson 8.

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﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي
 كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَكِنَّ اللَّهَ حَبَّبَ
 إِلَيْكُمْ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ
 وَكَرَّهَ إِلَيْكُمْ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ
 أُولَٰئِكَ هُمُ الرَّشِدُونَ ۝﴾

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.

۸

﴿فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝﴾

8. Such are they who are rightly guided through Allaah's grace and His favour. And Allaah is All-knowing and All-wise.

شَرْحُ الْمُفْرَدَاتِ

أَطَاعَ يُطِيعُ إِطَاعَةً (iv), to obey.

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

عَنْتَ عَنْتًا (i-a), to be in trouble.

See the *maSdar* الْعَنْتُ in **Q** 4:25.

حَبَّبَ إِلَيْهِ الشَّيْءَ تَحْبِيْبًا (ii), to endear something to someone.

كَرَّهَ إِلَيْهِ الشَّيْءَ تَكْرِيْهًا (ii), to make something hateful to someone.

زَيَّنَ الشَّيْءَ تَزْيِيْنًا (ii), to beautify, decorate. [**AN9**]

عَصَى فُلَانًا مَعْصِيَةً وَعَصِيَانًا (a-i), to disobey.

رَاشِدٌ ★ رَشَدَ رُشْدًا (a-u), to be guided.

It is also used in *baab* (i-a): رَشِيْدٌ ★ رَشَدَ رَشْدًا وَرَشَادًا.

إيضاحات نحوية

وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

أَنَّ فِيكُمْ

The *khavar* of **أَنَّ** 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.'

لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِنَ الْأَمْرِ لَعَنِتُّمْ

لَوْ يُطِيعُكُمْ

The particle **لَوْ** 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* : **لَوْ أَطَاعَكُمْ**.

لَعَنِتُّمْ

is the *jawaab* of **لَوْ**.

The *jawaab* of **لَوْ** 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.)

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ...



(Exegetical
note)

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.

فَضْلاً مِنَ اللَّهِ وَنِعْمَةً

فَضْلاً مِنَ اللَّهِ وَنِعْمَةً

i.e., they have become rightly-guided through Allaah's grace and His favour.

فَضْلاً

Grammatically, فَضْلاً is مَفْعُولٌ لَهُ of a verb such as فَعَلَ.

The sentence may be construed as:

فَعَلَ اللَّهُ ذَلِكَ بِكُمْ فَضْلاً مِنْهُ وَنِعْمَةً.



(Exegetical
note)

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 الجامعُ لِأَحْكَامِ الْقُرْآنِ by al-Zajjaaj and معاني القرآن وإعرابه by al-Qurtubiyy.

٩

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا
 بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا
 الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ
 فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ
 يُحِبُّ الْمُقْسِطِينَ ٩﴾

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.



شَرْحُ الْمُفْرَدَاتِ

طَوَائِفُ, group, pl. طَائِفَةٌ.

اقْتَتَلَ النَّاسُ اقْتِتَالًا (viii), to fight one another.

أَصْلَحَ بَيْنَ الْفَرِيقَيْنِ إِصْلَاحًا (iv), to make peace, bring about an agreement.

بَغَى عَلَى النَّاسِ بَغْيًا (a-i), to wrong, treat unjustly, oppress.

★ بُغَاةٌ pl. (الْبَاغِي), [AN10]

إِحْدَى is the feminine of أَحَدٌ, e.g.:

لِي أَخَوَانِ، أَحَدُهُمَا طَبِيبٌ وَالْآخَرُ مُهَنْدِسٌ؛ وَلِي أُخْتَانِ، إِحْدَاهُمَا مُدَرِّسَةٌ وَالْأُخْرَى مُدِيرَةٌ مَدْرَسَةٍ.

قَاتَلَ قِتَالًا (iii), to fight, wage war.

فَاءَ يَفِيءُ فَيُؤْ (a-i), to return.

(See **Q** 2:226) [AN11]

أَقْسَطَ إِقْسَاطًا (iv), to act equitably.

قِسْطٌ, equity, justice, fairness.

