



Qur'aanic course:

# سورة الحجرات

Transcription of  
course DVDs

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## «سورة الحجرات»

Transcriptions of DVDs

### DVD 1A Aayaat 1-2

# = time

Nouns on the pattern of فُعْلَةٌ have the meaning of اِسْمُ الْمَفْعُولِ

# 3:40:

حُجْرَةٌ is the plural of حُجْرَاتٌ.

حُجْرَةٌ is on the pattern of فُعْلَةٌ.

فُعْلَةٌ denotes the meaning of اِسْمُ الْمَفْعُولِ in some nouns.

فُعْلَةٌ in the sense of مَفْعُولٌ.

### أمثلة كثيرة:

A very good example is حُفْرَةٌ a hole or a pit.

حَفَرَ يَحْفَرُ to dig

Regular اِسْمُ الْمَفْعُولِ is مَحْفُورٌ.

But حُفْرَةٌ literally means, مَكَانٌ مَحْفُورٌ.

أَرْضٌ مَحْفُورَةٌ a piece of land that has been dug out.

Another example:

غَرَفَ يَغْرِفُ *to scoop water with a curved palm*

غَرَفْتُ الْمَاءَ غُرْفَةً

Another example:

نَسَخَ يَنْسَخُ *to make a copy (of a book).*

It has other meanings like *to cancel* but one meaning is *to make a copy*.

نُسْخَةٌ *a book which has been copied.*

خَطَبَ يَخْطُبُ *to deliver a lecture.*

خُطْبَةٌ *a lecture or speech which has been delivered.*

Another example:

لَقِمَ يَلْقِمُ *to eat.*

لُقْمَةٌ *a morsel; an amount of food consumed at one time.*

شَرَبَ يَشْرَبُ – شُرْبَةٌ *an amount of water that is taken at one time.*

Another example:

خَطَا يَخْطُو *to take a step*

خُطْوَةٌ *one step*

حَجَرَ يَحْجُرُ means *to restrict, deny or prohibit access to a place.*

So مَكَانٌ مَحْجُورٌ means *حُجْرَةٌ* *a place to which access is limited, denied because it is a private place.*

Please understand the significance of the pattern and its meaning. Not all words but mostly we have **فَعْلَةٌ** in the sense of **اسمُ المفعولِ**.

We have taken examples like: **نُسْخَةٌ، غُرْفَةٌ، حُجْرَةٌ، حُفْرَةٌ، خُطْوَةٌ، خُطْبَةٌ.**

### The feminine plural of a noun on the pattern of **فَعْلَةٌ**

# 9:25:

**حُجْرَةٌ** - the second letter has *sukūn*.

In the plural you can retain the *sukūn* and say:

١. **حُجْرَاتٌ** . That is one option.

Second option is you can have a *fathah* :

٢. **حُجَرَاتٌ** .

The third option is to have *dammah* :

٣. **حُجُرَاتٌ** .

### Vocalic Harmony / Assimilation; Dissimilation:

Why *dammah* ? It is what is called: *vowel harmony / vocalic harmony*.  
*u* followed by *u*.

Examples of vocalic harmony / vowel harmony in some other words:

**مَلِكٌ** king.

*nisbah* of **مَلِكٌ** is not **مَلِكِي** .

It should have been **يَاء مُشَدَّدَة** - you just add **مَلِكِي** :

دِين < دِينِي

عَرَب < عَرَبِي

We say: **مَلِكِي**.

This is a different type of phonetic change. It's called **dissimilation**.

If you have *i* followed by *i* it is difficult to pronounce.

**Assimilation** is where you have *u* followed by *u*.

Dissimilation is where you have *i* followed by *a*.

*i* should have been followed by *i* but it is difficult to pronounce.

A word like **عَنْ** you say **عَنِ** when there is *iltiqā' al-sākinayn*. You give *kasrah* [to *nūn*].

But when you say **مِنْ** - you don't say **مِنِ** *min-i-l*.

You say **مِنَ** *min-a-l* because again dissimilation, *kasrah* followed by *kasrah* [ *i* followed by *i* ] is difficult to pronounce so we say *min-a-l*.

But in **حَجَرَاتٍ** *dammah* followed by *dammah* is a very beautiful sound.

So *dammah* is the first option regarding [plural of] **فُعْلَة** :

فَعْلَةٌ < فَعْلَاتٌ :

حُجْرَةٌ < حُجْرَاتٌ

خُطْوَةٌ < خُطُواتٌ

﴿لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ...﴾

Second choice is with *fathah*.

Third choice is with *sukūn*.

These are the three options with regard to the plural.

### تفسيرُ كَلِمَةِ «الْحُجْرَاتِ»

حُجْرَاتٌ is translated in most of the meanings of the Glorious Qurʿān as *private apartments*. Because they were the rooms of the Prophet ṣallallāhu ʿalayhi wasallam in the sense that each room was the house of one of his wives, *ummu l-muʾminīn*.

When the Prophet ṣallallāhu ʿalayhi wasallam, was relaxing at noon tide people came and disturbed him. That is why the whole *sūrah* is called *sūrah al-Hujurāt*.

# 13:50:

### النِّدَاءُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾ ١

نَادَى يُنَادِي *to call someone*, is third *bāb*.

*Maṣḍar* is نَدَاءٌ or مُنَادَاةٌ .

Third *bāb* has two *maṣḍars*.

جَاهَدَ يُجَاهِدُ < جِهَادٌ، مُجَاهَدَةٌ.

نَاقَشَ يُنَاقِشُ < نِقَاشٌ، مُنَاقَشَةٌ.

عَالَجَ يُعَالِجُ < عِلَاجٌ، مُعَالَجَةٌ.

عَلِمَ مُفْرَدٌ:

*Mufrad* means - not singular here - *mufrad* means *not muḍāf* in this context.

عَلِمَ مُفْرَدٌ is *mabniyy ʿalā l-ḍamm*. You say:

يَا مُحَمَّدُ،

يَا بِلَالُ،

يَا عَبَّاسُ.

النكرة المقصودة بالنداء:

عَلِمَ is *maʿrifah*: Muḥammad, Bilāl. But *nakirah* like:

يَا وَلَدُ،

يَا رَجُلُ،

يَا أَسْتَاذُ،

يَا شَيْخُ

- when it becomes *munādā'* again it is *mabniyy 'ālā al-ḍamm* . You say:

يَا شَيْخُ

يَا وَلَدُ

يَا رَجُلُ

It is called **النَّكْرَةُ الْمَقْصُودَةُ بِالنِّدَاءِ** that is, a person is targeted by the caller. He specifies him. He says, **يَا وَلَدُ** and he knows whom he is calling.

Another type of *nidā'* is:

**النَّكْرَةُ غَيْرُ الْمَقْصُودَةِ بِالنِّدَاءِ:**

It is like somebody behind the curtain. I don't see him but I hear his voice.

If I see him and pin-point him I would say: **يَا رَجُلُ**.

But if I do not see him but I still want to call him I would say:

**يَا رَجُلًا**. It is *manṣūb*. Not targeted, not pin-pointed.

A blind man hears people walking so he says: **يَا رَجُلًا خُذْ بِيَدِي** .

He does not know who is going there. But he calls out:

**يَا رَجُلًا ، يَا وَلَدًا سَاعِدْنِي**.

So **النَّكْرَةُ غَيْرُ الْمَقْصُودَةِ بِالنِّدَاءِ** is *manṣūb*.

**الْمُضَافُ:**

is *manṣūb*. You say:



عَبْدُ اللَّهِ < يَا عَبْدَ اللَّهِ

إِمَامُ الْمُجْسِدِ < يَا إِمَامَ الْمَسْجِدِ

ابْنُ أَخِي < يَا ابْنَ أَخِي

There is a type of noun that has *al* as part of its name. الْحَسَنُ  
, الْحُسَيْنُ. These types nouns are used by the Arabs. When they become *munādā*' we have to drop the *alif*, *lām*.

«يَا أَيُّهَا»:

If there is an ordinary noun, a common noun, with *alif*, *lām*, and we want to use it as *munādā*' with *alif*, *lām*, then use:

يَا أَيُّهَا.

There is also for example الَّذِي which has *al*.

We cannot say يَا الَّذِي .

We have to add يَا أَيُّهَا .

يَا is *ḥarf al-nidā*'.

أَيُّ is *mabniyy 'alā l-damm*.

هَـ is *ḥarf tanbīh*.

## حَرْفُ تَنْبِيهِ:

هَـ is *ḥarf tanbīh* in «يَا أَيُّهَا» .

*Ḥarf tanbīh* is the particle to draw the listener's attention.

You say: هَذَا .

Actually the word is ذَا . In some Arab dialects they say ذَا only.

In Egypt they say: دَا - *dhāl* they make it *dāl*.

It is just like the bell ringing in the telephone. You know someone is calling you.

## يَا أَيُّهَا النَّاسُ:

النَّاسُ is *badal*.

You can drop يَا and say: أَيُّهَا النَّاسُ that is also possible.

# 21: 36:

## الرَّسْمُ الْعُثْمَانِيُّ

In the Qur'ānic spelling of

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾

*yā'* is not followed by *alif*. This is what is called الرَّسْمُ الْعُثْمَانِيُّ

There is a lot of misunderstanding with regards to this word. I would like to explain it to you.

الرَّسْمُ الْعُثْمَانِيّ means the *spelling* of words that the committee formed by ‘Uthmān raḍiyallāhu ‘anhu to write the *muṣḥaf*, used.

The spelling of some of the words is slightly different from the normal modern spelling. Because they wrote on very hard material so letters which can be easily read can be supplied by the reader. Just like we write, sometimes we drop certain letters and write shorthand.

Some people refer to the Qur’ānic writing of the Arab countries and say this is الرَّسْمُ الْعُثْمَانِيّ. This has nothing to do with الرَّسْمُ الْعُثْمَانِيّ.

الرَّسْمُ الْعُثْمَانِيّ is the *spelling* used by the Qur’ānic committee formed by ‘Uthmān raḍiyallāhu ‘anhu.

So it has to do with *only spelling* of the consonantal text because vowel signs were not used in those days.

e.g.

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

In الْعَالَمِينَ ‘ayn is not followed by *alif*.

﴿مَلِكِ يَوْمِ الدِّينِ﴾

There is no *alif* in مَلِكِ.

These types of spellings are called الرَّسْمُ الْعُثْمَانِيّ.

In computer parlance, the font, or style of writing - the Indian [font or] style of writing is different from the Arab style of writing. That has nothing to do with الرسم العثمانيّ.

So in

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ﴿١﴾

- *yā* has no *alif*: يَا أَيُّهَا  
↑

Later on a small *alif* was added: يَا أَيُّهَا ←

First of all, in those days, they wrote it in a different colour ink. But later on it was not very handy so they used small letters like a small *wāw*.

# 25:15:

الاسْمُ الْمَوْصُولُ وَصَلَةُ الْمَوْصُولِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ﴿١﴾

﴿الَّذِينَ﴾ is اسْمٌ مَوْصُولٌ.

﴿الَّذِينَ﴾ requires صَلَةُ الْمَوْصُولِ because the word الَّذِي means *who*. When you say *who* there should be an explanation of what you mean. That sentence is called صَلَةُ الْمَوْصُولِ.

