

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

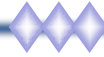


## Lesson 1

﴿فَاذْكُرُونِي أَذْكَرْكُمْ﴾

So remember Me  
and I will remember you...

(*al-Qur'aan* 2:152)



This is part of an *aayah*, and it is indeed very beautiful.

The *muDaari*" ﴿أَذْكَرُ﴾ is مَجْزُوم because it is  
جَوَابُ الطَّلَبِ.

## Lesson 2

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

And your Lord has said,  
'Call Me, and I shall answer you'.

(*al-Qur'aan* 40:60)



## شَرْحُ الْمُفْرَدَاتِ

دَعَا دُعَاءً (a-u), to call.

دَاعٍ (الدَّاعِي), This is *ism al-faa'il*.

اسْتَجَابَ لِفُلَانٍ يَسْتَجِيبُ اسْتِجَابَةً (x), to answer the call.

## إيضاحاتٌ نحويَّةٌ

: ﴿أَسْتَجِبُ﴾

The *fi'l muDaari* is مَجْزُومٌ because it is جَوَابُ الطَّلَبِ.

Here is another *ayah* wherein this word is used:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ

إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

Believers!

Answer the call of Allaah and the messenger when He calls you to that which gives you life ...

(*al-Qur'aan* 8:24)

## Lesson 3

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

{البقرة 186}

When My servants ask you (Prophet) about Me (tell them) that I am indeed close by. I answer the call of the caller when he calls Me. So let them answer Me, and believe in Me in the hope that they might be rightly guided.

(*al-Qur'aan* 2:186)

## شَرْحُ الْمَفْرَدَاتِ

سَأَلَ عَنِ الشَّيْءِ سُؤَالًا (a-a), to ask, to enquire.

عَبَادٌ، عِبِيدٌ، أَعْبُدُ. عَبْدٌ، slave, pl.

الْعُبُودِيَّةُ، slavery.

أَجَابَ يُجِيبُ إِجَابَةً (iv), to answer.

رَشَدَ رُشْدًا (a-u), to be guided. The *ism al-faa'il* is:

رَاشِدٌ.

This verb is also used in *i-a baab*:

رَشَدَ يَرُشِدُ رَشْدًا وَرَشَادًا

And the *ism al-faa'il* from this *baab* is رَشِيدٌ.

الرُّشْدُ is the opposite of الْعَيُّ (error) as is evident from the following *aayah*:

﴿قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ﴾

{البقرة 256}

## إيضاحات نحوية

إِذَا سَأَلَكَ ...

This is *sharT*, and its *jawaab* has not been mentioned.

The *muqaddar jawaab* is **فَقُلْ** i.e.,

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي **فَقُلْ** فَإِنِّي ...

The *jawaab* takes *faa'* because it is **فَعْلٌ طَلْبِيٌّ**.

إِذَا The *Zarf* **إِذَا** is **فِي مَحَلِّ نَصْبٍ**, and its **نَاصِبٌ** is the *muqaddar* verb: **قُلْ**.

إِذَا سَأَلَكَ عِبَادِي عَنِّي

سَأَلَكَ عِبَادِي عَنِّي This sentence is *muDaaf ilayhi* of **إِذَا** and so it is **فِي مَحَلِّ جَرٍّ**.

...فَإِنِّي قَرِيبٌ أُجِيبُ

أُجِيبُ is a second *khobar* of **إِنَّ**.

It may also be regarded as a *na't* of **قَرِيبٌ**. But the first *i'raab* is better.

...أُجِيبُ دَعْوَةَ الدَّاعِ

الدَّاعِ The *ism al-faa'il* of **دَعَا يَدْعُو** is **دَاعٍ**, and with **الدَّاعِي**: **الدَّاعِ**. But in this *aayah* it is **الدَّاعِ** without the **يَاءٍ**.

This omission happens in literary language, but it is more common in **وَقَفٌ**, i.e., at the end of a sentence when the reader makes a pause.

Here are two more examples:

{الإِسْرَاءُ 97} ﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ﴾

And he whom Allaah guides is the rightly guided.

Here **الْمُهْتَدِ** is for **الْمُهْتَدِي**.



﴿عَالَمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ﴾ {الرَّعْدُ 9}

The Knower of the unseen and the visible, the All-great, the Exalted.

Here **الْمُتَعَالِ** is for **الْمُتَعَالِي**.

...دَعْوَةَ الدَّاعِ إِذَا دَعَانَ،

**دَعَانَ** This is for **دَعَانِي**.

The **يَاءُ الْمُتَكَلِّمِ** has been omitted, and the **نُونُ** **يَاءِ الْوَقَايَةِ** deputizes for the omitted **يَاءُ**.

The omission of **يَاءُ الْمُتَكَلِّمِ** is very common in the *Qur'aan*, and also in the language of poetry.

Here is another *ayah* where the **يَاءُ الْمُتَكَلِّمِ** has been omitted:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾

{الذَّارِيَاتُ 56}

I have not created the jinn and mankind but to worship Me.

Here **لِيَعْبُدُونِ** is for **لِيَعْبُدُونِي**.

... فَلَيْسَتْجِيُوا لِي

فَلَيْسَتْجِيُوا

This is لَامُ الأَمْرِ which originally has *kasrah*, e.g.:

لِيَنْتَظِرَ الزَّائِرُ فِي المَكْتَبَةِ.

Let the visitor wait in the library.

But the *laam* takes *sukuun* if it is preceded by

و , ف or ثَمَّ, e.g.:

لِيَجْلِسَ كُلُّ طَالِبٍ فِي مَكَانِهِ، وَلِيَقْرَأَ دَرَسَ اليَوْمِ،  
ثُمَّ لِيَكْتُبَ الأَجُوبَةَ.