Allaah says in the *Qur'aan*:

وَأَقِمْوَا الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٥٥﴾

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

[AN12]

إيضاحات نحوية

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

وَإِنْ طَائِفَتَانِ

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:

وَإِنْ اقْتَتَلَتْ طَائِفَتَانِ

وَإِنْ طَائِفَتَانِ... اقْتَتَلُوا

Note that the *faa'il* of اقْتَتَلُوا (the *waaw*) refers to the members of the two groups in طَائِفَتَانِ.

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

(Instead of (وَإِنْ طَائِفَتَانِ... اقْتَتَلَا))

... اقْتُلُوا فَأَصْلَحُوا

فَأَصْلَحُوا is *jawaabu l-sharT*.

فَأَصْلَحُوا It has *faa'* prefixed to it because it is **فَعْل** **طَلَبِي**

... فَقَاتِلُوا الَّتِي تَبْغِي

الَّتِي is the *maf''uul bihi* of قَاتِلُوا, and so it is **فِي مَحَلِّ نَصَبٍ**.

تَبْغِي The sentence **تَبْغِي** is *Silatu l-mawSuul*.
And the **عَائِد** is the *Damiir mustatir* in it,
which is **هِيَ**, and refers to **الَّتِي**.





إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

10. The believers are nothing but brothers, so make peace between your two brothers, and be conscious of Allaah hoping to receive mercy.



شَرْحُ الْمُفْرَدَاتِ

أَخٌ has two plurals:

إِخْوَانٌ and إِخْوَةٌ.

The Arabic lexicographer al-Jawhariyy says that **الإِخْوَانُ** is mostly used to mean friends, whereas **الإِخْوَةُ** is used to mean brothers.

The following nouns have the same pattern of plurals as **إِخْوَانٌ** and **إِخْوَةٌ**:

- **فَتَيَانٌ** and **فَتَيَةٌ**, young man : **فَتَيٌ**
- **صَبْيَانٌ** and **صَبْيَةٌ**, boy : **صَبِيٌّ**
- **غُلَمَانٌ** and **غُلَمَةٌ**, boy : **غُلَامٌ**

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

إِنَّمَا The particle مَا in إِنَّمَا is called مَا الْكَافَّةُ, i.e., 'the preventive *maa* ' because it prevents أَنْ from exercising its right of *naSb*.

إِنَّمَا الْمُؤْمِنُونَ

In a nominal sentence, the noun following إِنَّمَا is *mubtada'*, and is, therefore, *marfuu* as in the *aayah* under discussion and also in the famous *Hadiith*:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

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

But إِنَّمَا أَنَا مُدَرِّسٌ means that *I am only a teacher, and nothing else*. It excludes all other possibilities.

Unlike **إِن** the particle **إِنَّمَا** is used in a verbal sentence also, e.g.:

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ
وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ۝ ۸ **إِنَّمَا يَنْهَاكُمُ**
اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ
دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِجْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ
يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ۝ ۹

(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 **إِنَّمَا** in D3:18#5.

*

In these two *aayahs*, the *maSdar mu'awwal* **أَنْ تَبَرُّوهُمْ** and the *maSdar mu'awwal* **أَنْ تَوَلَّوْهُمْ** are **بَدَلُ الِاشْتِمَالِ** of **الَّذِينَ**.

Cf. **نَسْأَلُكَ عَنِ الْمُقَابَلَةِ أَيَّنَ تَكُونُ؟** 'We ask you about the interview, (about) *its venue*.'



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ
 عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ
 عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ
 وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ
 الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

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.



شَرْحُ الْمُفْرَدَاتِ

سَخَرَ مِنْ فُلَانٍ سَخَرًا وَسُخْرِيَةً (i-a), to mock, ridicule.

قَوْمٌ: 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 فَعْلٌ which is used as the plural of *faa'il* in certain nouns, e.g.:

- صَاحِبٌ pl. of صَحْبٌ
- رَاكِبٌ pl. of رَكْبٌ
- زَائِرٌ pl. of زَوْرٌ
- سَافِرٌ pl. of سَافِرٌ (meaning مُسَافِرٌ) [AN13]
- قَائِمٌ pl. of قَوْمٌ.

