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**SELECTIONS FROM THE
GLORIOUS
QUR'AN**

WITH LEXICAL AND GRAMMATICAL NOTES

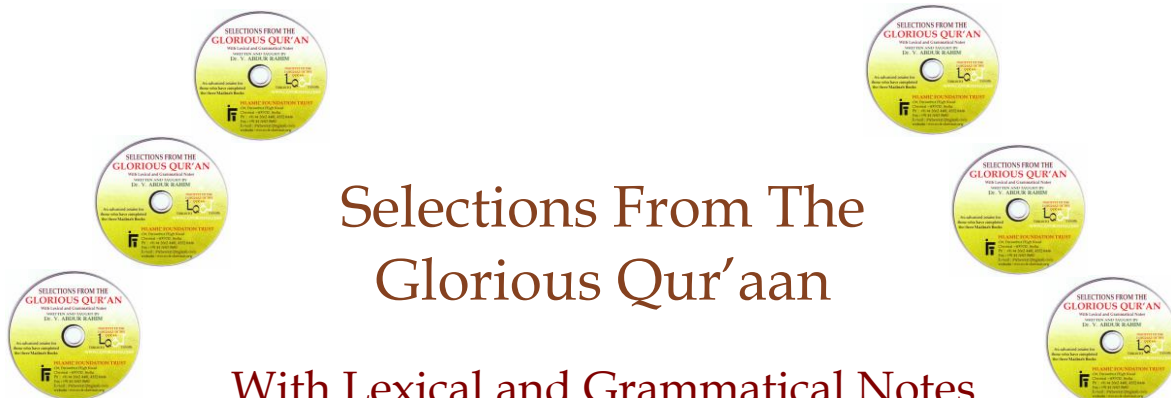
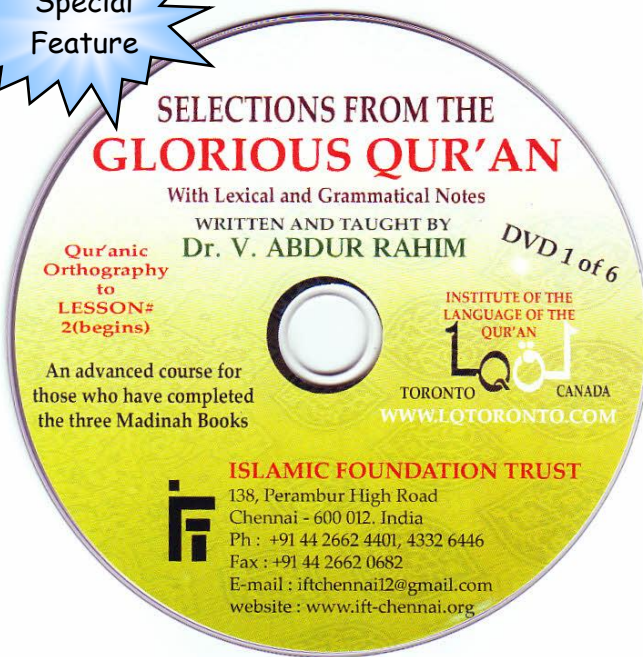
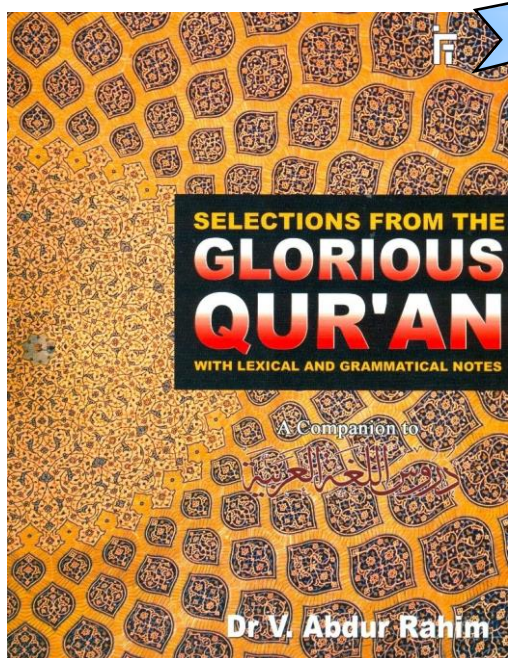
A Companion to

