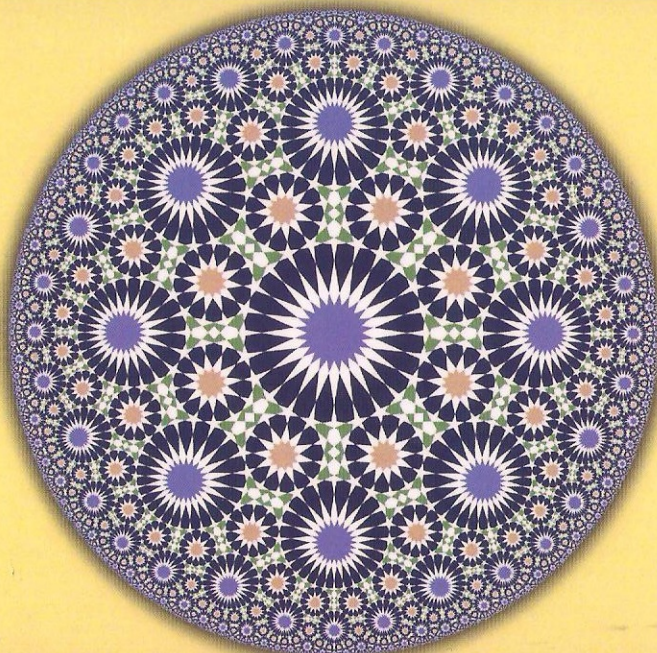


ITHTHĀQALTUM

إِثْقَالَتُم



*Dr. V. Abdur Rahim*



Publication No: 288

# Iththāqaltum

أَتَقَلَّتُمْ

A study of some lesser-known phonetic &  
morphological changes in some Qur'ānic words

Dr V. Abdur Rahīm

Publisher:



**ISLAMIC FOUNDATION TRUST**  
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## **Iththāqaltum**

*A Study of some lesser-known phonetic & morphological changes in some Qur'ānic words*

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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 *Iththāqaltum*. This is not an annotated text of the Glorious Quran like his previous works. This book discusses some Quranic words with some phonetic or morphological peculiarities. As the explanation of these peculiarities is not readily available to English-speaking students of the Glorious Quran, this book assumes great importance to them.

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,  
17 March 2015

**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 has a strange name. *Iththāqaltum* (اِثْتَاقَلْتُمْ) is one of the Quranic words with some morphological peculiarities which I have discussed in this book. There is copious material in Arabic dealing with such phonetic and morphological peculiarities, but very little in English. This book, I hope, will fill this gap *in shā' Allah*.

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 the Quran* by Dr M. Mohar Ali *rahimahullāh* 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,  
20Jumādā l-Ākhirah 1436 AH  
09 March 2015 CE

V. Abdur Rahim

## Acknowledgement

I sincerely thank Brs Muhammad Taha (Peter Wood Young) of USA, now living in Malaysia, Ahmad Fuad bin Abdul Rahim of Kota Bharu, Malaysia and Shaykh Tanveer Ilahi of Chennai all of whom not only proofread the manuscript, but also made many valuable suggestions for improving many aspects of the book.

I also sincerely thank Brs Salih al-Nawwar of Madinah and Abdul-Lateef S.I. Ukashat of Nigeria whose help in solving the many technical problems was invaluable.

My thanks are also due to Br K. Jalaludeen and Br Ashraf Ali of Islamic Foundation Trust, Chennai, for their tireless efforts to have the book printed in time.

May Allah *subhānahū wa ta'ālā* 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)	فَتَحَ يَفْتَحُ (a-a)
جَلَسَ يَجْلِسُ (a-i)	كَثُرَ يَكْثُرُ (u-u)
شَرَبَ يَشْرَبُ (i-a)	وَرِثَ يَرِثُ (i-i)

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

-- فَعَلَ	vi تَفَاعَلَ
ii فَعَّلَ	vii اِنْفَعَلَ
iii فَاعَلَ	viii اِفْتَعَلَ
iv أَفْعَلَ	ix اِفْعَلَّ
v تَفَعَّلَ	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.

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

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



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Prof.: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

Students: وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Prof.: You are all welcome to my new lectures in which I propose to deal with some of the lesser-known features in Qur'ānic Arabic in the domains of phonology and morphology.

Hamzah: I am sure these will be very interesting lectures, Sir.

Prof.: And instructive too, *in shā' Allah*. So let's get started. My lectures will be based on your questions.

## LECTURE ONE

### أَتَأَقْلَ and Similar Verbs

(1)

Abbas: Sir, I have a question. I am not able to figure out the exact *bāb* of the verb **أَتَأَقْلَ**. Will you please shed some light on it?

Prof. : This verb occurs in the following *āyah* of *Sūrat al-Tawbah* :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنِفِرُوا فِي  
سَبِيلِ اللَّهِ أَتَأَقْلَتُمْ إِلَى الْأَرْضِ ءَرْضَيْتُمْ بِالْحَيَوةِ الدُّنْيَا  
مِنَ الْآخِرَةِ ؕ فَمَا مَتَّعَ الْحَيَوةِ الدُّنْيَا فِي الْآخِرَةِ  
إِلَّا قَلِيلٌ ﴿٣٨﴾

*O you who believe! What is the matter with you that when it is said to you, 'March forth in the Cause of Allah', you cling heavily to the earth? Do you prefer the present life to the Hereafter? But little is the enjoyment of the present life compared to that of the Hereafter.*

(Q9:38) [N:1]



It is originally تَشَاقَلْتُمْ which is تَفَاعَلَ (vi) from ثَقُلَ يَثْقُلُ ثِقْلًا (u-u) meaning 'to be or become heavy' as in the following *āyahs*:

فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ﴿٦﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ



*As for one whose scales are heavy (with good deeds), he will have a pleasant life.*

(Q101:5-7).

The *muḍāriʿ* of تَشَاقَلَ - as you know - is يَتَشَاقَلُ. In a bid to economize the effort, the *fathah* of the letter ت is omitted, thus reducing it to يَتَشَاقَلُ. [N:2]. As a *sākin* ت is followed a ث both of which are dental sounds, assimilation takes place, and the ت is changed to ث. After this omission and assimilation, the word becomes يَثُاقَلُ. Now, a new *māḍī* is formed from this *muḍāriʿ* by way of back-formation, and this new *māḍī* is اَثَاقَلَ. As the first letter is *sākin*, a *hamzat al-waṣl* is imported to facilitate its pronunciation. [N:3]

One can feel that the phonetic sequence اِثَا where a *sukūn* is followed by a long *fathah*, and the heavy

consonant ث is doubled resulting in a lingering effect, more effectively suggests the idea of clinging to the earth coupled with an unwilling effort to get up than the original sequence ثَا.

Ahmad: Oh! What a beautiful explanation, Sir! جَزَاكَ اللهُ خَيْرًا.

(2)

Umar: Sir, I suggest that you explain all the Qur'ānic verbs which have undergone this kind of change.

Prof.: That is an excellent idea. I will do that *in shā' Allah*.

To be able to fully understand this phonetic change, you must have an idea of syllables, and I shall briefly explain to you what a syllable is.

A syllable is part of a word with one vowel, and one or more consonants. The word مِنْ, for example, has one syllable, but مِنْكَ has two, and مِنْكُمْ has three. (min+ka, min+ku+mā).

Syllables are either short or long.

a) A short syllable is made up of a consonant followed by a short vowel, e.g.: كُتِبَ. It consists of three short syllables: ku+ti+ba.

b) A long syllable is of two kinds:

1) a consonant followed by a short vowel which in turn



is followed by a consonant, e.g.: مِنْ (m+i+n);  
وَأَسْتَقْبَلْتُمُ (w+a+s; t+a+q; b+a+l; t+u+m).

2) a consonant followed by a long vowel, e.g.: زَارُونِي (z+ā; r+ū; n+i).

I hope you have understood this.

Bilal: Yes, Sir.

Prof.: The phonetic change I have explained to you with regard to أَثَقَلَ takes place mostly in the two *bābs*

تَفَعَّلَ and تَفَاعَلَ because in the *muḍāri'* of both these *bābs* two short syllables are followed by a long one. The speaker tries to reduce the number of syllables to minimize the effort of the vocal organs. The best way to do this is to drop the vowel of the second syllable which leads to combining the first and the second syllables into one: تَفَعَّلَ (short + short + long)

becomes تَفَعَّلَ (long + long). In the same way

تَفَاعَلَ (short + short + long) becomes تَفَاعَلَ (long + long).

There is another verb from *bāb* تَفَاعَلَ which has undergone the same phonetic changes as أَثَقَلَ.

Who can guess what it is?

Hamzah: Sir, I think it is إِدَارَأْتُمْ.

Prof.: Exactly. It occurs in the following *āyah* :

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَءْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ



*And remember when you killed a person, and disputed over it, but Allah was to bring out that which you were hiding.*

(Q2:72)

This is *bāb* تَفَاعَلَ from دَرَأَ دَرَاءً (a-a) meaning 'to push, to avert, to repel' as you can see in the following *āyāt* :

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ

الْكَاذِبِينَ

*And it shall avert the punishment from her if she bears witness four times swearing by Allah that he (her husband) is telling a lie.*

(Q24:8). [N:4]

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرُؤُونَ بِالْحَسَنَةِ

السَّيِّئَةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

*Those will be given their reward twice because they are patient, and repel evil with good, and spend out of what we have provided them with.*

(Q28:54).

قُلْ فَادَّارَءُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ





Say (to them, O Muḥammad), 'Avert death from yourselves, if you speak the truth'.

(Q3:168). [N:5]

تَدَارَأُ النَّاسُ فِي الْقَتْلِ (vi) means 'the people disputed in the matter of the murder'. This meaning comes from the fact that each one suspected of involvement in the murder tries to repel the suspicion from themselves, and push it to the other.

Now, just as we have seen in اِثْقَلْتُمْ, the *muḍāri'* تَدَارَأُ becomes تَتَدَارَأُ, and after assimilation, تَدَارَأُ, and a new *māḍī* اِدَّارَأُ is formed from it.

I hope this is clear.

Umar: Yes, Sir. It is crystal clear. جَزَاكَ اللَّهُ خَيْرًا.

(3)

Prof.: We will now turn our attention to verbs belonging to *bāb* تَفَعَّلَ which have undergone these phonetic changes.

Bilal: Sir, I think فَاطَّهَرُوا is one these verbs.

Prof.: Exactly. This verb occurs in *Sūrat al-Mā'idah*. Here is the relevant part of the *āyah* :

وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَرُوا

And if you are in a state of *janābah* (due to seminal discharge)<sup>1</sup> purify yourselves.

(Q5:6)

This is *bāb* تَفَعَّلَ (v) from طَهَّرَ طَهَارَةً (a-u/u-u), meaning 'to be or become pure'. The *māḍī* is تَطَهَّرَ, and its *muḍāriʿ* is يَتَطَهَّرُ.

As we have seen before in the case of *bāb* تَفَاعَلَ, the verb يَتَطَهَّرُ loses the *fathah* of the second letter and becomes يَتَطَهَّرُ. After this, the letter ت is assimilated to the ط, and as a result of this, the verb becomes يَطَهَّرُ. And the *amr* from this is اطَهَّرُوا.

Hamzah: Very interesting, Sir.

(4)

Prof.: Who can give me another verb of this kind?

Umar: I guess اَزَيَّنْتَ is one of them, Am I right, Sir?

Prof.: Yes, you are. Thank you.

---

<sup>1</sup> - It also includes coitus not resulting in seminal discharge.



Now this verb, اَزَيَّنْتُ is originally تَزَيَّنْتُ. It is *bāb* تَفَعَّلَ from يَزِينُ زِينَةً (a-i) meaning 'to decorate, to adorn, to embellish'. The *mujarrad* form of this verb has not been used in the Glorious Qur'an, but its *maṣdar* زِينَةٌ occurs in several *āyāt*. Here are some of them:

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ  
عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

*Wealth and children are the adornment of the present life, but the abiding good deeds are better in your Lord's sight for reward and a better ground for hope.* (Q18:46).

Here is a part of a very beautiful *āyah* :

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَهْوٌ وَزِينَةٌ

*Know that the life of this world is nothing but sport and diversion and decoration ...*

(Q57:20). [See the complete *āyah* in **N:6**].

The expression يَوْمُ الزَّيْنَةِ (literally, the day of decoration) means a festival. When Pharaoh asked Mūsā (عَلَيْهِ السَّلَامُ) to suggest a day when Pharaoh's magicians can display their magic, Mūsā (عَلَيْهِ السَّلَامُ) said:

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾

*He said, 'Your appointment shall be on the Day of the festival, and that the people shall be gathered in the forenoon.'*

(Q20:59).