(See *Madinah Book, Part 3, Lesson 13*).

... لَعَلَّهُمْ يَرشُدُونَ

لَعَلَّهُمْ

Here the pronoun هُمْ is the *ism* of لَعَلَّ, and therefore, it is فِي مَحَلِّ نَصْبٍ.

يَرشُدُونَ

And the verbal sentence يَرشُدُونَ is its *khobar*, and therefore, it is فِي مَحَلِّ رَفْعٍ.

The particle لَعَلَّ here denotes التَّرَجِّي (hope).

(See *Madinah Book, Part 3, Lesson 2 # 8*).

# Test

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٦﴾  
أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ، فَلَيْسَتْ جِيبُوا  
لِي وَلِيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٦﴾

{البقرة 186}

1) Are these statements true or false?:

a) إِذَا is مُضَافٌ إِلَيْهِ.

b) إِذَا is مُضَافٌ.

2) ... إِذَا سَأَلَكَ... is *sharT*. What is the *jawaabu l-sharT*?

3) Why has the *jawaabu l-sharT* taken فَ ؟

4) Identify the *faa'il* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

5) Identify the *maf'uul bi-hii* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

6) What is the *i'raab* of the sentence:

؟ سَأَلَكَ عِبَادِي عَنِّي

7) Regarding the part of the *aayah*:

فَإِنِّي قَرِيبٌ أُجِيبُ...

- are these *i'raabs* right or wrong? :

- قَرِيبٌ is *ismu 'inna*.
- قَرِيبٌ is *khaboru 'inna*.
- أُجِيبُ is a second *khabor* of *'inna*.
- قَرِيبٌ is a second *khabor* of *'inna*.

8) What letter has been dropped from the noun

؟ الدَّاعِ

9) What is the grammatical element omitted in  
دَعَانِ ؟

10) فَلَيْسَتْ جِيُوا :

لَا مُ الأَمْرِ originally takes *kasrah*. Why has it not  
taken *kasrah* here?

11) What is the *faa'il* of فَلَيْسَتْ جِيُوا ؟ Whom does it  
refer to?

12) لَعَلَّهُمْ يَرشُدُونَ :

What does the particle لَعَلَّ denote here?

13) Give the *ismu l-faa'il* of رَشِدَ يَرشُدُ .

Clue It is not رَاشِدٌ.

## Answers

1) Are these statements true or false?:

a) مُضَافٌ إِلَيْهِ إِذَا is مُضَافٌ إِلَيْهِ إِذَا.

False.

b) مُضَافٌ إِذَا is مُضَافٌ إِذَا.

True.

2) .... إِذَا سَأَلَكَ is *sharT*. What is the *jawaabul l-sharT*?

The *muqaddar jawaab* : فَقُلْ, i.e.:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَقُلْ فَإِنِّي قَرِيبٌ

3) Why has the *jawaabu l-sharT* taken فَ ؟

Because it is فَعْلٌ طَلْبِيٌّ.

4) Identify the *faa'il* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

عِبَادِي (ي).

5) Identify the *maf'uul bi-hii* of سَأَلَ in:

سَأَلَكَ عِبَادِي عَنِّي.

الْكَافُ.

6) What is the *i'raab* of the sentence:

سَأَلَكَ عِبَادِي عَنِّي ؟

مُضَافٌ إِلَيْهِ فِي مَحَلِّ جَرٍّ، وَمُضَافُهُ: (إِذَا).

7) Regarding the part of the *aayah*:

فَإِنِّي قَرِيبٌ أُجِيبُ...

- are these *i'raabs* right or wrong? :

a) قَرِيبٌ is *ismu 'inna*.

Wrong.

b) قَرِيبٌ is *khobaru 'inna*.

Right.

c) أُجِيبُ is a second *khobar* of 'inna.

Right.

d) قَرِيبٌ is a second *khobar* of 'inna.

Wrong.

8) What letter has been dropped from the noun  
دَّاعٍ ؟

The original *yaa'* of the *ism manquuS*: الدَّاعِي

9) What is the grammatical element omitted in  
دَعَانِ ؟

يَاءُ الْمُتَكَلِّمِ → دَعَانِي



10) فَلَيْسَتْ جِيئُوا :

لَامُ الْأَمْرِ originally takes *kasrah*. Why has it not taken *kasrah* here?

Because it is preceded by **فَ**.

11) What is the *faa"il* of فَلَيْسَتْ جِيئُوا ? Whom does it refer to?

فَاعِلُهُ : وَأُو الْجَمَاعَةِ : (فَلَيْسَتْ جِيئُوا) ، تَعُودُ عَلَى عِبَادِ (ي).

12) لَعَلَّهُمْ يَرْشُدُونَ :

What does the particle لَعَلَّ denote here?

الْتَّرَجِّي.

13) Give the *ismu l-faa"il* of رَشَدَ يَرْشُدُ.

رَشِيدٌ.

Lesson 4

﴿ ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ  
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنْ مِنْ  
الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنْ مِنْهَا  
لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنْ مِنْهَا لَمَا  
يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ﴾ [البقرة 74]

Then your hearts became hardened thereafter and were as rocks or even harder, for among rocks there are some from which rivers gush forth, others there are which split asunder and water flows out of them, and others which fall down in the fear of Allaah. And Allaah is not unmindful of what you do.

## شَرَحُ الْمُفْرَدَاتِ

قَسَا يَقْسُو قَسْوَةً وَقَسَاوَةً (a-u), to harden.

The **اسْمُ الْفَاعِلِ** is **قاسٍ**, and with the article: **القاسي**.

Allaah says:

﴿ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ ﴾

[الزُّمَرُ 22]

Woe to those whose hearts are hardened against the remembrance of Allaah.