وقرآن العربة

Dr. V. Abdur Rahim

Dr. V. Abdur Rahim

Special
Feature



Selections From The Glorious Qur'aan

With Lexical and Grammatical Notes

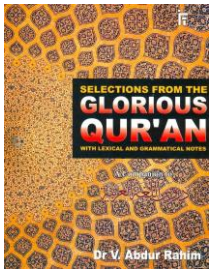
A Companion to

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا

With
Qur'aanic CD
of selected
passages

An Advanced Course for the graduates of the
Madinah Arabic Course or students who have
attained proficiency in Arabic equivalent to it

Written and personally taught by the Shaykh



Our Shaykh's Foreword (quote) :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ
وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

The need for a book containing selections from the Glorious Qur'aan with explanations in English and within the framework of my book *Duruus al-Lughah al-'Arabiyyah li-Ghayr al-Naatiqiin Bihaa* has long been felt.

I hope this book will meet this need.

It contains eight selections taken from different parts of the Qur'aan, and have been selected mostly on linguistic basis.

I earnestly hope that this book will help the students of Arabic to learn some of the linguistic elements of Arabic needed to fully comprehend the style and the language of the Glorious Qur'aan, and prepare them for their future study of the entire Book of Allaah.

An electronic recording of the recitation of these passages by two famous *qaariis* is planned to be provided with the book *in shaa' Allaah*.

'Our Lord! Accept (this) from us, for You are the Hearer, the Knower.' (Qur'aan 2:127)

al-Madinah al-Munawwarah,
22 Jumaadaa al-Aakhirah, 1429AH
26 June, 2008 CE

V. Abdur Rahim

Our Shaykh's Introduction *(quote)* :

The Plan Followed in the Book

The plan followed in the book is set out in the following lines:

Each lesson is divided into the following four sections:

1 Complete Text of Selected *aayaat*

First, the complete text of the selected *aayaat* is given.

It is taken from the electronic format of the *Mushaf al-Madiinah al-Nabawiyyah* published by King Fahd Qur'an Printing Complex, Madinah Munawwarah.

I have provided more space between the words of the text to help the reader go through the text more easily.

2 Lexical and Grammatical Notes

Translation of the Meanings of *aayaat*

In the second section, 'Lexical and Grammatical Notes', each *aayah* is given with the translation of its meanings.

The translation is based on some of the existing translations, especially M. M. Pickthall's, but slightly modified in the light of my own judgement.

All translations of Qur'aanic texts are in boldface.

The text and its translation are followed by lexical and grammatical notes.

I occasionally refer the reader to my book *Duruus al-Lughah* for a fuller treatment of the grammatical point in question.

This I do by saying, [See D3:7](#) which stands for *Duruus al-Lughah*, Part 3, Lesson 7.

3 Additional Notes

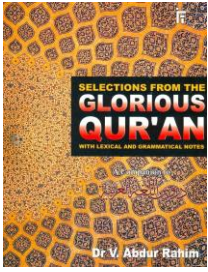
The aim of the third section, ‘Additional Notes’ is to provide the reader with a fuller discussion of a lexical or grammatical point, or more Qur’aanic material on a particular subject.

The sign [AN#] placed at the end of a lexical or grammatical note in Section Two points to the existence of an Additional Note in this section.

4 Exercises

The last section, ‘Exercise’, is meant to test the student in comprehension, grammar and some language skills.

(end quote)



Extract 2

سُورَةُ الْفَاتِحَةِ

Types of أَلْ

In explaining the أَلْ in ﴿الْحَمْدُ﴾ in the aayah :

﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾.

the Shaykh first expounds the different types of أَلْ.

