



AT THE WELL *of* MADYAN

Sūrat al-Qaṣaṣ
āyāt 23-43

with
Lexical & Grammatical Notes

Dr. V. Abdur Rahim

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Islamic Foundation Trust (IFT)
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AT THE WELL OF MADYAN

Sūrat al-Qaṣaṣ āyāt 23-43

with Lexical & Grammatical Notes (Arabic)

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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 *At The Well of Madyan*. Like some of his previous works, this is an annotated text of the Glorious Qur'ān.

We earnestly hope that students of Arabic who have already completed the author's Madinah Arabic Programme and have read his annotated texts of the Glorious Quran will immensely benefit from this book.

We thank Allah *subḥānahū wa ta'ālā* 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'ān.

Chennai,
10 March 2016

H. Abdur Raqeeb
General Secretary
Islamic Foundation Trust

Preface

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

This book titled *At The Well of Madyan* is an annotated text of the Glorious Qur'ān. The *āyāt* explained in this book are 23-43 from Sūrat al-Qaṣaṣ

As my aim in such works is to bring the readers closer to the Glorious Qur'ān, and to teach them as many Qur'ānic words and grammatical patterns as possible, I have given in this book also copious Qur'ānic quotations to illustrate grammatical points. In order to benefit from these materials to the utmost, the reader is advised to read the *āyāt* in full and in their contexts using a good translation of the Qur'ān like *A Word For Word Meaning of th Qur'ān* by Dr M. Mohar Ali *raḥimahullāh* which has copious lexical and grammatical notes.

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

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

'Our Lord! Accept (this) from us, for You, You alone,
are the Hearer, the Knower.' (Q2:127)

Madinah,
24 Jumādā al-Ūlā 1437 AH
4 March 2016 CE

V. Abdur Rahim

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I sincerely thank Shaikh Tanveer Ilahi of Chennai who has proofread the manuscript. I have greatly benefitted from his suggestions.

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May Allah *subḥānahū wa taʿālā* reward them all.

The Author

Notes on indicating the *abwāb* of *mujarrad* & *mazīd* verbs

The *abwāb* of the *mujarrad* verbs are indicated thus:

سَجَدَ يَسْجُدُ (a-u)

جَلَسَ يَجْلِسُ (a-i)

شَرَبَ يَشْرَبُ (i-a)

فَتَحَ يَفْتَحُ (a-a)

كَثُرَ يَكْثُرُ (u-u)

وَرِثَ يَرِثُ (i-i)

The *abwāb* of the *mazīd* verbs are indicated thus:

-- فَعَلَ

ii فَعَّلَ

iii فَاعَلَ

iv أَفْعَلَ

v تَفَعَّلَ

vi تَفَاعَلَ

vii اِنْفَعَلَ

viii اِفْتَعَلَ

ix اَفْعَلَّ

x اسْتَفْعَلَ

A verb is mentioned in the *māḍī* followed by its *maṣḍar*. The *muḍāriʿ* is mentioned only when it has some abnormality.

Notes on Abbreviations

Q stands for the Glorious Qur'ān, and is used in referring to an *āyah*, e.g.:

Q2:17 means: Sūrah No 2, and *āyah* No 17.

AN stands for *Additional Notes*. Reference to the Additional Notes is provided in the main section in this way [**AN#**].

D stands for my book *Durūs al-Lughat al-‘Arabiyyah*. D3:28 means: *Durūs al-Lughat*, Part 3, Lesson 28.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ
وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾ فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى
الْظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ
﴿٢٤﴾ فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ
إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا
فَلَمَّا جَاءَهُ، وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ
نَجَّوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا
يَتَأْتِيَ اسْتَجْرَهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ الْقَوِيُّ

الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ
 هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَبِيبٌ فَإِنْ أَتَمَمْتَ
 عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ
 سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ
 ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ
 عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾ فَلَمَّا قَضَى مُوسَى
 الْأَجَلَ وَسَارَ بِأَهْلِهِ هَانَ مِنَ جَانِبِ الطُّورِ نَارًا
 قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي هَانَ نَارًا لَعَلِّي آتِيكُمْ
 مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ
 تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ
 الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ
 يَمُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ

أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا نُهْزَتْ كَأَنَّهَُا جَانٌّ وَلَّى مُدْبِرًا
 وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ مِنَ
 الْأَمِينِ ﴿٣١﴾ أَسْلُكْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَاءَ مِنْ
 غَيْرِ سُوءٍ وَأَضْمَمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ
 فَذَنِكَ بُرْهَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ
 إِنَّهُمْ كَانُوا قَوْمًا فَسِيقِينَ ﴿٣٢﴾ قَالَ رَبِّ إِنِّي قُلْتُ
 مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾ وَأَخِي هَارُونُ
 هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي
 إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾ قَالَ سَنُنْشِئُ عَصَاكَ
 بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَانًا فَلَا يَصِلُونَ إِلَيْكُمَا
 بِأَيِّتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغَالِبُونَ ﴿٣٥﴾ فَلَمَّا جَاءَهُم
 مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ

مُفْتَرَى وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾
 وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ
 عِنْدِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا
 يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَتَأَيَّهَا الْمَلَأُ
 مَا عَلِمْتُ لَكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي
 يَهْمَنُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي
 أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ
 الْكَاذِبِينَ ﴿٣٨﴾ وَأَسْتَكْبَرُ هُوَ وَجُنُودُهُ فِي الْأَرْضِ
 بِغَيْرِ الْحَقِّ وَظَنُّوا أَنَّهُم إِلَيْنَا لَا يُرْجَعُونَ
 ﴿٣٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ
 فَانْظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾
 وَجَعَلْنَاهُمْ آيَةً يَدْعُونَ إِلَى النَّكَارِ وَيَوْمَ

الْفَيْكَمَةَ لَا يُنْصَرُونَ ﴿٤١﴾ وَاتَّبَعْنَاهُمْ فِي هَذِهِ
الدُّنْيَا لَعْنَةً وَيَوْمَ الْفَيْكَمَةِ هُمْ مِنَ الْمَقْبُوحِينَ
﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا
أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ لِلنَّاسِ وَهُدًى
وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ [القصص ٢٣-٤٣]

LEXICAL & GRAMMATICAL NOTES

Āyah 23

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةٌ مِّنَ النَّاسِ
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّى يُصْدِرَ الرِّعَاءُ
وَأَبُونَا شَيْخٌ كَبِيرٌ ﴿٢٣﴾

And when he arrived at the well of Madyan, he found around it a group of men watering (their flocks), and away from them, he found two women holding back (their flocks). He said (to them), 'What is the matter with you?' They said, 'We cannot water (our flocks) until the

shepherds take back (theirs), and our father is a very old man.'



(1) لَمَّا : This is لَمَّا الْحِينَةُ which is a *zarf al-zamān*. It has been briefly treated in D3:20. [AN1]

(2) وَرَدَ يَرُدُّ وَرُوداً (a-i), to arrive. [AN2]

The expression وَرَدَ الْمَاءَ means 'to go to a source of water (such as a well) with one's camels to provide them with water'.

Its opposite is صَدَرَ صُدُوراً which means 'to go back after providing the camels with water'. And أَصْدَرَ إِصْدَاراً (iv) means 'to take back the camels after providing them with water.'

(2) مَدِينُ is a place on the east shore of the Gulf of Aqabah (now in Saudi Arabia). As

it is a feminine proper name, it is مَمْنُوعٌ مِنْ الصَّرْفِ.

(3) سَقَى سَقِيًّا (a-i), to give someone water; to water (plants and animals). [AN3]

Note that the *maf'ul bihi* of يَسْقُونَ, نَسْقِي, الإِبِلَ and تَذُودَانِ which is either الغَنَمَ (sheep) has been omitted as it is obvious, and the emphasis here is on the sequence of events.

(4) ذَادَ ذَوْدًا، وَذِيَادًا (a-u), to drive away; ذَادَ عَنِ الشَّيْءِ, to defend something. [AN4]

The sentence ذَادَ ذَوْدًا is a *na't* of أَمْرَأَتَيْنِ.

The meaning here is that the women were holding back their flock from the watering place as if they were driving it away from the well.

(5) خُطْبٌ, matter, important affair, pl خُطُوبٌ.

(6) رَعَى يَرْعَى رَعِيًّا (a-a), to graze, to tend (sheep). [AN5]

The *ism al-fā'il* is رَاعٍ (a shepherd). It has three plural forms:

- رُعَاةٌ like قُضَاةٌ (the plural of قَاضٍ).
- رُعِيَانٌ like شُبَّانٌ (the plural of شَابٌّ).
- رِعَاءٌ like جِيعَاءٌ (the plural of جَائِعٌ).¹

(7) وَأَبُونَا شَيْخٌ كَبِيرٌ : The girls make this statement to justify their doing a task which their father is expected to do.

(8) شُيُوخٌ، أَشْيَاحٌ، مَشَايِخٌ, old man, pl شَيْخٌ.

Note that مَشَايِخٌ has ي (not *hamzah*). [AN6]

¹ - *Al-Ṣiḥāḥ*.

Old age is شَيْخُوخة. [AN7]



Āyah 24

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا

أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

*So he watered (their flock) for them.
Then he returned to the shade and he
said, 'My Lord! I am indeed in need of
whatever good You will send down to me.'*



(1) تَوَلَّى (v), to turn back.

(2) ظِلٌّ, shade, shadow, pl ظِلَالٌ.

(3) فَقِيرٌ, poor.

فَقِيرٌ لَكَذَا, to be in need of something.

Also the verb يَفْتَقِرُ إِلَى كَذَا (viii) means the same, e.g., يَفْتَقِرُ بِلَالٌ إِلَى مُسَاعَدَةٍ مَالِيَّةٍ, Bilal is in need of financial aid.

This prayer of Mūsā (عَلَيْهِ السَّلَامُ) suggests that he was in dire need of immediate help, and help did come to him immediately.

(4) مِنْ الْبَيَانَةِ : This is مِنْ خَيْرٍ which is used to specify what otherwise may be ambiguous, e.g.,

اَكْتُبْ لِي أَسْمَاءَ كُلِّ مَا عِنْدَكَ مِنَ الْكُتُبِ الْعَرَبِيَّةِ.

Write down the names all that you have of Arabic books.

(5) لِمَا أُنْزِلَتْ إِلَيَّ : Here the عَائِد has been omitted, i.e., لِمَا أُنْزِلَتْهُ إِلَيَّ.

(6) مِنْ خَيْرٍ : Here خَيْرٌ means 'good, good things'. It is also used as a اسْمُ التَّفْضِيلِ as in:

وَرَزَقُ رَبِّكَ خَيْرٌ وَأَبْقَى ﴿١٣١﴾

And the provision of your Lord is better and more lasting.