But the verb form extensively used in the Glorious Qur'an is the second *bāb* زَيْنَ تَزْيِينًا which has the same meaning as the *mujarrad* form, but, of course, بَابُ فَعْلٍ denotes extensive and intensive action. Here are some *āyāt* wherein it is used:

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا لِلنَّاظِرِينَ

*We have placed in the heaven constellations and beautified it for the beholders.*

(Q15:16)

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ

أَعْمَالَهُمْ فَهُوَ وَلِيُّهُمْ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

*By Allah! We certainly sent (messengers) to the nations before you, but Satan made their deeds attractive to them (the people), and today he is their ally, and for them is a painful punishment.*

(Q16:63).

Now we come to زَيْنَ which is *bāb* (v), and so it is



the <sup>1</sup>مُطَاوِع of زَيْن, and means 'to be decorated'. Its <sup>2</sup>يَتَزَيْنُ is مُضَارِع. If the *fatḥah* of the second letter is omitted, it becomes يَتَزَيْنُ, and as we have seen before, the ت is assimilated to the ز resulting in يَزَيْنُ. A *māḍī* is formed from this new *muḍāriʿ* which is اَزَيْنَ. And this is the form which occurs in the following *āyah* :

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ  
 نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ  
 زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَدِرُوا عَلَيْهَا  
 أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ  
 بِالْأَمْسِ كَذَلِكَ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾

*The example of the present life is but like water which We send down from the heaven, and the vegetation of the earth mingles with it – from which men and cattle eat – till, when the earth has taken on its glitter and has been fully adorned, and its people deem that they have all the powers of disposal over it, there comes to it Our Command by night or by day, and We make it as a*

<sup>1</sup> - For مُطَاوِع see D3:22.

*harvested (field) as if it had not flourished yesterday. Thus do We explain the signs in detail for a people who reflect.*

(Q10:24)

Bilal: That was a masterly exposition, Sir.

لَا فَضَّ اللَّهُ فَاكَ! وَجَزَاكَ اللَّهُ خَيْرَ الْجَزَاءِ.

Prof. : وَإِيَّاكَ.

(5)

Abbas: Sir, I think the verb اَطْيَرْنَا is also from *bāb* (v).

Prof. : Yes, you are right. The verb تَطْيَّرَ بِهِ means 'to consider someone or something bad omen, to augur ill of someone or something'. As you can see, this word is connected to طَائِرٌ meaning a bird. The pre-Islamic Arabs used birds for divination. Before undertaking an important task, they would create disturbance near a tree with birds sitting on it, and from the direction the birds took in their flight, they would decide whether to go ahead with the task or cancel it. Thus the word طَائِرٌ came to mean a bad omen. [N:7].

Here is the relevant part of an *āyah* wherein this word occurs:

قَالُوا طَيَّرَكُمْ مَعَكُمْ



*They (the messengers) said, 'Let the evil omen be with you.'*

(36:19)

In *Sūrat Yāsīn*, the original form of *تَطِيرَ* has been used. Here the disbelievers say to the messengers:

قَالُوا إِنَّا تَطِيرِنَا بِكُمْ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ  
مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

*They said, 'We augur ill of you. If you do not desist, we shall surely stone you, and a painful punishment will befall you at our hands.'*

(Q36:18)

But in *Sūrat al-Naml*, the form *اطَّيَّرْنَا* has been used which has undergone the same changes as the previously discussed verbs belonging to *bāb* (v). The people of Thamūd said to their messenger Ṣāliḥ (عَلَيْهِ السَّلَامُ):

قَالُوا اطَّيَّرْنَا بِكَ وَبِمَنْ مَّعَكَ قَالَ طَّيَّرَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ  
قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾

*They said, 'We augur ill of you and of those with you.' He (Ṣāliḥ عَلَيْهِ السَّلَامُ) said, 'Your augury is with Allah.<sup>1</sup> Nay, you are a people being tested.'*  
(Q27:47).

<sup>1</sup> - i.e., Good and bad are with Allah سُبْحَانَهُ وَتَعَالَى.

In *Sūrat al-A'raf*, the *muḍāri'* of this verb has been used.

Speaking of the people of Pharaoh, Allah (سُبْحَانَهُ وَتَعَالَى) says:

فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَىٰ وَمَنْ مَعَهُ ۗ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣١﴾

*Whenever something good came to them, they said, 'This belongs to us.', but whenever something evil befell them, they saw an evil omen in Mūsā (عَلَيْهِ السَّلَامُ) and those with him. Be informed that their evil omens are only with Allah, but most of them do not know.*  
(Q7:131).

Ahmad: *Mā shā'Allah!* You have very beautifully explained this concept, Sir.

(6)

Umar: Sir, we have يَشَقُّقُ in *Sūrat al-Baqarah*. I think it is also from *bāb تَفَعَّلَ*.

Prof. : Yes, it is. It is derived from the verb شَقَّ شَقًّا (a-u) meaning to split. The *mujarrad* form appears in the following *āyah* :



ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

*Then We split open the earth.*

(Q80:26). [N:8]

Form (v) of this verb is **تَشَقَّقُ**, and its *muḍāriʿ* is **يَتَشَقَّقُ** which occurs in the following *āyah* :

وَيَوْمَ تَشَقَّقُ السَّمَاءُ بِالْغَمَمِ وَيُزَلُّ الْمَلَائِكَةُ تَزِيلًا ﴿٢٥﴾

*On the day when the heaven shall be rent asunder with the clouds, and the angels shall be sent down in a successive descent.* (Q25:25).

The verb **تَشَقَّقُ**, as you know, is for the original **يَتَشَقَّقُ**.

In this *āyah*, the verb occurs in its original form, but it occurs in its modified form in the following *āyah* :

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدَّ قَسْوَةً وَإِن مِّن الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِن مِّنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِن مِّنْهَا لَمَا يَهْبِطُ

مِّنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٦﴾

*Then your hearts were hardened after that, and were like rocks or even harder. For indeed there are rocks from which rivers gush forth, and there are some which split asunder with water issuing from them, and there*

are some which crash down for fear of Allah. And Allah is not unaware of what you do.

(Q2:74).

Here يَشَقُّقُ is for the original يَشَقُّقُ.

After the omission of the *fathah* of the second letter, it becomes يَشَقُّقُ, and this paves the way for

the assimilation of the ت to the ش.

As the splitting here does not represent a sudden and violent action, but a slow and silent process, the two long syllables (يَشَقُّقُ) are more suited to suggest this process.

(7)

Ahmad: Thank you, Sir, for this excellent explanation.

I would like to ask you about يَصْدَعُونَ which, I think, has also undergone the same phonetic changes. Will you please explain this, Sir?

Prof.: Yes, I shall do that now *إن شاء الله*. This word occurs in *Sūrat al-Rūm*.

The verb صَدَعَ صَدْعًا (a-a) means 'to split, to cleave, to divide'. In its basic meaning, it is very much like شَقَّ.

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

وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾



*By the earth cracking open (with vegetation).*

(Q86:12).

Form (v) **تَصَدَّعَ** is the **مُطَاوِع** of the *mujarrad* form, and so it means 'to get split, to be rent asunder'. Its **اسْمُ الْفَاعِلِ** occurs in the following *āyah* :

لَوْ أَنزَلْنَاهَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَّرَأَيْنَاهُ خَشَعًا مُّتَصَدِّعًا  
مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ لِنَّاسٍ لَّعَلَّهُمْ  
يَتَفَكَّرُونَ ﴿٩١﴾

*Had We sent down this Qur'an upon a mountain, you would have seen it humbled and rent asunder from the fear of Allah. These examples We devise for the people that they may hopefully reflect.*

(Q59:21).

The *muḍāri'* **يَتَصَدَّعُ** undergoes the phonetic changes we are studying. After the omission of the *fatḥah* of the second letter and the resulting assimilation of the **ت** to the **ص**, the verb becomes

**يَصَدَّعُ** which occurs in the following *āyah* :

فَاقْمِ وَجْهَكَ لِلدِّينِ الْقَدِيمِ مِن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ  
مِنَ اللَّهِ يَوْمَئِذٍ يَصَّدَعُونَ ﴿٤٣﴾

*So direct yourself to the straight religion before there comes from Allah a day which is inevitable. On that day they (the people) will be separated.*

(Q30:43).

Hamzah: *Māshā' Allah!* That was very, very useful, Sir.

Will you please explain the verb لَا يُصَدَّعُونَ which is from the same root?

Prof.: Yes, I will إِنَّ شَاءَ اللَّهُ. I am sorry I forgot to mention that.

One of the derivatives of this root is صَدَاع meaning headache. Its connection with *splitting* is obvious. In English, we speak of a *splitting headache*. [N:9]<sup>1</sup>

The verb صُدِّعَ تُصَدِّعُ (ii in the passive voice) means 'to suffer from headache'. This word occurs in the following *āyah* :

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُزْفُونَ

*No headache will they suffer from it (from the wine), nor will they be intoxicated.*

(Q56:19). [N: 10]

Hamzah: Thank you, Sir.

(8)

Prof.: Can any one of you think of another verb of this

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<sup>1</sup> - The names of some illnesses are of the pattern of فَعَالٌ like زُكَامٌ, cold, catarrh; سَعَالٌ, cough; دُؤَارٌ, vertigo, زُحَارٌ, dysentery.



kind?

Bilal: Sir, how about **يَصَدَّقُوا**? I think it is like the verbs we are studying.

Prof.: Yes, it is. Thanks for mentioning this verb.

Its original form is **تَصَدَّقَ يَتَصَدَّقُ** (v) meaning 'to be charitable'. It occurs in the Glorious Qur'an in a couple of *āyāt*. Here is the relevant part of an *āyah* where the brothers of Yūsuf (عَلَيْهِ السَّلَامُ) tell him:

فَأَوْفِرْ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ يَجْزِي  
الْمُتَصَدِّقِينَ ﴿٨٨﴾

*So give us full measure, and be charitable to us, for Allah surely rewards the charitable.*

(Q12:88)

As we have seen previously, after the omission of the *fathah* of the second letter, and the assimilation of the **ت** to the **ص**, the form **يَتَصَدَّقُ** becomes **يَصَدَّقُ**.

Here is the relevant part of the *āyah* where this form occurs:

وَمَا كَانَ لِلْمُؤْمِنِ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ  
قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ  
إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا

*A believer should not kill a believer except it be by mistake. And whoever kills a believer must free a*

believing slave, and pay blood money to his (victim's) family except that they forego it as an act of charity ... (Q4:92).

I think this is clear.

(9)

Bilal: Yes, it is very, very clear, Sir. Would you please explain to us thw verb يَضْرَعُونَ, Sir?

Prof.: Yes, *in shā' Allah*. The verb ضَرَعَ ضَرَاعَةً (a-a) means 'to be humble and submissive'. [N:11]

Form (v) is تَضَرَّعَ يَتَضَرَّعُ تَضَرُّعًا, and it means 'to humble oneself'. The original form occurs in some *āyāt*. Here is one of them:

وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ  
لَعَلَّهُمْ يَتَضَرَّعُونَ ﴿٤٢﴾

*We sent (messengers) to nations before you (O Muḥammad), and afflicted them with poverty and hardship that they might hopefully humble themselves. (Q6:42).*

The modified form يَضْرَعُ occurs in the following *āyah* :

وَمَا أَرْسَلْنَا فِي قَرِيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا  
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضْرَعُونَ ﴿١٤﴾



*And to no city did We send a prophet (who was denied) but We afflicted its people with poverty and hardship that they might hopefully humble themselves.*

(Q7:94).

Bilal: Thank you, Sir. Have we now finished dealing with verbs belonging to *bāb* (v)?

(10)

Prof. : No, we have not. We have some more verbs. In the following *āyah*, there are two verbs belonging to *bāb* **تَفَعَّلَ** which have undergone the phonetic changes we are studying.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was once explaining Islamic teachings to some important Quraysh chiefs. Oblivious of this situation, ‘Abdullāh ibn Umm Maktūm, a blind *ṣaḥābī*, approached him with some questions concerning the Qur'an. Annoyed by the interruption, the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) showed signs of impatience. Referring to this Allah (سُبْحَانَهُ) says to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّيْكَ ۖ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى



*And what will inform you (O Muḥammad!) that he (ibn Umm Maktūm) might hopefully grow in purity, or take*

heed, and the reminder will benefit him?

(Q80: 3-4).

The first verb *يَزَكِّي* is originally *يَتَزَكَّى* which has undergone the changes we are studying. The original, unmodified form occurs in three *āyāt*. Here is one of them along with the previous *āyah* :

وَسَيُجَنَّبُهَا الْأَتْقَى (١٧) الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى (١٨)

*But far removed from it (the blazing Fire) will be the most god-fearing who gives his wealth to purify himself.* (Q92:17-18).

And here is the relevant part of the second *āyah* which highlights one's personal responsibility which cannot be shared by others:

وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ

*And whoever purifies himself does so only for his own benefit.*

(Q35:18).

In the third *āyah* (79:18) it occurs as *أَنْ تَزَكَّى* which is for *أَنْ تَتَزَكَّى*.