Source: DVD 1 Parts A2-A3, quote :

The First Type of أَلْ

«أَلْ» الْعَهْدِيَّةُ:

Now with regard to أَلْ we have learnt in the book that it is the definite article.

But there are three kinds of أَلْ which I will explain now.

The one that we have only learnt is called:

alif laam al-"ahdiyyah

«أَلْ» الْعَهْدِيَّةُ.

الْعَهْدُ means:

reference

previous knowledge

acquaintance.

So *alif laam* الْعَهْدِيَّةُ refers to the thing that is already known to you and known to your listeners or readers - if you are reading a book.

When I speak to a man and say,

جَاءَ الرَّجُلُ

The man came

that means you already know him.

And your listener also knows him.

Otherwise if you say,

جَاءَ الرَّجُلُ

you will get confused and ask, 'Whom do you mean?'

So «أَلْ» الْعَهْدِيَّةُ means the thing is known to you and known to your listeners and readers.

Three Sources of This Common Knowledge

Now this knowledge, common to you and to your readers and listeners, the source of this knowledge is one of three things.

Number 1: الْعَهْدُ الْحُضُورِيُّ

The thing is right in front of you.

So you and your listener know this.

Suppose there is a book here and I tell my listener,

هَاتِ الْكِتَابَ.

Give me the book.

He knows what you mean because it is right in front of you.

There is a man maybe very close to you or maybe a little further away but you say,

نَادِ الرَّجُلَ.

Call the man.

نَادَى يُنَادِي، الأَمْرُ : نَادِ.

نَادِ الرَّجُلَ.

Call the man.

Your listener will understand because he is seeing this man.

This is called **العَهْدُ الحُضُورِيُّ** .

الحُضُورِيُّ means 'presence'.

You know him because he is present right in front of you, either the man, or the book or whatever it is.

So **العَهْدُ الحُضُورِيُّ** is one source of common knowledge between you and the listener.

Number 2: **العَهْدُ الذِّكْرِيُّ**

The second type is **العَهْدُ الذِّكْرِيُّ**.

The object, or the man, or the person has been mentioned before either by you or by the listener.

For example you say:

جَاءَنِي رَجُلٌ،

A man came to me,

Now here he is unknown to you.

Then the second sentence you say,

... وَكَانَ الرَّجُلُ غَضَبَانَ.

... and *the man* was angry.

He has already been mentioned so you know him.

So it is called الْعَهْدُ الذِّكْرِيُّ.

It is knowledge gained by his being mentioned before.

اشْتَرَيْتُ كِتَابًا،

I bought a book,

... وَالْكِتَابُ مُفِيدٌ جَدًّا.

... and *the book* is very useful.

So you have already mentioned [the book].

And the second time you say, . وَالْكِتَابُ .

Number 3: الْعَهْدُ الذِّهْنِيُّ

The third type, the common knowledge is based on context.

So when you tell your friend,

'I'm going to the office'

he knows which office you mean because he knows that you work in a particular office.

If you say,

'I'll ask the friend'

you'll know which friend is meant from the context.

Suppose in grammar class there is a question in grammar.

So one of the students says,

نَسْأَلُ الشَّيْخَ

We'll ask the teacher.

That means the grammar teacher not the Qur'aan teacher because the context determines what you mean.

But if in the Qur'aan class you say,

نَسْأَلُ الشَّيْخَ

that means the Qur'aan teacher.

If you say:

نَلْتَقِي فِي الْمَسْجِدِ

We'll meet in the mosque

you'll know in which mosque you'll both meet. So you need not explain.

When somebody else says:

نَلْتَقِي فِي الْمَسْجِدِ

- it's a different mosque, not the same mosque.

So it depends upon the context.

So that is called الْعَهْدُ الذِّهْنِيُّ.

ذِهْنِيّ : mental.

So this is one type.