(Q20:131).

In this sense it is the shortened form of **أَخِيرُ** just as **شَرُّ** (worse) is the shortened form of **أَشْرُّ**.



Āyah 25

فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّكِ
أَبِي يَدْعُوكَ لِجَزِيكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا
جَاءَهُ، وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ

نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾

Soon after, there came to him one of the two (women) walking shyly. She said, 'My father invites you to reward you with payment for your watering for us (our flock).''

So when he came to him and narrated to him the story, he said, 'Do not be afraid. You have escaped from the wrongdoing people.'



(1) جَاءَ يَجِيءُ مَجِيئًا (a-i), 'to come'. Note that it takes a direct object as in this *āyah*. Here is another *āyah* wherein the hoopoe says to Sulaymān (عليه السلام):

وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ ﴿٢٢﴾

And I have come to you from Sheba with reliable news.

(Q27:22). [AN1]

(2) فَجَاءَتْهُ : The particle فَ denotes uninterrupted succession.

(3) *إِخْدَى* is the *fā'il* of *جَاءَتْ*, and as it is a *maqṣūr* noun, its *ḍammah* is latent.

(4) The sentence *تَمْشِي* is a *ḥāl* of the *fā'il*.

(5) *عَلَى اسْتِحْيَاءٍ* is a *ḥāl* of the *fā'il* of *تَمْشِي*, i.e., *تَمْشِي مُسْتَحْيِيَةً*.

(6) *اسْتَحْيَا يَسْتَحْيِي اسْتِحْيَاءً* (x) to be shy.

It has another form in which one of two *ya's* is omitted for easy pronunciation.

This form is *اسْتَحَى يَسْتَحِي*. [AN2]

(7) *أَجَرَ مَا سَقَيْتَ لَنَا* : Here *مَا* is *مَصْدَرِيَّة*, so the meaning is: *أَجَرَ سَقَايَكَ لَنَا*.

(8) *قَصَّ عَلَيْهِ الْخَبَرَ قَصَصًا* (a-u), to narrate.

The word *قَصَصٌ* in addition to meaning 'narration' (i.e., the act of narrating) also means 'a narrative' (i.e., what is narrated).

(9) *نَجَا نَجَاءً وَنَجَاةً* (a-u), to escape, to be saved.

(10) Who was the father of these two girls? Some say he was شُعَيْبٌ (عليه السلام) who is mentioned seven times in the Glorious Qur'ān the first of which is:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا

And to (the people of) Madyan (We sent) their brother Shu'ayb.

(Q7:85)

Others say he was Shu'ayb's nephew يَثْرُون (Jethro mentioned in Exodus 2:18).

See the *tafsīr* of this *āyah* in al-Ṭabarī.

Giving his verdict on the subject, al-Ṭabarī says, 'This is a matter of which knowledge cannot be gained except through a reliable report [i.e., *ḥadīth*], and there is no report on the subject worthy of acceptance. There can, therefore be, no statement with a better claim to correctness than what Allah جَلَّ

ثَنَّاؤُهُ has said.' True words, beautifully said! جَزَاهُ خَيْرَ الْجَزَاءِ! [AN3]



Āyah 26

قَالَتْ إِحْدَاهُمَا يَتَّابِتْ أَسْتَجِرُّهُ إِنِّي خَيْرَ مَنْ

أَسْتَجَرْتُ الْقَوِيَّ الْأَمِينُ ﴿٢٦﴾

One of the two (women) said, 'Dad! Hire him, for indeed the best one you can hire is the strong, the trustworthy.'



(1) يَا أَبَتِ is for يَا أَبِي. Ibn Mālik says in his Alfiyyah:

وَفِي النَّدَا «أَبَتِ»، «أُمَّتِ» عَرَضُ
وَإِكْسَرُ أَوْ افْتَحَ ، وَمِنْ الْيَاءِ التَّاءُ عِوَضُ

And in *nidā* «أَبْتِ» and «أُمَّتِ» occur.
 Pronounce the *tā* with *kasrah* or *fathah*.
 The *tā* is a substitute for the *yā*.

This means that both «أَبْتِ» and «أَبْتِ»
 as well as «أُمَّتِ» and «أُمَّتِ» are correct.
 And as the *tā* is a substitute for the *yā*
 (which is in أَبِي and أُمِّي), they cannot come
 together, i.e., it is wrong to say «أَبْتِي»
 and «أُمَّتِي».

(2) اسْتَأْجَرَ اسْتِئْجَاراً (x), to hire, to rent (a
 house).

(3) Here is the إِعْرَابُ of : إِنَّ الأَمِينُ :

○ اسْمُ إِنَّ is خَيْرٌ .

- مُضَافٌ إِلَيْهِ (which is مَوْصُولَةٌ) is the **فِي مَحَلٍّ جَرٍّ**, and so it is **خَيْرٌ**.
 - **صِلَةُ الْمَوْصُولِ** is the **اسْتَأْجَرَتْ**, and, therefore, it has no *i'rab* status (لَا مَحَلٌّ لَهُ مِنَ الْإِعْرَابِ). The **عَائِد** has been omitted. With the **عَائِد** it is: **اسْتَأْجَرَتْهُ**.
 - **إِنْ خَبَرِ الْقَوِيَّ الْأَمِينُ** are both **خَبَر** of **إِنْ**.
- (4) **قَوِيَّ يَقْوَى قُوَّةً** (i-a), to be strong.
- أَقْوِيَاءُ**, strong, pl **قَوِيٌّ**. [AN1]

(5) **أَمْنٌ أَمَانَةً** (u-u), 'trustworthy' from **أَمِينٌ** (5), 'to be trustworthy'. Its opposite is **خَائِنٌ** from **خَانَ يَخُونُ خِيَانَةً**. [AN2]



Āyah 27

قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ
عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَبِيبٌ فَإِنْ أَتَمَمْتَ عَشْرًا
فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ
سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

He said, ' I want to marry you to one of these daughters of mine on condition that you hire yourself to me for eight years. But if you complete ten, it will be of your own accord. I do not want to make it hard for you. You will find me, if Allah wills, of the righteous.'



(1) نَكَحَ نِكَاحًا (a-i), to marry.

The فَاعِل can be a man or a woman, e.g. :

نَكَحَ بِلَالٌ. نَكَحَتْ آمِنَةٌ. In the following *āyah* the فاعل is feminine:

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

And if he has divorced her (a third time), then she is not lawful to him thereafter until she has married another husband...
(Q2:230)

Bāb (iv) اُنْكَحَ اِنْكَاحًا means 'to give a woman in marriage'.

The following *āyah* has both these *bābs*:

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّى يُؤْمِنَ وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾

Do not marry women who associate partners with Allah till they believe. A

believing bondwoman is surely better than a (free) woman who associates partners with Allah even though she might please you. Also, do not give (your daughters) in marriage to men associating partners with Allah till they believe. A believing bondman is surely better than a (free) man who associates partners with Allah even though he might please you. Those invite (you) to Fire, and Allah invites (you) to Paradise and to Forgiveness with His leave, and He expounds His Revelations that they might hopefully bear (them) in mind. (Q2:221)

[AN1]

(2) ^{٢٢}أَبْنَةٌ is the same as ^{٢٢}بِنْتٌ. Its *hamzah* is *hamzat al-waṣl*. Its plural is also ^{٢٢}بَنَاتٌ.

(3) Here is the ^{٢٢}إِعْرَابُ of

أُنْكِحَكَ إِحْدَى أَبْنَتَيَّ هَاتَيْنِ :

○ اُنْكَحْ is the second *maʿful* of اِحْدَى, and so it is *manṣūb*, but as it is a *maqṣūr* noun, its *عَلَامَة* which is *فَتْحَة* is latent.

○ In اَبْتَيْ, the word اَبْتَيْ is مُصَافٌ اِلَيْهِ, and so it is مَجْرُور, and the final ي is also مُصَافٌ اِلَيْهِ, and as it is مَبْنِي, it is فِي مَحَلِّ جَرٍّ. It has *fathah* to avoid التَّقَاءِ السَّاكِنَيْنِ.

○ اَبْتَيْ is a نَعْت of هَاتَيْنِ, and therefore, it is مَجْرُور.

(4) اَجَرَ اِبْرَاهِيْمُ بِلَالاً (a-u), to hire oneself to someone.

(5) عَلَى اَنْ تَاْجُرْنِي, 'on condition that you hire yourself to me.' Here is an example:

قَالَ الْمُدِيرُ لِعَدْنَانَ : يُمَكِّنُكَ أَنْ تُسَافِرَ إِلَى بَلَدِكَ عَلَى أَنْ تَعُودَ قَبْلَ الْاِخْتِبَارِ النَّهَائِيِّ.

The headmaster said to Adnan, 'You may travel to your country on condition that you return before the final examination.'

(6) حَجَّجَ year, pl حِجَّةٌ [AN2]

(7) In ثَمَانِي حَجَجَ, the number ثَمَانِي deputizes for the ظَرْفَ which is its مُضَافٌ. Here are some examples:

○ بَقِيَتْ فِي لَنْدَنَ ثَلَاثَةَ أَشْهُرٍ.

○ اِنْتَظِرْ خَمْسَ دَقَائِقَ.

○ سَافَرْنَا مِائَةَ كِيلُومِترٍ.

(8) تَمَّ تَمَاماً (a-i), to be or become complete.

أَتَمَّهُ اِتْمَاماً (iv), to complete.

(9) مَعْدُود : فَإِنْ أَتَمَمْتَ عَشْرًا Here the مَعْدُود has been omitted. So the تَقْدِير is:

فَإِنْ أَتَمَمْتَ عَشْرَ حِجَجٍ.

مَفْعُولٌ بِهِ is عَشْرًا

فَمِنْ عِنْدِكَ : in : فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ (10)
the مُبْتَدَأُ has been omitted which is
فَالْإِثْمَامُ مِنْ عِنْدِكَ, i.e., الإِثْمَامُ

The جَوَابُ الشَّرْطِ has فَ because it is a جُمْلَةٌ
اسْمِيَّةٌ.

Completing ten years of service is not a part of the contract. He has the choice either to serve him eight years or complete ten years.

(11) شَقَّ عَلَيَّ الشَّيْءُ شَقًّا، وَمَشَقَّةٌ (a-u), to be hard, difficult, unbearable. [AN3]

Here is a *ḥadīth* wherein this verb occurs:

لَوْلَا أَنْ أَشَقَّ عَلَيَّ أُمَّتِي - أَوْ عَلَى النَّاسِ - لَأَمَرْتَهُمْ
بِالسَّوَالِكِ مَعَ كُلِّ صَلَاةٍ.