﴿ءَامَنُوا﴾ is the *ṣilatu l-mawṣūl*.

﴿الَّذِينَ﴾ *صِلَةُ الْمُؤْصُولِ* contains a pronoun which goes back to ﴿الَّذِينَ﴾.

This pronoun is called *العائد* which means *that which returns to the* *صِلَةُ الْمُؤْصُولِ*

The *عائد* is the *wāw*: ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا﴾.

# 26:10

### أَصْلُ «آمَنَ»

We have seen in the book [duruus al-lughah] *آمَنُوا* is actually *أَآمَنُوا*. The first radical is *hamzah*, the second radical is *mīm*, the third radical is *nūn*.

So if you change this verb into *أَفْعَلَ* like

ضَحَكَ < أَضْحَكَ

نَزَلَ < أُنْزَلَ

أَمِنَ < أَّأَمِنَ < آمَنَ

أَّأَمِنَ should have been آمِنَ.

Phonetic Rules:

أَمِنْ should have been أَمِّن but one of the phonetic rules of Arabic is:

1. هَمْزَةٌ مَفْتُوحَةٌ (أ) followed by هَمْزَةٌ سَاكِنَةٌ (أ) becomes **آ ā**.

Second *hamzah* is dropped and the first *hamzah*, the *fāṭḥah* becomes *alif*.

آَمَنُوا is compensatory lengthening.

2. هَمْزَةٌ مَكْسُورَةٌ (إ) followed by هَمْزَةٌ سَاكِنَةٌ (أ) becomes **إِ ī**.

إِئْتِ iʔ becomes **إِ ī**.

إِيمَانٌ becomes **إِ ī** مَانٌ.

*maṣḍar* from آمِنَ is **إِ ī** مَانٌ like إِسْلَامٌ

So *hamzah* followed by *hamzah*: it [*hamzah sākinah*] is dropped and a compensatory lengthening is given to the first *hamzah*. It becomes **إِ ī**.

3. هَمْزَةٌ مَضْمُومَةٌ (أ) followed by هَمْزَةٌ سَاكِنَةٌ (أ) becomes **أُ ū**.

أُؤُ uʔ becomes **أُ ū**.

يُؤْمِنُ *he believes.*

تُؤْمِنُ *you believe.*

نُؤْمِنُ *we believe.*

But *I believe* is أُؤْمِنُ not أُوْمِنُ.

*Hamzah* is a very difficult sound because it is pronounced from the vocal cords. When you pronounce *hamzah*, the vocal cords come together and completely close the air passage. If it continues for a long time it means the end of life. So the Arabs get rid of it by making it a vowel. (*more on pg 16 here*)

#28:50 :

قَدَّمَ يُقَدِّمُ

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

﴿لَا﴾ النَّاهِيَّةُ is «لَا» لَا تُقَدِّمُوا ﴿﴾

قَدَّمَ يُقَدِّمُ second *bāb*: *to make somebody or something precede something else.*

For example there are two or three men and I say, 'You go ahead'.

قَدَّمْتُ بَلَالاً عَلَى غَيْرِهِ.

*Maṣdar*: تَقْدِيمٌ.

*Ism al-maf'ul* : مُقَدِّمٌ .

With *tā' marbūṭah* : مُقَدِّمَةٌ *preface, introduction, forward, something that has been placed at the beginning of a book.*

It is also called مُقَدِّمَةٌ but originally it was مُقَدِّمَةٌ .

The word قَدَّمَ has two meanings.

The first meaning:

تَقَدَّمَ *to go forward, to go before somebody else.*

That is فَعَلَ لَا زِمَ intransitive.

تَقَدَّمْتُ

*Where were you? تَقَدَّمْتُ - I went forward, I went before you.*

If it is in the sense of تَقَدَّمَ it does not need any *maf'ul bihi*.

The second meaning:

*to place something before something else.*

That needs a *maf'ul bihi*.

The *mufasssirūn* have mentioned both these meanings. In the translation I have used only the second meaning.

﴿لَا تُقَدِّمُوا﴾ there is no *maf'ul bihi* mentioned. The *mufasssirūn* mention:

قَوْلٌ وَعَمَلٌ : words and deeds;

﴿لَا تُقَدِّمُوا﴾

- What? Your views, your actions, your decisions....



﴿...بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾

.... in front of Allāh *subḥānahu wa ta‘āla*’s decisions and views, and His Messenger ṣallallāhu ‘alayhi wasallam’s decisions and views.

# 33: 58

### «بَيْنَ يَدَيْهِ»

بَيْنَ يَدَيْهِ is the Arabic way of saying *in front of*.

### التَّعَا السَّاكِنِينَ Four Methods of Getting Over

بَيْنَ يَدَيْهِ *yā’* is *sākin*.

﴿...بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾:

*yā* has *kasrah* because of التَّعَا السَّاكِنِينَ

*yā* is *sākin* and the *lām* after *hamzat al-waṣl* in Allāh’s name is *sākin*.

Three methods [plus one] of getting over التَّعَا السَّاكِنِينَ:

### ذهبتُ البنتُ: The First Method:

If the first *sākin* is a consonant - *ḥarf ṣaḥīḥ*, like:

← ذَهَبْتُ، أَكَلْتُ، شَرَبْتُ

- the *sākin* letter gets a *kasrah*.

ذَهَبَتِ الْبَيْتُ.

## The Second Method

When the first *sākin* is حُرُوفٌ عِلَّةٌ: *alif*, *wāw* or *yā*. Then they are dropped [in pronunciation] as حُرُوفٌ عِلَّةٌ cannot be made to take *kasrah*.

← كِتَابَانِ + الْوَلَدُ = كِتَابَا الْوَلَدِ  
2 books of the boy.

The *alif* is dropped in pronunciation because of *alif sākin* and *lām sākin* :

كِتَابَا الْوَلَدِ.

كِتَابَا / الْوَلَدِ

kitāba l-waladi.

*Alif* is حَرْفٌ عِلَّةٌ and cannot take a *ḥarakah*.

جَاءَ عَبْدَا اللَّهِ

jā'a 'abd-**aa** llāhi = jā'a 'ab**da** llāhi.

Two 'abdullāh's came.

*Alif* is dropped in pronunciation.

جَاءَ عَبْدُ اللَّهِ

jā'a 'abd-u llāhi is only one.

يَا أَيُّهَا الْإِخْوَانُ أَدْخُلُوا الْفَصْلَ

Yā ayyuhā l-ikhwānu udkhuluuuu al-faṣla.

We would say:

أَدْخُلُوا الْفَصْلَ

udkhulu l-faṣla.

We would drop the *wāw* is pronunciation because of التَّعَاثُفُ السَّاكِنِ

فِي الْبَيْتِ

*fi l-bayti* is actually *fiiii l-bayti*.

But because of *yā sākin* and *lām sākin* :

فِي الْبَيْتِ

we drop the *yā* in pronunciation.

فِي الْبَيْتِ

*fi l-bayti*.

يَا زَيْنَبُ اُكْتُبِي الدَّرْسَ

yā Zaynabu uktubiiii l-darsa

...اُكْتُبِي الدَّرْسَ

= uktubi l-darsa.

In all these cases *alif*, *wāw* and *yā'* is written but not pronounced because of التَّقَاءُ السَّاكِنَيْنِ.

### حَرْفُ اللَّيْنِ: The Third Method:

The third method is if the *وَآوُ* and *يَاءُ* are preceded by فَتْحَةٌ like here بَيْنَ يَدَيِ اللَّهِ .

Or for example أَوْ

قُمْ أَوْ اجْلِسْ

*wāw* will take *kasrah* because it is called حَرْفُ اللَّيْنِ

Here we don't drop the *wāw* [in pronunciation] because it is not حَرْفُ عِلَّةٍ it is حَرْفُ اللَّيْنِ.

حَرْفُ اللَّيْنِ means *وَآوُ* or *يَاءُ* preceded by فَتْحَةٌ. If the *وَآوُ* and *يَاءُ* are preceded by فَتْحَةٌ like أَوْ , or أَيِ , they are called حَرْفَا اللَّيْنِ .

If **وَ** is preceded by a *ḍammah* it is *ḥarakah*: اذْهَبُوا idhhabuuu.

In the same way, if **يَا** is preceded by a *kasrah* it is *ḥarakah*: فِي fiii.

But if these two letters are preceded by a *fatḥah* then they are not **حَرْفَ عِلَّةٍ** they are regular *ḥarf*. It is called **حَرْفَا اللَّيْنِ**.

In India and Pakistan these are not pronounced correctly. Only the Qārī's pronounce them correctly but not ordinary people. They say: *eye* . If you say *eye* there is no *yā* there. It should be **أَيَّ**.

In the same way **أَوْ**. *Wāw* should be correctly pronounced.

### The Fourth Method:

With these three words: **كُمُ، هُمُ، أَنْتُمُ**

If these letters are *sākin* and the next letter is *sākin*, they take *ḍammah*.

﴿أُولَئِكَ هُمُ الْمُفْلِحُونَ﴾

﴿أَنْتُمْ الْأَعْلَوْنَ﴾

﴿أَلْهَكُمُ التَّكَاثُرُ﴾

## وَقَى يَقِي

﴿وَاتَّقُوا اللَّهَ﴾:

وَقَى يَقِي takes two objects.

﴿وَقَنَا عَذَابَ النَّارِ﴾

نَا is the first object. عَذَابَ is the second object.

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

أَنْفُسَكُمْ is the first *maf'ul*. نَارًا is the second *maf'ul*.

## «تَقَى»

اتَّقَى is originally اَوْتَقَى. Then it became اتَّقَى.

وَصَلَ < اَوْتَصَلَ < اتَّصَلَ

وَحَدَّ < اَوْتَحَدَّ < اتَّحَدَّ

The nouns derived from these verbs also take ت.

وَرِثَ يَرِثُ to inherit.

The noun derived is: ثَرَاثُ inheritance.

It is not the *maṣḍar* but like *ism al-maʿūl*: something that has been inherited.

In the same way,

تَقِيّ – وَقَى يَقِيّ – instead of *wāw* we have *tā'* here.

تَقِيّ

a pious man.

اِتَّقَى يَتَّقِيّ مُتَّقٍ *ismu l-fā'il* from اتَّقَى is regular.

But تَقِيّ – the تَاء is originally وَآو but changed to تَاء.

﴿وَاتَّقُوا اللَّهَ﴾

*Wa ttaqu llāha*: the *wāw* is dropped in pronunciation. It is only there in writing.

# 51: 20

﴿إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ ١

سَمِيعٌ: *khavar inna*. عَلِيمٌ: *khavar thānin*.

According to the rules of وَقْف, you would drop the final vowel and say:

سَمِيعٌ عَلِيمٌ.

Samī<sup>c</sup>-un ʿAlīm.

#51:51:

## قَوَاعِدُ التَّجْوِيدِ

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ﴾ ٢

﴿لَا تَرْفَعُوا أَصْوَاتَكُمْ﴾

*lā tarfa'uuu 'aṣwāta-kum*

In *tajwīd* if you have long vowel followed by *hamzah*, it gets extra lengthening. It is called **مَدٌّ مُتَفَصِّلٌ** - that is, the vowel is at the end of one word and the *hamzah* is in the following word. Here you have a choice: either to lengthen it or don't lengthen it.