[Here the respected Shaykh writes on the board]

(أ) الْعَهْدِيَّةُ

(أ) الْعَهْدُ الْحُضُورِيُّ

(ب) الْعَهْدُ الذِّكْرِيُّ

(ج) الْعَهْدُ الذِّهْنِيُّ

Summary

So all these three types are *alif laam* الْعَهْدِيَّةُ - referential *alif laam*, whether the knowledge is based on:

- 1) الْعَهْدُ الْحُضُورِيُّ the presence of the thing, or
- 2) الْعَهْدُ الذِّكْرِيُّ because it has been mentioned before, or
- 3) الْعَهْدُ الذِّهْنِيُّ the context determines it.



The Second Type of أَلْ

«أَلْ» الْجِنْسِيَّةُ:

الْجِنْسُ means 'genus'.

It is the same word, a Latin word, 'genus'.

Genus, generic.

This type of *alif laam* has nothing to do with previous knowledge.

It refers to the genus.

For example you say,

اللَّبَنُ مُفِيدٌ.

Milk is useful.

الْعِنَبُ أَغْزَى مِنَ التُّفَّاحِ.

The grapes are more expensive than the apples.

It means the genus, not a particular thing which I know and you know.

It means what is known as عِنَبٌ ; what is known as تَفَّاحٌ .

This also has two types.

1. «أل» الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ

One type is known as *alif laam* الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ

I'll explain it to you.

When you say,

الرَّجُلُ

Man

it means *every* member of the genus.

Sometimes not always.

For example you say,

الْإِنْسَانُ يَمُوتُ.

Man dies.

Does it mean every human being? Yes of course.

الْإِنْسَانُ يَمُوتُ.

So here *alif laam* is الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ, to comprehend all the members of the genus.

In the Qur'aan:

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

Man was created weak (النِّسَاء : 28).

It is every man however strong he may be.

If he has a stroke he's finished.

If he has a heart-attack he's finished. He can't walk.

So every man has been created weak.

[Here the Shaykh writes on the board]

(٢) الِ الْجِنْسِيَّةُ
(أ) لِاسْتِغْرَاقِ الْجِنْسِ

اسْتِغْرَاقٍ which baab is this?

baab اسْتَفْعَلَ, baab 10th.

غَرِقَ means to drown, to get drowned.

اسْتَغْرَقَ means to be completely covered.

لِاسْتِغْرَاقِ الْجِنْسِ

For example as I told you:

الْإِنْسَانُ يَمُوتُ.

Man dies.

It means every man dies.

All human beings die.



2. «أَل» الْجُنْسِيَّةُ لِبَيَانِ الْحَقِيقَةِ

The second one is لِبَيَانِ الْحَقِيقَةِ.

It points only to the fact.

It doesn't incorporate all the members.

For example,

الرِّجَالُ أَقْوَى مِنَ النِّسَاءِ.

Men are stronger than women.

Does it include *all* men and *all* women? No.

Some women are stronger than men.

So it is to state the fact generally, as a rule.

But it doesn't refer to every member of the genus.

[Here the Shaykh writes on the board]



(٢) الِجِنْسِيَّةُ

(أ) لِاسْتِغْرَاقِ الْجِنْسِ

(ب) لِبَيَانِ الْحَقِيقَةِ

(٢) الِجِنْسِيَّةُ

(أ) لِاسْتِغْرَاقِ الْجِنْسِ : الْإِنْسَانُ يَمُوتُ.

(ب) لِبَيَانِ الْحَقِيقَةِ : الرَّجَالُ أَقْوَى مِنَ النِّسَاءِ.

Review

Is it clear now?

لَا سْتَفْرَاقِ الْجِنْسِ means you can use the word *every* كُلٌّ, instead of أَلْ.

✓ كُلُّ إِنْسَانٍ يَمُوتُ.

Every man dies.

If you say it like that it will be correct.

But in the other example you can't say:

✗ كُلُّ الرِّجَالِ أَقْوَى مِنَ النِّسَاءِ.

All men are stronger than women.

You can't say [it like that].