So قَوْمٌ is the plural of قَائِمٌ, and means 'those who undertake stupendous tasks, and carry out important assignments' * (يَقُومُونَ بِالْعَظَائِمِ وَالْمُهَمَّاتِ)

* الْمَصْبَاحُ الْمُنِيرُ (ق و م).

Here is an example of its use in the sense of 'men'.

The pre-Islaamic poet Zuhayr says:

وَمَا أَذْرِي وَلَسْتُ إِخَالُ * أَذْرِي
أَقَوْمُ آلِ حِصْنٍ أَمْ نِسَاءُ **

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



أَقَوْمُ آلِ حِصْنٍ : if the people of the castle are **men**...

لَمَزَ لَمَزًا (a-i), to speak ill of someone, to blame.

لَا تَلْمِزُوا أَنْفُسَكُمْ : 'do not defame or blame one another'.

أَنْفُسَكُمْ here does not mean 'do not defame *yourselves*'.

* خَالَ يَخَالُ means 'to think'. 'I think' is إِخَالُ with *hamzah maktuurah*.

This is an exception.

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

Note this use of **فَاقْتُلُوا أَنْفُسَكُمْ** in: **أَنْفُسَكُمْ** 'kill one another' in the following *ayah*:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ
بَاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ **فَاقْتُلُوا أَنْفُسَكُمْ** ذَلِكَ
خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ
الرَّحِيمُ

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-relenting, the Merciful. (Q 2:54)

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

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

أَلْقَابُ, nickname, title, surname, family name, pl. لَقَبٌ.

لَقَّبَهُ بِكَذَا (ii), to call someone with a surname.

إِيضَاحَاتٌ نَحْوِيَّةٌ

...لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ

عَسَى أَنْ يَكُونُوا

عَسَى is a *jaamid* verb with the meaning of the particle *لَعَلَّ*, i.e., hope or fear.

It is a *naaqiS* verb, and has its *ism* and *khavar*, but its *khavar* 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*:

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

Allaah will hopefully forgive them.

(Q 9:102)

Here, its *ism* is *لَفْظُ الْجَلَالَةِ : الله*, and its *khavar* is the *maSdar mu'awwal*,

أَنْ يَتُوبَ عَلَيْهِمْ.

Here are some examples with a pronoun as its *ism* (in red):

عَسَيْنَا أَنْ نُسَافِرَ إِلَى مَكَّةَ غَدًا.

We will hopefully travel to Makkah tomorrow.

عَسَيْتُ أَنْ أَتَزَوَّجَ هَذَا الْعَامَ.

I will hopefully get married this year.

تَأَخَّرَ زُمَلَاؤُنَا كَثِيرًا. عَسَوْا أَنْ يَصِلُوا الْيَوْمَ إِنْ 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 *khavar*.

The foregoing examples denote *hope* (الترجِّي).

The following is an example of *fear* (الإشفاق):

﴿وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ 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*

أَنْ تَكْرَهُوا is its *faa''il*.

And since its *faa''il* is always a *maSdar mu'awwal*, it always remains unchanged (عَسَى), and cannot be *isnaaded* to pronouns.

... عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ

Here عَسَى is *taamm* and the *maSdar mu'awwal* أَنْ يَكُونُوا is its *faa''il*

If it is used as *naaqiS*, it will change to عَسَوْا where the *waaw* is its *ism*, and the *maSdar mu'awwal* أَنْ يَكُونُوا is its *khavar*.

For a more comprehensive treatment, see D3:24#3.

... وَلَا تَنَابَرُوا بِالْأَلْقَابِ

لَا تَنَابَرُوا لَا تَنَابَرُوا is for لَا تَنَابَرُوا

In the *muDaari*” of the two *baabs*, تَفَعَّلَ and تَفَاعَلَ, the *Harfu l-muDaara*”ati ت 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* تَفَعَّلَ), and the other in *aayah* 13 (*baab* تَفَاعَلَ).

... بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ

بِئْسَ بِئْسَ and نِعَمَ are *jaamid* verbs used to initiate praise and blame.

Each one of these verbs is followed by a *faa'il* which must either:

a) have *al-*, *or*

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

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

الْمَخْصُوصُ بِالذَّمِّ or الْمَخْصُوصُ بِالْمَدْحِ.

Here are some examples:

نِعْمَ الطَّالِبُ بِلَالٌ.

What an excellent student Bilaal is.

نِعْمَ الشَّرَابُ اللَّبَنُ.

What an excellent drink milk is.

نِعْمَ رَجُلُ الْأَمْنِ إِبْرَاهِيمُ.

What an excellent policeman Ibraahiim is.

بِئْسَ الرَّجُلُ زَيْدٌ.

What an evil man Zayd is.

بِئْسَ الشَّرَابُ الْخَمْرُ.

What an evil drink wine is.

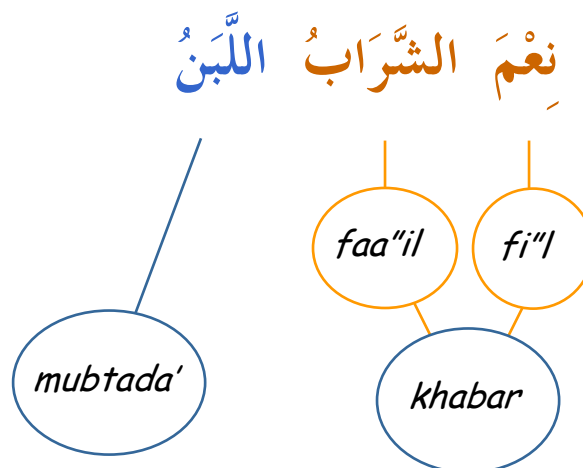
The *makhSuus* is the *mubtada'*, and the verbal sentence (composed of the *fi''l* and the *faa''il*) is its *khavar*.

So in:

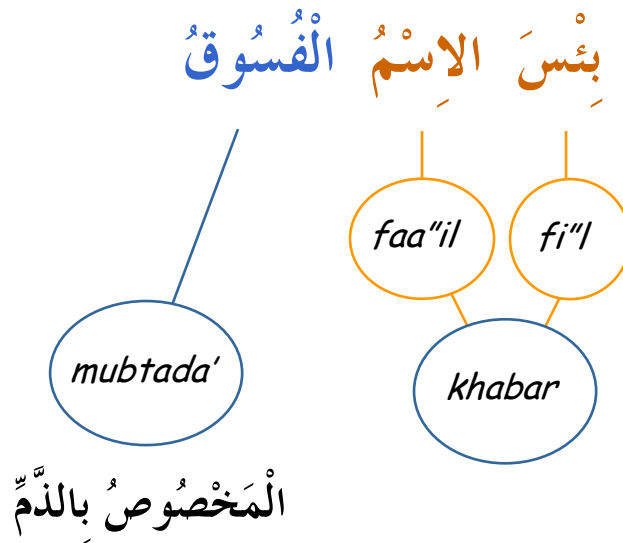
« نَعَمَ الشَّرَابُ اللَّبَنُ »

نَعَمَ الشَّرَابُ is اللَّبَنُ, and this is the *mubtada'*.

And the sentence نَعَمَ الشَّرَابُ is its *khavar muqaddam*.



... بِئْسَ الْاِسْمُ الْفُسُوقُ



وَمَنْ لَمْ يَتَّبِعْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

جَوَابُ is فَأُولَئِكَ هُمُ الظَّالِمُونَ, and مَنْ لَمْ يَتَّبِعْ is الشَّرْطُ.

فَأُولَئِكَ ... The *jawaab* has *faa'* prefixed to it as it is a *jumla ismiyyah*.

هُمُ الظَّالِمُونَ هُمُ is *Damiiru l-faSl* and so has no *i'raabic* status.

Note that لَمْ يَتَّبِعْ has a singular *faa'il* as مَنْ is an unspecific *ism mawSuul*, and is suited to refer to any number or gender.