(رواه البخاريُّ في كتابِ الجُمُعَةِ برقم ٨٨٧).

Had it not been for the concern that I would make it hard for my ummah – or : for the people – I would have commanded them to brush their teeth with siwāk for every ṣalāh.



Āyah 28

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا

عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

He (Mūsā عَلَيْهِ السَّلَامُ) said, 'This is (an agreement) between me and you. Whichever of the two terms I fulfil, there

*should be no unjust demand for more.
And Allah is a witness of what we say.'*



(1) ذَلِكْ refers to the agreement they have just made.

(2) يَنْ is repeated if its مُضَافٌ إِلَيْهِ is a pronoun as in this *āyah*. But it is not repeated if its مُضَافٌ إِلَيْهِ is a noun as in:

جَلَسْتُ بَيْنَ بِلَالٍ وَحَامِدٍ.

(3) أَجَلٌ, term, time agreed upon, pl أَجَالٌ.

[AN1]

(4) عَدَا عَلَيْهِ يَعْدُو عَدْوًا، وَعُدُوًّا، وَعُدْوَانًا (a-u), to act unjustly, to act aggressively, to be hostile, to exceed proper bounds. [AN2]

(5) قَضَى قَضَاءً (a-i), to finish, complete, accomplish.

(6) **شَرْطِيَّة** is **أَيَّ** : **أَيَّمَا الْأَجَلَيْنِ** (6) and **مَا** is **زَائِدَةٌ**. Here **أَيَّ** is **مَنْصُوبٌ** as it is the **قَضَى** of **مَفْعُولٌ بِهِ**.

The **جَوَابُ الشَّرْطِ** is **فَلَا عُذْوَانَ**, and it takes **فَ** because of its being **جُمْلَةٌ اسْمِيَّةٌ**.

(a-i), **وَكَلَّ إِلَيْهِ الْأَمْرَ يَكِلُ وَكَلًّا، وَوَكُولًا** (7), to entrust, put someone in charge of something.

وَكِيلٌ has the meaning of **اسْمُ الْمَفْعُولِ**, i.e., one entrusted with an affair. Here it has the meaning of witness, and that is why the preposition **عَلَى** (instead of **إِلَى**) has been used with it.



Āyah 29

فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ ءَافَسَ مِنْ
جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي ءَافِسْتُ
نَارًا لَّعَلِّي ءَاتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ
النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾

When Mūsā (عليه السلام) had completed the term, and was travelling with his household, he noticed a fire in the direction of Mount Ṭūr. He said to his household, 'Stay (here). I have noticed a fire. I shall hopefully bring you information from there or a brand from the fire that you may hopefully warm yourselves with.'



(1) سَارَ سَيْرًا، وَمَسِيرًا، وَتَسِيرًا (a-i), to set out, to travel, to journey.

(2) أَهْلٌ, relatives, family, kinsfolk, wife, pl

أَهَال. [AN1]

(3) آسَ يُؤْنَسُ إِيْنَسًا (iv), to see.

Another meaning of this verb is *to perceive* as in the following *āyah* which speaks of the orphans:

فَإِنْ ءَانَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

If you perceive in them sound judgment, hand over to them their possessions.

(Q4:6)

آسَ is originally أَسَّ just as آمَنَ is originally أَمَّن. In the Arabic phonology, the combination أَسَّ changes to آ.

(4) مَكَثَ مَكْثًا (a-u), to stay, to remain. [AN2]

(5) جَذُوَّةٌ, brand.

This word has three forms: جَذُوَّةٌ, جَذُوَّةٌ and جُذُوَّةٌ with *fathah*, *kasrah* and *dammah*. Its plural also has these three forms: جَذَى, جَذَى and جُذَى [AN3]

(6) صَلَّى فَلَانَ النَّارَ صِلِيًّا (i-a), to burn, to be exposed to blaze.

Its *bab* (viii) اصْطَلَى اصْطِلَاءً means to bask, to warm oneself. [AN4]



Āyah 30

فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبْرَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمْوَسَّيْ
إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾

When he came to it (the fire), he was called from the right side of the valley in the Blessed Spot from the tree, 'Mūsā! Indeed I am Allah, the Lord of the universe.'



(1) أَتَى يَأْتِي إِيَّانَا (a-i), to come.

(2) نَادَى نَدَاءً، مُنَادَاةً (iii), to call.

نُودِيَ is passive voice. Its *nā'ib al-fā'il* is the hidden pronoun هُوَ which refers to Mūsā (عَلَيْهِ السَّلَامُ). This pronoun is also found in the verb أَتَاهَا which immediately precedes نُودِيَ.

(3) شَوَاطِئُ الْوَادِي، side of the valley, pl شَوَاطِئُ and شُطُآنُ. [AN:1]

(4) أَوْدِيَّةٌ، valley, pl وَادٍ.

Note that in **الْوَادِ الْأَيْمَنِ**, the **ي** of **الْوَادِي** has been omitted as it is omitted in pronunciation because of *iltiqā' al-sākinayn*. But the omission of a *ḥarf 'illah* in writing due to its omission in pronunciation is not a rule.

(5) **أَيْمَنُ**, 'right' as opposed to **أَيْسَرُ**, 'left'.

شَاطِئِ الْوَادِي الْأَيْمَنِ : Here **الْأَيْمَنِ** is a **نَعْت** of **شَاطِئِ**. It is like **بَيْتُ الْمُدِيرِ الْجَدِيدِ**. [AN2]

(6) **بُقْعَةٌ**, a spot, pl **بُقَعٌ**. [AN:3]

(7) **شَجَرٌ** is **اسْمُ الْجِنْسِ الْجَمْعِيِّ**, and its singular is **شَجَرَةٌ**.

(8) **أَنَّ التَّفْسِيرِيَّةَ** : This is **أَنَّ يَا مُوسَى** which is used after a verb which has the meaning of **قَالَ**, but the verb **قَالَ** itself is not used, e.g.:

كَتَبَ إِلَيَّ أَبِي أَنْ ارْجِعْ.

My father wrote to me (saying), 'Come back.'

In the *āyah* : أَنْ يَا مُوسَى the verb نُودِيَ has the meaning of قِيلَ, but قِيلَ itself has not been used.

The أَنْ التَّفْسِيرِيَّةُ also occurs at the beginning of the next *āyah* : وَأَنْ أَلْقِ وَأَنْ أَلْقِ عَصَاكَ. [AN4]



Āyah 31

وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَءَاهَا نُتَثِّرُ كَأَنَّهُ جَانٌّ وَلَّى
مُدْبِرًا وَلَمْ يُعَقِّبْ يَمُوسَى أَقْبَلَ وَلَا تَخَفْ إِنَّكَ
مِنَ الْآمِنِينَ ﴿٣١﴾

'And throw down your staff.' When he saw it writhing as if it were a snake, he turned

to flee, and did not look back. (Allah said to him), 'Mūsā! Come forward, and do not be afraid, for you are indeed safe.'



(1) أَلْقَى إِلْقَاءً (iv), to throw away. [AN1]

(2) هَزَّ هَزًّا (a-u), to shake (transitive). In the following *āyah* Maryam (عَلَيْهَا السَّلَامُ) is commanded by Allah to shake the trunk of the palm tree:

وَهْزَىٰ إِلَيْكَ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا
جَنِيًّا ﴿٢٥﴾

And shake towards you the trunk of the palm tree. It will drop on you ripe fresh dates. (Q19:25)

اهْتَزَّ اهْتِزَازًا (viii), to shake, to stir, to quiver (intransitive). It occurs in the following *āyah* also:

وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ

أَهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾

You see the earth barren, but as soon as We send rain on it, it stirs (into life) and swells, and puts forth every kind of lovely vegetation. (Q22:5) [AN2]

(3) جَانٌ, a kind of white snake.

(4) عَقَّبَ تَعْقِيًّا (ii), to look back, to return.

(5) عَصَا (walking stick) is feminine. Its dual is عَصَوَانِ, and its plural is عُصِيٌّ which is originally عُصُويٌّ like قُلُوبٌ and بُيُوتٌ, but the و of فُعُولٌ has been changed to ي because its third radical is ي, and as the *dammah* is incompatible with ي, the *dammah* of the ص has been changed to *kasrah*.

With a view to completing the process of vocalic harmony, another form with the *kasrah* of the first radical also exists which is عَصِيٌّ. [AN3]

(6) أَقْبَلَ إِقْبَالًا (iv), to come forward.

(7) أَمِنَ أَمْنًا (i-a), to be safe.

It takes an object, e.g., أَمِنْتُ الْأَسَدَ, *I was safe from the lion*. But we may also say, أَمِنْتُ مِنَ الْأَسَدِ. The اسمُ الفاعِلِ is آمِنٌ. [AN4]



Āyah 32

أَسْلُكَ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضَاءَ مِنْ عَيْرٍ سُوءٍ
وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ

بُرْهَانٍ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ إِنَّهُمْ
كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٢﴾

'Insert your hand into the bosom (of your robe). It will come out white without hurt. And draw your arm close to your body (to guard yourself) from fear. These are two proofs from your Lord to Pharaoh and his chiefs for they are surely an ungodly people.'



(1) سَلَكَ سَلَكًا (a-u), to insert.

(2) جَيْبٌ, bosom of the robe. [AN1]

(3) تَخْرُجُ : This is an instance of الْجَزْمُ بِالطَّلَبِ. Here is an example:

اقْرَأْهُ مَرَّةً أُخْرَىٰ تَفْهَمَهُ.

See D3:13.

(4) يَيْضَاءَ is حَال of the latent pronoun in يَدَ (كَ) which refers to تَخْرُجُ

(5) ضَمَّ ضَمًّا (a-u), to draw together, to join.

(6) أَجْنَحَةً, wing, pl جَنَاحٌ. [AN2]

This imagery is taken from a bird drawing its wings close to its body after defending itself from an enemy. It is a sign of being safe and secure.

(7) رَهَبَ رَهْبًا، وَرُهْبًا، وَرَهْبَةً (i-a), to be frightened, to be afraid, to fear.

رَهَبَ has another form with a *sākin* ه (رَهَبٌ). [AN3]



Āyah 33

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴿٣٣﴾

He said, 'My Lord! I have killed a man from among them, and I am afraid that

they may kill me.'



(1) يَقْتُلُونِ is for يَقْتُلُونِي. The pronoun *yā* has been omitted which is indicated by the *kasrah* of the الْوَقَايَةِ.

(2) The *maṣḍar mu'awwal* أَنْ يَقْتُلُونِي is the *maf'ūl bihi* of أَخَافُ, and, therefore, it is *fī maḥalli naṣb*.

(3) The account of his killing a man is mentioned in *āyah* 15 of this *sūrah*.