The Third Type of أَلْ

: «أَلْ» الزَّائِدَةُ

Now we come to the third type which is called:

«أَلْ» الزَّائِدَةُ

Extra أَلْ .

This means that certain Arabic words have أَلْ which cannot be separated.

They don't mean anything.

For example you say,

الَّذِي

You've got أَلْ there.

الَّذِي، الَّتِي، اللَّذَانِ

There is أَلْ .

In the same way you have,

القَاهِرَةُ

Cairo which has got *al-qahiratu*.

Now 'Pakistan' some Arabs say,

بَاكِسْتَانُ

And some Arabs say,

الْبَاكِسْتَانُ

So they add *alif laam*.

But certain [names of] countries there is a consensus:

الْبِرَازِيلُ

Al-Baraaziilu

الْيَابَانُ

Al-Yaabaanu

They don't remove أَلْ from الْيَابَانُ.

الْهِنْدُ،

الْهِنْدُ is very old, ancient.

From the pre-Islaamic times they have said الْهِنْدُ.

So these are extra *alif laam*.

You can't remove them.

They don't have a special meaning.

They don't add to the meaning - as we have seen.

But there is one type which may add to the meaning and that is with names of human beings.

You may add *alif laam* to *suggest* that he has a quality which is contained in the name.

For example there is a proper name,

أَسَدٌ

'Asad

What does it mean?

Lion.

Some say - it's very common - they say:

الْأَسَدُ،

جَاءَ الْأَسَدُ.

You use **الْأَسَدُ** if you want to suggest he has got the qualities of a lion.

فَضْلٌ is favour.

You also say,

الْفَضْلُ

to show that he has got this quality.

عَبَّاسٌ،

What does عَبَّاسٌ mean?

Frowning; always with a frowning face.

It is اسْمُ الْمُبَالَغَةِ .

عَبَسَ يَعْبِسُ،

﴿عَبَسَ وَتَوَلَّى﴾ (عبس : 1).

عَبُوسٌ is also one who is always frowning.

In the Qur'aan the Day of Judgement is referred to as

﴿...يَوْمًا عَبُوسًا قَمْطَرِيرًا﴾ (الدھر : 10)

... a frowning Day.

عَبَّاسٌ - one of the Uncles of the Prophet, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ.

You say,

جَاءَ الْعَبَّاسُ

if you want to suggest that he is frowning, he is angry.

So this is one of the types of extra *al-* which has some meaning.

But here also, one does not have a choice to always use it.

It is limited to the Arab usage of this *al-*.

For example we don't say:

✗ جَاءَ الْمُحَمَّدُ

We never say this.

But,

✓ أَلْـ عَبَّاسُ، الْفَضْلُ، الْأَسَدُ.

Mostly when you want to refer to the qualities that the word suggests, then you can add *al-*.

Returning to the *Aayah* in سُورَةُ الْفَاتِحَةِ

(الفاتحة: 2) ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

Now in **الْحَمْدُ** if you see the Urdu translations or even some of the English translations it will say,

الْحَمْدُ means all types of praise.

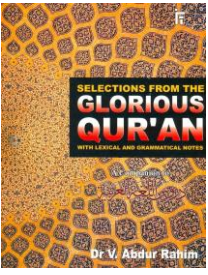
الْحَمْدُ : This is the generic **أَل**.

This is *alif laam* لِاسْتِغْرَاقِ الْجِنْسِ.

So **الْحَمْدُ** means:

All types of praise.

(End extract)



Extract 3 سُورَةُ الْبَقَرَةِ

DVD2 Part B1, #13.00 quote :

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
 لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
 لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
 مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
 يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ
 وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
 وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا
 وَهُوَ الْعَلِيُّ الْعَظِيمُ

آيَةُ الْكُرْسِيِّ 2:255

الإِعْرَابُ

﴿اللَّهُ﴾ *mubtada'*.

﴿لَا إِلَهَ إِلَّا هُوَ﴾ *khobar*.

It has got a number of أَخْبَارٌ :

﴿الْحَيُّ﴾ is another *khobar*.