But if the long vowel and the *hamzah* are in the same word, then you must lengthen it give it extra lengthening like

جَاءَ

*jaaa'a:* alif and *hamzah* in the same word.

جِيءَ

*jiii'a:* yā' and *hamzah* in the same word.

سُوءَ

*suuu'un:* waaw and *hamzah* in the same word.

There you must give extra lengthening.



# 54:39:

ضَبَطٌ: diacritical signs like *fathah*, *ḍammah*, *kasrah*, *shaddah*, *sukūn*.

﴿ لَا تَرْفَعُوا ﴾

*alif* has got a small circle which means this letter is not to be pronounced. This is in Arab *maṣāḥif*. In India and Pakistan they don't have anything.

# 55:49:

﴿ نَبِيٍّ ﴾

نَبِيٍّ < نَبِي

*hamzah* has been dropped here and *yā'* has been doubled so it became نَبِي.

But in *qirā'at* Warsh which is prevalent in north Africa, in Morocco, Algeria and these places, they pronounce it نَبِيٍّ, with *hamzah*.

# 56:54:

الْقَلَقَلَة

﴿ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ ﴾

*jīm sākin* has قَلَقَلَة.

In many of the *tajwīd* books they write قَلَقْلَة and the explanation is not very clear.

These letters: *qāf*, *tā*, *bā*, *jīm* and *dāl*, are called حُرُوفٌ شَدِيدَةٌ.  
*pauses* or *stops*.

They are pronounced by closing the air passage by bringing two organs together.

*Bā* you say أَبْ. You close the air passage by bringing the two lips together.

In أَدْ tip of the tongue plus the palette.

أَجْ middle of the tongue, middle of the palette.

قَلَقْلَة is the moment the letter is formed by closing the air passage, you immediately separate the organs so that the breadth comes out and does not affect the following letter.

You say:

*ad -a*

*ab -a*

They say *jerk* there's no jerk. Some people write *echo* there's no echo.

قَلَقْلَة is immediate separation of the two organs.

## «سورة الحجرات»

### DVD 1B Aayaat 2-6:

# 0.17

#### «شَاعِرٌ»

شَاعِرٌ: means *a poet*. It means he is gifted with excessive feeling because he is able to see what ordinary people do not see. He is able to feel what ordinary people do not feel.

# 0.35

#### «آمَنُوا»

آمَنُوا is past tense, *māḍi*. Now in certain languages the verb may be in the past tense and in other languages it will be in the present tense.

We say in English, 'I **believed**' that means I believed and I have stopped believing now.

If it is continuity, it should be 'I **believe** in Allāh'. In Arabic we say: آمَنْتُ بِاللَّهِ. That is OK. In Arabic it means: 'I **believe**'.

But in English we say, 'I **believed**' that means it was an act in the past tense which has now ceased to operate.

In certain verbs in the past tense in a particular language, past tense will do. In another language, you put it in the past tense, it will not carry the same meaning.

*(student: Can we substitute any other verb here and it would carry this meaning?)*

No, it is according to meaning. The word آمَنَ in Arabic in past tense means:

continuous action. He believed and continues to believe.

But in English 'he **believed**' will be the past tense only and will not cover the present tense.

# 2:09

﴿ وَأَنْتُمْ لَا تَشْعُرُونَ ۚ ﴾ *wāw* is *wāwu l-hāl*.

# 3:50

The مَفْعُولُ بِهِ of a مَاضٍ can be either فَاعِل or مَفْعُولُ بِهِ

﴿ كَجَهْرٍ بِعُضِّكُمْ لِبَعْضٍ ﴾

The مَفْعُولُ بِهِ of a مَاضٍ can be either فَاعِل or مَفْعُولُ بِهِ.

Here it is فَاعِل as the meaning is:

كَمَا يَجْهَرُ بِعُضِّكُمْ

بَغَضُ (كم) *fā'il*.

It can also be مَفْعُولٌ بِهِ as in this *āyah* on page 21:

﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ...﴾

خَلَقَ is *maṣḍar* and السَّمَوَاتِ is *maf'ūl bihī ya'nī*:

﴿إِنَّ فِي خَلْقِ اللَّهِ السَّمَوَاتِ...﴾

# 5:13

### «غَضَّ يَغْضُ»

﴿إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ  
اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ﴾ ٣

غَضَّ يَغْضُ: *to lower one's voice or gaze.*

This verb is used for voice or gaze

It can be used with مِنْ also: يَغْضُ مِنْ.

﴿قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ﴾

## «قُلْ» تُفِيدُ الطَّلَبَ

جَوَابُ الطَّلَبِ because it is مَجْزُومٌ, يَعْضُوا majzūm? Why

طَلَبٌ denotes «قُلْ».

We say: اِقْرَأْ مَرَّةً أُخْرَى تَفْهَمُـهـ

ابْحَثْ عن سَاعَتِي جَيِّدًا تَجِدْهَا.

قِفْ نَقْرًا هَذَا الإِعْلَانِ.

# 9:40

﴿أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِتَتَّقُوا﴾

Those are the people whose hearts Allāh has tested. Because the heart is the place where belief resides.

مُقَدَّرَةٌ. It's in our heads but we can't see it. *عَلَامَةُ الْجُرِّ* but the *مَجْرُورٌ* : *لِلتَّقْوَى*

# 11:50

مَصْدَرٌ مِيمِيٌّ

﴿لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝ ۳﴾

مَغْفِرَةٌ: مَصْدَرٌ مِيمِيٌّ

## المَصْدَرُ نَوْعَانِ

There are two kinds of *maṣḍar* :

1. ordinary *maṣḍar*
2. *maṣḍar* with *mīm*

عَصَى يَعْصِي to disobey

عَصِيَانٌ < مَعْصِيَةٌ.

غَفَرَ يَغْفِرُ، غُفْرَانٌ، مَغْفِرَةٌ.

# 12: 22

## محنة

مُحَنَّةٌ is from اِمْتَحَنَ and means:

*test* (it involves a difficult situation)

كُنْتُ فِي مُحَنَةٍ.

For example a man is sick and his relatives die, and he does not have money to pay to the hospital, we would say:

كَانَ فِي مُحَنَةٍ شَدِيدَةٍ.

## «فَعْلَ يَفْعُلُ» يُفِيدُ اسْتِمْرَارَ الْفِعْلِ

عَظُمَ يَعْظُمُ: the verb is عَظِيمٌ.

That is كَثُرَ يَكْثُرُ.

Out of the six *bābs*, فَعْلَ يَفْعُلُ denotes action which is continuous, which does not start in a particular point of time.

For example, كَرُمَ يَكْرُمُ:

كَرِيمٌ: generous, noble.

أَكَلَ يَأْكُلُ

شَرَبَ يَشْرَبُ all these actions happen in a particular time.

But كَرِيمٌ: a person since his birth till his death he is كَرِيمٌ. It does not happen in a particular point of time.

In the same way عَظُمَ يَعْظُمُ.

Verbs of this type refer to continuous, inherent actions.

But other verbs when they are used in this form, they refer to مُبَالَعَةُ اسْمٍ

like: سَمِعَ يَسْمَعُ. It can happen in a particular point of time.

أَنَا سَمِعْتُ. It happens in a particular point of time.



But if you say: سَمِيعٌ: it's the *faculty of hearing* which is inherent in man.

Whether you hear or not; whether you are sleeping or are far away and somebody is calling but you are not able to hear him but even then you are سَمِيعٌ. That is why Allaah سبحانه وتعالى says:

﴿وَجَعَلْنَاهُ سَمِيعًا بَصِيرًا﴾

He has given us the faculty of hearing.

So you are سَمِيعٌ, we are all سَمِيعٌ whether we are able to hear now or not, we are sleeping, all this time we are سَمِيعٌ. So it is a continuous action.

# 16:14

«فَعِيلٌ»

فَعِيلٌ:

Certain sound patterns *suggest* the meaning.

For example in English you say:

crash, dash, flash, clash.

All these words denote a quick action.

In the same way in Arabic, فَاعِلٌ: as if it goes up and then in a particular point of time it comes down.

But فَعِيلٌ is a continuous action. [Shaykh moves his hand in a horizontal direction to demonstrate].

## التفسير

---

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ ٤

A delegation came from the tribe of Banū Tamīm from the central part of the Arabian peninsula. They came to become Muslims. They were Bedouin type so they did not know how to behave. So they came to the Prophet's apartments at noontide when the Prophet صلى الله عليه وسلم, was relaxing, and began to call out in a very loud voice.

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ...﴾

﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ﴾: if you have gone to Madinah, you will find where the Prophet صلى الله عليه وسلم grave is. That is where he had his apartment, where he lived. And he was buried in his own room. There were three or four rooms. In each room, one of his wives resided. These are the rooms: الحُجُرَاتِ.

## «عَقَلَ يَعْقِلُ»

---

عَقَلَ يَعْقِلُ:

اَعْتَقَلَ to arrest

# 24:33

### «لَوْ + أَنْ...»

وَلَوْ ثَبَّتْ أَنَّهُمْ صَبَرُوا = وَلَوْ ثَبَّتَ صَبْرُهُمْ. ﴿وَلَوْ أَنَّهُمْ صَبَرُوا﴾

# 27:10

### «تَخْرُجَ إِلَى»

﴿حَتَّى تَخْرُجَ إِلَيْهِمْ﴾ is a short way of saying:

حَتَّى تَخْرُجَ مِنَ الْحُجُرَاتِ وَذَهَبْتَ إِلَيْهِمْ.

Because إِلَى does not go with خَرَجَ .

In Arabic there are two schools: school of Kūfah and school of Baṣrah.

What we follow is the school of Baṣrah; *baṣriyy* school.

In Baṣriyy school حَتَّى does not act by itself. There is an أَنْ hidden after that. But the Kūfiyy grammarians say حَتَّى itself is نَاصِبٌ.

﴿حَتَّى تَخْرُجَ إِلَيْهِمْ﴾ they say تَخْرُجَ is *manṣūb bi-ḥattā* they say.

### «عَبَّاسٌ»

# 31:18

Abbās is also the name of the lion: the lion is a frowning animal.

# 31:56

### مَصْدَرٌ مِيميّ

رَحِمَ يَرْحَمُ، رَحْمَةً، مَرَحْمَةً = مَصْدَرٌ مِيميّ.

# 32:30

### الإِدْغَامُ وَالْإِخْفَاءُ

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

In the *muṣḥaf*, *nūn* has no *sukūn*. The absence of *sukūn* indicates either there is إِدْغَام or إِخْفَاء. Here it is إِخْفَاء.

A very good example of إِخْفَاء in British English is: 'in'.

In *in* you pronounce 'n' normally.

But in “kinng”, the n is not the normal n. But it's pronounced from behind, from the point of articulation of g.

Kinng: that is إِخْفَاء.

Another example in British pronunciation of English is:

commfort. You don't pronounce it: c-o-m-fort. Like in Arabic: أُنْف

there is إِخْفَاء of *nūn* with *fā'*.