تَفَجَّرَ تَفْجَرًا (v), to gush out, to erupt, to burst out.

تَشَقَّقَ تَشَقُّقًا (v), to split, to be cracked.

هَبَطَ هَبُوطًا (a-i), to descend, to fall down.

## إيضاحات نحوية

### أَشَدُّ قَسْوَةً

Here قَسْوَةً is تَمْيِيزٌ.

One may also say أَقْسَى for 'harder', but it does not have the force of أَشَدُّ قَسْوَةً.

Here is another example of this construction:

﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِنْ دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ  
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ﴾

[البقرة 165]

Yet of people are some who take to themselves objects of worship (which they set as) rivals to Allaah loving them with a love which is due to Allaah (alone), but those who believe are more ardent on their love for Allaah.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

Here **لَمَّا** is the **اسْمُ إِنَّ**.

The **لَامٌ** attached to it is the **الْلَامُ الْمُزْحَلَّةُ**.

This sentence is **صَلَةُ الْمَوْصُولِ**.

The **عَائِدٌ** is the pronoun **هُ** in **مِنْهُ**.

The **الْلَامُ الْمُزْحَلَّةُ** is prefixed to any one of the following:

a) The **خَبَرٌ** of **إِنَّ** as in:

﴿ إِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ ﴾ [الرَّعْدُ 6]

This is the normal place of the displaced *laam*.

b) The **اسْمٌ** of **إِنَّ** if the **خَبَرٌ** precedes it as in:

﴿ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى ﴾ [التَّائِبَاتِ 26]

And also in the *aayah* under discussion.

c) The ضَمِيرُ الْفَصْلِ as in:

[الصّافات 173] ﴿إِنَّ جُنْدَنَا لَهُمُ الْعَالِبُونَ﴾

وَأَنَّ مِنْهَا لَمَّا يَشْتَقُّ

مِنْهَا The pronoun in مِنْهَا refers to الْحِجَارَةَ.

يَشْتَقُّ is for the original يَشْتَقُّ.

As the stress falls on the third syllable (شَقُّ), the unstressed syllables — يَ and — تَ get weaker, and the second syllable loses its vowel.

So the word becomes: يَشْتَقُّ.

Then the — تَ gets assimilated to the ش resulting in يَشْتَقُّ.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

وَمَا... This is مَا الْحِجَازِيَّةُ which acts like لَيْسَ, and that is why it is also called مَا الْمُشَبَّهَةُ بِلَيْسَ (لَيْسَ which is likened to مَا).

So like the خَبْرُ لَيْسَ its مَنْصُوب is also مَنْصُوب as in the two following *ayaat* :

﴿ مَا هَذَا بَشَرًا ﴾ [يُوسُفُ 31]

﴿ مَا هُنَّ أُمَّهَاتِهِمْ ﴾ [الْمُجَادَلَةُ 3]

And like the خَبْرُ لَيْسَ its خَبْر also takes الْبَاءُ الزَّائِدَةُ as in the *ayah* under discussion.

وما اللهُ بِغَافِلٍ... So the *khbar* بِغَافِلٍ is:

مَجْرُورٌ لَفْظًا مَنْصُوبٌ مَحَلًّا

i.e., it is factually *majruur*, but grammatically it occupies the position of a *manSuub* noun.

عَمَّا is made up of عَن and مَا الْمُوصُولَةُ.

The نُونُ of the first word has been assimilated to the مِيمِ of the second.

تَعْمَلُونَ This sentence is صِلَةُ الْمُوصُولِ, and the عَائِدُ has been omitted.

With the عَائِدُ the sentence will be تَعْمَلُونَهُ.





Lesson 5

قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ  
كُنْتُمْ فَاعِلِينَ ﴿٦٨﴾ قُلْنَا يَا نَارُ كُونِي بَرْدًا  
وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ  
كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾

[الأَنْبِيَاءُ (21): 68-70]

68) They said, 'Burn him and support your gods if you are going to do anything.'

69) We said, 'O Fire! Be (a source of) coolness and safety for Ibraahiim.'

70) They wanted to hatch up a plot against him, but We made them the worst losers.

## شَرَحُ الْمَفْرَدَاتِ:

- حَرَقَ الشَّيْءَ حَرْقًا (a-u), to burn.

Note that in modern Arabic مَحْرُوقَاتٌ means fuel (lit., that which is burnt).

- 'Fire hydrant' is فُوهَةٌ الْحَرِيقِ.

- حَرَّقَ الشَّيْءَ تَحْرِيقًا (ii), to burn something down.

Note that *baab* فَعَّلَ here denotes intensive action.

- نَصَرَ نَصْرًا (a-u), to support.

In the Indian subcontinent, it is taken to mean 'help', and is used in the sense of helping in all its meanings, e.g.,

'Help me to carry this table.'

The Arabic word to be used in this sense is سَاعَدَ.

Yes, نَصَرَ means 'to help', but in the sense of 'to support'.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

عَنْ أَنَسٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :  
 «أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». قَالُوا : «يَا رَسُولَ اللَّهِ! هَذَا  
 نَنْصُرُهُ مَظْلُومًا. فَكَيْفَ نَنْصُرُهُ ظَالِمًا؟». قَالَ : «تَأْخُذْهُ  
 فَوْقَ يَدَيْهِ».

(رواه البخاري في كتاب المظالم برقم 2444)

On the authority of Anas who said, the Messenger of Allaah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said,

'Support your brother while he is wronging someone and while he is being wronged.' They said, 'O Messenger of Allaah! We support him while he is being wronged. But how to support him while he wrongs someone?' He said, 'Stop him from wronging.'

- آلهة, pl. آلِهَة, god, deity, pl. آلهَة.