The modified form *يَزَكِّي* occurs only in *Sūrat 'Abasa* where it occurs twice, in *āyāt* 3 and 7.

The second verb is *يَذْكُرُ* which is originally *يَتَذَكَّرُ*. It also belongs to the same group of verbs which omit the *fathah* of the second letter to reduce the number of syllables. Both the original and the modified forms of



this verb occur in a number of *āyāt* which you might easily check up. I would, however, like to quote the following *āyah* which has the modified form:

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ

خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴿٣١﴾

*He grants wisdom to whom He wills, and whoever is granted wisdom has indeed been granted abundant good. Yet, none bears this in mind except people of understanding.*

(Q2:269).

We'll shortly meet with another *bāb* of this verb *in shā'* *allāh*.

Hamzah: What an exhaustive discussion of the subject, Sir! *Mā shā' Allah! Jazāk Allahu khayrā!*

(11)

Prof.: *Wa iyyāk*. We have a couple of verbs belonging to this group which we have not yet discussed. Can you mention one of them?

Ahmad: Sir, I think *يَسْمَعُونَ* also belongs to this group.

Prof.: Yes, it does. Thank you.

Prof.: Now, the *bāb* (v) of *سَمِعَ* is *تَسْمَعُ*, and its *muḍāri'* is *يَتَسَمَعُ*. This form is not used in the Glorious Qur'an, but its modified *muḍāri'* *يَسْمَعُ* is used in the following

āyah wherein Allah (سُبْحَانَهُ وَتَعَالَى) tells us how the rebellious devils who try to eavesdrop on the Higher Council of angels are pelted from every side with flaming meteors:

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

*They cannot listen to the Higher Council for they are pelted from every side.*

(Q37:8).

Their struggle to listen without success is reflected in the sequence of the two long syllables (يَسْ سَمْ).

Hamzah: That was a very lucid explanation, Sir.

Bilal: What about يَصْعَدُ, Sir? I think it also belongs to this group.

Prof.: Yes, it does. I shall deal with it now.

The verb صَعِدَ صُعُودًا (i-a) means 'to rise, to ascend, to go up'. This verb occurs in the following āyah :

مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُبْزَوُ ۝ ١٠

*Whoever desires honour and glory (should know) that honour and glory altogether belong to Allah. To Him ascend good words, and good deed raises them. And those who plot iniquities shall have a severe*



punishment. And the plot of those shall come to naught.

(Q35:10).

The *bāb* (v) of this verb is: **تَصَعَّدُ**, and its *muḍārīʿ* is **يَتَصَعَّدُ** which, after undergoing the changes we are studying, becomes first **يَتَصَعَّدُ**, and then **يَصْعَدُ**. This form occurs in the following *āyah* :

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ  
يُرِدْ أَنْ يَضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا  
يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ  
عَلَى الَّذِينَ لَا يُؤْمِنُونَ ﴿١٢٥﴾

*He whom Allah wants to guide, He opens his breast to Islam, and he whom Allah wants to let go astray, he makes his breast tight and constricted as if he were climbing into the sky. Thus does Allah lay abomination upon those who do not believe.*

(Q6:125).

This is another instance of the sound sequence suggesting the meaning as we have seen before. The two long syllables (يَصْعَدُ) following each other clearly suggest the difficult ascent into space.

Bilal: Very interesting, Sir.

Prof.: We have now finished the study of all the verbs belonging to *bāb* (v), but there are two nouns belonging to this *bāb* which have also undergone these phonetic changes. These are مُزْمَلٌ and مُدَّثَرٌ.

Let us first take زَمَلَ تَزْمِيًا (ii) مُزْمَلٌ. The verb means 'to cover someone with a sheet or blanket'. There is no *mujarrad* form of this verb.

After his first experience with the revelation in the Cave of Ḥirā', the Prophet (صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ) returned home, his heart beating fast, and said, زَمِّلُونِي، زَمِّلُونِي (Cover me up [in a blanket], cover me up.)<sup>1</sup>

The مُطَاوِع of this is تَزَمَّلَ (v), 'to be covered up (in a blanket)'. The *muḍāri'* يَتَزَمَّلُ, after undergoing the phonetic changes we are studying, becomes يُزَمِّلُ, and the *ism al-fā'il* derived from this is مُزْمَلٌ. This word occurs in the first *āyah* of *Sūrah* 73. Here are the first five *āyāt* of this *Sūrah* :

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<sup>1</sup> - Al-Bukhāriyy, Kitāb Bad' al-Waḥy, ḥadīth No.3.



يَتَّيِّهَا الْمَزْمَلُ ﴿١﴾ فَرِ الْتَلْ إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ  
 قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي  
 عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

*O you wrapped (in a blanket)! Stand to pray (the whole) night except a little: a half of it, or diminish a little thereof, or add a little thereto, and recite the Qur'an with measured recitation. We shall indeed cast on you a weighty Word.*

(Q73:1-5).

Now, we will study the second word, مُدَّتَّر. The word دِثَار is an outward garment as opposed to شِعَار which is what is worn in contact with the body.

Once the *Anṣār* were displeased as they felt they did not receive their share of the booty. The Prophet (صلى الله عليه وسلم) soothed them with very beautiful words. One of the statements he made on this occasion is:

الْأَنْصَارُ شِعَارٌ، وَالنَّاسُ دِثَارٌ.<sup>1</sup>

The meaning is that the *Anṣār* are as close to him as the شِعَار which is in contact with the body while the other

<sup>1</sup> - Al-Bukhāriyy, Kitāb al-Maghāzī, ḥadīth No.4330.

people are like the **دَثَارٌ** which is not close to the body of the wearer.

The verb **دَثَّرَ** (ii) means 'to clothe someone with an outer garment'. The Prophet (صلى الله عليه وسلم) used this verb after his second experience with the revelation. He came home, and said to those at home: **دَثِّرُونِي وَصُبُّوا عَلَيَّ مَاءً بَارِدًا** (Clothe me with a cloak, and pour on me cold water.)<sup>1</sup>

The verb **تَدَثَّرَ** (v) is the **مُطَاوِع** of **bāb** (ii), and so it means 'to clothe oneself with an outer garment'. Its *mudāri'* **يَتَدَثَّرُ**, after undergoing the phonetic changes we are studying, becomes **يَدَثَّرُ**. And the *ism al-fā'il* derived from this is **مُدَثَّرٌ**. This word occurs in the first *āyah* of *Sūrah* 74. Here are the first five *āyāt* of this *sūrah* :

بَيَّأَتِهَا الْمُدَثَّرُ ① قُمْ فَأَنْذِرْ ② وَرَبِّكَ فَكْذِرْ ③ وَثِيَابَكَ فَطَهِّرْ ④ وَالرُّجْزَ فَاهْجُرْ ⑤

<sup>1</sup> - Al-Bukhāriyy, Kitāb al-Tafsīr, Tafsīr sūrat al-Muddaththir, ḥadīth No. 4922.



*O you wrapped in (your) cloak! Arise and warn, and your Lord glorify, and your clothes purify, and uncleanness shun.*

(Q74:1-5).

In both these *sūrahs*, Allah (سُبْحَانَهُ وَتَعَالَى) uses the words that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) himself had used. But the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) used these verbs in the second *bāb* (ذُمَّلُونِي، دَثِّرُونِي), and Allah (سُبْحَانَهُ وَتَعَالَى) used them in *bāb* (v).

Umar: Thank you for this interesting explanation, Sir. Is there any other *bāb* where these phonetic changes has taken place?

(13)

Prof. : Yes, there are two verbs belonging to *bāb* (viii) which have undergone these changes. One of them is يَخْصِمُونَ.

The verb خَصِمَ (i-a) means 'to quarrel, to argue'.

The words خَصْمٌ and خَصِيمٌ mean an adversary. The second word occurs in the following *āyah* :

أَوَلَمْ يَرَ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ



*Has man not considered the fact that We created him from a drop (of semen)? Yet, he (turns out to be) an open adversary.*

(Q36:77).

Its *bāb* (viii) اِخْتَصِمَ means 'to dispute'. Its *muḍārī'* يَخْتَصِمُ occurs in some *āyāt* in its original unmodified form. Here is one of them. After narrating the story of Maryam (عَلَيْهَا السَّلَامُ), Allah (سُبْحَانَهُ وَتَعَالَى) says to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ  
إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ  
لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

*That is an account of the unseen. We reveal it to you. You were not present with them when they cast their lots (to determine) which of them will be the guardian of Maryam, nor were you with them when they were disputing with one another.*

(Q3:44).

The verb يَخْتَصِمُونَ has also undergone the phonetic changes we have been studying. Here the second letter is *sākin*, and the third has a *fathah*. After the omission of this *fathah*, the ت has been assimilated to the ص.



The result is يَخْصِمُونَ (yakhṣṣimūn). But as it entails التِّقَاءُ السَّاكِنَيْنِ – as both the خ and the first ص are *sākin* – the second letter needs a vowel. So it is pronounced either with a *fathah* or with a *kasrah*. Warsh, ibn Kathīr and Hishām pronounce it with a *fathah* (يَخْصِمُونَ) while ibn Dhakwān, ‘Āsim, al-Kisā’iyy, Ya‘qūb and Khalaf pronounce it with a *kasrah* (يَخْصِمُونَ).<sup>1</sup>

This form occurs in the following *āyah* :

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

*They are awaiting nothing but a single blast to overtake them while they are still disputing with one another.*

(Q36:49).

Ahmad: That was very complicated but yet quite interesting. What's the other verb, Sir?

Prof.: The other verb is يَهْدِي which is originally يَهْتَدِي.

First, the *fathah* of the ت is omitted, which paves the way for its assimilation to the د. After the omission and the assimilation, the word becomes يَهْدِي, but as this form involves التِّقَاءُ السَّاكِنَيْنِ, the second letter needs a vowel. So it is pronounced either with a *fathah* or with a *kasrah*. Warsh, ibn Kathīr and ibn ‘Āmir pronounce it

<sup>1</sup> - See these names in N:16.

with a *fathah* (يَهْدِي) while Ḥafṣ and Ya'qūb pronounce it with a *kasrah* (يَهْدِي).

This word occurs in the following *āyah* :

قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي  
لِلْحَقِّ أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ لَا يَهْدِي  
إِلَّا أَنْ يُهْدَىٰ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٥﴾

*Say, 'Is there any of your 'partners' (you ascribe to Allah) who guides to the Truth?' Say, 'It is Allah Who guides to the Truth. So is He Who guides to the Truth more deserving to be followed or he who finds no guidance unless he is guided? Then, what is wrong with you? How do you judge?'*

(Q10:35)

Bilal: Sir, does اذْكُر in Sūrat Yūsuf also belong to this class?

Prof.: No, it doesn't belong to this class. It does belong to *bāb* (viii), but there is nothing abnormal about it. Two normal phonetic changes have made it look a little abnormal.

It is *bāb* اِفْعَل from ذَكَرَ. So, it is originally اِذْكُر. You know that the ت of *bāb* اِفْعَل is changed to د if the first radical of the verb is either د or ذ. In accordance with



this rule, the verb changes to اذْذَكَرَ, and after the assimilation of the ذ to the د, it again changes to اذْكَرَ. This is the form which occurs in the following *āyah* of *Sūrat Yūsuf* :

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ  
فَارْسِلُونِ ﴿٤٥﴾

*Then one of two men (who were in prison) and was released, and now remembered at length, said, 'I shall tell you its interpretation, so send me forth.'*  
(Q12:45).

The *ism al-fā'il* of this verb is مُذَكِّرٌ. It occurs in six *āyāt* all in *Sūrat al-Qamar*. Here is one of them:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٧﴾

*We have made the Qur'ān easy for learning lessons from it. So is there anyone who will learn lessons (from it)?*  
(Q54:17).

## LECTURE TWO

### Omission of the second radical in *muḍaʿaf* verbs

(1)

Ahmad: Sir, you seem to have finished explaining all the verbs which have undergone the phonetic changes we have been studying. Is there any other kind of phonetic change in verbs, Sir?

Prof.: Yes, there is. A *muḍaʿaf* verb when *isnāded* to a *mutaḥarrik* pronoun, may omit the second radical which is the the same as the third, e.g., **مَسْتُ** from **مَسَسْتُ**. Some Arabs say **مَسْتُ** with a *kasrah*. Here is a part of a poetic line by the poet Aws ibn Maghrāʾ (أَوْسُ بْنُ مَغْرَاءَ):

مَسْنَا السَّمَاءَ فَنَلْنَاهَا ....

*We touched the sky, and got hold of it ...*

There are two example of this alternate form in the Glorious Qur'an. The first is **ظَلَّتْ** which is the alternate form of the original **ظَلِيلَتْ**. This occurs in the following *āyah* wherein Mūsā (عَلَيْهِ السَّلَامُ) speaks to al-Sāmiriyy. Here is the relevant part of this *āyah* :



وَأَنْظِرْ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا

*Look at your "god" to which you have remained devoted...*

(Q20:97).