١٢

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ
بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ
أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ
تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

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.



شَرْحُ الْمُفْرَدَاتِ

اجْتَنَبَ الشَّيْءَ اجْتِنَابًا (viii), to avoid.

ظَنَّ : arriving at an unfavourable conclusion without evidence.

آثَامٌ (for أَثَامٌ), sin, pl. إِثْمٌ.

جَوَاسِيسُ, spy, pl. جَاسُوسٌ.

تَجَسَّسَ تَجَسُّسًا (v), to spy on someone.

لَا تَتَجَسَّسُوا is for لَا تَجَسَّسُوا.

See the note on لَا تَنَابَزُوا in *aayah* 11.

اغْتَابَ اغْتِيَابًا (viii), to backbite.

كَرِهَ الشَّيْءَ كُرْهًا وَكَرَاهَةً وَكَرَاهِيَةً (i-a), to hate, abhor.

كَرِيهٌ، مَكْرُوهٌ ☆

إيضاحات نحوية

لا يَغْتَبُ بَعْضُكُمْ بَعْضًا

لا يَغْتَبُ

Here يَغْتَبُ is *majzuum* because of
لا النَّاهِيَّةُ.

لا يَغْتَبُ بَعْضُكُمْ

يَغْتَبُ is the *faa''il* of بَعْضُ.

لا يَغْتَبُ بَعْضُكُمْ بَعْضًا

And بَعْضًا is the *maf''uul* of يَغْتَبُ.

Here are some examples of this pattern

: بَعْضُ ... بَعْضًا

○ لِيُسَاعِدْ بَعْضُكُمْ بَعْضًا

You should help each other.

○ لَمَّا رَأَيْنَا هَلَالَ الْعِيدِ هَنَّا بَعْضُنَا بَعْضًا

When we sighted the new moon of the
“*Tid*, we congratulated each other.

إِنَّ اللَّهَ تَوَّابٌ

The verb **تَابَ** has two meanings:

1. Man's turning to Allaah with repentance.

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

تَابَ الْعَبْدُ إِلَى اللَّهِ تَوْبَةً وَمَتَاباً.

Allaah says:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نُّصُوْحًا﴾

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

The **تَائِبٌ** is : اسمُ الْفَاعِلِ

and **تَوَّابٌ** is: صِيغَةُ مُبَالَغَةٍ اسمُ الْفَاعِلِ

A *Hadiith* says:

«كُلُّ ابْنِ آدَمَ خَطَّاءٌ، فَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ».

'Every son of Aadam is a sinner, and the best of sinners are the repentant.' (مُسْنَدُ أَحْمَدَ 20:344)

2. Allaah's turning to man with forgiveness.

To express this meaning the preposition **على** is used, i.e.,

تَابَ اللَّهُ عَلَى الْعَبْدِ

as in the following part of an *aayah*:

... وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ
التَّوَّابُ 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 **سُبْحَانَهُ وَتَعَالَى**, only the

صِيغَةُ مُبَالِغَةِ اسْمِ الْفَاعِلِ is used :

التَّوَّابُ.



يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَأُنْثَىٰ
وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ
أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقٰكُمْ إِنَّ اللَّهَ
عَلِيمٌ خَبِيرٌ ﴿١٣﴾

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.



شَرْحُ الْمُفْرَدَاتِ

مَخْلُوقٌ ✪, خَلَّاقٌ ☆, خَالِقٌ ★ (a-u), to create. خَلَقَ خَلْقًا

ذَكَرٌ, male, pl. ذُكُورٌ and ذَكَرَانٌ. For these two plural forms, see Q 42:49-50.

إِنَاثٌ, female, pl. أَنْثَى.

The word أَنْثَى is a diptote because it ends in 'alif al-ta'niith.

شُعُوبٌ, people, nation, pl. شَعْبٌ. (AN14)

قَبَائِلٌ, tribe, pl. قَبِيلَةٌ.

تَعَارَفَ النَّاسُ تَعَارُفًا (vi), to know each other.