It is of the pattern of أسلحة, pl. أسلحة like أفعة, pl. أفعة.

- **بَرَدَ الشَّيْءُ بَرْدًا (a-u)**, to be cool, to become cool, to be cold.  
**بَرَدْتُ الشَّيْءَ (a-u)**, to make something cool.

So this verb is both intransitive as well as transitive.

- **سَلِمَ مِنَ الْآفَاتِ سَلَامًا وَسَلَامَةً (i-a)**, to be safe and sound.
- **كَادَ كَيْدًا (a-i)**, to deceive, to plot against, to harm by artful machination.
- **خَسِرَ خُسْرًا، وَخُسِرَانًا، وَخَسَارَةً (i-a)**, to incur a loss.

The **اسْمُ الْفَاعِلِ** is **خَاسِرٌ**.

And the **اسْمُ التَّفْضِيلِ** is **أَخْسَرُ**.



## إيضاحات نحوية:

### • قُلْنَا:

The pronoun نَحْنُ has two uses. These are:

#### 1. الْمُتَكَلِّمُ مَعَ غَيْرِهِ،

i.e., a speaker who includes others with him, e.g.:

فَهَمْنَا الدَّرْسَ.

'We understood the lesson.'

This means that I and others with me have understood.

#### 2. الْمُتَكَلِّمُ الْمُعَظِّمُ نَفْسَهُ،

i.e., a speaker who glorifies himself.

﴿قُلْنَا يَا نَارُ...﴾

'We said, 'O Fire! ...'

Allaah سبحانه وتعالى sometimes uses this pronoun for Himself, but not always.

- **يَا نَارُ** : Here **نَارُ** is **مَبْنِيٌّ عَلَى الضَّمِّ**.

Note that **النَّارُ** is feminine. Its plural is **نِيرَانٌ**.

- **كُونِي** is *amr*.

The **يَاءِ** is the *ism* of **كَانَ**, and therefore, it is **فِي مَحَلِّ رَفْعٍ**.

- **بَرْدًا** is the *khobar* of **كَانَ**, and therefore, it is **مَنْصُوبٌ**.

- **سَلَامًا** is *maf"Tuuf* of **بَرْدًا**.

- **كُونِي بَرْدًا وَسَلَامًا** is for:

**كُونِي** ذات **بَرْدٍ وَسَلَامٍ**, i.e., a source of coolness and safety.

- **فَجَعَلْنَاهُمْ الْأَخْسَرِينَ**: **جَعَلَ** here is in the sense of turning something into something else. It takes two objects, e.g.,

**جَعَلْتُ بَيْتِي مَدْرَسَةً**, I turned my house into a school.

In the *ayah*, the first *maf"uul bihi* is the pronoun **هُمْ**,

and the second is **الْأَخْسَرِينَ**.

• فَجَعَلْنَاهُمْ الْأَخْسَرِينَ:

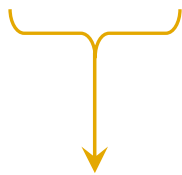
Note that the *sukun* of pronouns هُمْ and أَنْتُمْ and كُمْ changes to *Dammah* when they are followed by هَمْزَةٌ الوَصْلِ.

• إِنَّ كُنْتُمْ فَاعِلِينَ :

This is شَرْطٌ whose جَوَابٌ has been omitted because the sentence preceding it serves as its جَوَابٌ .

The *taqdiir* is:

إِنَّ كُنْتُمْ فَاعِلِينَ فَحَرِّقُوهُ.



omitted جَوَابُ الشَّرْطِ

- As a rule, the جَوَابُ الشَّرْطِ does not precede the شَرْطٌ.

## About The *Aayaat*



This is the story of Ibraahiim عليه السلام .

When he broke the idols in the temple, the members of his community wanted to punish him by throwing him into fire.

They did throw him, but Allaah سبحانه وتعالى saved him by turning the fire into a source of coolness and safety.



# القرآن الكريم

## شهر رمضان

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى

لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ

شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا

أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ

الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ

تَشْكُرُونَ

[البقرة: ١٨٥]

## *Translation of Meaning*

*Ramaḍān* is the month in which was revealed the *Qur'ān* as a guidance for mankind, and clear proofs of guidance, and criterion (of right and wrong).

Whoever of you is present in the month should fast in it.

And whoever is sick or on a journey (should complete) the same number of other days.

Allaah desires for you ease.

He does not desire hardship for you.

And (He does not desire hardship for you) so that you may complete the prescribed period, and glorify Allāh for having guided you and in the hope of your being thankful.

(البقرة: ١٨٥)

## *Translation of Meaning*

شَهْرُ رَمَضَانَ

*Ramaḍān*

الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

is the month in which was revealed the *Qur'ān*

هُدًى

as a guidance

لِلنَّاسِ

for mankind,

وَبَيِّنَاتٍ مِنَ الْهُدَى

and clear proofs of guidance,

وَالْفُرْقَانَ

and criterion (of right and wrong).

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

Whoever of you is present in the month...

فَلْيَصُمْهُ

should fast in it.

وَمَنْ كَانَ مَرِيضًا

And whoever is sick...

أَوْ عَلَى سَفَرٍ

or on a journey

فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

(should complete) the same number of other days.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ

Allāh desires for you ease.

وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

He does not desire hardship for you.

وَلِتُكْمِلُوا

And (He does not desire hardship for you) so that you may complete...

الْعِدَّةَ

the prescribed period,

وَلِتُكَبِّرُوا اللَّهَ

and glorify Allāh...

عَلَىٰ مَا هَدَاكُمْ

for having guided you

وَلَعَلَّكُمْ تَشْكُرُونَ

and in the hope of your being thankful.