This alternate form also occurs in the following *āyah* :

لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا فَظَلْتُمْ تَفَكَّهُونَ ﴿٦٥﴾

*Had We so willed, We would have made it (the harvest) chaff, and you would have remained wondering.*

(Q56:65)

(2)

The second word is *أَفَرَزْنَ* for *قَرْنَ* which is the *amr isnāded* to second person feminine plural derived from *قَرَّ يَقَرُّ قَرَارًا* (i-a) meaning 'to remain, to stay'. As we have seen before, the first ر is omitted, and to avoid *التِّقَاءُ السَّاكِنِينَ*, its *fathah* is transferred to to the *sākin* ق. As the word no longer commences with a *sukūn*, its *hamzat al-waṣl* is dispensed with. The form *أَفَرَزْنَ* thus changes to *قَرْنَ*. This form occurs in the following *āyah* which addresses the wives of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). Here is the relevant part of the *āyah* :

وَقَرْنَ فِي بُيُوتِكُنَّ

*And remain in your houses ...*  
(Q33:33).

Now, this verb is also used in *bāb* (a-i), i.e., قَرَّ يَقْرُ, and its *amr isnāded* to second person feminine plural is اقْرُرْنَ. After omitting the first ر, and transferring its *kasrah* to the *sākin* ق, we get قَرْنَ. This is another reading of this word. The *fathah*-reading is that of Nāfi' and 'Āsim while the *kasrah*-reading is that of the five remaining *qār's*.<sup>1</sup>

Hamzah: Sir, for the first time, we have come to know of this alternate form in the *muḍa'af* verb. Thank you, Sir, for explaining this to us.

Bilal: Sir, is there any other verb which has undergone any other kind of change?

(3)

Prof.: Yes, there is a verb which has undergone an isolated type of phonetic change.

Bilal: Which verb is it, Sir?

Prof.: It is اسْتَطَاعَ which, as you know, is *bāb* (x) from the root طوع. The phonetic change it has

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<sup>1</sup> - Al-Durr al-Maṣūn by al-Samīn al-Ḥalabiyy, 9:120-122.



undergone is the omission of its ت, resulting in its becoming اَسْطَاعٌ يَسْطِيعُ. This is because that both the ت and the ط are dental sounds the second being the velarized version of the first.<sup>1</sup> Pronouncing both these sounds one after the other requires a bit of effort especially if one has to repeat this word. The māḍī اَسْطَاعٌ occurs in the following āyah of Sūrat al-Kahf. Note that it is followed by its full, unmodified form. Speaking about the barrier which Dhu l-Qarnayn had built between the two cliffs to keep off Ya'jūj and Ma'jūj, Allah (سُبْحَانَهُ وَتَعَالَى) says:

فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿١٧﴾

*So they could neither scale it nor could they dig a tunnel into it.*

(Q18:97).

The muḍāri' is also used in the same sūrah. Replying to Mūsā's (عَلَيْهِ السَّلَامُ) objection to his actions, al-Khiḍr says:

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا وُودِعَ لَكَ تَسْتَطِيعُ عَلَيْهِ صَبْرًا ﴿٧٨﴾

<sup>1</sup> - Velarization has been fully discussed on page 68.

*He (al-Khidr) said, 'This is the parting between me and you. I shall (now) tell you the interpretation of what you could not bear patiently.'*

(Q18:78).

But he concludes his explanation by saying:

ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٢﴾

*That is the interpretation of what you could not bear patiently.*

(Q18:82).

Here the modified form has been used after the use of the original form four times before. The rhetorical reason for this is to avoid the repetition of the same form a fifth time.



## LECTURE THREE

### The Vowel of the Attached Pronoun هـ

(1)

Bilal: I have a question, Sir, which I think also belongs to the realm of phonetic change, but not in verbs.

Prof.: What is it, please?

Bilal: It is أَسَانِيَهُ with a *dammah* while one would expect a *kasrah* there.

Prof.: That is a very good question. But to understand this, we must study the classification of vowels.

Vowels are pure breath, which while passing through the mouth, do not encounter closure of the air passage nor its narrowing. [N:12].

If the front part of the tongue participates in the formation of a vowel, it is called a front vowel, and if the back part of the tongue is involved in its formation, it is called a back vowel. In Arabic, the *fathah* and the *kasrah* are front vowels, and the *dammah* is a back vowel. [N:13]

From another point of view, if the front or the back part of the tongue is raised towards the palate while pronouncing a vowel, it is called a close or high vowel. But if the front or the back part of the tongue is

lowered while pronouncing a vowel, it is called an open or low vowel.

In Arabic, the *kasrah* and the *dammah* are close (high) vowels, and the *fatḥah* is an open (low) vowel.

According to this dual classification, the *kasrah* is front close vowel, while the *dammah* is back close vowel. And the *fatḥah* is front open (low) vowel.

The attached form of هُوَ is هُ (hu), i.e., the consonant *h* followed by the back close vowel *u*. When this pronoun is preceded by a *kasrah*, its *dammah* changes to *kasrah*. We say:

هَذَا بَيْتُهُ. رَأَيْتُ بَيْتَهُ.

But:

زُرْتُهُ فِي بَيْتِهِ.

This change also happens when the pronoun is preceded by a *sākin yā* as in:

فِيهِ. غَسَلَ يَدَيْهِ.

This happens because the letter *ي* is very close to the *kasrah*. If we raise the front of the tongue as high as not to narrow the air passage, the *kasrah* is formed. But if we raise it further resulting in friction, the consonant *ي* is formed.

Now, why do we change هُ to ه when it is preceded by a *kasrah*? We do it to minimize our muscular effort.



Because when we try to pronounce a *ḍammah* after a *kasrah*, we have to dismantle the tongue from its *kasrah*-position and relocate it to the *ḍammah*-position which is at the back of the mouth.

Changing a vowel to be identical with or closer to its neighbouring vowel is known as vocalic harmony. We find it in its fullest manifestation in Turkish. But other languages also manifest it to some extent. In English, for example, *woman* has /u/ in the first syllable, and a neutral vowel in the second. But in the plural *women*, the second syllable has /i/ which changes the /u/ of the first syllable to /i/ resulting in its standard pronunciation /wimin/. This is an instance of vocalic harmony.

Abbas: That was a very interesting lecture on phonetics, Sir. Now, please explain to us how this applies to أَنْسَانِيَّةُ.

Prof.: Simple. In أَنْسَانِيَّةُ the *ḍammah* should have changed to *kasrah* because of the *sākin* yā.

Most of the ancient Arabic dialects change the *ḍammah* to *kasrah* when it is preceded by a *kasrah*. But not all. Some did not mind the extra muscular effort. The modern Sudanese dialect also does not care to enforce this rule. If you ask a Sudanese:

مَنْ فِي هَذَا الْبَيْتِ؟

He will say:

فِيهِ بِلَالٌ.

So, **أُنْسَانِيَهُ** is an ancient dialectal trait which has been preserved in this *āyah* where Allah (سُبْحَانَهُ وَتَعَالَى) narrates the story of Mūsā (عَلَيْهِ السَّلَامُ) travelling with his companion Yūsha' to meet al-Khiḍr:

قَالَ أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْخُوتَ وَمَا  
أُنْسِنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ

عَجَبًا ﴿٦٣﴾

*Did you ponder over the fact that when we went to rest on the rock, I forgot the fish – and none caused me to forget remembering it except Satan - and it took its course into the sea in a strange manner.*

(Q18:63).

The retension of the *ḍammah* in **أُنْسَانِيَهُ** seems to help the reader easily pronounce the rather difficult sequence of « هِ إ » involving two *kasrahs* and two guttural sounds (حَرْفَانِ خَلْقِيَّانِ). Here another phonetic change known as *dissimilation* is at work. [N:14]

Ahmad: This is very, very interesting indeed. Is there any other word which has this phonetic feature?

(2)

Prof.: Yes, the word **عَلَيْهِ** in the following *āyah* in *Sūrat*



al-Fath:

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ  
أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى  
بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾

*Those who pledge allegiance to you (O Muḥammad) are indeed pledging allegiance to Allah. Allah's Hand is over their hands. Hence, whoever breaks his word, breaks it to his own loss. Whereas, he who fulfills what he has promised Allah, He will give him a great reward. (Q48:10).*

Note the word عَلَيْهِ where the ه has a *ḍammah* instead of a *kasrah*.

Abbas: Is there any particular reason for the retention of the *ḍammah* here, Sir?

Prof.: I guess it is to preserve the *tafkhīm* of the *lām* in the *lafẓ al-jalālah*.

(3)

Bilal: Sir, that was a very beautiful exposition of this subject. Sir, would you please explain to us the word أَرْجَاهُ occurring in *Sūrat al-A'rāf*?

Prof.: Yes, *in shā'allāh*. The verb يُرْجَى إِرْجَاءً (iv) means 'to postpone, to put off'. It has a variant with ي

instead of ء, i.e., اَرْجَى يُرْجَى اِرْجَاءً. Its *ism al-maf'ūl* is

مُرْجَى. Its plural مُرْجُونَ occurs in the following *āyah* :

وَأَخْرُوتَ مُرْجُونَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ  
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٦﴾

*And there are others whose matter is deferred until Allah's command- He will either punish them or turn to them in forgiveness. And Allah is All-knowing, All-wise.*

(Q9:106). [N:15]

Its *amr* is اَرْجَ which occurs in *Sūrat al-A'rāf* and *Sūrat al-Shu'arā'*. When Mūsā (عَلَيْهِ السَّلَام) showed his miracles to Pharaoh, the latter turned to his chiefs for advice who advised him to defer the matter regarding Mūsā (عَلَيْهِ السَّلَام) and his brother until Pharaoh gathers skillful magicians to confront them.

قَالُوا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾ يَا ثُؤَكُ  
يَكُلْ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

*They said, 'Let him and his brother wait (for a while) and send into the cities summoners to bring to you every skillful magician.'*

(Q7:111-112)

As you can see, the pronoun ه is *sākin* instead of having



a *kasrah* as the rule requires for originally it is أَرْجِهْ (let him wait). According to the great grammarian al-Farrā' (الْفَرَّاءُ) this is a dialectal feature. Some Arabs omitted the *ḥarakah* of the ه if it was preceded by a *ḥarakah* as in the case of أَرْجِهْ. He quotes the following poetic line containing this feature:

فِيُصْلِحُ الْيَوْمَ وَيُفْسِدُهُ غَدًا

He puts (it) in order today and spoils it tomorrow.<sup>1</sup>

(4)

There is another example of this feature in the Glorious Qur'an. It's the word أَلْقِهْ which occurs in the following *āyah* of *Sūrat al-Naml* in which Sulaymān (عليه السلام) asks the hoopoe (الهُذْهْدُ) to take his letter to the queen of Sheba:

أَذْهَبَ بِكِتَابِي هَذَا فَأَلْقِهْ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا  
يَرْجِعُونَ ﴿٢٨﴾

*Take this letter of mine and drop it towards them. Then leave them and see what (answer) they return.*  
(Q27:28).

<sup>1</sup> -Ma'ānī al-Qur'ān, 1:388.

As you all know, أَلْقَى is the *amr* of اِلْقَاءَ (iv) meaning 'to throw down, to cast, to drop'.<sup>1</sup>

(5)

There is another word involving the pronoun ه but in a slightly different situation. This word is يَتَّقِه which is originally يَتَّقِيه. The verb يَتَّقِ is the *majzūm* mood of يَتَّقِي with the *yā* at the end.

Some Arabs preferred to drop the *kasrah* of the second letter in words of the pattern of فَعِل which is made up of three letters the first having a *fathah*, and the second a *kasrah* like كَبِدٌ and كَتِفٌ.

After the omission of the *kasrah*, these words are changed to كَبَدٌ and كَتَفٌ.

As the syllable يَتَّقِه in يَتَّقِيه conforms to the كَبِد pattern, the *kasrah* of the ق is omitted thus changing the word to يَتَّقِه.

Note that the pronoun ه retains its original *kasrah*. It has not taken a *dammah* as it takes when it is preceded

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<sup>1</sup> - The verb لَقِيَ (i-a) means 'to meet', and its causative اَلْقَى (iv) literally means 'to make someone meet another'.



by a *sukūn* as in مِنْهُ and عَنْهُ. The reason is that the ق originally has a *kasrah*, and its omission is a temporary arrangement. And therefore there is no need to change the *kasrah* of the pronoun هـ.

This word occurs in the following *āyah* :

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقِهِ فَأُولَٰئِكَ هُمُ

الْفَائِزُونَ ﴿٥٢﴾

*He who obeys Allah and His Messenger, and fears Allah and is conscious of his duty to Him – such indeed are the victorious.*

(Q24:52).

## LECTURE FOUR

### *Imālah*

(1)

Umar: That was a very interesting and useful lecture. Sir, I read about a phonetic feature known as the *imālah*, but do not fully understand it. Will you please explain it to us.