Āyah 34

وَأَخِي هَارُوتُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلَهُ
مَعِيَ رِدْءًا يُصَدِّقُنِي إِنَِّّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٣٤﴾

'And my brother Hārūn is more eloquent than I. So send him with me as support to confirm me. I am really afraid that they might reject me.'



(1) فَصُحَّ فَصَاحَةً (u-u), to be eloquent.

فُصَحَاءُ, eloquent, pl فَصِيحٌ.

(2) لِسَانٌ, tongue (body part), language.

It is both masculine and feminine. As masculine its plural is أَلْسِنَةٌ like سِلَاحٌ whose plural is أَسْلِحَةٌ.

As feminine its plural is أَلْسُنٌ like ذِرَاعٌ (forearm) whose plural is أَذْرُعٌ. [AN1]

(3) Here is the أَخِي هَارُونُ ... of إِعْرَابٍ :

- مُضَافٌ إِلَيْهِ is ي, and مُبْتَدَأٌ is أَخ.
- بَدَل is هَارُونُ.
- أَخ is the خَبَر of هُوَ أَفْصَحُ.
- تَمْيِيز is لِسَانًا.

(4) رِذَاءٌ, support, help.

أَرْدَأَ يُرْدِيْ إِرْدَاءً (iv), to support.

حَال is رِذَاءٌ : Here أَرْسَلَهُ مَعِيَ رِذَاءً يُصَدِّقُنِي (5) of the pronoun هُ .

(2) The ن in يُكَذِّبُونَ is also الْوَقَايَةِ.



Āyah 35

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَدُ لَكُمَا سُلْطَانًا
فَلَا يَصِلُونَ إِلَيْكُمَا بِأَيْتِنَا أَنْتُمَا وَمَنِ اتَّبَعَكُمَا
الْغَالِبُونَ ﴿٣٥﴾

He said, 'We shall strengthen you with your brother, and grant you power so that they cannot get at you (to harm you). By virtue of Our signs shall you two and those who follow you be the victorious.



(1) أَعْضُدُّ، وَأَعْضَادُ upper arm, pl عَضُدٌ (1).

(2) شَدَّ شَدًّا (a-u), to strengthen, to fortify, to tighten.



Āyah 36

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرٍ وَمَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾

When Mūsā came to them with Our clear signs, they said, 'This is nothing but forged sorcery. We have not heard of this among our forefathers of old.'



(1) بَانَ يَبِينُ بَيَانًا (a-i), to be or become clear.

The اِسْمُ الْفَاعِلِ is بَيِّنٌ. [AN1]

(2) فَرَى عَلَيْهِ (a-i), to invent a lie against someone.

The more frequently used form is افْتَرَى اِفْتِرَاءً عَلَيْهِ (viii). It occurs in a number of āyāt. Here is one of them:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ



And who does greater wrong than he who invents a lie against Allah or denies the

truth when it comes to him? Is there not a dwelling in Hell for the disbelievers?

(Q29:78) [AN:2]

(3) سِحْرٌ مُفْتَرًى : Here مُفْتَرًى is مَرْفُوع because it is a نَعْت of a مَرْفُوع noun. The sign of its being مَرْفُوع is the latent *dammah* which has been omitted along with its bearer, the *alif*. [AN:3]

(4) سَحَرَ سِحْرًا (a-a), to bewitch, to charm.

[AN:4]



Āyah 37

وَقَالَ مُوسَىٰ رَبِّيَ أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِن
عِنْدِهِ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا
يُفْلِحُ الظَّالِمُونَ



Mūsā (عَلَيْهِ السَّلَامُ) said, 'My Lord knows best who comes with guidance from Him, and who will have the happy end in the Hereafter. Surely the wrongdoers will not prosper.'



(1) عَاقِبَةٌ, end, result, consequence, pl عَوَاقِبُ.

(2) أَفْلَحَ (iv), to be successful, to be prosperous. [AN1]

حَيَّ عَلَى الْفَلَاحِ means 'success'. فَلَاحٌ means 'Come to success.'



Ayah 38

وَقَالَ فِرْعَوْنُ يَتَأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ مِنْ
إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَكْهَمَنُ عَلَى الطِّينِ فَاجْعَلْ
لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى وَإِنِّي
لَأَظُنُّهُ مِنَ الْكَاذِبِينَ



And Pharaoh said, 'O Council of Chiefs! I do not know that you have any god other than me.' 'Haman! Kindle for me a fire over (the bricks of) clay, and make for me a tower that I may hopefully look at the god of Mūsā for I surely think that he (Mūsā) is one of the liars.'



- (1) أَمْلَاءُ, the council of chiefs, pl مَلَأَ.
- (2) إِلَهَ, god, pl آلِهَةٌ.
- (3) مِنْ الزَّائِدَةِ : مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي : This is الزَّائِدَةُ which has been briefly dealt with in D3:2. Here إِلَهٍ is مَجْرُورٌ لَفْظًا, but مَنصُوبٌ مَحَلًّا. The word غَيْرِي remains نَعْتٌ of إِلَهٍ. The word غَيْرِ remains نَكِرَةً even when it is مُصَافٌ because of its deep-rooted nature of indefiniteness.
- (4) أَوْقَدَ إِيْقَادًا (iv), to kindle a fire.

Note that إِيْقَاد is originally إَوْقَاد, but as a *sakin waw* is not compatible with *kasrah* in Arabic, it is changed to ي. Here are two more examples:

- إِيْجَابٌ for إَوْجَابٌ.
- مِيْزَانٌ for مَوْزَانٌ.

(5) طِينٌ, clay. This word has been used here to mean bricks. This part of the *āyah* is a direction to Hāmān to prepare bricks for building the tower. **[AN1]**

(6) صَرْحٌ, a palace, a tower-like lofty edifice, pl صُرُوحٌ.

(7) طَلَعَ اِطْلَاعًا is *bāb viii* of طَلَعَ. The expression اِطْلَعُ إِلَى seems to have a fusion of two meanings: ascend to and look at.

(8) لَعَلَّ here denotes التَّرجي, i.e., hope. The expression suggests that Pharaoh is not sure that the tower will enable him to achieve what he wants.

(9) لَعَلِّي أَطْلُعُ : The particle لَعَلَّ is a sister of إِنَّ, and therefore it takes اسم and خبر. Its اسم here is the pronoun ي which is فِي مَحَلِّ, and its خبر is the verbal sentence فِي مَحَلِّ رَفَعِ أَطْلُعُ which is فِي مَحَلِّ رَفَعِ أَطْلُعُ.

(7) وَأَنِّي لِأَظُنُّهُ مِنَ الْكَاذِبِينَ : The lam in لِأَظُنُّهُ is the اللامُ الْمُزَحَلَّةُ.

The verb ظَنَّ takes two objects. The first is the pronoun هُ, and the second is the shibh jumlah مِنَ الْكَاذِبِينَ.

Here is an example:

ظَنَنْتُهُ هِنْدِيًّا فَكَلَّمْتُهُ بِالْهِنْدِيَّةِ.

I thought he was an Indian, and spoke to him in Hindi.



Āyah 39

وَأَسْتَكْبَرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

وَوَظَنُوا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

And he and his soldiers were arrogant in the land without right, and they thought that they would never be returned to Us.



(1) اسْتَكْبَرَ اسْتِكْبَارًا (x), to be haughty and arrogant.

(2) وَأَسْتَكْبَرَ هُوَ وَجُنُودُهُ : If a noun is joined to a حَرْفُ عَطْفٍ, the ضَمِيرُ رَفْعٍ مُتَّصِلٌ with a corresponding ضَمِيرُ مُنْفَصِلٌ has first to be

mentioned as in the *āyah*. So it is wrong to say:

أَيْنَ ذَهَبْتَ وَهَاشِمٌ؟ *Where did you and Hashim go?*

The correct way to say this is:

أَيْنَ ذَهَبْتَ أَنْتَ وَهَاشِمٌ؟

(See my book *Selections from the Glorious Qur'an*, 2:9).

(2) جُنُودٌ, army, pl. [AN1]

(4) The English word *return* is used both intransitively as well as transitively, e.g.,

Intransitive use: I returned home late.

Transitive use: Please don't forget to return my book.

The Arabic verb رَجَعَ also has these two uses. Here is its intransitive use:

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا

Then Musa (عليه السلام) returned to his people angry and sad. (Q20:86)

And here is its transitive use:

فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

So We returned you to your mother so that she might be delighted and might not grieve. (Q20:40)

The *maṣḍar* of the intransitive is رَجُوعٌ, and that of the transitive رَجَعَ.

لَا يُرْجَعُونَ is the passive voice of the transitive verb.



Āyah 40

فَأَخَذْنَاهُ وَجُنُودَهُ، فَنَبَذْنَاهُمْ فِي الْيَمِّ فَأَنْظِرْ

كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٤٠﴾

So We seized him and his soldiers, and cast them into the sea. So behold what the end of the wrongdoers was.



(1) In فَأَخَذْنَاهُ وَجُنُودَهُ a noun is joined to a ضَمِيرٌ with a حَرْفُ عَطْفٍ, and this is permissible. See Note 2 of the previous āyah.

(2) نَبَذَ نَبْذًا (a-i), to throw away, to hurl, to fling.

[AN1]

(3) الْيَمُّ, sea. It occurs eight times in the Glorious Qur'ān, all of them in the context of Mūsā (عليه السلام). In Q20:39 it is applied to the Nile, and in the other *āyāt* to the Red Sea.

It has no dual nor plural as in *Tāj al-ʿArūs*.

Hebrew has a similar word which is יָם (yam).

(4) Here is the *i'rāb* of كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ :

○ كَيْفَ is كَانَ خَيْرٌ. It is مَبْنِيٌّ عَلَى الْفَتْحِ, and is فِي مَحَلِّ نَصْبٍ.

○ عَاقِبَةُ is اسْمُ كَانَ, and therefore it is مَرْفُوعٌ.

○ الظَّالِمِينَ is مُضَافٌ إِلَيْهِ, and therefore it is مَجْرُورٌ.

(5) كَيْفَ كَانَ عَاقِبَةُ الظَّالِمِينَ : Here كَانَ is masculine because its اسْمُ which is عَاقِبَةُ is a grammatically feminine noun. With a grammatically feminine noun كَانَ may be

masculine. But it *must* be feminine with a biologically feminine اسم provided it is not separated from the verb, e.g.:

كَانَتْ فَاطِمَةُ نَائِمَةً.

But in : كَانَتْ آنَذَاكَ فَاطِمَةُ نَائِمَةً, the verb may be masculine because of the separation.