# 34:36

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

[Shaykh narrates the historical event the *āyah* refers to: the Prophet *ṣallallāhu ‘alayhi wasallam*, sent an emissary to the tribe of Bani l-Mustaliq to collect their *zakāt* at the request of the tribe’s leader Al-Hārith. The Prophet *ṣallallāhu ‘alayhi wasallam* sent Al-Walīd ibn ‘Uqbah. When he went to the township and saw many members of the tribe outside the town, he thought they had come out to fight him and take him captive. They had come out to receive him, being pleased an emissary had been sent. Al-Walīd returned, and when asked by the Prophet *ṣallallāhu ‘alayhi wasallam*, replied: 'I was afraid they had come out to arrest me'. The Ṣaḥābah wanted the Prophet *ṣallallāhu ‘alayhi wasallam*, to take firm action. The Prophet *ṣallallāhu ‘alayhi wasallam*, sent Khālīd ibn Walīd to the tribe to ascertain. He heard the *adhān* being called, people rushing to mosques and knew they were Muslims. Khālīd (ra) then collected the *zakāt* from them. The *āyah* refers to this event.]

# 38:10

«جَاءَ» يَتَعَدَّى إِلَى مَفْعُولٍ

مَفْعُولٍ takes جَاءَ.

«جَاءَتْهُ».

﴿إِنْ جَاءَكُمْ فَاسِقٌ﴾

«فَسَقَ يَفْسُقُ»

فَسَقَ يَفْسُقُ، فَاسِقٌ - to deviate.

فَسَقَ literally means: *going outside the bounds of law. To deviate.*

That is the original meaning.

It has its origin in dates. In dates there is a fine membrane, and when it is ripe, the membrane goes out. So فَسَقَ is the act of the *rutab* - *rutab* is the ripe date coming out of the membrane. So from that came the idea of *going out of the bounds of law*. That is the original meaning. Later on it came to mean: *leading a sinful life. Indulging in a very excessive sinful life*. That is why it borders on *kufir*. But here that is not the meaning:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا﴾

جاءَ: to bring

# 41:15

«قَوْمٌ»

﴿أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ﴾

Here قَوْمٌ means: *community, people*.

But in another *aayah* which we will read later on it means: *men*.

الْقَلْبُ أَوْ الْإِقْلَابُ

﴿أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ﴾

The *tajwid* here is:

إِخْفَاءٌ is أَنْ تُصِيبُوا

قَوْمًا بِجَهَالَةٍ

*tanwīn* is actually *nūn sākinah*. If *nūn sākinah* is followed by **باء** it becomes

ميم.

It's called **إِقْلَاب** or **قَلْب**. That's why a small **ميم** is written there.

### «أَصَابَ يُصِيبُ»

أَصَابَ يُصِيبُ: *to be struck with something, affected by something good or bad.*

مُصِيبَةٌ feminine is اسمُ الفاعلِ.

مُصِيبَةٌ is something which strikes you, which harms you.

But أَصَابَ can also mean a good thing.

أَصَابَنَا الْمَطَرُ. : *rain has come to us.*

So أَصَابَ either you are afflicted by an affliction, a harmful thing. Or

أَصَابَ can also be to be affected by something good.

# 43: 16

### الْمَفْعُولُ لَهُ

فَتَبَيَّنُوا why?

خَشِيَّةٌ أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ ...

مَفْعُولٌ لَهُ.

## «جَهْلٌ يَجْهَلُ»

جَهْلٌ يَجْهَلُ: has got three meanings.

1. One is the **opposite of عِلْمٌ** (knowledge), not to know.

عَلِمْتُ، جَهِلْتُ.

2. The second meaning is: **opposite of حِلْمٌ** (forbearance).

حِلْمٌ is to be able to control yourself.

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾

There is it not the opposite of عِلْمٌ.

الْجَاهِلُونَ here means: *those who do not have the moral reasonableness of a civilised man*. So if they come and try to talk to you, say: **السلام عليكم** and get rid of them. Because they are not reasonable.

So that is the second meaning: *being unreasonable; not being cultured*.

جَاهِلٌ: opposite of حِلْمٌ.

3. The third meaning is: **uninformed**.

The meaning *ignorant* may have a negative meaning. But if I don't know. You have decided something and I come late. I don't know. So **أَنَا جَاهِلٌ**, and in this sense it has no bad connotation. So it the opposite of *being informed* = *being uninformed*.



﴿يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ﴾.

جَاهِل here does not mean *ignorant*, it means: *uninformed*.

Poor people but they do not ask so uninformed people – those who do not know them intimately - may think that they are rich people because of their modesty.

جَهَالَةٌ here means *being unwitting; being uninformed*.

# 48:07

### «أَصْبَحَ» وَأَخَوَاتُهَا

﴿فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ﴾ ٦

أَصْبَحَ،

أَمْسَى،

أَضْحَى،

بَاتَ

All these words are time-related. They are sisters of كَانَ.

أَصْبَحَ means: *he became in the morning*, he was connected with the خَبَر in the morning.

أَمْسَى *he became in the evening*; he was connected with the خَبَر in the evening.

أَضْحَى *he became in the forenoon*; he was connected with the خَبَر in the forenoon.

بَاتَ: *he became at night*; he was connected with the خَبَر at night.

But they can also be used without reference to time.

So the original meaning of أَصْبَحْتُ مَرِيضًا is:

*I became sick in the morning.*

The second meaning is: *I became sick.*

You can find out from the context whether there is time element or not.

# 49:53

نَدِمَ يَنْدِمُ

نَدِمَ يَنْدِمُ: to regret

نَدِمْتُ عَلَى مَا فَعَلْتُ.

# 50: 45

الْعَائِدُ

﴿عَلَى مَا فَعَلْتُمْ نَدِمِينَ﴾

'ā'id is omitted which is:

عَلَى مَا فَعَلْتُمُوهُ.

سَأَشْتَرِي لَكَ مَا تُرِيدُ = مَا تُرِيدُهُ.

# 51:48

الرَّسْمُ الْعُثْمَانِيّ

الرَّسْمُ الْعُثْمَانِيُّ [detailed discussion on *hamzah* written below letter carrier in Qur'ānic orthography, and where it is written in normal Arabic orthography].

# 53:53

## كِتَابَةُ وَنُطْقُ الْهَمْزَةِ

كَأَمْثِلِ اللَّوْءِ

The first هَمْزَة is written on وَاو because it is *sākin*.

If it is *maksūrah* it is written below the carrier letter.

The carrier letters are three:

**Alif**, **Yā'**, or **Wāw**.

The هَمْزَة can also be independently written as in سُوءٌ.

The أَلِف in the letters of the alphabet, when you say first letter: that was هَمْزَة. هَمْزَة is the sound that is produced by bringing the vocal cords together.

بَسْ، رَأْسْ، بَسْ

Sound of هَمْزَة

هَمْزَة is a sound which is produced by bringing the vocal cords together.

In most of the Semitic languages in Hebrew, in Syriac, you have this هَمْزَة.

In European languages you don't have but in Cockney English, they have it.

*Butter* they say: *Bu'er*. (# 55:27)

That's not in the classical English but in the dialect.

Later on, when Arabic was written, they wanted a sign for lengthening the

*fathah* اَ . Lengthening the *dammah* was done with وَاو. Lengthening the

*kasrah* was done with يَاء.

Fiiiiii:

يَاءِ = there is

Quuuu:

وَاوِ = there is

But lengthening the أَلِف, they took the هَمْزَة and put it there. It was actually هَمْزَة. So when you write *mīm*, *alif*, according to the ancient pronunciation it should be *ma'* مَأْ, as in *ma'wā* مَأْوَى, not *mā* مَا. But they used it for *mā*, for *lā*.

If you look at the letters arranged in the alphabet book, at the end they will say: *lā*. *Lā* and then هَمْزَة. What is *lā*? *Lā* is the *alif* in *lām*: *lām* plus *alif*: *lā*

which is the lengthening of the فَتْحَة : اِ .

Then when they got mixed up, how to differentiate between هَمْزَة and the هَمْزَة which is used for lengthening the فَتْحَة, they took the head of 'ayn, رَأْسُ الْعَيْنِ. Because هَمْزَة and عَيْن are similar: 'a; 'a.

They took the head of هَمْزَة (عَيْن) and put it on the أَلِف. So when you write هَمْزَة above the أَلِف it means هَمْزَة is to be pronounced and أَلِف is only a chair or a carrier for هَمْزَة.

In ancient books, هَمْزَة is only أَلِف. In ancient manuscripts, هَمْزَة is only [written as] أَلِف. Head of 'ayn, رَأْسُ الْعَيْن is not there. It came later on. In Indian مَصَاحِف you will find only أَلِف for هَمْزَة.

هَمْزَة if it carries *fathah*, *dammah*, or *kasrah* or *sukūn* then it is هَمْزَة. If there is no sign, then it is أَلِف.

## «سورة الحجرات»

### DVD 2A Aayaat 7-10

# 3: 27:

تَقْدِيمُ الْخَبَرِ لِلتَّوَكِيدِ

﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ﴾

﴿فِيكُمْ﴾: The *khbar* is brought forward for emphasis.

# 4:15:

«لَوْ» + مُضَارِع

﴿... لَوْ يُطِيعُكُمْ﴾

لَوْ is followed by *fī'l māḍi*.

Sometimes it is followed by *muḍāri'* in which case it means the past tense.

﴿لَوْ أَطَاعَكُمْ﴾ has the force of the past tense .

#5:35:

## الألفية

الألفية is a book on Arabic grammar by Ibn Mālik which is in verse. It contains one thousand lines/verses. That is why it is called الألفية. The real name is الخلاصة but later on it became very famous and came to be known with the word الألفية because it contains one thousand lines. As I told you it is by Ibn Mālik – one of the greatest grammarians. الألفية has been explained in different works by different authors.

Regarding the present tense after لَوْ Ibn Mālik says:

وإن مضارع تلاها صرفاً  
إلى الماضي نحو «لو يفي كفى»

لَوْ «ها» refers to تلاها.

صرفاً: alif is extra for poetical reasons.

وإن مضارع تلاها صرفاً  
إلى الماضي نحو...

'If *muḍāriʿ* follows it,  
it is changed to past tense, like..'

«لو يفي كفى»

'Had it served the purpose, it would have been sufficient'.

But it did not serve the purpose so it was not sufficient.

وَفِي يَفِي has got many meanings. One of them is *to serve the purpose*.

«لَوْ يَفِي كَفَى» would be changed in meaning to:

«لَوْ وَفَى كَفَى» 'Had it served the purpose it would have been enough'.

# 10: 55:

«عَنْتَ»

عَنْتَ يَعْنِي : *to be in trouble, to face problems*

# 13:57:

الرَّسْمُ الْعِثْمَانِيّ

﴿وَلَكِنَّ اللَّهَ حَبَبٌ إِلَيْكُمْ إِلَيْمَنَ﴾

﴿إِلَيْمَنَ﴾ has been written in the مُصْحَف with no أَلِف . That is

الرَّسْمُ الْعِثْمَانِيّ

«حَبَّ»

#14:40

حَبَّ is form 2 because second radical is  $b\bar{a}$ , third radical is also  $b\bar{a}$ .