Prof.: Yes, **إِنْ شَاءَ اللَّهُ**. The word *Imālah* (الإِمَالَة) is the *maṣḍar* of **أَمَالَ يُمِيلُ** (iv) meaning to make something inclined like this line (/). It is *bāb* **أَفْعَلَ** of **مَالَ** which means to bend, to lean, to slope, to incline. The grammarians of Arabic imagined the *fatḥah* and the *alif* (which is phonetically a long *fatḥah*) to be at the top of a vertical line, and the *kasrah* to be at its bottom. On the basis of this, they imagined the tongue to be slanting while pronouncing a vowel with the tongue positioned between the top and the bottom of this vertical line, and they called this vowel *imālah*.

Abbas: What an interesting discourse on the phonetic aspects of the vowels. I am sorry to have interrupted you. Please continue, Sir.

Prof.: This is a very correct perception of the vowels based on the tongue position. The front part of the tongue goes down when pronouncing the *fatḥah*, and it



goes up very close to the palate when pronouncing the *kasrah*. There is another vowel which many Arabs pronounce in their dialects – both ancient and modern -, but is not an integral part of the vowel system of Standard Arabic (الفُصحى). This vowel is like the *e* in the English words *bed, jet, well, jem* etc. The position of the tongue while pronouncing this vowel is roughly between its positions while pronouncing the *fathah* and and the *kasrah*. This is the vowel which our grammarians call *imālah*.

The short *e* sound is very common in some modern Arabic dialects such as the Syrian and Lebanese dialects, but it is restricted to the the *fathah* preceding the *tā' marbūtah* (ة), e.g., *Makkah* which the Syrians and the Lebanese pronounce *Makkeh*.

The *imālah* of the *fathah* preceding the *tā' marbūtah* is practised by al-Kisā'iyy whose reading is one of the Seven Readings of the Glorious Qur'an (الْقِرَاءَاتُ السَّبْعُ).

[N:16]. There are, of course, rules pertaining to this type of the *imālah* the most important of them being that it takes place only in the pause mode.

But the more widely prevalent *imālah* is the long *imālah* which involves pronouncing the *alif* as long *e*, e.g., أُولَى (ūlā) pronounced as ūlē with a long *e* which is not found in Standard English.

This long *imālah* is found in some Readings inclding that of al-Kisā'iyy.

In the Reading of Ḥafṣ 'an 'Āṣim<sup>1</sup> there is only one word which is pronounced with *imālah*, and that is *مَجْرِي* in the word *مَجْرِيهَا*. Here this word is pronounced *majrê* instead of *majrā*. This word occurs in the following *āyah* in which Nūḥ (عَلَيْهِ السَّلَامُ) asks his followers to embark in the ship:

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرِيهَا وَمُرسِنُهَا إِنَّ رَبِّي

لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

*He said, 'Embark in it. In the name of Allah shall it sail and anchor. Indeed my Lord is Forgiving, Compassionate.'*

(Q11:41).

Note the rhombus sign (◊) placed below the letter ر which points to the *imālah*.

I hope you have all understood this important phonetic feature very well.

Hamzah: Yes, Sir, we have very well understood it, الْحَمْدُ لِلَّهِ.

(2)

Ahmad: Sir, is there only one kind of *imālah*?

Prof.: I was really expecting this question and I am glad you asked me about this.

<sup>1</sup> - i.e., the Reading of 'Āṣim as reported by Ḥafṣ, one of his two *rāwīs*.



Ahmad: I do not know any thing at all about this. I just guessed there might be another kind of *imālah*.

Prof.: You are right. There is another kind of *imālah* wherein the tongue position is closer to that of the *fathah*. It is pronounced like the *a* in *man*, *cat*, *dad*, etc. Its phonetic symbol is /æ/. To differentiate between the

two types of the *imālah*, the first is called **الإِمَالَةُ الْكُبْرَى** (the greater *imālah*) while the second is called **الإِمَالَةُ الصُّغْرَى** (the lesser *imālah*).

It is also known as **التَّخْفِيفُ**, i.e., reduction (in the slanting of the tongue). [N:17]. Here is an example to bring out the difference between the greater and the lesser *imālahs*:

In the greater *imālah* you pronounce the syllable **سَي** in **مُوسَى** as if you are pronouncing the English word *say* but without the diphthongization, but in the lesser *imālah* you pronounce it as you are pronouncing the word *sat* but without the *t*.

Hamzah: Which of the Seven Qurra' practises the lesser *imālah*?

Prof.: Warsh (**وَرَشَ**). But he pronounces only one word in the whole of the Qur'an with the greater *imālah*, and that word is **طَهُ** which he pronounces *tā-hē*.

Bilal: And who practises the greater *imālah*?

Prof.: Hamzah and al-Kisā'iyy among the Seven Qurra', and Khalaf (**خَلَفَ**) among the Ten Qurra'. And we

have already seen that Ḥafṣ reads only one word with the greater *imālah*, and that word is مَجْرِيَّه in مَجْرِيَّه.



## LECTURE FIVE

### *Ishmām*

(1)

Bilal: Sir, will you please explain to us what *ishmām* is.

Prof.: Yes, *إِنْ شَاءَ اللَّهُ*.

Abbas: Sir, *ishmām* seems to be the *maṣḍar* of form (iv).

Prof.: Yes, exactly. You know *شَمَّ يَشُمُّ شَمًّا* (i-a) means to smell. The fourth *bāb* *أَشَمَّ يُشِمُّ إِشْمَامًا* means 'to make someone smell' as in *أُرِيدُ أَنْ أَشُمَّكَ هَذَا الطِّيبَ* 'I want to make you smell this perfume.'

Umar: What has a phonetic feature to do with smelling, Sir?

Prof.: That's a very good question. I shall explain to you the connection very soon *إِنْ شَاءَ اللَّهُ*.

The word *ishmām* is applied to mean three things. These are:

(A) The first meaning of *ishmām* pertains to the pronunciation of the letter *ص* when it is *sākin* and is followed by a *د* as in *أَصْدَقُ* (Q 4:87, 122). [N:18] *Ḥamzah* whose reading is among the Seven Readings of

the Glorious Qur'an (الْقِرَاءَاتُ السَّبْعُ) pronounces the ص in this phonetic context in a peculiar manner which has been described as being a mixture of the ص and the ز. This process has been described as making the ص smell one of the features of ز. Phonetically, this process involves the voicing of the ص which is the same as the velarization of the ز.

I would like to explain to you here the phonetic terms that I have used just now.

*Velar* means pertaining to the soft palate. To velarize a speech sound is to raise the back of the tongue towards the soft palate curving the front of the tongue at the same time. In Arabic it is called إطباق.

In Arabic there are pairs of sounds one of which is the velarized version of the other. These are:

ت : the velarized form of ط.

س : the velarized form of ص.

ذ : the velarized form of ظ.

The letter ص which has undergone *ishmām* is phonetically the velarized version of ز.

The term *voice* in phonetics means the vibration of the vocal chords which are the thin strips of tissues in the



throat. When the breath passes through the throat, the vocal chords are either far apart from each other, or close to each other. When they are close to each other, and the breath passes through a narrow opening between them, they are set to vibration. Their vibration is called *voice*, and the speech sound formed with the breath carrying their vibration is called a *voiced sound*. And when the vocal chords are far apart from each other, the breath passing through the wide opening does not set them to vibration, and the speech sound formed from the breath not carrying the vibration of the vocal chords is known as a *voiceless sound*.

Here is an example of a voiced sound and its voiceless counterpart. *Z* is a voiced sound and *s* is its voiceless counterpart. Here is a simple experiment to feel the voice. Place both your index fingers in your ears, and your thumbs on your Adam's apple. Then pronounce a continuous *s* as if you are whistling. As you are doing this, change the *s* to *z*. As you pass on from *s* to *z*, you will hear a very strong buzzing sound. That is the voice. You can also try this with the following pair of sound:

F and v.

*Th* as in *think* and *th* as in *this*. (according to their pronunciation in British English, not in Indo-Pak English).

*S* as in *sugar* and *s* in *measure*.

Now, let us examine one of the Arabic letters:

The letter ت is voiceless, and د is its voiced counterpart.

The letter س is voiceless, and ز is its voiced

counterpart.

The letter ص is the velarized counterpart of س.

In أَصْدَقُ, the letter ص which is a voiceless velarized sound is followed by د which is a voiced sound. Under the influence of the voiced د, the letter ص gets voiced. Voicing the ص is the same as velarizing the ز because ز is the voiced counterpart of س, and ص is the velarized counterpart of س. The following diagram will illustrate this point clearly:

	unvelarized sound	velarized counterpart
voiceless	س	ص
voiced	ز	ز with <i>ishman</i>

The ص in the word الصِّرَاطُ is also pronounced with *ishmām* by Ḥamzah.

(2)

(B) The second meaning of *ishmām* pertains to the pronunciation of the *mādī* of an *ajwaf* verb in the passive voice such as قِيلَ.



As you know, قِيلَ is originally قِيلَ with a *ḍammah* like كُتِبَ, سُئِلَ, etc. But as the *ḍammah* is not compatible with the ي, the *ḍammah* is changed to *kasrah*. But some Arabs pronounced the vowel of the first radical with *ishmām* which has been variously explained by the scholars. The most likely pronunciation seems to be pronouncing the *kasrah* with rounded lips to point to the original *ḍammah*. Al-Samīn al-Ḥalabiyy says:

الإِشْمَامُ عِبَارَةٌ عَنْ جَعْلِ الضَّمَّةِ بَيْنَ الضَّمِّ وَالْكَسْرِ.

*Ishmām* means pronouncing the *ḍammah* between the *ḍammah* and the *kasrah*.<sup>1</sup>

Pronouncing the *kasrah* with rounded lips is like the pronunciation of *u* in the French word *sure*, or that of *ü* in the German word *für*.

There are seven Qur'anic words which are pronounced with *ishmām*. These are:

1) قِيلَ in:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ

مُصْلِحُونَ ﴿١١﴾

When it is said to them, 'Do not cause corruption in the land', they say, 'We are only reformers.'

(Q2:11, and in 48 other *āyāt*)

<sup>1</sup> - Al-Durr al-Maṣūn by al-Samīn al-Ḥalabiyy, 1:134.

2) غِيضَ in:

وَعِضَ الْمَاءُ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ

*And the water was made to subside, and the command was fulfilled, and (the ship) came to rest on Mount Jūdiyy.*

(Q11:44).

3) سِيءَ in:

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَاءَ بِهِمْ

*And when Our messengers (the angels), came to Lūt (عليه السلام), he was distressed on their account ...*

(Q11:77, and also in 29:33).

4) حِيلَ in:

وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ

*And a gulf will be set between them and what they desire ...*

(Q34:54).

5) جِيءَ in:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ  
بِالنَّبِيِّينَ وَالشُّهَدَاءِ



*And the earth will shine radiantly with the light of its Lord, and the Book will be set in place, and the Prophets and witnesses will be brought in ...*  
(Q39:69, also in 89:33).

6) *سَيِّقُ* in:

وَسَيِّقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا

*And those who disbelieved will be driven into Hell in troops ...*  
(Q39:71, 73).

7) *سَيِّئٌ* in:

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا  
الَّذِي كُنْتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾

*And when they see it (the punishment) approaching, the faces of those who disbelieved will be distressed, and it will be said to them, 'This is what you were asking for.'*<sup>1</sup>  
(Q67:27).

Al-Kisā'iyy, one of the Seven *Qārīs* and Hishām, one of the *rāwīs* of ibn 'Āmir, pronounce all these seven words with *ishmām*. Some others among the Seven *Qārīs* pronounce some of these words with *ishmām*.

<sup>1</sup> -Al-Qurtūbiyy.

(C) The third meaning of *ishmām* does not really point to a phonetic feature. It refers to the activity of the lips when pronouncing a word ending in *ḍammah* in the pause mode. The reader rounds his lips while pronouncing the last letter of the word ending in *ḍammah* like كَسْتَعِينُ.

The rounding of the lips is only to suggest to those looking at him that the word ends in *ḍammah* which has been dropped because of the pause mode. It does not at all interfere with the pronouncation of the word.

But in only one word *ishmām* takes place in the non-pause mode. This word is تَأْمَنَّا in *Sūrat Yūsuf* (11). This word originally is تَأْمَنُّنَا meaning 'you trust us'. The *ḍammah* of the first ن has been dropped to enable it to be assimilated to the second ن. After the omission and the assimilation, the verb becomes تَأْمَنَّا. To point to the omitted *ḍammah* of the ن, the reader rounds his lips while pronouncing the first ن as if he is pronouncing the *ḍammah*, but this rounding of the lips does not in any way interfere with the pronunciation of the word.