Āyah 41

وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْفَارِغِ وَيَوْمَ
الْقِيَامَةِ لَا يَنْصُرُونَ ﴿٤١﴾

We made them leaders who invited (people) to the Fire, and on the Day of Resurrection they will find no support.



(1) جَعَلَ in the sense of converting something into a different thing takes two objects, e.g.:

جَعَلْتُ بَيْتِي مَدْرَسَةً.

I converted my house into a school.

Here both بَيْت and مَدْرَسَة are *mafūls* of جَعَلَ.

In وَجَعَلْنَاهُمْ أَئِمَّةً, the pronoun هُمْ is the first مَفْعُولٌ بِهِ, and أَئِمَّةً is the second.

(2) The verbal sentence يَدْعُونَ is a نَعْت of أَئِمَّةً, and therefore, it is فِي مَحَلِّ نَصْبٍ.



Āyah 42

وَاتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَمَةِ

هُم مِّنَ الْمَقْبُوحِينَ ﴿٤٢﴾

In this world, We made wrath and humiliation to follow them, and on the Day of Resurrection they will be among those bereft of all good.



(1) تَبَعَ تَبْعاً (i-a), to follow

أَتَبَعَ إِتْبَاعاً (iv), to cause to succeed or to follow.

(2) لَعَنَهُ لَعْناً (a-a), to pray that someone be deprived of that is good.

(2) قُبِحَ قُبْحاً (u-u), to be ugly, unpleasant.

It is the opposite of حَسُنَ حُسْناً (u-u).

قَبَحَهُ اللهُ (a-a), to deprive someone from all that is good, to prevent someone from achieving.



Āyah 43

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا

الْقُرُونَ الْأُولَى بِصَايِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً

لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾

After We destroyed the generations of old, We gave Mūsā the Book as enlightenment to the people, and guidance and mercy that hopefully they may reflect.



(1) (a-i) هَلَكَ هَلَاكًا، وَهُلُوكًا، وَمَهْلَكًا، وَتَهْلُكَةً
to perish, to die, to be destroyed.

The *maṣḍar* مَهْلَكٌ has two more forms:
مَهْلِكٌ with a *kasrah*, and مَهْلُكٌ with a
dammah. [AN1]

Form (iv) أَهْلَكَ إِهْلَاكًا means 'to destroy'.

(2) قَرْنٌ, generation, pl قُرُونٌ. [AN2].

(3) مَا الْمَصْدَرِيَّةُ : مِنْ بَعْدِ مَا أَهْلَكْنَا ... So
the meaning is: بَعْدَ إِهْلَاكِ الْقُرُونِ الْأُولَى.

(4) بَصَائِرُ, insight, pl بَصِيرَةٌ.

(5) وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ بِصَائِرٍ (5) : Here بِصَائِرٍ is
حَال of الْكِتَابِ.

(6) لَامُ تَلْقِي الْقَسَمِ : This *lam* is the الْقَسَمِ.
Wherever لَقَدْ occurs, it is the جَوَابُ الْقَسَمِ of
a latent قَسَم.



ADDITIONAL NOTES

ĀYAH 23

(1) For a comprehensive treatment of لَمَّا see my book *Both These Lights Emanate From the Same Niche* #7 (pp 35-38).

There is another لَمَّا which is a جَازِم of the مُضَارِع meaning *not yet*, e.g.:

لَمَّا أَصِلْ إِلَى الْمَطَارِ, *I have not yet reached the airport.*

Here are parts of two āyāt wherein this particle occurs:

وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ

Faith has not yet entered your hearts.

(Q49:14)

بَلْ لَّمَّا يَذُوقُوا عَذَابِ ﴿٨﴾

Nay, they have not yet tasted my torment.
(Q38:8).

(2) In modern Arabic اسْتَوْرَدَ اسْتِيرَادًا (x), means 'to import'; and 'to export' is صَدَّرَ تَصْدِيرًا.

(3) اسْتَسْقَى اسْتِسْقَاءً (x), to ask for water; to pray for rain.

(4) The *ism al-ālah* from the verb ذَادَ is لِسَانِي and means the tongue as it is an instrument of defense. The great Islamic poet Ḥassān ibn Thābit says:

لِسَانِي وَسَيْفِي صَارِمَانِ كِلَاهُمَا
وَيَبْلُغُ مَا لَا يَبْلُغُ السَّيْفُ مِذْوَدِي

*My tongue and my sword are both sharp,
but my tongue reaches where my sword
does not.*

(5) The *ism al-makān* from رَعَى is مَرْعَى which means 'a pasture'. Its plural is مَرَاعٍ (الْمَرَاعِي). This word occurs in the following *āyah* :

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

He brought out from it its water and its pasture.

(Q79:31).

Here are some *āyāt* preceding and following the *āyah* quoted just now:

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَمَكَهَا فَسَوَّيَهَا

﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾ وَالْأَرْضَ بَعْدَ

ذَلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾

وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَمَ عَلَيْكُمْ ﴿٣٣﴾

Are you more difficult to create or the heaven He built? He raised its vault and perfected it. He covered its night with darkness, and brought forth its day. He spread out its earth after that. And He brought out from it its water and its pasture. And the mountains, He made them firm. (All this) as a provision and enjoyment for you and your cattle. (Q79:27-32).

(6) Here is another plural with ي like مَشَايِخ. It is مَعَايِشُ, the plural of مَعِيشَةٌ. It occurs in the following āyah :

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ
 قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾

We have surely given you authority in the earth, and have appointed therein means

of livelihood for you, yet little give you thanks.

(Q7:10).

This word also occurs in 15:20.

(6) Here are some more verbs which form their *maṣḍar* on this pattern:

- صَيَّرَ (to become): صَيْرُورَةٌ.
- بَانَ يَبِينُ (to part, to be separated): بَيْنُونَةٌ.
- بَاتَ يَبِيتُ (to spend the night): بَيْتُونَةٌ.
- كَانَ يَكُونُ (to be): كَيْنُونَةٌ.

ĀYAH 25

(1) The *bāb* (iv) of أَجَاءُ يُجِيءُ إِجَاءَةً is جَاءَ which literally means 'to cause someone to come', i.e., 'to bring'.

Referring to Maryam's (عَلَيْهَا السَّلَامُ) labour pains, Allah (سُبْحَانَهُ وَتَعَالَى) says:

فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ
 قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَّنْسِيًّا ﴿٢٣﴾

The pangs of childbirth drove her to the trunk of a palm tree. She said, 'I wish I had died before this and had become a thing forgotten!'

(Q19:23)

(2) اسْتَحْيَ with one yā' occurs in the following *ḥadīth* :

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ
 الْبِكْرَ تَسْتَحْيِي . قَالَ : رِضَاهَا صَمْتُهَا .
 (رواه البخاري في كتاب النكاح برقم ٥١٣٧).

On the authority of 'Ā'ishah (رَضِيَ اللَّهُ عَنْهَا) who said, 'O Messenger of Allah! A virgin

is shy.' He said, 'Her approval is her silence.'

This refers to getting a virgin's approval for marrying her to the suitor.

Another meaning of اسْتَحْيَا is 'to let live, not to kill' as in the following *āyah*:

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ
الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي
ذَٰلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

And (remember) when We saved you from the people of Pharaoh who were afflicting you with dreadful torment, slaying your sons and sparing your women. Therein was a tremendous trial from your Lord. (Q2:49)

(3) This is al-Ṭabarī's statement in Arabic:

قَالَ أَبُو جَعْفَرٍ : وَهَذَا مِمَّا لَا يُدْرِكُ عِلْمُهُ إِلَّا بِخَبَرٍ، وَلَا
خَبَرَ بِذَلِكَ تَجِبُ حُجَّتُهُ، فَلَا قَوْلَ فِي ذَلِكَ أَوْلَى
بِالصَّوَابِ مِمَّا قَالَهُ اللَّهُ جَلَّ ثَنَاؤُهُ.

ĀYAH 26

(1) قَوَّى تَقْوِيَةً (ii), to strengthen.

الْوَرَقُ الْمُقَوَّى, cardboard (literally, fortified paper).

قُوَّةٌ, strength, pl قُوَى.

Note: الْقُوَاتُ الْمُسَلَّحَةُ, armed forces.

(2) Note the following modern Arabic usages:

أَمَّنَ تَأْمِينًا (ii) means 'to insure'.

الْأَمِينُ العامُّ, general secretary.
الْأَمِينُ, secretary.

الْأَمَانَةُ, secretariat.

ĀYAH 27

(1) Both نَكَحَ and أَكَّحَ occur in the following *ḥadīth* :

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكَحُ وَلَا يَخْطُبُ.

(رواه الإمام مالكٌ في الموطأ : باب نِكَاحِ الْمُحْرِمِ : ٧٠).

A muḥrim should not marry, nor act as a marriage official, nor yet make a marriage proposal.

(2) حَجَّ is مَصْدَرُ الْمَرَّةِ of حِجَّةٌ (i.e., one instance of performing the *ḥajj*). It should have been حِجَّةٌ with a *fathah*, but this is an exception. The last month of the lunar year (ذُو الْحِجَّةِ) gets its name from this word. As the *ḥajj* occurs every year, the word حِجَّةٌ has come to mean a *year*.

(3) The *اِسْمُ الْمَصْدَرِ* of *شَقَّ عَلَيْهِ* is *شَقٌّ* (with a *kasrah*). It occurs in the following *āyah* where, speaking about the cattle, Allah *سُبْحَانَهُ وَتَعَالَى* says:

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بَلَغِيهِ إِلَّا

بِشِقِّ الْأَنْفُسِ إِنَّ رَبَّكُمْ لَرءُوفٌ رَّحِيمٌ ﴿٧﴾

And they carry your loads to a land that you could never reach except with great hardship to yourselves. Your Lord is indeed Compassionate, Merciful. (Q16:7)

ĀYAH 28

(1) Note: *أَجَلٌ مُّسَمًّى*, *fixed term* as in the following *āyah* :

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ
مُّسَمًّى فَاصْتَبُوهٗ

Believers! When you contract a debt for a fixed period, write it down. (Q2:282)

أَجَلٌ غَيْرُ مُسَمًّى means *indefinitely*, e.g.:

أَجَلُ الْاجْتِمَاعِ إِلَى أَجَلٍ غَيْرِ مُسَمًّى.

The meeting has been postponed indefinitely.

أَجَلٌ تَأْجِيلًا (ii), to postpone, to put off.

أَجَلَكَ مِنْ means *because of you, for your sake*.

This expression occurs in the Glorious Qur'an in Q5:32.