It is فَعْلٌ مُضَعَّفٌ.

[ حَبَّ < حَبَّ ]



﴿وَزَيَّنَّهُ فِي قُلُوبِكُمْ﴾

*hu* refers to *al-īmān*. This is the second stage. First you love [*īmān*] then it has become decoration in your heart. That means it is more than making it dear to you.

# 17: 50:

«قَاضٍ» ج: قُضَاةٌ

﴿وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ﴾

«عَاصٍ» جَمْعُهُ : عُصَاةٌ. disobedient

«مَاشٍ» جَمْعُهُ : مُشَاةٌ. pedestrian

«قَاضٍ» جَمْعُهُ : قُضَاةٌ. judge

# 21: 40:

«رَشَدَ يَرُشِدُ» ؛ «رَشَدَ يَرُشِدُ»

«رَشَدَ يَرُشِدُ» ،

مَصْدَرُهُ : رُشْدًا ،

اسْمُ الْفَاعِلِ : رَاشِدٌ ؛

There is another *bāb* in which it is used:

«رَشَدَ يَرُشِدُ» ،

مَصْدَرَاهُ : «رَشْدٌ» ، و«رَشَادٌ» .

اسْمُ الْفَاعِلِ : «رَشِيدٌ» .

We have these words in the Qurʾān.

رَشَدَ verb we don't have.

﴿أُولَئِكَ هُمُ الرَّاشِدُونَ﴾ الحجرات

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي ... فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾ البقرة

﴿إِذْ أَوْى الْفَتِيَّةُ إِلَى الْكَهْفِ ... وَهَيَّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾ الكهف

قال فرعون: ﴿مَا أُرِيكُمْ إِلَّا مَا أَرَى، وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾ الغافر

﴿... فَاتَّبِعُوا أَمْرَ فِرْعَوْنَ، وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ﴾ هود

Lūṭ عليه السلام tells his people when they misbehaved in the presence of his guests:

﴿فَاتَّقُوا اللَّهَ وَلَا تُخْزَوْنَ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ﴾ هود

So رَشَدَ verb we don't have.

# 27:41:

### المفعول لإجله / له

﴿فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

﴿فَضْلًا﴾ is *maf'ūl li ajlihī* or *maf'ūl lahū* for the verb:

﴿حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ...﴾ all these verbs...

﴿فَضْلًا مِنْهُ وَنِعْمَةً﴾: as a grace and favour from Him.

You can add a second verb also:

عَمِلَ ذَلِكَ أَوْ فَعَلَ ذَلِكَ كُلَّهُ فَضْلاً.

because the verb is far away. Anyway there's no problem.

# 28:51:

«حَكِيمٌ»

﴿وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

حَكَمَ يَحْكُمُ : the verb is حَكِيمٌ

صِيغَةُ مَبَالِغَةِ اسْمِ الْفَاعِلِ is حَكِيمٌ that is اسمُ الْفَاعِلِ

# 31: 20:

«دَنَا يَدْنُو» ؛ «أَدْنَى»

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

الدُّنْيَا is an adjective.

It is the feminine of أَدْنَى.

دَنَا يَدْنُو to come closer

اسْمُ الْفَاعِلِ : «دَانٌ».

أَدْنُ مِنْنِي come close to me

اسْمُ التَّفْضِيلِ : «أَدْنَى».

Feminine is «دُنْيَا» .

﴿...وَالْبَقِيَّةُ الصَّالِحَةُ﴾

«الباقيات» is an adjective and stands for:

= **الأعمالُ** الباقِيَاتُ الصَّالِحَاتُ.

The lasting good **deeds**.

# 33:40:

مَدٌّ مُتَّصِلٌ

﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا﴾

طَائِفَتَانِ: In *tajwid* you will have extra lengthening for **أَلِف** because it is followed by **هَمْزَة**, and both **أَلِف** and **هَمْزَة** are in the same word. So it is **مَدٌّ مُتَّصِلٌ** and should be equal to 6 short **حَرَكََة**.

«إِنْ + اسْمٌ»

إِنْ: **حَرْفُ شَرْطٍ** has to be followed by a verb. That is a rule. But sometimes we have a noun. In that case we have to supply a suitable verb. So here: ﴿وَإِنْ طَائِفَتَانِ﴾ we will say:

﴿وَإِنْ اقْتَتَلَتْ طَائِفَتَانِ﴾

The second اقْتَتَلُوا will be **بَدَل**.

# 36:42:

### علامة الوقف

This punctuation mark in the <sup>صلى</sup> مُصْحَف: *ṣād, lām, yā'*, is  
الْوَصْلُ أَوْلى it is better to continue.

﴿فَإِنْ<sup>م</sup> بَغَتْ﴾:

تُون followed by بَاء becomes ميم:  
*fa im baghat.*

# 37:10 :

### «بَغَى يَبْغِي»

بَغَى يَبْغِي has two meanings:

1. to seek, to desire to have
2. to wrong, to oppress.

Also in the Qurʾān:

﴿قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ﴾ الأنعام

In Hijāz, that is in Makkah, Madīnah and these places - the word for ‘I

want’ is أَبْغِي - but they don’t say: بَغَى يَبْغِي they say:

بَغَى يَبْغِي. They make it from: بَغَى يَبْغِي which is mistake.

But in certain places they use it correctly. In Jāzān south of the peninsula :

أُبَغِي كَذَا : what do you want? مَاذَا تَبْغِي

In Riyāḍ area, they use it correctly but they eat away the غَيْن , devour the *ghayn*. Past tense they don't use. Present tense:

أَنَا أَبِي

مَاذَا تَبِي؟

تَبِي is تَبِي

مَاذَا تَبِي أَخِي؟ أَبِي كَتَابَا.

مَاذَا تَبُون؟ نَبِي

انْفَعَلَ بَغِي يَبْغِي . That is *bāb* is also from يَنْبَغِي

انْبَغَى : past tense can also be used but it is used rarely.

But يَنْبَغِي *muḍāri'* means: *it's suitable*.

مَا يَنْبَغِي means: it is **not** suitable.

مَا يَنْبَغِي أَنْ تَعْمَلَ هَكَذَا.

مَا يَنْبَغِي أَنْ تَتَأَخَّرَ.

: سورة يس says in سبحانه وتعالى Allāh

﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ﴾

It is not proper for the Prophet صلى الله عليه وسلم because the poets had a very bad reputation in Arab society. They were liked but the Qur'ān says :

﴿وَيَقُولُونَ مَا لَا يَفْعَلُونَ، فِي كُلِّ وَادٍ يَهِيمُونَ﴾

In every valley يَهِيمُونَ. They wander. Wander means in the valley of thought. They are not practical people. They live in the world of imagination. The Prophet صلى الله عليه وسلم has to teach the people real life. So poetry does not suit a prophet.

#43:50

﴿فَإِنْ بَعَثَ إِحْدَهُمَا عَلَى الْأُخْرَى﴾

بَغَى: to seek.

بَغَى عَلَى: to wrong, to oppress.

In both cases the *ismu l-fā'il* is بَاغٍ.

«يَا بَاغِي الْخَيْرِ أَقْبِلْ» الحديث.

'O Seeker of good things, come forward'.

﴿فَقَاتِلُوا﴾ fight.

The fighting is the work of the government, the authority, not everybody.

«فَاءَ يَفِيءُ»

# 45:50

فَاءَ يَفِيءُ to return.

﴿لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَأَنْ فَآؤُوا...﴾ البقرة: ٢٢٦

فَيْءٌ is a noun commonly used. It has two meanings:

1. evening shadow
2. war booty/spoils.

# 50:32:

﴿إِنَّمَا﴾

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

إِنَّمَا:

مَا prevents إِنَّ from operating as it does without مَا. الكافّة

«إِنَّ» is especially meant for *jumlah ismiyyah* but إِنَّمَا is used in both *jumlah ismiyyah* and *jumlah fi'liyyah*.

Verbal sentence we have:

﴿إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ﴾

«المصباح المنير»؛ «الصّحاح»

# 54:12

الصّحاحُ للجوهريّ

الصّحاحُ has a famous dictionary: الجوهريّ



In future, if you want to have a dictionary then its all in Arabic.  
 This book is six volumes. Arabic Arabic. The arrangement is according to the last letter. So كَتَبَ you will find in chapter *bā'*. Not the first letter, the last letter. [Student asks: Why?]  
 Well, there are three schools regarding the words in dictionaries. One school is first letter.

## المصباح المنير للفيومي

is a small dictionary, one volume. It's very small but very useful. It gives you the *bāb* of every verb. For example he will say: «عَنْتَ» مِنْ بَابِ «لَعَبَ». So you don't make mistakes. If you write with *fathah*, *dammah*, *kasrah*, sometimes it is not very clear and sometimes you make mistakes but if you say «لَعَبَ» مِنْ بَابِ «لَعَبَ» you know what it is.

And plurals of nouns which are not very easily available in other books - he always mentions plurals.

That will be your first choice. Later you can go in for الصَّحَاحُ in future when you know *in shā'* Allāh, enough Arabic.

## بدل الاشتمال

# 58:50

﴿لَا يَنْهَكُمُ اللَّهُ عَنِ الدِّينِ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ...﴾

﴿أَنْ تَبَرُّوهُمْ﴾: here there is a very important grammatical thing.

Here **الَّذِينَ** **أَنْ تَبَرُّوهُمْ** is *badal* of **الَّذِينَ**.

Allāh does not forbid you from what? Does not forbid you from **أَنْ تَبَرُّوهُمْ**, that you treat them kindly, **وَتُقْسِطُوا إِلَيْهِمْ**, and treat them equitably.

You follow me?

It's like **سَأَلْتُ الْمُدِيرَ عَنِ الْاِخْتِبَارِ**. I asked him about the examination.

And then you say: **مَتَى يَكُونُ**?

**الْاِخْتِبَارِ** **مَتَى يَكُونُ** is *badal* from **الْاِخْتِبَارِ**.

في القرآن:

﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ﴾

They are asking you about the holy month.

﴿قِتَالٍ فِيهِ﴾. Fighting in it.

As if the construction is: 'They are asking you about fighting in the holy month'.

So here Allāh does not forbid you *from* those who did not fight you, those who did not drive you from your homes, then He says: **أَنْ تَبَرُّوهُمْ**.

So the construction is now:

'Allāh does not forbid you *from* treating kindly, and treating equitably, those who did not drive you from your homes, did not fight you.'

[END DVD]

## «سورة الحجرات»

### DVD 2B: Aayaat 11-13

# 1:04

#### «إِخْوَةٌ، إِخْوَانٌ»

﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ﴾

أَخٌ، ج: إِخْوَةٌ، إِخْوَانٌ.

«فَعْلَةٌ» is a rare pattern of plural.

# 1:50:

#### وَزَنُ «فَعْلٌ»

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ﴾

قَوْمٌ is on the pattern of فَعْلٌ.

One of the plural forms is فَعْلٌ. It is not very common.

For example

رَاكِبٌ ج: رَكْبٌ

A group of people riding **together**.

سَافِرٌ ج: سَفَرٌ.

مُسَافِرٌ is the usual word.

ثَلَاثِيٌّ مُجَرَّدٌ. It's not used very much but it is there.