This word occurs in the following *āyah* wherein the brothers of Yūsuf (عَلَيْهِ السَّلَامُ) speak to their father:



قَالُوا يَتَّابَانَا مَا لَكَ لَا تَأْمَنَّا عَلَى يُوسُفَ وَإِنَّا لَهُ

لَنَصِحُونَ ﴿١١﴾

*They said, 'Our Father, what is the matter with you that you do not trust us with Yūsuf though we are indeed his well-wishers?'*

(Q12:11).

Note that the rhombus sign placed close to the *nūn* points to the *ishmām*.

The *ishmām* of this word takes place in nine out of the Ten Readings. The only *qārī* who does not have the *ishmām* of this word is Abū Ja'far though he pronounces it with assimilation (*idghām*). [N:19].

## LECTURE SIX

### Omitting the *yā* of a *manqūṣ* noun with *al-*

(1)

Umar: Sir, we have learnt that a *مَنْقُوص* noun drop its *ي* when it has no *الـ*, but retains it when it has *الـ*, e.g.: *مَاشٍ* but *الْمَاشِي*. But we find in the Glorious Qur'an some *مَنْقُوص* nouns dropping their *ي* even when they have *الـ* attached to them.

Prof.: That is a very important question. I will try to answer it now *in shā' Allah*. The rule is that the *ي* of a *مَنْقُوص* noun is omitted when it has *tanwīn*, and it is restored when it has *الـ* attached to it.

But in poetry, the *ي* of a *مَنْقُوص* with *الـ* may be omitted if the rhyme pattern of the ode requires it. As a general rule, the father of Arabic grammar, Sibawayh (سِبَوَيْه) says:

وَجَمِيعُ مَا لَا يُحْذَفُ فِي الْكَلَامِ، وَمَا يُخْتَارُ فِيهِ أَنْ لَا يُحْذَفَ،  
يُحْذَفُ فِي الْفَوَاصِلِ وَالْقَوَافِي.



*All that is not omitted in speech, and is preferred not to be omitted, is omitted in Qur'anic end-words (fawāṣil) and in (poetic) rhymes.<sup>1</sup>*

According to this rule, the **ي** of **مَنْقُوص** with **الـ** may be omitted in the Qur'anic **فَوَاصِل**, i.e., the words which occur at the end of the *āyāt*.

Here are these words:

عَلِيهِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ ﴿٩﴾

*The Knower of the unseen and the seen, the Great, the Exalted.*

(Q13:9).

The word **مُتَعَالٍ** is the *ism al-fā'il* of **تَعَالَى** which is **بَابُ تَفَاعَلَ** (vi) of **عَلَا يَغْلُو غُلُوءًا** meaning 'to be high'.

Now the **ي** of **الْمُتَعَالِي** has been omitted so that it may be on the pattern of the other **فَوَاصِل** of this *sūrah* some of which are:

الْعِقَابِ، هَادٍ، بِمِقْدَارٍ، بِالنَّهَارِ، وَالِ، الثَّقَالِ

As they happen to be **فَوَاصِل**, they are to be pronounced with *sukūn*, and **الْمُتَعَالِ** fits in this pattern. This could not have been possible with the retention of the final **ي**.

<sup>1</sup> -Al-Kitāb, 4:184-185.

Here is another example:

وَيَقَوْمٍ إِنَّي أَخَافُ عَلَيْكُمْ يَوْمَ النَّادِ ﴿٣٢﴾

*And O my people! I really fear for you the Day when people will call out to one another (for help).*  
(Q40:32).

As you know, نَادَى نَدَاءً، وَمُنَادَاً (iii) means 'to call someone'. Its reciprocal form is تَنَادَى يَتَنَادَى (vi) meaning 'to call out to one another'. The *maṣdar* without the **الـ** is تَنَادٍ, and with the **الـ**, it is التَّنَادِ. But in the *āyah*, its **ي** has been omitted so that it may fit in the فَوَاصِل pattern some which are:

الرَّشَادِ، الْأَحْزَابِ، لِلْعِبَادِ، مِنْ هَادٍ، مُرْتَابٌ.

Here is one more example. It is الْوَادِ for الْوَادِي which occurs in the following *āyah* :

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾

*And (with) Thamūd who carved out rocks in the valley.*  
(Q89:9)

Here الْوَادِ fits into the *fawāṣil* pattern of:

بَعَادٍ، الْعِمَادِ، الْبِلَادِ، الْأَوْتَادِ، الْفَسَادِ.

But the **ي** of a مَنصُوب noun is not omitted as in the following *āyah* :



## كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿١٦﴾

*Not so! When [life] reaches the collar bones (on its way out) ...*

(Q75:26). [N:20]

Sibawayh says:

وَأَمَّا فِي حَالِ النَّصْبِ فَلَيْسَ إِلَّا الْبَيَانُ.

*But in the naṣb case, there is no choice but to pronounce (the yā).<sup>1</sup>*

(2)

The omission of the **ي** can take place in *waṣl* also, i.e., when the word is not in the pause mode.

This omission is prevalent in some Arabic dialects as the the great Qur'anic scholar Makkiyy ibn Abī Ṭālib al-Qaysiyy (مَكِّي بْنُ أَبِي طَالِبٍ الْقَيْسِيُّ) says in his Kitāb al-Kashf:

وَهِيَ لُغَةُ الْعَرَبِ مَشْهُورَةٌ فِيهَا الْحَذْفُ لِهَذِهِ الْيَاءَاتِ، يَقُولُونَ:  
مَرَرْتُ بِالْقَاضِ، وَجَاءَنِي الْقَاضِ، فَيَحْذِفُونَ الْيَاءَ لِدَلَالَةِ الْكُسْرَةِ  
عَلَيْهَا، وَلِسُكُونِهَا ...

*It is a well-known dialectal feature of Arabic which omits all such yās. (The speakers of this dialect) say:*

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<sup>1</sup> - Al-Kitāb, 4:183.

مَرَرْتُ بِالْقَاضِ، وَجَاءَنِي الْقَاضِ. *They omit the yā because the (preceding) kasrah points to it, and the yā itself is sākin.*<sup>1</sup>

Here are the nouns occurring in the Glorious Qur'an which have undergone this omission:

(1) The word (مُهْتَدٍ) الْمُهْتَدِي is the *ism al-fā'il* of اهْتَدَى اهْتِدَاءً (viii) meaning to be guided. It occurs with the ي in the following *āyah*:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَأُولَئِكَ هُمُ  
الْخَاسِرُونَ

*Whomsoever Allah guides, it is he who is the rightly guided, and whomsoever He lets go astray, it is they who are the losers.*

(Q7:178).

But its ي has been omitted in two *āyāt*. Here is the relevant part of one of them:

مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِي وَمَنْ يُضِلِّ فَلَنْ تَجِدَ لَهُ وَلِيًّا  
مُرَشِدًا

*Whomsoever Allah guides, he is the rightly guided, and whomsoever He lets go stray, you will never find for him a guiding alley.*

<sup>1</sup> - كتاب الكشاف عن وجوه القراءات المتبع وعللها وحججها، ٣٣١/١، مؤسسة الرسالة الطبعة الثانية، ١٤٠٤هـ / ١٩٨٤م.



(Q18:17).

The sentence <sup>ط</sup>مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ also occur in Q17:97, but with the addition of a و at the beginning.

(2) Another *manqūṣ* noun with ال whose ي has been omitted is الدَّاعِي. In the following *āyah* it occurs with the ي because it is *manṣūb* :

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ وَخَشَعَتِ الْأَصْوَاتُ  
لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

*On that day they will follow the Caller not deviating from him. And all the voices will be hushed for the Most Merciful, and you will not hear except whispers.*

(Q20:108)

But in the following *āyāt*, it occurs without the ي :

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ  
الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ  
يَرْشُدُونَ ﴿١٨٦﴾

*If My servants ask you (O Muḥammad) about Me, (tell them), 'I am close by indeed. I answer the call of the supplicant whenever he calls Me. So let them respond*

to Me and believe in Me hoping that they might be rightly guided.' (Q2:186).

Here is the second *āyah* :

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نَّكَرٍ ﴿٦﴾  
خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُتَشَرُّ

﴿٧﴾

So turn away from them. On the Day when the caller will call to a terrible event, with eyes downcast, they will emerge from their graves as if they were a scattered (swarm of) locusts.

(Q54:6).

(3) Another *manqūṣ* noun with its ي omitted is الْمُنَادِي which is the *ism al-fā'il* of نَادَى نَدَاءً، وَمُنَادَاةً (iii). This form occurs in the following *āyah* :

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾

And listen on the day when the crier will call from a place close by.

(Q50:41).

(4) Another noun of this category is جَوَابٍ (with the ال), the plural of جَابِيَةٌ meaning 'a reservoir'.



This word occurs in the following *āyah* which speaks of the *jinn*s working for Sulaymān (عَلَيْهِ السَّلَامُ):

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ تَحْرِيْبٍ وَتَمْثِيْلٍ وَحِفَانٍ  
كَالْجَوَابِ وَقُدُورٍ رَاسِيَتٍ أَعْمَلُوا ءَالَ دَاوُدَ شُكْرًا وَقَلِيلٌ  
مِّنْ عِبَادِيَ الشَّاكِرُ ﴿١٣﴾

*They made for him what he wanted: palaces, statues, basins (as large) as reservoirs, and cauldrons built into the ground. (We said), Work, O House of Dawūd in thankfulness, for few among My servants are thankful.'*  
(Q34:13)

(5) The fifth word is جَوَارٍ (with الجَوَارِي : الـ), the plural of جَارِيَةٍ, which is the *ism al-fā'il* of جَرَى يَجْرِي, (a-i) meaning 'to flow, to run'. One of the meanings of الْجَارِيَةِ is 'a ship' (literally, *the flowing one*) as in the following *āyah* :

إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكِ فِي الْجَارِيَةِ ﴿١١﴾

*When the water rose high, We indeed carried you in the ship.*  
(Q69:11).

The word جَوَارٍ occurs thrice in the Glorious Qur'an. In only one of these *āyāt*, it has been used without the

ي in a non-pause mode. Here is the *āyah* :

وَمِنْ ءَايَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

*And amongst His signs are the ships sailing in the sea like mountains.*

(Q42:32).

In the other two *āyāt* also the ي has been omitted, but its omission is because of اَلْيَقَاءِ السَّائِرِينَ.

Here are these *āyāt* :

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

*His are ships in full sails aloft in the sea like mountains.*

(Q55:24).

فَلَا أُقْسِمُ بِالْخُنُوسِ ﴿١٥﴾ الْجَوَارِ الْكُنُوسِ ﴿١٦﴾

*No! I swear by the planets that recede, move straight and hide.*

(Q81:15-16). [N:21].



## LECTURE SEVEN

### Omission of the و and the ي of a *nāqış* verb

(1)

The ي can be omitted from the verbs also if the word happen to be in the pause mode. There are some (instances of this in the Glorious Qur'an. These are:

وَالْفَجْرِ ١ وَلَيَالٍ عَشْرٍ ٢ وَالشَّفْعِ وَالْوَتْرِ ٣ وَاللَّيْلِ  
إِذَا يَسِرُّ ٤ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حِجْرِ ٥

*By the dawn, by ten nights, by the even and the odd, by the night when it departs, is there (not) an oath in these for a man of understanding?*

(Q89:1-5).

Here سَرَى سُرَى، وَمَسْرَى is the *muḍāri'* of يَسْرِي (a-i) meaning 'to travel or depart by night'. Its final ي has been omitted so that it fits in the فَوَاصِل pattern all of which end in ر preceded by *sukūn*. The last letter in these words is also *sākin* as they are the فَوَاصِل. [N:22]

Another instance of the omission of the ي from a verb is نَبَغ in the following āyah. When Yūsha‘ informed Mūsā (عَلَيْهِ السَّلَامُ) that the fish had gone into the sea in a strange manner, Mūsā (عَلَيْهِ السَّلَامُ) said:

قَالَ ذَلِكَ مَا كُنَّا نَبْغُ فَأَرْتَدَّا عَلَىٰءِثَارِهِمَا قَصَصًا



He (Mūsā عَلَيْهِ السَّلَامُ) said, 'That is what we have been looking for.' So they both went back following their footprints.

(Q18:64)

The verb نَبَغِي is the *muḍāri‘* of بَغَى بَغْيًا (a-i) meaning 'to seek, to desire'. Its ي has been omitted here, because, though it is not the end of an āyah, it is nevertheless at the end of a part of an āyah.

(2)

The و or the ي of a *nāqış* verb has also been omitted in some words in the *muṣḥaf* to reflect its omission in pronunciation because of *iltiqā’ al-sākinayn*. In the previous lecture we have already come across the expression يُنَادِى الْمُنَادِ where the ي of يُنَادِى has been omitted for this reason. We have also read يَوْمَ



يَذْغُ الدَّاعِ where the و has been omitted for the same reason.

Here is another instance of the omission of the *ḥarf 'illah* because of *iltiqā' al-sākinayn* :

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ

*till when they came to the Valley of the Ants ...*

(Q27:18).

Here the ي of وَادِي has been omitted in وَادِ النَّمْلِ on account of *iltiqā' al-sākinayn*.