2) The عَادٍ of عَادَ يَعْدُو of اسمُ الفاعِلِ and its plural is عَادُونَ which occurs thrice in the Glorious Qur'ān all in the context of illegal sex. Here is one of these āyāt:

فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾

But whoever seeks beyond that, those are the transgressors. (Q70:31)

ĀYAH 29

(1) The plural of أَهْلٌ is أَهَالٌ (الأَهَالِي) with an extra ي at the end. The following nouns also have this extra ي :

- لَيْلٌ (اللَّيَالِي), the plural of لَيْلٌ.
- أَرْضٌ (الأَرْضِي), the plural of أَرْضٌ.

It also has a sound masculine plural, أَهْلُونَ which occurs in some āyāt.

In the following āyah it is مَرْفُوع :

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا
وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا

Those of the bedouins who remained behind (and did not participate in the 'Umrat al-Hudaybiyyah) will say to you, 'Our wealth and our families kept us occupied, so ask forgiveness for us.' .

(Q48:11).

Here the ن of أَهْلُونَ has been omitted because of its being مُضَاف.

Its non-marfū' form occurs in five āyāt. Here is one of them:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ
لَّا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

Believers! Protect yourselves and your families from a Fire whose fuel is people and stones over which are (set) angels stern and severe who do not disobey Allah's command but carry out what they are commanded to do. (Q66:6)

(2) This verb has another *bāb* which is (u-u): مَكِثٌ يَمْكُثُ مَكْثًا, and its اِسْمُ الْفَاعِلِ is مَكِثٌ like قَرُبَ يَقْرُبُ from قَرِيبٌ.

In the *āyah* : فَكَثَّ غَيْرَ بَعِيدٍ (Q27:22),
 عَاصِمٌ and رُوحٌ read it مَكْثٌ, and all the
 other *qurra*' read it مَكُثٌ.

The *maṣḍar* مَكْثٌ occurs in the following
āyah :

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ

نُزُولًا ﴿١٠٦﴾

And (it is) a Qur'an which We have
 divided (into parts) in order that you
 might recite it to the people at intervals.
 And We have revealed it in stages.
 (Q17:106)

(3) Another word used in the Glorious
 Qur'ān for *brand* is قَبَسٌ which occurs in
 two *āyāt*, 20:10 and 27:7. Here is the first
 one:

إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي

ءَانِيَكُمْ مِنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ هُدًى ﴿١٠﴾

(Has the story of Musa (عليه السلام) come to you) when he saw a fire and said to his family, 'Wait! I have seen a fire. I may hopefully bring you a brand from it or find guidance at the fire.' (Q20:10)

(i-a), *صَلَّىٰ* فَلَانَّ النَّارَ صَلِيًّا (4) to burn, to be exposed to blaze. (There is a latent idea of entering into the fire prior to burning).

The *مُضَارِع* of this verb occurs in the Glorious Qur'an more than ten times. Here is one of them which speaks of *أَبُو*

لَهَبٍ :

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٣﴾

He will soon be exposed to blazing fire.

(Q111:3)

The **أمر** is used in two *āyāt*. Here is one of them:

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾ أَصْلَوْهَا الْيَوْمَ
بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

*This is Hell which you were promised.
Burn in it today on account of your
denial.*

(Q36:63-64)

The **اسم الفاعل** of this verb is **صَالٍ** which occurs in the following *āyah* :

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾ إِلَّا
مَنْ هُوَ صَالٍ الْجَحِيمِ ﴿١٦٣﴾

*Neither you nor those whom you worship
can lure away from Him (Allah) anyone
except he who is to burn in Hell.*

(Q37:161-163)

Note that in **صَالِ الْجَحِيمِ** the **ي** has been omitted in writing as it is omitted in pronunciation because of **التَّقاء السَّاكِنِينَ**.

The plural **صَالُوا** occurs in the following *āyah* :

كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَّحَجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

They shall surely be veiled from seeing their Lord that Day. Then they shall surely enter (and burn in) Hellfire.

(Q83:15-16)

The *maṣḍar* **صَلِيٍّ** occurs in the following *āyah* :

ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ بِهَا صِلِيًّا ﴿٧٠﴾

Then We surely are best Aware of those most deserving to burn therein.

(Q19:70)

صُلِّيَ is originally صُلُوِي on the pattern of فُعُول like دُخُول، خُرُوجٌ, but because of the final ي the و is changed to ي, and after this change the word becomes صُلِّيَ. Because of vowel harmony, the *dammah* of the first letter is changed to *kasrah* resulting in صُلِّيَ, but the original form صُلُوِي also exists. In the above *āyah*, Ḥafṣ, Ḥamzah and al-Kisā'ī read it صُلِّيَا with *kasrah*, while the other *qurrā'* read it صُلِّيَا with *dammah*.

The causative form of this verb is:

- صَلَّى تَصْلِيَةً (ii), and
- أَصْلَى إِصْلَاءً (iv).

Both of them mean 'to cause someone to enter the fire', 'to expose someone to the

blaze of the fire'. Both these forms occur in the Glorious Qur'an. First, here is an *āyah* wherein صَلَّى is used:

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾ ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

Seize him and fetter him, then expose him to Hell fire.

(Q69:30-31)

Its *maṣḍar* تَصْلِيَةٌ occurs in the following *āyah* :

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ﴿٩٢﴾ فَنَزَّلْنَا مِنْ حَمِيمٍ ﴿٩٣﴾ وَتَصْلِيَةً جَحِيمٍ ﴿٩٤﴾

And if he is one of those who rejected and went astray, then there is entertainment with boiling water, and roasting in Hell fire.

(Q56:92-94)

The *bab* أَفْعَلَ (أَصْلَى) occurs in the following *āyah* :

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا

*Those who disbelieve in Our Revelations
We shall soon expose them to the Fire.*

(Q4:56). This *bāb* also occurs in the following *āyāt* : Q4:30, 4:115, 4:26.

ĀYAH 30

(1) Note that in شَطِئِ, the *hamzah* is written below the *yā*'. In the Qur'ānic orthography, a *maksūr hamzah* is placed below the bearer in all the three positions: initial, medial and final. But in non-Qur'ānic orthography, a *maksūr hamzah* is placed below the bearer only in the initial position as in إِنَّ and أَنَّ.

(2) In modern Arabic يَمِينِي means 'rightist', and يَسَارِي means 'leftist'.

(3) Another word related to بُقْعَةٌ is بَقِيعٌ which means a vast plain. The historical cemetery in Madinah is known as البَقِيعُ. Its complete name is بَقِيعُ الْغَرْقَدِ. The word غَرْقَدٌ is the name of a tree.

(4) There is another حَرْفُ التَّفْسِيرِ which is أَيْ. It mean *that is*, e.g.:

رَأَيْتُ لَيْثًا أَيْ أَسَدًا, I saw a *layth*, i.e., a lion.

Note that the word أَيْ resembles in pronunciation the English word *i.e.*

ĀYAH 31

(1) Note that in modern Arabic أَلْقَى مُحَاضَرَةً

(iv) means 'to deliver a lecture'.

(2) Note: كُرْسِيٌّ هَزَازٌ, rocking chair.

(3)Note: أَلْقَى عَصَا التَّرْحَالِ, to settle down in a place after continuous journey.

شَقَّ الْعَصَا, to create dissent, to part from the community.

(4)The causative of آمِنَ is أَمَّنَ meaning *to make someone safe, to provide someone with security*. This word is used in this sense in the following āyah :

الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ وَءَامَنَهُمْ مِّنْ خَوْفٍ ﴿٤﴾
Who has fed them against hunger, and made them safe from fear.

(Q106:4)

ĀYAH 32

(1)In modern Arabic, جَيْبٌ means a pocket in a shirt, pants, etc.

(2)In modern Arabic, جَنَاحٌ is also applied to a suite in a hotel.

(3) The *أَمْر* of this verb occurs in the following *āyah* :

يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا
بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي فَأَرْهَبُكُمْ ﴿٤٠﴾

O Children of Israel! Remember My favours which I bestowed upon you, and fulfill (your part of) My Covenant (with you), I shall fulfill (My part of) your Covenant (with Me), and fear none but Me.

(Q2:40)

The *maṣdar* رَهَبٌ (with a *fathah*) occurs in the following *āyah* :

فَأَسْتَجِبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَحْيَىٰ وَأَصْلَحْنَا لَهُ،
زَوْجَهُ، إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ
وَيَدْعُونَكَ رَغْبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَاشِعِينَ ﴿٩٠﴾

So We answered his prayer and We bestowed upon him Yaḥyā and cured his wife (to bear a child). They used to hasten to do good, and used to call on Us in hope and fear, and were submissive to Us. (Q21:90)

The *maṣḍar* رَهْبَةٌ occurs in the following *āyah* :

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِّنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ
 قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

You are indeed more dreadful in their hearts than Allah. That is because they are a people who lack understanding. (Q59:13)

The *ism al-fā'il* رَاهِبٌ means 'a monk' (literally 'one who fears [Allah]'). Its plural is رُهَبَانٌ which occurs in the following *āyah*:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَحْبَارِ
وَالرُّهْبَانِ لِيَآكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ
وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ
الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ
فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾

Believers! Surely many of the rabbis and monks wrongfully devour the wealth of the people, and turn them away from Allah's Path. Those who hoard gold and silver and do not spend it in Allah's Cause, announce to them a painful punishment. (Q9:34)

This word also occurs in Q9:31 and 5:82.

The word رَهْبَانِيَّةٌ meaning 'monasticism', occurs in Q57:27.

أَرْهَبَ إِرْهَابًا (iv), means to 'frighten'. It occurs in the following *āyah*:

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
 الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ
 دُونِهِمْ لَا نَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
 فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٦٠﴾

And prepare against them whatever you can of power and cavalry with which you can overawe the enemy of Allah and your own enemy, and others besides them whom you may not know but whom Allah knows. And whatever you spend in the Cause of Allah will be repaid to you in full, and you will not be wronged.

(Q8:60)

The word **إِرْهَابٌ** has come to mean 'terrorism' in modern Arabic, and **إِرْهَابِيٌّ** a 'terrorist'.

رَهَّبَ تَرْهِيْبًا (ii) also means to 'frighten'. A famous book on *ḥadīth* by الْمُنْذِرِيّ is titled: التَّرْغِيبُ وَالتَّرْهِيْبُ.

اسْتَرْهَبَ اسْتَرْهَابًا (x), to strike someone with awe.

This word occurs in Q7:116. (See **AN3** on *āyah* 36).

ĀYAH 34

(1) Note that in modern Arabic اللِّسَانِيَّاتُ means *linguistics*.

In Egypt there is a language institute known as مَدْرَسَةُ الْأَلْسُنِ.