Umar (رضي الله عنه) said:

«أَتَمُّوا صَلَاتَكُمْ فَأَيْنَا قَوْمٌ سَفَرٌ».

# 4:41

## أَصْلُ «قَائِمٌ»

On the same pattern : قَائِمٌ.

وَاوٌ stands for هَمْزَةٌ.

قَائِمٌ : *ismu l-fā'il* should be قَامَ يَقُومُ.

But after أَلِفٌ, wāw and yā' become هَمْزَةٌ : قَائِمٌ.

Like:

← بَاعَ يَبِيعُ < بَائِعٌ

«قَائِمٌ» أصله: قَائِمٌ.

«قَائِمٌ» جمعه: قَوْمٌ.

# 5: 40:

## «قَامَ بِـ»

قَامَ بِكَذَا:

*to carry out a thing, duties or assignments*

أَنَا قُمْتُ بِهَذَا الْعَمَلِ.

I carried out this work.

هُوَ يَقُومُ بِالْبَحْثِ.

He is carrying our research.

قَوْمٌ The original meaning in the sense of 'men' is rarely used.

# 8:00

## «إِخَالَ»

خَالَ يَخَالُ، خَيَالٌ: to think

But the first person singular is إِخَالُ with a *kasrah*. This is the dialectal form which has been incorporated in classical Arabic. So only in this word إِخَالُ خَالَ يَخَالُ the first person is إِخَالُ.

أَخَالُ is better than إِخَالُ.

# 9:44

## «ضَحَكَ مِنْ»

ضَحَكَ يَضْحَكُ مِنْهُ.

ضَحَكَ مِنْ.

لا تَضْحَكُ مِنْهُ. don't mock at him.

In English also you say: *don't laugh at*.

In سورة الْمُطَفِّفِينَ

﴿فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ﴾

# 11:40

«عَسَى»

﴿عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ﴾

لَعَلَّ is a *ḥarf*.

عَسَى is a verb.

عَسَى is a *jāmid* verb like لَيْسَ. It does not conjugate in the *muḍāriʿ*.

عَسَى can be فَعْلٌ نَاقِصٌ and takes *ism* and *khavar*. The *khavar* is always a *maṣḍar muʿawwal*.

عَسَى can also be *tāmm* verb in which case it takes a فَاعِلٌ. When does it take فَاعِلٌ? When the *ism* is not mentioned. So if it is فَاعِلٌ, it can never have *isnād* of pronouns. If you have *isnād*, it is نَاقِصٌ.

عَسَيْتُ أَنْ أَفْهَمَ هَذَا الدَّرْسَ

'Hopefully I may understand this lesson'.

But if you say:

عَسَى أَنْ أَفْهَمَ هَذَا الدَّرْسَ

there is no *ism*. عَسَى is فَاعِلٌ فِي مَحَلِّ رَفْعٍ.

﴿عَسَى أَنْ يَكُونُوا﴾:

In this *āyah* عَسَى it *tāmm*. Had it been نَاقِصٌ it would have been:

عَسَوْا أَنْ يَكُونُوا.

Because it is قَوْمٌ.

# 15:30:

أَصْلُ «خَيْرٌ، وَشَرٌّ»

﴿عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ﴾:

يَكُنَّ is *mabniyy* because of the النِّسْوَةِ.

أَخْيَرُ is actually خَيْرٌ.

أَشَرُّ is شَرٌّ.

But because they are very frequently used nouns, they have been changed to شَرٌّ and خَيْرٌ.

خَيْرٌ is اسْمُ التَّفْضِيلِ and in this context, it doesn't change.

# 17:15:

«أَنْفُسَكُمْ»

﴿ وَلَا تَلْمِزُوا أَنْفُسَكُمْ ﴾ ١١

'Do not defame each other'

أَنْفُسَكُمْ here does not mean *yourselves* but it means: *each other*.

مَدَّ مُنْفَصِلٍ

هَمْزَةٌ: Here we have وَآوُ at the end of a word and هَمْزَةٌ in the other word so this is مَدَّ مُنْفَصِلٍ.

# 18: 40:

فَاعِلٍ with *muḍāf ilayhi* as its مَصْدَرٍ

﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ﴾

فَاعِلٍ is «كُمْ»: بِاتِّخَاذِكُمْ

So this is مَصْدَرٍ with *muḍāf ilayhi* as its فَاعِلٍ.

مَفْعُولٌ بِهِ، مَنصُوبٌ is الْعِجْلَ



# 21:02:

### «بَرِيٌّ»

بَرِيٌّ creation is actually بَرِيءٌ.

هَمْزَةٌ has been dropped and يَاءٌ has been doubled.

بَارِئٌ Creator.

بَرَأَ he created.

# 23: 45:

### «لَقَبٌ»

﴿ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ﴾ ١١

لَقَبٌ has a good meaning also: *Title*.

Along with a name if you have another name it is called لَقَبٌ.

For example you say: فلان السعوديُّ، الهنديُّ. That will be لَقَبٌ.

But in the *āyah* it is 'derisive nicknames'.

# 25:47:

### «نَعَمْ، وَبُئْسَ»

﴿ بُئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَنِ ﴾ ١١

نَعَمْ and بُئْسَ are جامِد verbs used to initiate praise and blame.

نَعَمْ is called فِعْلُ الْمَدْحِ.

بُئْسَ is called فِعْلُ الذَّمِّ.

نَعِم is actually نَعِم like سَمِعَ. But later on it has taken *kasrah* and second radical has *sukūn*.

مَدَحَ يَمْدَحُ: to praise

It's like حَمَدٌ : *ḥā* comes first then *mīm*.

مَدَحَ: *mīm* comes first, then *dāl* and *ḥā*.

In some words the letters are differently arranged but they have the same meaning.

### Two *i'rab* options:

← «نَعِمَ الرَّجُلُ بِلَالٍ»:

← «نَعِمَ» : فِعْلُ الْمَدْحِ.

«الرَّجُلُ» : فاعِل.

مُبْتَدَأُ. In *i'rab* it is الْمَخْصُوصُ بِالْمَدْحِ بِلَالٍ.

أي: «بِلَالٍ نَعِمَ الرَّجُلُ».

← «بِلَالٍ»: مُبْتَدَأُ، «نَعِمَ الرَّجُلُ»: خَبَر.

That is one option.

Another option is:

نَعِمَ الرَّجُلُ. is sentence finished.

(هُوَ) بِلَالٍ.

بَلال is *khavar* of a pronoun which is to be omitted. But I prefer the more frequently used is مبتدأ is بَلال. Some grammarians say the second option should not be used. So it's better we use the first one only.

فِعْلُ الذَّمِّ is called بِئْسَ.

«بِئْسَ الْوَلَدُ زَيْدٌ»:

«بِئْسَ»: فِعْلُ الذَّمِّ.

«الْوَلَدُ»: فاعل.

«زَيْدٌ»: الْمَخْصُوصُ بِالذَّمِّ، مُبْتَدَأٌ.

### قاعدة مهمة:

The *fā'il* of نَعَم and بِئْسَ should either have *alif lām*, or be *muḍāf* of a noun with *alif, lām*.

That is a very important rule about the *fā'il* of نَعَم and بِئْسَ.

### أمثلة من القرآن:

In the examples from the Qur'ān, we do not have الْمَخْصُوصُ بِالْمَدْحِ explicitly mentioned because it comes before in most of the *āyāt*.

For example:

﴿وَلَدَارُ الْآخِرَةِ خَيْرٌ، وَلَنِعَمَ دَارُ الْمُتَّقِينَ﴾

لَامُ الْإِبْتِدَاءِ is *Lām*

So دَارُ الْآخِرَةِ is mentioned first.

﴿تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، خَالِدِينَ فِيهَا، نِعَمَ أَجْرُ الْعَامِلِينَ﴾

﴿إِنَّا وَجَدْنَاهُ صَابِرًا، نِعَمَ الْعَبْدُ﴾

That is Ayyūb عليه السلام.

نِعَمَ الْعَبْدُ أَيُّوبُ which has not been mentioned because it has been referred to in the previous line.

بِئْسَ for example:

﴿وَمَا أَوَاهُمُ النَّارُ وَبِئْسَ مَثْوًى الظَّالِمِينَ﴾

الْمَخْصُوصُ بِالذِّمِّ is mentioned before.

﴿بِئْسَ الْأَسْمُ الْفُسُوقُ﴾ التقدير: الْفُسُوقُ بِئْسَ الْأَسْمُ.

الْمَخْصُوصُ بِالذِّمِّ is الْفُسُوقُ.

#37:35

﴿قَوْمٌ﴾

I'll read the āyah again:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ ...﴾

تَنْبِيْه

In many translations of the Qurʾān, the word قَوْمٌ is wrongly translated.

People do not know. So be careful.

# 40:40

### «عَسَى»

﴿عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ﴾

Here عَسَى is *tāmm*. Had it been ناقص it would have been:

عَسَيْتُمْ أَنْ تَكْرَهُوا.

It is feared that you hate a thing *while* it is better for you:

وهو خير لكم:

وَأَوْ: وَأَوُّ الْحَالِ.

# 41:10:

### «ناقص» في الصَّرْفِ وَالنَّحْوِ

ناقص has two meanings:

ناقص in الصَّرْفِ: morphology:

morphology is the science of the forms of words, not sentences, words only.

So فَعَلَ يَفْعَلُ، فَعَلَ يَفْعَلُ – this is صَرْفٌ.

اسمُ الفاعِلِ، اسمُ المفعولِ

هدى يهدي،

صَرْفٌ is هَادِيٌ not هَادٍ.

مَهْدِيٌّ: *ṣarf*.

So these are morphological elements.

So in morphology, in الصَّرْف, *nāqīṣ* means a verb whose **third** radical is حرفُ علة: *wāw* or *yā*.

تَنْبِيْه

ألف can *never* be a radical. I saw an internet programme. Somebody has mentioned all the words in the Qur'ān and he says:

خَافَ : the second radical is ألف he says.

And people wrote to him. No it's not ألف it's وَاوِ خَوْفَ.

He says: No, no, no. I see only ألف.

So please remember, ألف can *never* be a radical. وَاوِ and يَاء are radicals.

But ألف is not a radical; can never be a radical. It is a substitute for وَاوِ or a substitute for يَاء. But it can never be a radical.

نَاقِص in the context of التَّحْوِ: syntax:

In syntax, نَاقِص means a verb that takes اسم and خبر like كَانَ and لَيْسَ.

That is فِعْلٌ نَاقِصٌ.

*(discussion continues on bi'sa and ni'ma – which I pasted in relevant section)*

# 45:31:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ...﴿

﴿وَلَا تَجَسَّسُوا﴾

*And do not spy on one another. In war it is allowed. But not in ordinary social life.*

# 50:37:

«بَعْضُنَا ... بَعْضًا»

سَأَلَ بَعْضُنَا بَعْضًا.

If we say:

سَأَلْنَا بَعْضُنَا بَعْضًا.

بَعْضُنَا will be *badal*.

# 51: 10 :

حَالٌ مِنَ الْمُضَافِ إِلَيْهِ

﴿أَيُّجِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا﴾ ١٢

أَخِي is حال from مَيْتًا.