لَتَتَعَارَفُوا is for لَا تَنَابَزُوا. See the note on لَا تَنَابَزُوا in *aayah* 11.

كَرَامٌ, كُرَمَاءُ, noble, honoured, honourable, pl. كَرِيمٌ.

The word أَكْرَمُ is *ism al-tafDiil*.

أَتْقِيَاءُ, pious, godfearing, pl. تَقِيٌّ.

It is derived from وَقَى يَقِي, to guard.

So تَقِيٌّ is one endowed with تَقْوَى. (AN15)

إِيضَاحَاتٌ نَحْوِيَّةٌ

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ

جَعَلَ جَعَلَ here is in the sense of *causing something to be or become something else*.

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

جَعَلْتُ بَيْتِي مَدْرَسَةً.

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

وَجَعَلْنَاكُمْ شُعُوبًا

Here كُمْ is the first *maf'uul* of جَعَلَ, and شُعُوبًا is the second.

See D3:25#6.

...وَقَبَائِلَ لَتَعَارَفُوا

لَتَعَارَفُوا

This is لَامُ التَّعْلِيلِ.

The verb following it is *manSuub* because of the latent أَنْ :

لِـ(أَنْ) تَعَارَفُوا.

١٤

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ
 قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَنُ فِي قُلُوبِكُمْ
 وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ
 أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾

14. 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.



شرح المفردات

أَعْرَابٌ, desert Arabs, bedouins.

It is اسْمُ الْجِنْسِ الْجَمْعِيِّ and its singular is أَعْرَابِيٌّ just like:

عَرَبٌ (Arabs) and عَرَبِيٌّ (an Arab).

See D3:3#6.

أَطَاعَ يُطِيعُ إِطَاعَةً (iv), to obey.

مُطَاعٌ ☆ مُطِيعٌ ★

لَا تَفُلَانَا حَقَّهُ لَيْتًا (a-i), to diminish, withhold.

إيضاحات نحوية

قَالَتِ الْأَعْرَابُ

الأعرابُ

This is referential ال, and is contextual, i.e.

«ال» العهديَّة، للعهدِ الذَّهْنِيِّ.

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)



(Exegetical
note)

The Bedouins referred to here are بنو أسد who lived in the vicinity of Madinah.

They came to Madinah in 9 AH, and said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'We believed in you, and followed you, and did not fight you' expecting to receive aid.

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

لَمَّا

The particle لَمَّا means 'not yet', e.g.:

لَمَّا يَرْجِعِ الْمُدِيرُ مِنَ الْجُمُعَةِ،

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

It is one of the *jawaazim* of the *muDaari*".

See **D**2:21#2.

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

يَدْخُلُ ... فِي

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

دَخَلْتُ الْبَيْتَ / الْمَسْجِدَ / السُّوقَ.

Note this use in the following part of an *aayah*:

﴿وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَانِ﴾

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 *فِي*.

Example of (a):

أَدْخَلْتُ يَدِي فِي جَيْبِي،

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

Allaah says to Muusaa (عَلَيْهِ السَّلَامُ) in the Glorious *Qur'aan*:

﴿وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ 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 جَيْبُ 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:

دَخَلْتُ فِي دِينِ اللَّهِ

I entered Allaah's Faith.

Muusaa (عَلَيْهِ السَّلَامُ) prays saying:

قَالَ رَبِّ اغْفِرْ لِي وَلِأَخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ
وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

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)

وَلَمَّا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ

إِضَاءَةٌ
تَفْسِيرِيَّةٌ

(Exegetical
note)

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

So **أَسْلَمَ** **فُلَانٌ** has the same meaning as **آمَنَ** **فُلَانٌ**.

But if both these words **أَسْلَمَ** and **آمَنَ** occur in one and the same context, they refer to different stages of the process of becoming a Muslim.

أَسْلَمَ 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 **آمَنَ** 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.

وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ ...

: **إِنْ تُطِيعُوا** ... **لَا يَلِتْكُمْ**

Here the first verb is **فَعَلَ الشَّرْطَ**, and the second, **جَوَابُ الشَّرْطِ**, and both are *majzuum*.