(*Qur'ān* 2:185)

## إيضاحات نحوية

﴿شَهْرُ رَمَضَانَ﴾

رَمَضَانَ is مَمْنُوعٌ مِنَ الصَّرْفِ because it is a proper noun ending in extra *alif* and *nūn*.

﴿شَهْرُ رَمَضَانَ الَّذِي﴾

شَهْرُ is *mubtada'*, and its *khabar* is الَّذِي.

﴿أُنزِلَ فِيهِ الْقُرْآنُ﴾

أُنزِلَ فِيهِ الْقُرْآنُ is صَلَّةُ الْمَوْصُولِ، لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ.

فِيهِ The pronoun هِ in فِيهِ is the عَائِدِ.

الْقُرْآنُ is نَائِبُ فَاعِلٍ.

## ﴿هُدًى لِلنَّاسِ﴾

هُدًى is حال.

It is in the sense of هَادِيًا لِلنَّاسِ.

'...*as* a guidance for mankind'.

الْقُرْآنُ is صَاحِبُ الْحَالِ.

## ﴿وَبَيِّنَاتٍ﴾

بَيِّنَاتٍ is *ma'ṭūf* of هُدًى

## ﴿فَمَنْ شَهِدَ﴾

مَنْ is اسْمُ شَرْطٍ جَائِزٌ.

شَهِدَ is فِعْلٌ شَرْطٍ فِي مَحَلِّ جَزْمٍ.

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ﴾

الشَّهْرَ is مَفْعُولٌ بِهِ of شَهِدَ.

﴿فَلْيَصُمْهُ﴾

فَلْيَصُمْهُ is جَوَابُ شَرْطٍ.

فَلْيَصُمْهُ It has *fā'* attached to it because it is فِعْلٌ طَلَبِيٌّ .

فَلْيَصُمْهُ The *lām* is the *lām al-'amr*, and it has *sukūn* instead of *kasrah* as it is preceded by *fā'*.

فَلْيَصُمْهُ The pronoun هُ is مَفْعُولٌ فِيهِ .

We say:

صُمْتُ يَوْمًا / أُسْبُوعًا / شَهْرًا

I fasted for a day / a week / a month.



Note that the verb صَامَ is فِعْلٌ لَازِمٌ.

Here is another example:

صُمْتُ رَمَضَانَ

I fasted *Ramaḍān*.

Its meaning is:

صُمْتُ فِي رَمَضَانَ.

I fasted in *Ramaḍān*.

i.e. in the period of / for the period of *Ramaḍān*.

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ﴾

وَمَنْ كَانَ مَرِيضًا

is also شَرَطٌ and the *jawāb* is فَعْدَةٌ.

It has *fā'* attached to it as it is a *jumlah ismiyyah*.

## ﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

عِدَّةٌ

is *mubtada'*, and its *khavar* has been omitted.

The omitted *khavar* is عَلَيْهِ :

فَعَلَيْهِ عِدَّةٌ مِنْ أَيَّامٍ أُخَرَ،

He must fast for the prescribed period on other days.

## ﴿...وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ﴾

Here the verb has been omitted.

The *taqdīr* is:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ لَا يُرِيدُ اللَّهُ بِكُمْ  
الْعُسْرَ.

Allāh does not desire hardship for you in order to enable you to complete the prescribed period, and to glorify Him, and to be thankful to Him.

## Lesson 7

## الْقُرْآنُ الْمَجِيدُ

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ  
 فِي أُمَّهَاتِنَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا  
 مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾

[القَصَص 59]

And never did your Lord destroy the cities till He sent in their metropolis a messenger who recited to them Our revelations, and never did We destroy the cities unless their inhabitants were evildoers.

*Translation of Meaning (in parts)*

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى...

And never did your Lord destroy the cities

حَتَّى

till

يَبْعَثَ

He sent

فِي أُمَّهَاتِهِمْ

in their metropolis

رَسُولًا

a messenger

يَتْلُوا عَلَيْهِمْ

who recited to them

آيَاتِنَا

Our revelations,

وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا...

and never did We destroy the cities unless

وَأَهْلِهَا ظَالِمُونَ

their inhabitants were evildoers.

\*\*\*

## شرح المفردات

- هَلَكَ الشَّيْءُ يَهْلِكُ هَلَاكًا، وَهُلُوكًا، وَمَهْلَكًا، وَمَهْلِكًا، وَمَهْلُكًا، وَتَهْلُكَةً (a-i), to perish, be destroyed.
- أَهْلَكَهُ اللَّهُ إِهْلَاكًا (iv), to destroy.
- قَرْيَةً a city, a township. Pl قُرَى.

In later Arabic قَرْيَةً came to mean *a village*.

- أُمُّ الْقُرَى metropolis

*literally* mother of the cities,

*metropolis* in Greek means *mother of the cities*.

The expression أُمُّ الْقُرَى occurs in **Q** 6:92; 42:7.

- بَعَثَ بَعْثًا (a-a), to send, to resurrect (the dead).
- تَلَا الْقُرْآنَ تِلَاوَةً (a-u), to read, to recite.

## إيضاحات نحوية

- ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى﴾

The pronoun in ﴿رَبُّكَ﴾ refers to the Prophet  
(Peace and blessings of Allaah be upon him).

The construction

مَا كَانَ فُلَانٌ فَاعِلًا

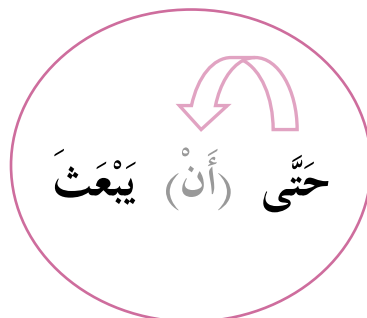
denotes a habitual action.