﴿الْقَيُّومُ﴾ is another *khobar*.

But ﴿الْحَيُّ الْقَيُّومُ﴾ can also be نَعْتٌ لِ(اللَّهِ) :

اللَّهُ الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا هُوَ

So ﴿الْحَيُّ الْقَيُّومُ﴾ can be خَبَرٌ and also نَعْتٌ لِ(اللَّهِ).

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ : this is another *khobar*.

So you have:

: ﴿اللَّهُ﴾

﴿لَا إِلَهَ إِلَّا هُوَ﴾ Khabar 1.

﴿الْحَيُّ﴾ Khabar 2.

﴿الْقَيُّومُ﴾ Khabar 3.

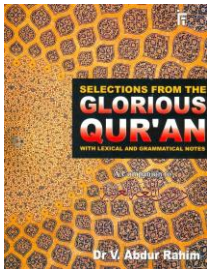
﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ Khabar 4.

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾ Khabar 5.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾ Khabar 6.

﴿وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ﴾ Khabar 7.

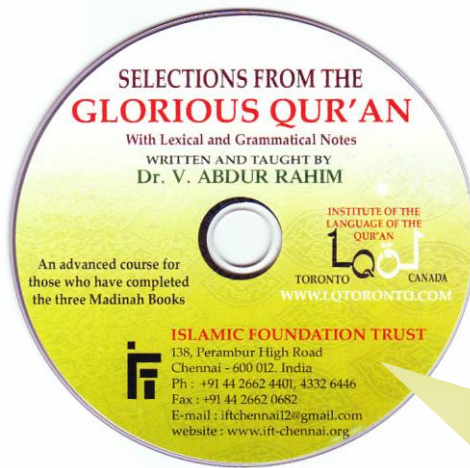
(End extract)



Extract 4

سُورَةُ الْبَلَدِ

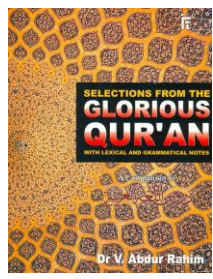
الْقَسَمُ وَجَوَابُهُ



DVD 6 Part B2

“ The grammar books I don't think go into such details that I've mentioned. But it is a very important grammatical element in the Qur'aan. ”

DVD 6 Part A1, quote :



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمدُ لله ربِّ العالمين، والصلاةُ والسلامُ على أشرفِ الأنبياءِ
والمُرسلين، نبينا محمدٍ وعلى آلهِ وصحبهِ أجمعين، أمَّا بعدُ:

Brothers and Sisters,

In the last session I discussed with you **الْقَسَمِ** and
جَوَابُ الْقَسَمِ and we read in detail the various aspects of
جَوَابُ الْقَسَمِ and the instrument of emphasis in each case.

Now I propose to explain to you in this session another
important grammatical element which is closely related to
الْقَسَمِ.

This is called:

اجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

Combining the *qasam* with the *sharT*

It's written there [on the board]:

This is very frequent in the Qur'aanic Arabic.

I'll explain it to you now.

You know *sharT*.

[The respected Shaykh writes on the board:]

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ.



What does it mean?

If you want to study the Arabic language, I am ready.

So you have this sentence made up of *شَرَط* and *جَوَابُ الشَّرْطِ*.

فَإِنِّي مُسْتَعِدٌّ.

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ This is *sharT*.

فَإِنِّي مُسْتَعِدٌّ. This is *jawaabu l-sharT*.

Now we want to introduce *al-qasam* here.

Suppose we say,

وَاللَّهِ إِنْ أَرَدْتَ...

So it's a combination of *al-qasam* and *al-sharT*:

والله إِنَّ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ --- فَإِنِّي مُسْتَعِدٌّ.

Now we usually do not say **والله**.

There is a *laam*, which denotes the *qasam*.

We write this *laam* like this:

لَئِنْ

The *hamzah* is written here on the *yaa'* because it is in the middle.