لَا يَلْتَكُم مِّنْ أَعْمَالِكُمْ شَيْئًا

لَا يَلْتَكُم

The verb لَا تَ takes two objects as in the *ayah* under discussion.

لَا يَلْتَكُم ... شَيْئًا

Here كُم is the first object, and شَيْئًا is the second.

١٥

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ
لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللّٰهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ ۝١٥ ﴾

15. The (true) believers are only those who believe in Allaah and His Messenger (صَلَّى اللّٰهُ عَلَيْهِ) then harbour no doubts, and struggle for the cause of Allaah with their wealth and their lives. Such are the sincere.



شَرْحُ الْمُفْرَدَاتِ

رَيْبٌ, doubt.

ارْتَابَ ارْتِيَابًا (viii), to doubt.

★ مُرْتَابٌ as in the following *aayah*:

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي
شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّى إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ
بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ

Yuusuf (عَلَيْهِ 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)

إيضاحاتٌ نحويّةٌ

إِنَّمَا الْمُؤْمِنُونَ...

إِنَّمَا

This is مَا الْكَافَّةُ .

See the notes for *aayah* 10.

...أُولَئِكَ هُمُ الصَّادِقُونَ

هُمُ

is *Damiiru l-faSl* and so

لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ .

See the notes for *aayah* 11.



﴿قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا
فِي السَّمُوتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ﴾ ١٦ ﴿

16. Say (to the bedouins O Messenger ﷺ), '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?'



شَرْحُ الْمُفْرَدَاتِ

عَلَّمَ فُلَانًا بِكَذَا تَعْلِيمًا (ii), to inform.



۱۷

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا^ص قُلْ لَا تَمُنُوا عَلَيَّ
 إِسْلَمَكُمْ^ص بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْكُمْ
 لِلْإِيمَنِ إِنْ كُنْتُمْ صَادِقِينَ ۱۷

17. They count it as a favour to you (O Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) 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.'



شَرْحُ الْمُفْرَدَاتِ

The verb مَنْ has two meanings:

1. مَنْ عَلَيْهِ مَنًّا (a-u), to do someone a favour, grant, bestow graciously.

One of the names of Allaah سبحانه وتعالى is الْمَنَّانُ.

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

2. مَنْ عَلَيْهِ بَكْدًا مَنًّا (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]

بَلْ, nay, rather, on the contrary.

بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ

بَلْ If the particle **بَلْ** occurs at the beginning of a sentence, it is called **حَرْفُ الْإِبْتِدَاءِ**, i.e., *introductory particle*.

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

This change signifies one of the two following things:

1. **الْإِبْطَالُ**, i.e., cancellation of the previous statement, e.g.,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا
بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

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 هُمْ أَحْيَاءُ = **بَلْ أَحْيَاءُ**

2. **الانتقال**, i.e., transition from one idea to another without canceling the first, i.e.:

, **إِبْرَاهِيمُ كَسْلَانُ**, **بَلْ هُوَ مُهْمِلٌ**,

Ibraahiim is lazy; *nay*, he is negligent.

Allaah says in the Glorious *Qur'aan*:

﴿فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ **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)

إِضَاءَةٌ
تَفْسِيرِيَّةٌ

* 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.

بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ

هَدَاكُمْ لِلْإِيمَانِ

For the use of ل with the verb هَدَى, see my book *Selections From the Glorious Qur'aan*, p. 6.

إِنْ كُنْتُمْ صَادِقِينَ

This is شَرْط.

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*.



﴿ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمُوتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ بِمَا تَعْمَلُونَ ﴾ ١٨

18. Allaah knows the secrets of the heavens and the earth. Allaah sees what you do.



شَرْحُ الْمُفْرَدَاتِ

غَيْبٌ, what is beyond the ken of human mind,
pl. غُيُوبٌ as in the following *aayah*:

﴿أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ
الْغُيُوبِ﴾

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)

بَصُرَ بِالشَّيْءِ بَصَرًا (u-u), to know, see.

★ بَصِيرٌ.



End of
Part 1