ĀYAH 36

(1) Here are some examples of verbs forming their اسْمُ الْفَاعِلِ on the pattern of فَعِيلٌ :

طَّيَّبَ : طَابَ يَطِيبُ

لَيِّنَ : لَانَ يَلِينُ

سَيَّدَ : سَادَ يَسُودُ

هَيَّنَ : هَانَ يَهُونُ

(2) Some verbs of *bāb* افْتَعَلَ have an *ism al-maṣḍar* of the pattern فَعْلَةٌ. Here are some examples:

افْتَرَى (lie, slander, calumny) from فِرْيَةٌ, to invent a lie.

ارْتَدَّ (apostasy) from رَدَّةٌ, to renounce one's religion.

خَطَّ (the layout of a building, plan of a thesis) from اخْتَطَّ, to map out.

امْتَرَى فِي الْأَمْرِ (doubt) from مَرِيَّةٌ, to doubt.

Both the verb and the *maṣḍar* are used in the Glorious Qur'an. Here is an *āyah* with the verb امْتَرَى :

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ ۖ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَمْتَرُونَ ﴿٣٤﴾

That is 'Isā the son of Maryam – the word of truth concerning which they are in doubt.

(Q19:34).

Here is an *āyah* with the *maṣḍar* مَرِيَّةٌ :

فَلَا تَكُ فِي مَرِيَّةٍ مِّمَّا يَعْبُدُ هَٰؤُلَاءِ مَا يَعْبُدُونَ إِلَّا
كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَضِيبُ لَهُمْ
غَيْرَ مَنْقُوصٍ ﴿١٩﴾

So do not be in doubt as to what these people worship. They worship only as their fathers before (them) worshipped. We shall pay them their whole due undiminished.

(Q11:190).

(3) A *maqṣūr* noun ends in a long *alif*, e.g., **الْفَتَى** (al-fatā). When *tanwīn* is added to it, it results in **الْتَقَاءُ السَّاكِنَيْنِ**. The *tanwīn* is a *sākin nūn*, and when it follows a long *alif* the result is the phonetic combination *ān* which is not permissible in Arabic in a non-*waqf* situation. To avoid this, the *alif* is omitted, so **الْفَتَى** with *tanwīn* becomes **فَتَى** (al-fatā → fatān → fatan). Here is a sentence where *maqṣūr* nouns appear in all three cases:

سَرَقَ فَتَى عَصاً فِي مَنَى.

We say in the *iʿrāb* of these nouns:

- **فَتَى** is *marfūʿ* with a latent *ḍammah* which has been omitted along with the *alif* because of **الْتَقَاءُ السَّاكِنَيْنِ**.

- عَصَا is *manṣūb* with a latent *fathah* which has been omitted along with the *alif* because of التِّقَاءُ السَّاكِنَيْنِ.
- مِنْ is *majrūr* with a latent *kasrah* which has been omitted along with the *alif* because of التِّقَاءُ السَّاكِنَيْنِ.

(3) The verb سَحَرَ occurs in the following *āyah* :

قَالَ الْقَوْمُ فَلَمَّا الْقَوْمُ سَحَرُوا أَعْيُنَ النَّاسِ

وَأَسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرِ عَظِيمٍ ﴿١١٦﴾

(Mūsā عَلَيْهِ السَّلَام) said (to the sorcerers), 'Throw (your staffs)'. When they threw, they cast a spell on the eyes of the people, and struck terror into them, and they displayed a mighty show of magic.

(Q7:116)

In the following *āyah* the مُضَارِع of the verb is used:

وَقَالُوا مَهْمَا تَأْتِنَا بِهِ مِنْ ءَايَةٍ لِّتَسْحَرَنَا بِهَا فَمَا نَخَنُ لَكَ
بِمُؤْمِنِينَ ﴿١٣٢﴾

They said (to Mūsā عَلَيْهِ السَّلَامُ), 'No matter what sign you bring for us to bewitch us with, we are not going to believe in you.'

(Q7:132)

This verb is also used in *bāb* (ii), i.e.: سَحَرَ. The duplication of the second radical denotes intensive and extensive action.

This *bāb* is not used in the Glorious Qur'ān, but its اسْمُ الْمَفْعُول is used in the following *āyah*. When Ṣāliḥ (عَلَيْهِ السَّلَامُ) preached to the people of ثَمُود, they said:

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

They said, 'You are only one of those who have been effected by sorcery.'

(Q26:153)

The **سَحَّارٌ** is **سَحَرَ** from **صَيَغَةُ مُبَالِغَةٍ** **أَسْمُ الْفَاعِلِ** (a great or an expert magician). This word occurs in the Glorious Qur'an :

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَبْعَثْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾

يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

They (the chiefs) said, 'Let him and his brother (i.e., Mūsā and Hārūn) wait (for a while) and send into the cities summoners to bring to you every skilful master magician.'

(Q26:36-37)

The word سِحْر is also metaphorically used to mean something bewitching as in the following *ḥadīth* :

إِنَّهُ قَدِيمَ رَجُلَانِ مِنَ الْمَشْرِقِ فَخَطَبَا، فَعَجَبَ النَّاسُ لِبَيَانِهِمَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «إِنَّ مِنْ الْبَيَانِ لَسِحْرًا»، أَوْ : «إِنَّ بَعْضَ الْبَيَانِ سِحْرٌ». (رواه البخاريُّ في كتابِ الطَّبِّ بِرَقْمَ : ٥٧٦٧).

Two men came from the east (of Madinah, i.e., from Najd), and delivered public speeches, and the people wondered at their eloquence. The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: 'Some speeches are indeed magic'.

ĀYAH 37

(1) فَلَحَّ، to split (the land for cultivation).

The verb is rarely used, but its *ism maṣḍar* فَلَاحَةٌ (cultivation) and فَلَاح (farmer) are in use.

Here is a proverb: إِنَّ الْحَدِيدَ بِالْحَدِيدِ يُفْلَحُ (Iron is cut by iron) which signifies that difficult problems require bold solutions.

ĀYAH 38

(1) Hāmān was 'the Chief of the workers in the stone-quarries' as he is described in *The Dictionary of Personal Names of the New Kingdom* by Ranke. (See *Réflexion sur le Coran* by M. Talbi & M. Bucaille, 1989, Seghers, Paris). Christian scholars had formerly claimed that Pharaoh had no minister by this name, and that the Bible mentions only Haman the minister of Ahasuerus in the Book of Esther.

ĀYAH 39

(1) جُنْدِيٌّ, soldier.

الْجُنْدِيُّ الْمَجْهُولُ, the Unknown Soldier.

تَجْنِيدٌ, recruitment.

ĀYAH 40

(1) نَبِيذٌ, wine made from grapes or dates.

Note that الْمُبْرُؤُونَ in modern Arabic means *untouchables* (Hindu social class).

اِتْبَذَ اِتْبَادًا (viii), to withdraw, to retreat. This word occurs in the following *āyah* which speaks of Maryam (عَلَيْهَا السَّلَامُ) withdrawing herself into a far off place after she conceived:

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

So she conceived him, and withdrew with him to a remote place.

The word also occurs in *āyah* 16 of this *sūrah*:

وَأَذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا
شَرْقِيًّا ﴿١٦﴾

And make mention of Maryam in the Book when she withdrew from her people to an eastern location.

ĀYAH 43

(1) Note that in modern Arabic: اسْتَهْلَكَ *istahlaka* means *to consume*, and مُسْتَهْلِكٌ *mustahlakun* means *consumer*.

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ. (2)

(رواه البخاري في كتاب فضائل أصحاب النبي صلى الله عليه وسلم. رقم الحديث ٣٦٥١)

The best of the people are my generation, then those who come after them, then those who come after them.

Note: الْقُرُونُ الْوُسْطَى, Middle Ages.

In modern Arabic قَرْنٌ means *a century*, e.g., الْقَرْنُ الْحَادِي وَالْعِشْرُونَ, twenty-first century.

Another meaning of قَرْنٌ is *horn* (of an animal).



EXERCISES

(1) Who said this to whom?

(١) مَا خَطُبُكُمَا؟

(٢) وَأَبُونَا شَيْخٌ كَبِيرٌ.

(٣) إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا.

(٤) لَا تَخَفْ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ.

(٥) امْكُثُوا إِنِّي آنَسْتُ نَارًا.

(٦) مَا عَلِمْتُ لَكُمْ مِنْ إِلَهٍ غَيْرِي.

(2) Identify in the text the following:

1) Two *maqṣūr* nouns one of them being *marfūʿ* and the other *manṣūb*.

2) An indication of the word عَصَا being feminine.

3) An indication of the word نار being feminine.

4) Two numbers one of which is نَائِبٌ and the other is مَفْعُولٌ بِهِ، عَنْ الظَّرْفِ

5) Two sisters of إِنَّ one of them denoting resemblance and the other hope or fear.

(3) What is the *i'rāb* of مُوسَى in each of the following?

○ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ ...

○ يَا مُوسَى أَقْبِلْ ...

○ وَقَالَ مُوسَى ...

(4) Fill in the blank in each of the following sentences with the suitable form of اسْمُ الإِشَارَةِ as in the example:

أُرِيدُ أَنْ أَكْحَلَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ.

١. أَيْنَ يَدْرُسُ أَبْنَاؤُكَ ؟

٢. سَيَّارَتَاكَ جَمِيلَتَانِ جَدًّا.

٣. أَتُرِيدُ أَنْ تَبِيعَ سَيَّارَتَكَ؟

٤. تُرِيدُ أَنْ نَزُورَ أَسْتَاذِيكَ

(5) The plural of أُمَّةٌ is أُمَمٌ. Form the plural of the following nouns on this pattern:

حُجَّةٌ، مُدَّةٌ، ظِلَّةٌ، قَلَّةٌ، عُدَّةٌ، دُرَّةٌ.

(6) The plural of حِجَّةٌ is حَجَجٌ. Form the plural of the following nouns on this pattern:

هَمَّةٌ، قِمَّةٌ، ذِمَّةٌ، عِمَّةٌ.

(7) Use the verb رَجَعَ in two sentences of your own. In the first it should be intransitive, and in the second transitive.

(8) Identify in the text an example of each of the following grammatical elements:

(١) حرفُ التَّفْسِيرِ.

(٢) البدل.

(٣) حَذَفُ يَاءِ الْمُتَكَلِّمِ الْوَاقِعَةِ بَعْدَ نُونِ الْوَقَايَةِ.

(٤) الْاسْتِثْنَاءُ الْمُفْرَغُ.

(٥) ضَمِيرُ الشَّانِ.

(٦) اسْمُ الْإِشَارَةِ وَقَعَ نَعْتًا.

(٧) فَتْحُ يَاءِ الْمُتَكَلِّمِ.

(٨) مِنْ الزَّائِدَةِ.

(٩) مِنْ الْبَيَانِيَّةِ

(١٠) لَا النَّافِيَةُ لِلْجِنْسِ.