حَالٌ from مُضَافٍ إِلَيْهِ is not very common but it occurs.

If مُضَافٍ/مُضَافٍ إِلَيْهِ put together form one concept, then it's possible.

# 52

«مَاتَ يَمُوتُ» و «مَاتَ يَمَاتُ»

مَاتَ يَمُوتُ: the verb comes in two *bābs*.

The more usual *bāb* is

فَعَلَ يَفْعُلُ : نَصَرَ يَنْصُرُ

مَاتَ يَمُوتُ : أَنْتُمْ مِتُّمُ

The other one is:

فَلَّ يَفْعَلُ

like:

نَامَ يَنَامُ

خَافَ يَخَافُ

مَاتَ يَمَاتُ

مَاتَ يَمَاتُ : أَنْتُمْ مِتُّمُ

In the Qurʾān, *muḍāriʿ* is only مَاتَ يَمُوتُ.

[﴿فَسَلَامٌ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ﴾ وَيَوْمَ أُبْعَثُ حَيًّا ﴿سورة مريم﴾]

But in the past tense, *māḍi*, we have مِتُّمُ and we have مِتُّمُ. I have given a detailed account of this in *Selections from the Glorious Qurʾaan*.

With regard to *māḍi*, with *mutaḥarrik* pronouns, you have كَسَرَةً and you have ضَمَّةً.

مِتُّمُ and مِتُّمُ.



مَاتَ يَمَاتُ is in مِثْمٌ

If you say مَاتَ يَمُوتُ it's مِثْمٌ

مَاتَ يَمُوتُ will be: مِثْمٌ. Like: قَلْتُمْ [bāb نَصَرَ].

If it is مَاتَ يَمَاتُ it's like نِمْتُمْ [bāb سَمِعَ].

فَاعِلٌ is on the pattern of: مَاتَ يَمُوتُ from اسمُ الفاعِلِ

مَاتَ يَمُوتُ < مَيِّوتُ < مَيِّتٌ.

Later on مَيِّتٌ is changed to مَيِّتٌ and it becomes: مَيِّتٌ.

سَادَ يَسُودُ: to lead a community, to be superior.

سَادَ يَسُودُ < سَيِّودُ < سَيِّدٌ.

سَيِّدٌ is originally سَيِّودُ:

If it is أَجْوَفَ يَأْيِي then there is no change because of two yā's like:

لَانَ يَلِينُ، لَيْنٌ to be soft.

لَانَ يَلِينُ < لَيْنٌ < لَيْنٌ.

The first one is the ياء of فَعِلْ, the second ياء is the second radical.

طَابَ يَطِيبُ، طَيِّبٌ،

طَيِّبٌ < طَيِّبٌ.

هَانَ يَهُونُ، هَيِّنٌ.

هَيِّنٌ < هَيِّنٌ.

مَوْتَى plural is مَيِّتٌ.

# 56: 45:

«مَيِّتٌ، مَيِّتٌ»

مَيِّتٌ has a lighter form. *Lighter* means without شِدَّة.

It is مَيِّتٌ, as you have in this *āyah*:

﴿...لَحْمَ أَخِيهِ مَيْتًا﴾

So the original form is مَيِّتٌ.

But a lighter form is مَيِّتٌ.

A poet has used both the forms in the same line. He says:

لَيْسَ مَنْ مَاتَ وَأَسْتَرَّاحَ بِمَيِّتٍ  
إِنَّمَا الْمَيِّتُ مَيِّتٌ الْأَحْيَاءُ

He who is dead and found his peace and rest after death, is not to be called a dead man. The real dead man is the man who is living but he's dead. He does nothing which a living man does. Just sitting, eating and sleeping. He doesn't think, work, and do what living people do. He is amongst the living but he is dead.

أَمْوَاتٌ plural is مَيِّتٌ.

The other form: مَوْتَى : plural is مَيِّتٌ.

# 1:03:

### Āyah containing important principle

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقْوَاهُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ ١٣

It is a very important and beautiful āyah. Allāh سبحانه وتعالى is mentioning a very important principle. And it concerns all human beings. That is why Allāh سبحانه وتعالى says: ﴿يَا أَيُّهَا النَّاسُ﴾ All these āyahs:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾، ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا﴾. But here Allāh addresses the whole of humanity.

«إِنَّا، إِنَّا»

﴿إِنَّا خَلَقْنَاكُمْ﴾

You can say: **إِنَّا** and **إِنِّي**.

But in **إِنِّي** is *nūn al-wiqāyah*.

**إِنِّي**: there is no *nūn al-wiqāyah*.

**إِنَّا** is actually:

**إِنَّ** + **نَا**

**نَا** like **كُنَّا**

But on the analogy of **إِنِّي** and **إِنِّي**, we have **إِنَّا** and **إِنَّا**.

The **نَا** is the original form and **إِنَّ** plus **نَا**:

**إِنَّ** + **نَا**

When you say: **إِنَّا** : *nūn* is dropped on the analogy of **إِنِّي** and

**إِنِّي**.

In **إِنَّا** there are three *nūns*.

But in **إِنَّا** there are only two *nūns*.

=====

ملاحظتي:

**إِنَّا** = **إِنَّ** + **نَا**.

**إِنَّا** = **إِنَّ** + **نَا**.

In اِنَّا one *nūn* is dropped:

اِنَّا = اِنَّا + اِنَّا

اِنْتَهَتْ مَلَا حَظِّي

#1:05:14:

الْمُتَكَلِّمُ مَعَ غَيْرِهِ

الْمُتَكَلِّمُ مَعَ غَيْرِهِ.

الْمُتَكَلِّمُ الْمُعْظَمُ نَفْسَهُ.

Editorial 'we' ; royal 'we'.

# «سورة الحجرات»

## DVD 3A Aayaat 13-17

# 3:58 :

«نَحْنُ»

﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى...﴾

الْمُتَكَلِّمُ مَعَ غَيْرِهِ. *نَحْنُ* has got two meanings:

When somebody comes and says:

'We want this class tomorrow.'

*We* here means, 'I plus my colleagues, my friends'.

The second meaning is:

الْمُتَكَلِّمُ الْمَعْظَمُ نَسْفَهُ

The first person who glorifies himself that is Allāh *subhānahu wa ta'ālā* using *نَحْنُ*.

# 4:49

## «ذَكَرَ»

ذَكَرَ *male*.

It has two plurals «ذُكُرَانِ» و «ذُكُورٌ».

# 5:01

## الإِخْفَاءُ

إِخْفَاءٌ: there is **مِنْ ذَكَرٍ وَأُنْثَى** ﴿٥٠﴾

# 5:20:

## «جَعَلَ»

﴿٥١﴾ ... وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوْا

Madinah Book 3 lesson 25 has a discussion on جَعَلَ.

جَعَلَ has four meanings:

1. The first meaning is *to make* in the sense of *converting something into something else*.

جَعَلْتُ هَذَا الْبَيْتَ مَسْجِدًا.

أُرِيدُ أَنْ أَجْعَلَ هَذِهِ الْغُرْفَةَ مَكْتَبَةً.

'I want to convert this room into a library.'

It takes two objects.

«كُم» = مفعول أول، «شُعوباً»: مفعول ثانٍ .

2. The second meaning is *to think*.

It is like conversion but the conversion has only taken place in your mind.

أَجَعَلْتَنِي مُدِيرًا؟

If somebody comes and says, 'I have a headache, please give me some medicine.'

I will tell him:

أَجَعَلْتَنِي طَبِيبًا؟

'Do you think I'm a doctor?'

﴿أَجْعَلِ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ﴾ ٥/٣٨

﴿أَجْعَلْتُمْ سَقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

وَجَاهَدَ فِي سَبِيلِ اللَّهِ، لَا يَسْتَوُونَ عِنْدَ اللَّهِ﴾

*Do you think* providing water to the *hājīs* pilgrims and tending the Holy Mosque at Makkah is like one who believes in Allāh's and the last day and strives in the way in Allaah. They are not equal in Allāh's site.

That also takes two objects.



3. The third meaning is in the sense of *to begin*.

It is a sister of كَانَ.

جَعَلَ الْمُدَرِّسُ يَشْرَحُ الدَّرْسَ.

'The teacher began to explain the lesson.'

جَعَلْتُ أَكُلُ: *I began to eat.*

جَعَلَ الْمُدَرِّسُ يَكْتُبُ عَلَى السَّبُّورَةِ.

'The teacher began to write on the board.'

4. The fourth meaning is *to create*. That takes only one object.

﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ﴾ الأنعام: ١

# 10: 50:

ظُلُمَةٌ، ج: ظُلُمَاتٌ.

in singular the *lām* is *sākin* and in the plural it has *ḍammah*.

# 11:20:

«شُعُوبٌ؛ شَعَبِيَّةٌ»

﴿... وَجَعَلْنٰكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوْا﴾

So here جَعَلَ is in the sense of, 'We have made you into شُعُوبًا and قبائل '

﴿شُعُوبًا﴾

شَعْبِيَّة popularity

لَهُ شَعْبِيَّةٌ بَيْنَ الشَّبَابِ.

'He has popularity with the youth.'

شَعْبِيّ: *ordinary, not posh.*

هَذَا حَيِّ شَعْبِيّ.

'This is a district where ordinary people reside.'

### حَذْفُ إِحْدَى التَّائِينَ مِنْ «تَفَعَّلَ وَتَفَاعَلَ»

# 13: 40 :

﴿لَتَعَارَفُوا﴾

Here one of the two *tā's* has been omitted. In *bāb تَفَعَّلَ* and *bāb تَفَاعَلَ*. These two *bābs* commence with a تَاء. And when there is تَاء, and حَرْفُ الْمُضَارَعَةِ *tā'*, two *tās* come together which makes the pronunciation rather difficult. So one of the *tā's* is omitted. It's not a واجب omission. It is optional.

### «لَأَنَّ + لَا النَّافِيَةَ»

﴿لَتَعَارَفُوا﴾

There is a hidden أَنَّ. This أَنَّ must be mentioned with لَا النَّافِيَةَ.

يَا إِخْوَانُ أَكْتُبُوا رَقْمَ هَاتِفِي لِأَنْ لَا تَنْسَوَا.

'... write my telephone number lest you should forget'.

# 16:20

## اسْمُ التَّفْضِيلِ

﴿أَتَّقُوا﴾ is اسْمُ التَّفْضِيلِ from

تَقِيٌّ *pious, God-fearing, conscious of one's duties.*

اسْمُ التَّفْضِيلِ we have read in Book 2.

ابن مالك رحمه الله، في «أفعل التفضيل»:

A quotation from Ibnu Mālik's الألفية:

قال ابنُ مالكٍ - رحمه الله:

وَأَفْعَلُ التَّفْضِيلِ صَلُهُ أَبَدًا  
تَقْدِيرًا أَوْ لَفْظًا بِـ «مِنْ» إِنْ جُرِّدَا

There are four ways of using ism tafḍīl.

The first way: without *al*.

إِنْ جُرِّدَا 'If it is stripped of *al*'.

جَرَّدَ يُجَرِّدُ *to strip of.*

فَعْلٌ مُجَرَّدٌ which has been stripped of the extra letters.