لَئِنْ

لَئِنْ

This *laam* is called:

اللَّامُ الْمُوْطِئَةُ لِلْقَسَمِ

or

اللَّامُ الْمُوْطِئَةُ لِلْقَسَمِ

وَطِئَ يَطِئُ

What type of verb is this?

مِثَالٌ وَآوِيٌّ

فَعْلٌ يَفْعَلُ،

سَمِعَ يَسْمَعُ group.

يَطِئُ yaa', Taa, hamzah is [written] over the 'alif.

وَطِئَ يَطِئُ means to trample under the foot.

وَطِئَ يَطِئُ means to trample continuously.



Baab فَعْلٌ is for مُبَالَغَةٌ.

تَوَطَّأَ has come to mean an introduction.

وَطِئَ يَطِئُ maSdar of تَوَطَّأَ.

Like: هَنَأَ يُهِنُّ، هَنِيئَةٌ

رَبَّى يُرَبِّي، تَرْبِيَةٌ

Rule

If the *laam* of the verb is *hamzah* or *yaa'*,
the *maSdar* is on the measure of **تَفْعِلَةٌ**

(تَفْعِلَةٌ)

وَطَّى ← تَوَطَّأَتْ

(تَفْعِلَةٌ)

هَنَا ← هَنَيْتَ

(تَفْعِلَةٌ)

رَبَّى ← تَرْبِيَةٌ

So **وَطَّى** means **walking on a ground so that you make it walkable.**

مُوطَّأً is **اسْمُ الْمَفْعُولِ**.

If you have heard of the collection of *Hadiith* which *Imaam Maalik* prepared, it is called **المُوطَّأُ** which means in a sense **a beaten track by constantly walking on it.** It has become a road on which you can easily walk.

So **المُوطَّأُ** means he has made it easy for people to understand; collected them together in a manner in which it is easy to have access to.

So here, **الْأَمُّ الْمُؤْتِئَةُ لِلْقَسَمِ** or **الْأَمُّ الْمُؤْتِئَةُ لِلْقَسَمِ**

is the **laam** which paves the way for the *qasam*.

It is not the *qasam* itself.

But it is an indication of the *qasam*.

It is a letter *laam* which paves the way for the *qasam*.

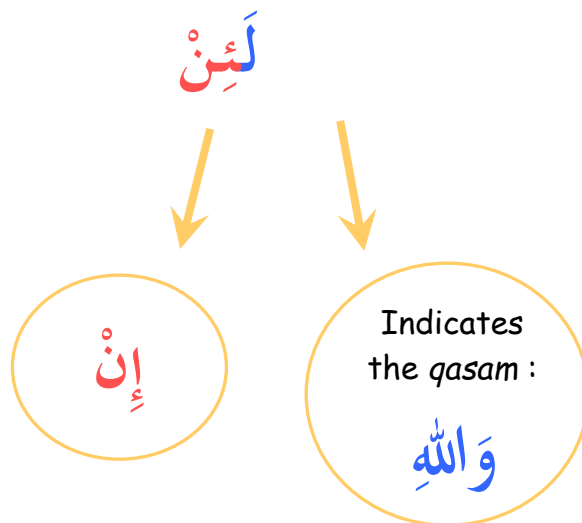
So wherever you find,

لَئِنْ

- it's very frequent in the Qur'aan - please be sure that this **laam** is **الْأَمُّ الْمُؤْتِئَةُ لِلْقَسَمِ** and there is a *qasam* there.

As if you say,

«**وَاللَّهِ**» then you start the *sharT* and *jawaabu l-sharT*.



There is a very important thing to remember here: what happens when a *qasam* is introduced to a *sharT* sentence.

Please remember and note here:

Very
Important

اجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

Combining the *qasam* with the *sharT*

1. When a *qasam* is added to the *sharT*, the *jawaab* conforms to the *qasam*.
2. The *qasam* is indicated by the *laam* which is called

اللَّامُ الْمُوْطِئَةُ لِلْقَسَمِ

(the *laam* that paves the way for the *qasam*).