And the force of this construction is not found in

مَا فَعَلَ فُلَانٌ كَذَا.

- ﴿... حَتَّى يَبْعَثَ ...﴾

حَتَّى يَبْعَثَ is *manSuub* because of a latent أَنْ after  
حَتَّى.



- ﴿... حَتَّى يَبْعَثَ فِي أُمَّهَاتِهِمْ...﴾

The pronoun in ﴿أُمَّهَاتِهِمْ﴾ refers to الْقُرَى.

- ﴿... حَتَّى يَبْعَثَ فِي أُمَّهَاتِهِمْ رَسُوْلًا﴾

رَسُوْلًا is *maf"uul bihii* of يَبْعَثُ.

- ﴿... رَسُوْلًا يَتْلُو عَلَيْهِمْ آيَاتِنَا﴾

The sentence يَتْلُو عَلَيْهِمْ آيَاتِنَا is a *na"t* of رَسُوْلًا and, therefore, it is *فِي مَحَلِّ نَصْبٍ*.

﴿يَتْلُو﴾ is written in the *muSHaf* with an *alif* after the *waaw*.

But according to modern spelling rules, the word is written without the final *alif* يَتْلُو .

آيَاتِنَا is *maf"uul bihii* of يَتْلُو, and its *naSb*-ending is *kasrah* because it is جَمْعٌ مُؤَنَّثٌ سَالِمٌ.



• ﴿آيَاتِنَا...﴾

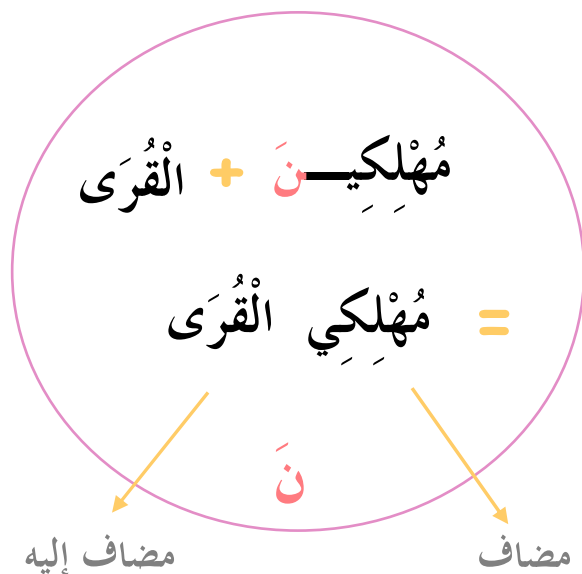
In آيَاتِنَا there is a change of pronoun.

As this pronoun refers to رَبُّكَ, it should have been آيَاتِهِ.

The change of pronoun of this nature which is done for rhetorical purposes, is called **الالتفاتُ** *transition*.

• ﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا...﴾

Here the *nuun* of مُهْلِكِينَ is omitted for the sake of *iDaafah*.



• ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

مُهْلِكِينَ is *manSuub* because it is the *khobar* of كَان, and its *ism* is نَا in ﴿ كُنَّا ﴾ .

• ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

كُنَّا مُهْلِكِي الْقُرَىٰ: Here Allaah *subHaanahuu wa ta'aalaa* speaks in the first person *plural*.

(Here it is not ... كُنْتُ مُهْلِكُ الْقُرَىٰ ...)

The pronoun نَحْنُ when used by a singular speaker is known as:

ضَمِيرُ الْمُتَكَلِّمِ الْمُعْظَمِ نَفْسُهُ.

- ﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾

﴿إِلَّا وَأَهْلُهَا ظَالِمُونَ﴾ This is *استثناء مفرغ*.

﴿وَأَهْلُهَا﴾ The *waaw* is *waaw al-Haal*.

It is like:

مَا رَأَيْتُهُ قَطُّ إِلَّا وَهُوَ يَبْتَسِمُ.

I have never seen him except smiling.

لَا أَخْرُجُ مِنَ الْبَيْتِ إِلَّا وَمَعِيَ كِتَابٌ.

I do not leave the house except with a book.

مَا عَاقَبَ الْمُدِيرُ أَحَدًا إِلَّا وَقَدْ أَخْطَأَ.

The headmaster has not punished anyone except when the person was at fault.

Colour-Coded Summary  
Of Grammatical Elements  
Discussed

- ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ﴾
- حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِنَا
- رَسُولًا
- يَتْلُوا عَلَيْهِمْ آيَاتِنَا وَمَا
- كُنَّا
- مُهْلِكِي الْقُرَىٰ
- إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿﴾

# التَّمَارِينُ

## Exercises

1. What does the following grammatical construction denote?: Tick the right answer. ✓

مَا كَانَ فُلَانٌ فَاعِلًا

- a) a momentary action
- b) an irregular action
- c) a habitual action

2. Underline the grammatical elements in the following *ayah* on the pattern of the above construction:

﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى...﴾

3. Why is the word رَبُّكَ (ك) *marfuu*?

---

4. Why is مُهْلِكٌ *manSuub*?

---

5. ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ...﴾

There are two *iDaafahs* in the above *aayah*. Identify them.

a) \_\_\_\_\_

b) \_\_\_\_\_

6. ﴿... حَتَّىٰ يَبْعَثَ ...﴾

a) What is the *naaSib* of يَبْعَثُ ?

---

b) What is the *taqdiir* of this construction?

---

7. ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ...﴾

What or whom does the pronoun **هَآ** refer to here?

---

8. ﴿...حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِ رُسُلًا﴾

a) What is the *maf"uul bihii* of **يَبْعَثَ** ?

---

b) What or whom is the *faa"il* of **يَبْعَثَ** ?

---

9. ﴿...رُسُلًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

a) What part of this *aayah* is *fii maHalli naSb* and why?