إِنْ جُرِّدَا *alif* is for poetical reasons.

أَفْعَلُ *mubtada'*

صَلُّهُ *khavar*, 'join it' with مِنْ. أَفْعَلُ التَّفْضِيلِ without *al* should have مِنْ.

أَبَدًا always

لَفْظًا explicitly using the word مِنْ

تَقْدِيرًا : «مِنْ» is not mentioned but it is in your mind.

For example you say:

أَحْمَدُ أَكْبَرُ مِنْ عَلِيٍّ وَأَذْكَى.

He is elder to him and more intelligent.

وَأَذْكَى مِنْهُ.

هُوَ أَحْسَنُ مِنْهُ وَأَكْبَرُ. (= وَأَكْبَرُ مِنْهُ).

We don't mention it as we have already mentioned مِنْ. That is تَقْدِيرًا.

But when you say «مِنْ» that is لَفْظًا.

«وَأَفْعَلُ التَّفْضِيلِ صَلُّهُ أَبَدًا»:

مِنْ always connect it with أَفْعَلُ التَّفْضِيلِ

أَلْ if it is stripped of «إِنْ جُرِّدَا»

And مِنْ can be explicit or implicit.

«وَأِنْ لِّمَنْكُورٍ يُضَفُّ، أَوْ جُرِّدًا  
أُلْزِمَ تَذْكِيراً، وَأَنْ يُوَحَّدَا»:

. نَكْرَةٌ is «مَنْكُورٌ»

نَكْرَيْنِ، مَنْكُورٌ < اسم مَفْعُولٍ.

وَأِنْ لِّمَنْكُورٍ يُضَفُّ : If it is مُضَافٌ to a نَكْرَةٌ - for example:

«بَلالٌ أَحْسَنُ طَالِبٍ».

مُضَافٌ is أَحْسَنُ

مُضَافٌ إِلَيْهِ is طَالِبٌ

نَكْرَةٌ is طَالِبٌ

وَأِنْ لِّمَنْكُورٍ يُضَفُّ : So if it is made مُضَافٌ to a نَكْرَةٌ,

الـ : or it is stripped of

- in that case:

أُلْزِمَ it is made to conform

تَذْكِيراً to masculine

وَأَنْ يُوَحَّدَا and singular.

For example you say:

«بَلالٌ أَكْبَرُ مِنْ حَامِدٍ».

«بَلالٌ وإِبراهيمُ أَكْبَرُ مِنْ حَامِدٍ».

«آمنة أَكْبَرُ مِنْ خَدِيجَةَ».

«وَتَلَوْ «الْ—» طَبَقٌ، وَمَا لِمَعْرِفَةِ

أُضِيفَ ذُو وَجْهَيْنِ عَن ذِي مَعْرِفَةِ

«وَتَلَوْ «الْ—» طَبَقٌ، وَمَا لِمَعْرِفَةِ» After *al* it corresponds to the *man'ūt*.

بَلالٌ أَبْنِي الْأَكْبَرُ.

زَيْنَبُ بَنْتِي الْكُبْرَى.

«وَمَا لِمَعْرِفَةِ أُضِيفَ ذُو وَجْهَيْنِ»:

What has been made مُضَافٌ to a مَعْرِفَةٌ noun, has two faces - that means *two options*:

Either make it singular masculine, or make it correspond to the مضاف إليه.

«بَلالٌ أَحْسَنُ الطُّلَّابِ».

مَعْرِفَةُ is الطُّلَّابِ.

مُضَافٌ لِلْمَعْرِفَةِ is أَحْسَنُ.

No problem there.

«زَيْنَبُ أَحْسَنُ الطَّالِبَاتِ».

Masculine, singular.

You can also say:

«زَيْنَبُ حُسْنَى الطَّالِبَاتِ».

So you can say:

«بِلَالٌ أَكْبَرُ الطُّلَابِ فِي الْفَصْلِ».

«زَيْنَبُ أَكْبَرُ الطَّالِبَاتِ فِي الْفَصْلِ».

Or you can say:

«كُبْرَى الطَّالِبَاتِ».

«وَمَا لِمَعْرِفَةُ أُضِيفَ ذُو وَجْهَيْنِ»:

موصولة is «ما»: وما لِمَعْرِفَةِ

ذُو is خبر.

1. If أَفْعَلُ التَّفْضِيلِ is stripped of *al*, it takes *min* and is masculine singular.

2. If أَفْعَلُ التَّفْضِيلِ is *muḍāf* of *nakirah*, it takes no *min* and is masculine singular.

3. If أَفْعَلُ التَّفْضِيلِ is *muḍāf* of *marifah*, takes no *min* and may be masculine singular or correspond to *muḍāf ilayhi*.

4. If أَفْعَلُ التَّفْضِيلِ has *al*, it corresponds to the *man'ūt*.

(أمثلة :)

بلالٌ أكبرُ الأبناء.

آمنةٌ أكبرُ البناتِ / كبرىُ البناتِ.

الأسماءُ الحُسنى

The most beautiful names.

الشرقُ الأوسطُ

The Middle East.

الصلاةُ الوسطى.

The Middle Prayer

العروةُ الوثقى.

The firmest handhold.

«اليدُ العليا خيرٌ منَ اليدِ السفلى». الحديث.

#29:36

In the following *ḥadīth* the اسمُ التفضيل appears as a مضاف of a معرفة which has two options.

«أَلَا أُخْبِرُكُمْ بِأَحَبِّكُمْ إِلَيَّ وَأَقْرَبِكُمْ مِنِّي مَنَازِلَ يَوْمَ الْقِيَامَةِ؟ أَحَاسِنُكُمْ أَخْلَاقًا.» الحديث

أَحَبُّ is *ism tafḍīl*, *mudaf* of a *maʿrifah*. Masculine singular.



أَقْرَبَ is masculine singular.

مَنَازِلَ *tamyīz*

أَحَاسِنُ *ism tafḍīl*, plural .

### «تَقِيٌّ»

# 32:00:

﴿إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى﴾

تَقِيٌّ ج: أَتْقِيَاءُ.

plural أَتْقِيَاءُ: *pious, righteous person*.

Like صَدِيقٌ، أَصْدِقَاءُ.

# 32:17 :

﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَنُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا﴾

(هنا شيخ، مناقشة في معنى «آمَنَ وأسلم» كما يُشرح في الكتاب).

# 36:10

### «لَمْ، وَلَمَّا»

لَمْ،

لَمَّا *not yet* : there is an expectation.

# 37: 00

### «دَخَلَ فِي»

دخل في:

﴿وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ﴾ ٢٧: ١٢

# 43:

﴿وَأَدْخَلَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ غَيْرِ سَوَاءٍ﴾

تخرج: جوابُ الطلبِ.

بيضاء: حال.

# 40:

### «لَاتَ يَلِيْتُ»

لَا يَلِيْتُكُمْ مِّنْ أَعْمَالِكُمْ شَيْئًا

لَاتَ يَلِيْتُ takes two objects.

لَا تَهُ حَقَّهُ.

'He diminished his right.'

# 45:16

### «ارْتَابَ يَرْتَابُ»

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ ١٥

«ارْتَابَ يَرْتَابُ» اسمُ الفاعل: مُرْتَابٌ.  
المصدر: ارْتِيَابٌ كـ«اخْتِيَارٌ».

# 46:41

بلاغة

[student asks: why is one verb *muḍāriʿ* لَمْ يَرْتَابُوا and the other verb past tense: آمَنُوا، وَجَاهَدُوا]

In Arabic, *māḍi* and *muḍāriʿ*: something which has already happened, to emphasise its realisation, it's used in *māḍi*.

# 49:55

«عَلَّمَ بـ»

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

عَلَّمَ يُعَلِّمُ to teach

عَلَّمَ بكذا / بشيءٍ to inform (to make someone know)

تفسير

قُلْ أَتُعَلِّمُونَ اللَّهَ بِدِينِكُمْ:

Say: do you inform Allāh of your being Muslims, of your religion.

Banū Asad were very frequently saying that we have become Muslims and trying to remind the Prophet صلى الله عليه وسلم and the Muslims, that they have done a favour to the Muslims by becoming Muslims.

So Allāh says قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ

وَإِلَّا كَذِبٌ : while Allāh knows, the fact is Allāh knows what is in the heavens and the earth.

# 51:15 :

### «اسْتَقَرَّ»

﴿وَاللَّهُ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ﴾

شبهه جُملة we say is خبر, but actually the خبر with shibhu jumlah is مَحذُوف and it is to be supplied.

It is «اسْتَقَرَّ»: to settle down, it settled.

Otherwise, ﴿وَاللَّهُ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ﴾

الاسم الموصول and مفعول به ما is

صلة الموصول is في السموات

But it doesn't have an عائد unless we say «اسْتَقَرَّ» where you will have the ضمير مُسْتَتِر in «اسْتَقَرَّ».

﴿وَاللَّهُ يَعْلَمُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ﴾

< يَعْلَمُ مَا اسْتَقَرَّ فِي السَّمُوتِ وَمَا اسْتَقَرَّ فِي الْأَرْضِ

So the actual خبر is اسْتَقَرَّ.

And مُتَعَلِّقٌ بـ «اسْتَقَرَّ» is ﴿فِي السَّمُوتِ﴾

## جَوَابُ الشَّرْطِ مَحْذُوفٌ

﴿...لِلْإِيْمَنِ اِنْ كُنْتُمْ صٰدِقِيْنَ﴾

مَحْذُوفٌ is جَوَابُ الشَّرْطِ

(هنا مناقشة بالتفصيل في «بَلْ» مع أمثلة من القرآن التي ذكرت في كتاب «الحجرات»)

[END DVD]

## «سورة الحجرات»

### DVD 3B Aayaat 17-18

#1:55

#### الشَّهَادَةُ وَالْغَيْبُ

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

﴿١٨﴾

شهادة:

Is what you see,

And غَيْب is what is beyond human ken.

Not only unseen but things which are beyond our understanding.

#### حذف اللام

# 4:56

[Hadith on occasion of Farewell Hajj]

«أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى أَعْجَمِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ،...»

«وَلَا أَحْمَرَ عَلَى أَسْوَدَ،...»

Here لَم is omitted because it is *maṭūf ‘alā* «لَعَرَبِيٌّ».

So it should have been: «ولا لأحمر على أسود،...»

# 9:30

We come to the exercise.

# 10:52:

«مَنْ عَلَيْهِ بـ»

﴿يَمُنُّونَ عَلَيْكَ أَنْ أَسْلَمُوا﴾

Here بـ is to be supplied here:

بأن أسلموا.

So the *iṣrāb* is في محل جرّ.

# 11:10:

«يَكُنَّ»

«عسى أن يكنَّ»:

يَكُنَّ is *mabniyy*.

يَكُنَّ = يَكُنْنَ

# 13:30:

## حذفُ إحدى التاءين من «تَفَعَّلُ» و«تَفَاعَلُ»

In day-to-day Arabic one of the two *tā's* is not omitted, but in poetry and literary writing, it is.

# 19:40:

### «غَضَّ»

غَضَّ يَغْضُ:

باب «نَصَرَ يَنْصُرُ»

فِعْلٌ مُضَعَّفٌ.