It should be noted that the و and the ي are not omitted in every situation of *iltiqā' al-sākinayn*. Here is an example where the word يَمْخُو is written with the و in one *āyah*, and without it in another. It has been retained in the following *āyah* :

يَمْخُوا لِلَّهِ مَا يَشَاءُ وَيُثَبِّتُ وَعِنْدَهُ أُمُّ الْكِتَابِ

*Allah leaves out what He wills, and retains (what He wills), and He has the Mother of the Book.*

(Q13:39).

Here is the relevant part of the *āyah* where the و has been omitted:

وَيَمْنَحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ

الْصُّدُورِ ﴿٢٤﴾

*And Allah blots out the falsehood and establishes the truth with His words. He is aware of what is in the hearts.*

(Q42:24)

As you can see, in both these *āyāt* the *ج* is omitted in pronunciation because of *iltiqā' al-sākinayn*.

\*  
\*\*



## NOTES

(1)

The verb **نَفَرُوا** (a-i) means 'to march'. This verb occurs in the following *āyah* also:

أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ  
فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ



*March on both the light and the heavy, and strive with your wealth and your lives in the Cause of Allah. That is better for you if you only knew.*

(Q9:41).

The famous *mufasssir* ibn Jarīr al-Ṭabariyy (الطَّبْرِيُّ) says that the word **خِفَاف** (plural of **خَفِيف** meaning *light in weight*) includes all those who have no problem in participating in war because of their physical strength, health, youth, financial status, freedom from business engagements, and the ability to manage a mount and all expenses.

The word ثَقَال (plural of ثَقِيل meaning *heavy*), on the other hand, denotes those who lack all these qualities and facilities.

Here is another *āyah* with أَنْفِرُوا :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ  
 أَنْفِرُوا جَمِيعًا ﴿٧١﴾

*O you who believe! Take your precautions, and then advance in small groups, or advance all together.*  
 (Q4:71)

The word ثُبَاتٌ is the plural of ثَبَّةٌ which is originally ثَبَيٌّ. Its third radical has been omitted and a تَا مَرَبُوطَةٌ has been added for compensation. It has another plural which is ثُبُونٌ just as

- لُغَةٌ has as its plural لُغَاتٌ and لُغُونٌ, and
- سَنَةٌ has as its plural سَنَوَاتٌ and سِنُونٌ.

(2)

Arabic grammarians hold that these phonetic changes take place in the *māḍī*, and that assimilation (الإدغام) precedes the omission of the *fatḥah*. My view expressed



here is more in conformity with the general phonetic rules.

Many of the modern Arabic dialects which are in fact descendants of the ancient dialects in many linguistic aspects omit the vowel of the second letter of the *muḍāriʿ*, e.g., *يَتَحَدَّثُ*, *يَتَشَدَّدُ*, *يَتَفَاهَمُ*, etc.

(3)

Back-formation is deriving a primary derivative from a secondary one, e.g., *typewrite* from *typewriter*, *televise* from *television*, *edit* from *editor*.

In modern Arabic *قُرُش* (piastre) has been derived from *قُرُوش* which is from the Turkish *kuruş*. It is singular in Turkish but was thought to be plural because of its *فُعُول* pattern.

(4)

If a man accuses his wife of adultery, but has no witnesses except himself, he swears by Allah that he is telling the truth. The punishment will be averted from the wife if she swears by Allah that her husband is telling a lie.

This process of resolving the dispute is called *لِعَانٌ* which is the *maṣḍar* of *وَلِعَانًا* *لَاعَنَ مُلَاعِنَةً* (iii), 'to call

for Allah's لَعْنَةً on each other.' It may be termed *mutual accusation*.

Note that يَذْرَأُ (with an *alif* at the end) is the Qur'anic spelling of يَذْرَأُ.

In the *āyah*, the *maṣdar mu'awwal* أَنْ تَشْهَدَ is the *fā'il* of the verb يَذْرَأُ. So the literal translation is: *Her swearing four times ... will avert the punishment from her.*

(5)

This word also occurs in the following *ḥadīth* :

ادْرُؤُوا الْحُدُودَ بِالشُّبُهَاتِ 'Avoid implementation of *ḥudūd* on account of doubtful evidence.' It has been reported by al-Tirmidhiyy (*ḥadīth* No. 1424) and others. Though it is *ḍa'īf*, Shaikh ibn Bāz (رَحِمَهُ اللهُ) says that its various *isnāds* support each other, and raise it to the degree of *ḥasanun li-ghayrihi*. (Fatawā, 25:263).

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) says in another *ḥadīth*:

فَإِنَّ الْإِمَامَ أَنْ يُخْطِئَ فِي الْعَفْوِ خَيْرٌ مِنْ أَنْ يُخْطِئَ فِي الْعُقُوبَةِ.  
'That the imām should err in aquittal is better than that he should err in punishment.'



(6)

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ  
بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ  
الْكُفَّارَ بِنَائِهِ ثُمَّ يَهِيْجُ فَتَرَاهُ مُمْصِرًا ثُمَّ يَكُونُ حُطَمًا  
وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا  
الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْغُرُورِ ﴿٢٠﴾

*Know that the life of this world is nothing but sport and diversion and decoration, and mutual boasting, and rivalry to increase wealth and children. It is like the vegetation after a rain which pleases the tillers. Then it withers, and you see it turn yellow, then it becomes broken debris. But in the hereafter, there will be grievous punishment (for the evil-doers), and forgiveness from Allah and (divine) pleasure (for the righteous) whereas the present life is but a joy of delusion.*

(Q57:20)

(7)

The Romans also indulged in divination by birds. This practice is preserved in the word *auspicious* which is based on the idea of *looking at birds* (*avis*, bird; *specto*, to look).

(8)

An important derivative of this root is شَقِيقٌ meaning a full brother (brother on the paternal and maternal side). As you can see, it is of the pattern of فَعِيل which may also have the meaning of مَفْعُول. So your شَقِيق is one who has been split from you.

Nowadays we say قُطْرٌ شَقِيقٌ meaning a 'friendly country'.

The plural of شَقِيقٌ is أَشَقَّاءُ. The feminine is شَقِيقَةٌ,

and its plural is شَقَائِقُ and شَقِيقَاتٌ. The Prophet (صلى الله

إِئْمَا النَّسَاءُ شَقَائِقُ الرَّجَالِ) says in a *ḥadīth*: (عليه وسلم) meaning that men and women share in the general principles of Islam (differing only in the specific *aḥkāṃ* laid down for each sex by the *sharī'ah*).<sup>1</sup>

(9)

The word صَدَاعٌ passed into Medieval Latin in the form of *sodanum*, and was applied to glasswort which, because of its soda content, was used as a remedy for headache. This *sodanum* later became our bicarbonate *soda*.<sup>2</sup>

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<sup>1</sup> - Musnad Aḥmad, 34:265.

<sup>2</sup> - *Europe Speaks Arabic*, p 24.



(10)

أَنْزَفَ إِنْزَافاً (iv), 'to get intoxicated'. Though it is form (iv), it is intransitive. It is like أَسْلَمَ إِسْلَاماً (iv), 'to become a Muslim'.

(11)

An important word derived from this root is ضَرَعٌ meaning the teat of a quadruped. Its plural is: ضُرُوعٌ.

In a report in *Ṣaḥīḥ al-Bukhārīyy*<sup>1</sup>, a woman meets 'Umar (رَضِيَ اللَّهُ عَنْهُ) during the time of his caliphate, and tells him that her husband had died and left small children. Then she says:

وَلَا لَهُمْ زَرْعٌ وَلَا ضَرَعٌ.

i.e.: they have neither cultivation nor livestock.

Another important derivative is the verb ضَارَعَ مُضَارَعَةً (iii) meaning 'to resemble'. The *ism al-fā'il* is مُضَارِعٌ. In grammar, the present-future tense is called مُضَارِعٌ because, unlike the مَاضٍ, it resembles the noun in the matter of إِعْرَابٍ.

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<sup>1</sup> -Kitāb al-Maghāzī: ḥadīth No. 4160.

(12)

When the air passage is closed with the help of the tongue or the lips, plosives (or stops) are formed. A plosive is a momentary sound which dies soon after it is formed. An example of a plosive sound is **د** which is formed by blocking the air stream between the front of the tongue and the back of the front teeth.

The sound that is formed by narrowing the air passage is called a fricative. It is a continuous sound, and remains as long as there is breath. An example of a fricative is **ذ** which is formed by narrowing the air passage between the tip of the tongue and tips of the front teeth.

A *plosive* is called **شَدِيدٌ** in Arabic, and a fricative, **رَخْوٌ**.

(13)

There are two types of *fathah* : (a) the one following a velarized or a *mufakhkham* consonant is a back low vowel as in **قَالَ، صَبْرٌ، خَبْرٌ**, etc. whereas the one following a non-velarized and a non-*mufakhkham* consonant is a front low vowel as in **كَتَبَ**.

(14)

The dislike of similar speech sounds following each



other in close proximity is known as **الاستيحاشُ مِنْ تَوَالِي** <sup>1</sup> **الأمثال**. An application of this rule can be seen in the word **مَلِكِي** (royal), which is the *mansūb* of **مَلِك**. It should have been **مَلِكِيّ** (malikiyy) according to rule, but its first *kasrah* has been changed to *fatḥah* to avoid the difficulty of pronouncing two *kasrahs* in close proximity.

Here is an example of consonantal dissimilation in non-Arabic words. The Greek word *marmar(os)* has two *ms* and two *rs*. It became *marbre* in French which did not like the repetition of *m*, and so it changed the second *m* to *b*. English not only hated the repetition of *m*, but also the repetition of *r*. Like French it changed the second *m* to *b*, but did not stop with that. It went further and changed the second *r* to *l*, thus creating *marble* out of *marmar*.

Arabic which borrowed this Greek word, did not tamper with it, and so it remains in its Greek form. It is **مَرْمَرٌ**. From Arabic it has passed on to Urdu in this same form.

(15)

The *maṣḍar* of both **أَرْجَى يُرْجَى** and **أَرْجَاءُ يُرْجَى** is the same. It is **إِرْجَاءٌ**. In the case of **أَرْجَاءُ**, the *hamzah* in **إِرْجَاءٌ**

<sup>1</sup> - The verb **اسْتَوْحَشَ** (x) means to 'feel a distaste, to dislike'. **تَوَالِي** (vi) means 'to follow each other'. **أَمْثَالٌ** is the plural of **مِثْلٌ** meaning 'similar'.

is the third radical. The *maṣḍar* of إِرْجَايٌ is إِرْجَاءٌ with a ي which is changed to *hamzah* as in إِلْقَاءٌ, (the *maṣḍar* of إَلْقَى يُلْقِي) which is originally إِلْقَايٌ.

(16)

These are the names of the seven *qurrā'* and the two *rāwīs* of each of them:

- (١) ابْنُ عَامِرٍ الشَّامِيُّ (الْمُتَوَفَّى ١١٨ هـ).  
رَاوِيَاهُ : هِشَامٌ، وَابْنُ ذَكْوَانَ.
- (٢) ابْنُ كَثِيرٍ الْمَكِّيُّ (الْمُتَوَفَّى ١٢٠ هـ).  
رَاوِيَاهُ : الْبَزْزِيُّ، وَقُتَيْبٌ.
- (٣) عَاصِمٌ الْكُوفِيُّ (الْمُتَوَفَّى ١٢٨ هـ).  
رَاوِيَاهُ : شُعْبَةُ، وَحَفْصٌ.
- (٤) أَبُو عَمْرٍو بْنُ الْعَلَاءِ الْبَصْرِيُّ (الْمُتَوَفَّى ١٥٤ هـ).  
رَاوِيَاهُ : الدُّورِيُّ، وَالسُّوسِيُّ.
- (٥) حَمْرَةُ الزِّيَّاتُ الْكُوفِيُّ (الْمُتَوَفَّى ١٥٦ هـ).  
رَاوِيَاهُ : خَلْفٌ، وَخَلَادٌ.
- (٦) نَافِعُ الْمَدَنِيِّ (الْمُتَوَفَّى ١٦٩ هـ).  
رَاوِيَاهُ : قَالُونٌ، وَوَرْثٌ.



٧) الكِسَائِيُّ الكُوفِيُّ (الْمُتَوَفَّى ١٨٩هـ).  
رَاوِيَاهُ : أَبُو الْحَارِثِ، الدُّورِيُّ.

Note that al-Dūriyy is one of the *rāwās* of two of the *qurrā'*: Abū 'Amr and al-Kisā'iyy.