(١١) التَّمْيِيزُ.

(١٢) الْجَزْمُ بِالطَّلَبِ.

(١٣) لَامُ التَّعْلِيلِ.

(١٤) اللَّامُ الْمُزْحَلَّةُ.

(9) Identify the type of مَا in the following:

(١) مَا خَطْبُكُمَا؟

(٢) لِيَجْزِيكَ أَجْرَ مَا سَقَيْتَ لَنَا.

- (٣) وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ .
 (٤) أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ .
 (٥) رَبِّ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ .

(10) Identify in the text an example of each of the following types of *mujarrad* verb:

- (١) السالم
 (٢) المَهْمُوزُ .
 (٣) الْمُضَعَّفُ .
 (٤) الْمُعْتَلُّ الْفَاءُ .
 (٥) الْمُعْتَلُّ الْعَيْنُ .
 (٦) الْمُعْتَلُّ اللَّامُ .

(11) What sign of *jarr* is latent in each of the following *maqṣūr* nouns?

- سَلَّمْتُ عَلَى الْفَتَى .
 ○ سَلَّمْتُ عَلَى مُوسَى .

(12) What is the original form of تَصْطَلُونَ?

Why has it changed to this form?

(13) Identify the wrong construction in the following and correct it:

١. سَافَرْتُ وَهَشَامٌ إِلَى مَكَّةَ.

٢. رَأَيْتُكَ وَبِلَالاً فِي الْمَسْجِدِ.

(14) Give the *i'rāb* of the underlined words and sentences in the following:

١. فَأَخَافُ أَنْ يَقْتُلُونِ.

٢. وَأَنْ أَلْقِ عَصَاكَ.

٣. فَلَمَّا رَأَاهَا تَهْتَرُ...

٤. مَا هَذَا إِلَّا سِحْرٌ مُفْتَرٍ.

(15) Give the plural of each of the following nouns:

خَطْبٌ، شَيْخٌ، أُمْرَأَةٌ، ظِلٌّ، قَوِيٌّ، أَمِينٌ، أَجَلٌ، نَارٌ،

شَاطِئٌ، بُقْعَةٌ، عَصَاٌ، عَضْدٌ، عَاقِبَةٌ، مَلَأٌ، صَرَحٌ، جَذْوَةٌ.

(16) Give the singular of each of the following nouns:

قُرُونٌ، بَصَائِرٌ، جُنُودٌ، رِغَاءٌ.

(16) Why is each of the following nouns
مَمْنُوعٌ مِنَ الصَّرْفِ ؟

بَصَائِرٌ، بَيْضَاءٌ، هَارُونَ، أَعْلَمٌ، مَدِينٌ.

(17) Give the broken plural of أَهْلٌ with
and without الـ.

(18) Translate the following two sentences
into English using the sound masculine
plural of أَهْلٌ:

- a) Did your families return from
London, brothers?
- b) We went to the airport to see off our
families.

(19) Which of the following nouns is
sound masculine plural?

○ اتَّصَلْنَا بِأَهَالِينَا.

○ اتَّصَلْنَا بِأَهْلِينَا.

(20) What are the classical and the modern meanings of جَيْبٌ?

(21) A *sākin wāw* preceded by *kasrah* changes to *yā*. Give an example of this change.

(22) Use عَلَى meaning *on condition that* in a sentence of your own.

(23) Quote the *āyah* from *Sūrat al-Kahf* wherein عَلَى meaning *on condition that* occurs.

(23) What does قَرْنٌ mean in each of the following sentences?

(١) نَطَحَ الثَّوْرُ الرَّجُلَ أَيَّ أَصَابَهُ بِقَرْنِهِ.

(٢) حَدَّثَ هَذَا فِي الْقُرُونِ الْمُظْلِمَةِ .

(٣) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : خَيْرُ النَّاسِ قَرْنِي .

(٤) نَالَ كَثِيرٌ مِنَ الْبِلَادِ اسْتِقْلَالَهَا فِي الْقَرْنِ الْعَشْرِينَ .

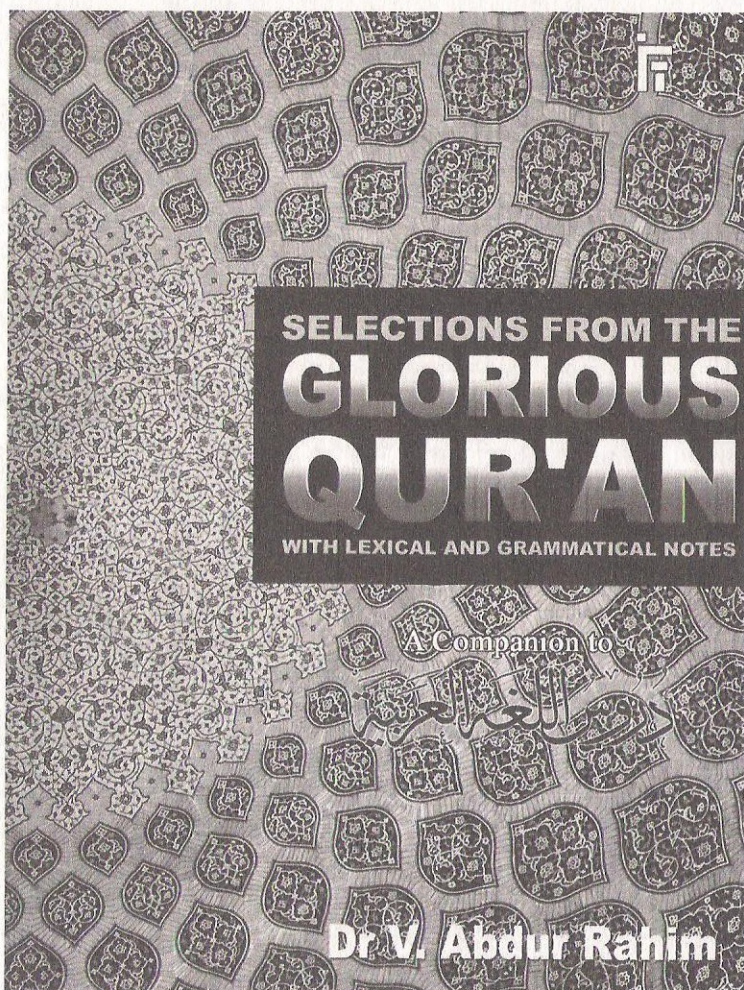
(24) Give the *i'rāb* of the *maqṣūr* nouns in the following sentence:

دَخَلَ الْحَاجُّ مُصْطَفَى مُسْتَشْفَى فِي مَنَى .

كان الفراغ منه بعون الله تعالى بعيد صلاة الفجر يوم
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الكائنة في طيبة الطيبة مدينة المصطفى صلى الله عليه
وسلم. والحمد لله الذي بنعمته تتم الصالحات.^١
وصلّى الله على نبينا محمد، وعلى آله وصحبه وسلّم
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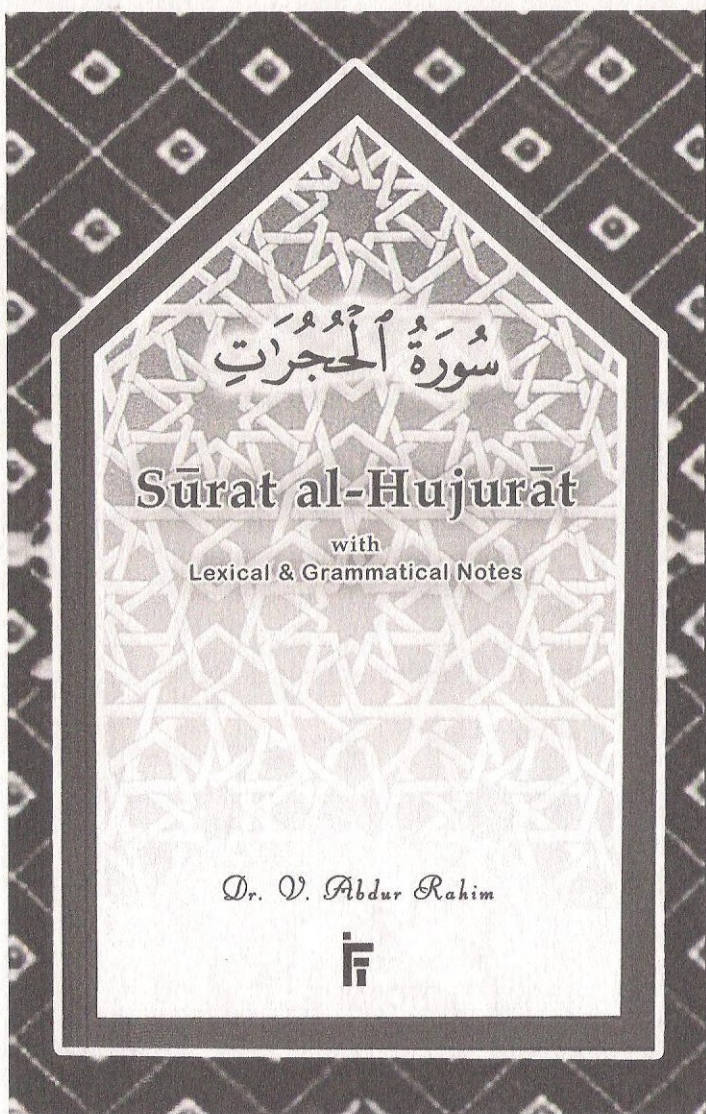
^١ عن عائشة رضي الله عنها قالت : كان رسول الله صلى الله عليه وسلّم إذا رأى
ما يحبّ قال : «الحمد لله الذي بنعمته تتم الصالحات»، وإذا رأى ما يكره قال :
«الحمد لله على كل حال». (رواه ابن ماجه في كتاب الأدب : ٥٥).

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Nūr-un 'alā Nūr

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āyāt 35-46

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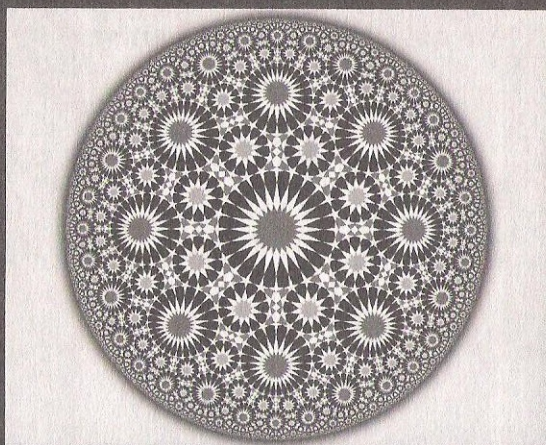
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