---

b) Give the complete *i"raab* of ﴿آيَاتِنَا﴾ in

﴿... يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

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10). ﴿... رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

This *ayah* features a characteristic of Qur'aanic orthography. What is it?

---



11). In ﴿آيَاتِنَا﴾ there is a change of pronoun.

What is the Arabic term for the change of pronoun of this nature?

---

12). ﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا...﴾

Here Allaah سبحانه وتعالى speaks in the first person plural.

✓ What is the pronoun نَحْنُ known as here, when used by a singular speaker?

i) ضَمِيرُ الْمُتَكَلِّمِ مَعَ غَيْرِهِ

ii) ضَمِيرُ الْمُتَكَلِّمِ الْمُعْظَمِ نَفْسَهُ

13). ﴿وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا...﴾

The *nuun* of مُهْلِكِي is omitted. Why?

---

14). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

Give the *i"raab* of *ismu kaana* and *khhabaru kaana* in this *aayah*.

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15). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلِهَا ظَالِمُونَ ﴾

Specify the type of *waaw* here. ✓

a) وَأَوُّ الْعَطْفِ

b) وَأَوُّ الْحَالِ

c) وَأَوُّ الْمَعِيَةِ

16). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلِهَا ظَالِمُونَ ﴾

a) Is this *استثناء تام* or *استثناء مفرغ* ?

---

b) Fill in the blanks in the following sentences on the pattern of the *istithnaa* and *Haal* in the above *aayah*.

رَأَيْتَهُ قَطُّ \_\_\_\_\_ هُوَ يَبْتَسِمُ \_\_\_\_\_

I have never seen him except smiling.

أَخْرَجُ مِنَ الْبَيْتِ \_\_\_\_\_ مَعِيَ كِتَابٌ \_\_\_\_\_

I do not leave the house except with a book.

عَاقَبَ الْمُدِيرُ أَحَدًا \_\_\_\_\_ قَدْ أَخْطَأَ \_\_\_\_\_

The headmaster has not punished anyone except when the person was at fault.

17). Translate the following sentence into English:

لَا نَتَعَلَّمُ الْعَرَبِيَّةَ إِلَّا وَنَحْنُ نَسْتَمْتَعُ بِهَا.

---

18). Translate the following sentence into Arabic:

He does not recite the *Glorious Qur'aan* except crying.

---

## الْأَجْوِبَةُ

## Answers

1. What does the following grammatical construction denote? : Tick the right answer.

مَا كَانَ فُلَانٌ فَاعِلًا

- a) a momentary action
- b) an irregular action
- c) a habitual action

2. Underline the grammatical elements in the following *aayah* on the pattern of the above construction:

﴿ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى... ﴾

3. Why is the word رَبُّكَ (ك) *marfuu*“?

اسم «كَانَ».

4. Why is مُهْلِكٌ *manSuub*?

خَبْرُ «كَانَ».

5. ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى...﴾

There are two *iDaafahs* in the above *aayah*. Identify them.

a) «رَبُّكَ».

b) «مُهْلِكَ الْقُرَى».

6. ﴿...حَتَّى يَبْعَثَ...﴾

a) What is the *naaSib* of يَبْعَثُ ?

The latent أَنْ.

b) What is the *taqdiir* of this construction?

حَتَّى (أَنْ) يَبْعَثُ.

7. ﴿وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِهِمْ...﴾

What or whom does the pronoun **هَاتَا** refer to here?

الْقُرَىٰ.

8. ﴿...حَتَّىٰ يَبْعَثَ فِي أُمَّهَاتِهِمْ رَسُوْلًا﴾

a) What is the *maf"uul bihii* of **يَبْعَثُ** ?

رَسُوْلًا.

b) What or whom is the *faa"il* of **يَبْعَثُ** ?

فَاعِلُهُ: ضَمِيْرٌ مُسْتَتْرٌ جَوَازًا تَقْدِيْرُهُ: هُوَ.

9. ﴿... رَسُوْلًا يَتْلُوْا عَلَيْهِمْ آيَاتِنَا﴾

a) What part of this *aayah* is *fii maHalli naSb* and why?

﴿... يَتْلُوْا عَلَيْهِمْ آيَاتِنَا﴾،

نَعْتٌ لـ «رَسُوْلًا».

b) Give the complete *i'raab* of ﴿آيَاتِنَا﴾ in

﴿... يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

«آيات» : مفعولٌ به لـ «يَتْلُوا»، منصوبٌ، وعلامةُ نصبه  
الكسرةُ نيابةً عن الفتحةِ لأنه جمعٌ مؤنثٌ سالمٌ، وهو مضافٌ.

«نا»: ضميرٌ متصلٌ مبنيٌّ على السكونِ، في محلِّ جرٍّ، مضافٌ  
إليه.

10). ﴿... رَسُولًا يَتْلُوا عَلَيْهِمْ آيَاتِنَا﴾

This *ayah* features a characteristic of Qur'aanic orthography. What is it?

The *alif* after the *waaw* in: ﴿... يَتْلُوا﴾

11). In ﴿آيَاتِنَا﴾ there is a change of pronoun.

What is the Arabic term for the change of pronoun of this nature?

الالتفاتُ.



12). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

Here Allaah سبحانه وتعالى speaks in the first person plural.

What is the pronoun نَحْنُ known as here, when used by a singular speaker?

- i) ضَمِيرُ الْمُتَكَلِّمِ مَعَ غَيْرِهِ
- ii) ضَمِيرُ الْمُتَكَلِّمِ الْمُعْظَمِ نَفْسَهُ

13). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

The *nuun* of مُهْلِكِي is omitted. Why?

لأنه مضاف.

14). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا... ﴾

Give the *i'raab* of *ismu kaana* and *khaboru kaana* in this *aayah*.

اسم «كان»: «نا» في «كُنَّا»، في محل رفع.

خَبْرُ «كَانَ» : «مُهْلِكِي» منصوبٌ، وعلامةُ نصبه الياءُ نيابةً عن الفتحةِ لأنَّه جمعُ مذكرٍ سالمٍ، وهو مضافٌ.

15). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴾

Specify the type of *waaw* in this *ayah*.

- a) وَأَوُّ الْعَطْفِ
- b) وَأَوُّ الْحَالِ
- c) وَأَوُّ الْمَعِيَةِ

16). ﴿ وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴾

- a) Is this استثناءٌ مُفْرَغٌ or استثناءٌ تَامٌ ؟

استثناءٌ مُفْرَغٌ.

b) Fill in the blanks in the following sentences on the pattern of the *istithnaa* and *Haal* in the above *ayah*.

مَا رَأَيْتُهُ قَطُّ إِلَّا وَهُوَ يَتَسَمُّ.

I have never seen him except smiling.

لَا أَخْرُجُ مِنَ الْبَيْتِ إِلَّا وَمَعِيَ كِتَابٌ.

I do not leave the house except with a book.

مَا عَاقَبَ الْمُدِيرُ أَحَدًا إِلَّا وَقَدْ أَخْطَأَ.

The headmaster has not punished anyone except when the person was at fault.

17). Translate the following sentence into English:

لَا نَتَعَلَّمُ الْعَرَبِيَّةَ إِلَّا وَنَحْنُ نَسْتَمْتَعُ بِهَا.

We do not learn Arabic except enjoying it.

18). Translate the following sentence into Arabic:

He does not recite the *Glorious Qur'aan* except crying.

لَا يَتْلُو الْقُرْآنَ الْمَجِيدَ إِلَّا وَهُوَ يَبْكِي.

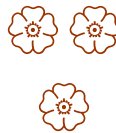


# Lesson 8

## الْقُرْآنُ الْمَجِيدُ

﴿قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَاتِ رَبِّي  
لَنفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي  
وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾ [الكهف 109]

*Say: if the ocean were ink (wherewith to write) the Words of my Lord, the ocean would be used up before the Words of my Lord are exhausted, even if We brought (another ocean) like it for help.*



## Translation of Meaning *line-by-line*



قُلْ

*Say:*

لَوْ كَانَ الْبَحْرُ

*if the ocean were*

مَدَادًا

*ink*

لِكَلِمَاتِ رَبِّي

*(wherewith to write) the Words of my Lord,*

لَنْفَدَ الْبَحْرُ

*the ocean would be used up*

قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ رَبِّي

*before the Words of my Lord are exhausted,*

وَلَوْ جِئْنَا بِمِثْلِهِ

*even if We brought (another ocean) like it*

مَدَدًا

*for help.*

## Lexical and Grammatical Notes



﴿ قُلْ لَوْ كَانَ الْبَحْرُ ﴾:

لَوْ :

You have learnt that لَوْ denotes an unfulfilled condition in the past, e.g.:

لَوْ أَجْتَهَدْتَ لَنَجَحْتَ.

Had you worked hard, you would have passed.

The implication is that you did not work hard, and consequently, you did not pass.

لَوْ is also used to denote a supposition, e.g.:

لَوْ كُنْتُ مَكَانَكَ لَأَخْرَجْتُهُ مِنْ مَكْتَبِي.

If I were you, I would have sent him out of my office.

In this *ayah* also, it denotes a supposition. \*

\* See also *Hadiith* lesson 6.

﴿ قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا ﴾:

مَدَادٌ : ink.

The more commonly used word is حَبْرٌ.

There is another rarely used word which is نَقْصٌ .

خَبْرٌ «كَانَ» مَنْصُوبٌ is مَدَادًا.

﴿ ... مَدَادًا لِكَلِمَاتِ رَبِّي ﴾:

لِكَلِمَاتِ رَبِّي is for:

لِـكِتَابَةِ كَلِمَاتِ رَبِّي

for **writing** the Words of my Lord.

﴿ لَنْفَدَ الْبَحْرُ ﴾:

نَفَدَ يَنْفَدُ نَفَادًا (i-a), to be exhausted, to be used up, to run out, e.g.:

اشْتَرِ هَذَا الْكِتَابَ قَبْلَ أَنْ تَنْفَدَ نُسخُهُ.

Buy this book before its copies run out of stock.



Allaah سبحانه وتعالى says:

﴿ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ﴾ .

Whatever you have will be used up, and what Allaah has will remain. (16:96)

Here is an *aaayah* where the *maSdar* has been used:

﴿ إِنَّ هَذَا لَرِزْقُنَا مَا لَهُ مِنْ نَفَادٍ ﴾ .

(It will be said to the pious in Paradise) This indeed is Our provision which will never be exhausted. (38:54)

﴿ لَنْفَدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ ﴾ :

: أَنْ تَنْفَدَ :

This *maSdar mu'awwal* is *muDaaf ilayhi*, and therefore, فِي مَحَلِّ جَرٍّ .

﴿وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾:

وَلَوْ : 'even if'.

E.g.:

لَا تَشْتَرِ هَذِهِ السَّيَّارَةَ وَلَوْ كَانَتْ رَخِيصَةً.

Do not buy this car **even if** it is cheap.

See for this construction *suurah al-Baqarah* 2:221.

﴿وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾:

مَدَدٌ, help, assistance, reinforcement.

مَدَدًا is *tamyiz*.



This theme occurs in another *ayah* of the Glorious *Qur'aan* which is *suurah Luqmaan* 31:27.

Please read and try to understand it.