The following three *qārī's* along with the aforementioned seven constitute the Ten *Qurrā'*:

- ١) أَبُو جَعْفَرٍ يَزِيدُ بْنُ الْقَعْقَاعِ (الْمُتَوَفَّى ١٢٨هـ).  
رَاوِيَاهُ : ابْنُ وَرْدَانَ، وَابْنُ جَمَّازٍ.
- ٢) يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيِّ (الْمُتَوَفَّى ٢٠٥هـ).  
رَاوِيَاهُ : رُوَيْسُ اللَّؤْلُؤِيِّ، رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ.
- ٣) خَلْفُ بْنُ هِشَامٍ الْبَزَّارُ الْبَغْدَادِيُّ (الْمُتَوَفَّى ٢٢٩هـ).  
رَاوِيَاهُ : إِسْحَاقُ الْوَرَّاقُ، وَإِدْرِيسُ الْحَدَّادُ.

(17)

Another name given to the greater *imālah* is *idjā'* (الإِضْجَاعُ) which means 'to makes someone lie down on their side'. It is the *maṣdar* of أَضْجَعَ, *bāb* (iv) of ضَجَعَ meaning to 'lie down on one's side'. This name is based on the perception that while pronouncing the *imālah* the tongue is made to lie down

on the line representing the *kasrah*, but this perception is not correct.

Here is a beautiful *āyah* wherein a derivative of *صَجَعَ* has been used. The *ism al-makān* from this verb is *مَضْجَعٌ* meaning 'a place where one sleeps, a bed'. Its plural *مَضَاجِعُ* occurs in the following *āyah*. Describing the pious Muslims, Allah (سُبْحَانَهُ وَتَعَالَى) says:

تَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا  
وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿١٦﴾

*Their sides forsake (their) beds to invoke their Lord in fear and in hope, and out of what We have provided them with they spend (to help others).*

(Q32:16).

'Their sides forsake their beds' means that they sleep very little.

(18)

A *sākin* ص is followed by a د in the following words also:

- تَصْدِيقَ (Q10:37; 12:111).
- تَصَدِيقَ (Q8:35).
- فَاصْدَعْ (Q15:94).



○ يُصْدِرَ (Q28:23).

○ يَصْدُرُ (Q99:6).

(19)

There is another way of dealing with the final vowel of the last word of an *āyah* in the pause mode. If the final vowel is a *kasrah* or a *dammah*, a hurriedly-pronounced *kasrah* or *dammah* is uttered. This type of pronunciation is known as *al-rawm* (الرَّوْمُ). There is no *rawm* with regard to the *fathah*. Here are some examples of words ending in all these three vowel:

*dammah* : وَإِيَّاكَ نَسْتَعِينُ.

*kasrah* : مَالِكِ يَوْمِ الدِّينِ.

*fathah* : إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ. (No *rawm*).

(20)

The *fā'il* of بَلَغَتْ which is الرُّوحُ or النَّفْسُ (soul) has not been mentioned as the word التَّرَاقِي clearly points to it. The feminine form بَلَغَتْ has been used as both الرُّوحُ and النَّفْسُ are feminine.

The word تَرَاقِي (التَّرَاقِي) is the plural of تَرْقُوءَ meaning the collar bone.

Here is a line from ancient poetry with this kind of omission. The famous Ḥātim al-Ṭā'iy (حَاتِمُ الطَّائِي) says:

أَمَاوِيٌّ مَا يُغْنِي الثَّرَاءُ عَنِ الْفَتَى  
إِذَا حَشَرَجَتْ يَوْمًا وَضَاقَ بِهَا الصَّدْرُ

*O Māwīyah! Wealth is of little avail to a young man when the soul rattles on a day and the breast can no longer hold it.*

مَآوِيَّةُ is Ḥātim's wife. And the form مَآوِيٌّ is known as مُنَادَى in تَرْخِيم which involves the omission of the last letter. The *hamzah* preceding this noun is the حَرْفُ نِدَاءٍ.

The *fā'il* of حَشَرَجَتْ is النَّفْسُ which has not been mentioned.

(21)

خَنَسَ (a-i), to withdraw, to tarry behind.

Satan is called الْخَنَّاسُ because he withdraws when Allah's name is mentioned.



The word خُنُسٌ is the plural of خَانِسٌ and خَانِسَةٌ just as رُكْعٌ is the plural of رَاكِعٌ.

كِنَاسٌ is a thicket in a forest where a deer takes shelter at night. The verb كَنَسَ (a-i), means to take shelter in a كِنَاس. Its *ism al-fā'il* is كَانِسٌ (fem. كَانِسَةٌ), and the plural is كُنُوسٌ.

These three words refer to the planets.

الجَوَارِي (the plural of الْجَارِيَةُ) literally meaning 'those that run the course' refers to the direct motion of the planets, and the word الْخُنُسُ refers to them when they are in retrogression, i.e., they seem to move in the reverse direction because of the changing position of the earth. And كُنُوسٌ refers to them when they do not appear in the sky as if they are hiding in a thicket.<sup>1</sup>

(22)

Both the verbs سَرَى سُرًى (a-i), and أُسْرَى إِسْرَاءً (iv) have the same meaning which is 'to travel by night'. Both these forms have been used in the Qur'an. We have seen the first form in *Sūrat al-Fajr*.

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<sup>1</sup> - See al-Tafsīr al-Kabīr by al-Rāziyy.

The second form of the verb occurs in six *āyāt*, but in all these it is followed by the *بَاءُ التَّعْدِيَةِ* which makes the verb transitive. Here is one of these *āyāt* :

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ﴿٥٢﴾

*And We revealed to Mūsā (عليه السلام) saying, 'Travel with My servants by night for surely you will be pursued.'*  
(Q26:52)

The other *āyāt* where this form occurs are: 17:1, 11:81, 15:65, 20:77, 44:23.

The word *سُرَى* (travel by night) occurs in the following proverb:

عِنْدَ الصَّبَاحِ يَحْمَدُ الْقَوْمُ السُّرَى

*'In the morning people speak well of the night journey.'*  
The meaning is that even though travellers at night may face hardships, but it is better than travelling by day when they have to suffer the heat of the scorching sun.

The *ism al-makān* from *سَرَى* is *مَسْرَى*. Jerusalem is known as *مَسْرَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ*, i.e., the place where the Messenger of Allah was taken to in his night journey referred to in Q17:1.





## A LIST OF WORDS DISCUSSED IN THE BOOK

(The number refers to the page.)

<ul style="list-style-type: none"> <li>○ تَأْمُنُنَا، → أَمِنَ : 74.</li> <li>○ بَغِيَ → بَغِي : 88.</li> <li>○ اَثْقَلَ → ثَقُلَ : 13.</li> <li>○ الْجَارِيَةُ، → جَرِي : 84.</li> <li>○ جَوَارِ، الْجَوَارِ : 84.</li> <li>• مَجْرِيهَا : 63.</li> <li>○ جَابِيَّةٌ، جَ جَوَابٍ، → جَبِي : 83.</li> <li>○ جِيءَ → جِيءَ : 72.</li> <li>○ حِيلَ → حَوْلَ : 72.</li> <li>○ يَخْتَصِمُونَ، → خَصِمَ : 40.</li> <li>○ خُنَسَ → خُنَسَ : 102</li> </ul>	<ul style="list-style-type: none"> <li>○ دَثَارٌ، تَدَثَّرَ، اِدْثَرَّ، → دَثَرَ : 37.</li> <li>○ اِدَّاراً → دَرَأَ : 16.</li> <li>○ الدَّاعِي، الدَّاعِ → دَعَا : 82, 83.</li> <li>• يَدْعُ الدَّاعِ : 83, 89.</li> <li>○ يَتَذَكَّرُ، يَذْكُرُ → ذَكَرَ : 34.</li> <li>• اذْكَرَ، مُذَكِّرٌ : 43, 44.</li> <li>○ أَرْجَأَ، أَرْجَهْ → رَجَأَ : 56.</li> <li>○ تَرْقُوتُهُ جَ تَرَاقٍ، → رَقَا : 80.</li> <li>○ يَنْزَكِي، يَزْكِي → زَكَا : 33.</li> <li>○ تَزَمَّلَ، اَزْمَلْ، → زَمَلَ : 33.</li> </ul>
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<ul style="list-style-type: none"> <li>○ 37: مُزْمَلٌ</li> <li>○ : تَزَيْنَ، اَزَيْنَ → زِين 19.</li> <li>○ 87: يَسْرِ → سَرِي</li> <li>○ : يَتَسَمَعُ، يَسْمَعُ → سَمِعَ 34.</li> <li>○ 72: سَيِّءٌ → سَوْءٌ</li> <li>• 73: سَيِّئٌ</li> <li>○ 73: سَيِّقٌ → سَوْقٌ</li> <li>○ : تَشَقَّقُ، يَشَقَّقُ → شَقٌّ 25.</li> <li>○ : أَشَمَّ إِشْمَامًا → شَمَمَ 67.</li> <li>○ يَتَصَدَّقُ، → صَدَقَ 30: يَصَدَّقُ</li> <li>• 67: أَصْدَقُ</li> <li>○ : تَصَدَّعَ، → صَدَعَ 27: اصْدَعَ</li> </ul>	<ul style="list-style-type: none"> <li>○ 70: صِرَاطٌ → صِرْطٌ</li> <li>○ : يَتَضَرَّعُ، يَضَرَّعُ → ضَرَعَ 31:</li> <li>○ : يَتَصَعَّدُ، يَصَعَّدُ → صَعَدَ 35.</li> <li>○ : أَطْبَقَ إِطْبَاقًا → طَبَقَ 68.</li> <li>○ 64: طَهَ</li> <li>○ 18: أَطْهَرَ → طَهَّرَ</li> <li>○ 23: تَطِيرَ، أَطِيرَ → طِيرَ</li> <li>○ : ظَلَّتْ، ظَلُمَ → ظَلَّ 45.</li> <li>○ : اسْتَطَاعَ، اسْطَاعَ → طَوَعَ 47: يَسْتَطِيعُ</li> <li>○ : تَعَالَى، مُتَعَالٍ → عَلُو</li> <li>○ 78: الْمُتَعَالِ</li> <li>○ 55: عَلَيْهِ → عَلَى</li> <li>○ 74: نَسْتَعِينُ → عَوْنٌ</li> </ul>
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<ul style="list-style-type: none"> <li>○ 72: غِيضَ → غِيض</li> <li>○ 78: فَوَاصِلُ → فصل</li> <li>○ : قَرْن، قِرْن → قرر 45.</li> <li>○ 71: قِيلَ → قول</li> <li>○ 57: أَلْقَى، أَلِقَهُ → لقي</li> <li>○ : يَمْحُو، يَمْحُ → محو 89.</li> <li>○ : مَسْنَا، مِسْنَا → مسس 45.</li> <li>○ نَادَى يُنَادِي، → ندى 79: مُنَادٍ، تَنَادٍ، التَّنَادِ</li> <li>• 88: يُنَادِ الْمُنَادِ</li> </ul>	<ul style="list-style-type: none"> <li>○ 51: أَلْسَانِيَهُ → نسي</li> <li>○ : وَادٍ، الْوَادِي → وَدِي 79.</li> <li>• 89: وَادِ النَّمْلِ</li> <li>○ : اتَّقَى، يَتَّقِي، يَتَّقِهِ → وقى 58.</li> <li>○ : يَهْتَدِي، يَهْدِي → هَدِي 42.</li> <li>• : مُهْتَدٍ، الْمُهْتَدِي، الْمُهْتَدِ 75.</li> </ul>
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كان الفراغُ منه بعون الله تعالى بُعِدَ صلاةِ الفجرِ يومَ الخميس  
العشرين من جُمادى الآخرة عام ١٤٣٦ هـ الموافق التاسع من  
مارس (آذار) عام ٢٠١٥ م بداري الكائنة بِطَيِّبَةِ الطَّيِّبَةِ  
مدينة المصطفى صَلَّى الله عليه وسلّم.  
والحمد لله الذي بنعمته تتم الصالحات، وصَلَّى الله على نبينا محمد  
وعلى آله وصحبه تسليمًا كثيرًا<sup>١</sup>.

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<sup>١</sup> - عن عائشة رضي الله عنها قالت : كان رسول الله صلى الله عليه وسلم إذا رأى ما يحب قال : « الحمد لله الذي بنعمته تتم الصالحات » ، وإذا رأى ما يكره قال : « الحمد لله على كلِّ حال » .  
رواه ابنُ ماجه في كتاب الأدب ، باب فضل الحامدين .



*Iththāqaltum* deals with some of the lesser-known phonetic and morphological features of Arabic with special reference to their occurrence in the Glorious Qur'ān. There is copious material in Arabic dealing with such phonetic and morphological peculiarities, but very little in English. This book, it is hoped, will fill this gap *inshā' Allah*.

Dr. V. Abdur Rahim has been serving the cause of teaching Arabic to non-native speakers of Arabic for the past fifty years. In addition to his world-famous textbook known as *Durūs al-Lughat al-'Arabiyyah*, he has published a number of Qur'ānic texts with lexical and grammatical notes. His latest book *Iththāqaltum* aims to help English-speaking students of Arabic understand some of the phonetic and morphological intricacies of the language of the Glorious Qur'ān.