فَإِنِّي مُسْتَعِدُّ.

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ

Where is the jawaab here?

فَإِنِّي مُسْتَعِدُّ.

Suppose you say, «وَاللَّهِ».

You want to make «فَإِنِّي مُسْتَعِدُّ» : a jawaab qasam.

How would you say it?

وَاللَّهِ ~~فَإِنِّي مُسْتَعِدُّ.~~

وَاللَّهِ إِنِّي مُسْتَعِدُّ.



I want to say:

'By Allaah, I am ready.'

I will say:

«وَاللَّهِ إِنِّي مُسْتَعِدُّ».

Or better still we'd say with *innaa* and *laam* [muzaHlaqah]:

«وَاللَّهِ إِنِّي لَمُسْتَعِدُّ».

فَ will go.

فَ is here because it is *jawaabu l-sharT*:

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ.

But if you introduce the *laam* here (اللَّامُ الْمُوْطِئَةُ لِلْقَسَمِ):

لَإِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ فَإِنِّي مُسْتَعِدٌّ.

- you have to remove the *faa'* from here:

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ.

* * *

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي لَمُسْتَعِدٌّ.

Rule

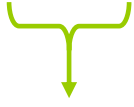
When *اللَّامُ الْمُوْطِئَةُ لِلْقَسَمِ* is added to the *sharT*, the *jawaab* conforms to the *qasam* and not to the *sharT*.

Another sentence:

إِنْ سَافَرْتُ سَافَرْتُ مَعَكَ.

If you travel, I will travel with you.

إِنْ : سَافَرْتُ



This is *maaDii* because of *sharT*. The meaning is *mustaqbal*, future.

إِنْ سَافَرْتُ

'If you travel...'

- it's not *maaDii* anymore.

If you say without إِنْ:

سَافَرْتُ،

سَافَرْتُ،

then it's past tense, it's *maaDii*.

But if you say:

إِنْ سَافَرْتُ

it's future [tense].

إِنَّ سَافَرْتُ سَافَرْتُ مَعَكَ.

Now let us introduce اللّامُ الْمُوطَّئَةُ لِلْقَسَمِ:

إِنَّ سَافَرْتُ سَافَرْتُ مَعَكَ.

لَئِنْ سَافَرْتُ لَأُسَافِرَنَّ مَعَكَ.



The *jawaab* has now changed.

It was *jawaabu l-sharT* : سَافَرْتُ

Now it has become *jawaabu l-qasam* : لَأُسَافِرَنَّ

The *jawaab* here conforms to the *qasam* and not to the *sharT*.

Rule

When اللّامُ الْمُوطَّئَةُ لِلْقَسَمِ

is added to the *sharT*, the *jawaab* conforms to the *qasam* and not to the *sharT*.

Recap

- جَوَابُ الشَّرْطِ:

If it is *jumlah ismiyyah muthbat* it must take **فَ**:

إِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ **فَإِنِّي** مُسْتَعِدٌّ.

إِنِّ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ **فَأَنَا** مُسْتَعِدٌّ.

- اجْتِمَاعُ الْقَسَمِ وَالشَّرْطِ

Combining the *qasam* with the *sharT*

If you add **اللَّامُ الْمُوَطَّئَةُ لِلْقَسَمِ**, to the *sharT* and introduce *qasam*, then you say:

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ **إِنِّي** لَمُسْتَعِدٌّ.

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ ~~**إِنِّي**~~ لَمُسْتَعِدٌّ.

- جَوَابُ الْقَسَمِ:

If *jawaabu l-qasam* is *jumlah ismiyyah muthbat* it takes *inna* or *laam [muzaHlaqah]* or both.

Either you say:

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ لِأَنَا مُسْتَعِدٌّ.

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي مُسْتَعِدٌّ.

لَئِنْ أَرَدْتَ أَنْ تَدْرُسَ اللُّغَةَ الْعَرَبِيَّةَ إِنِّي لَمُسْتَعِدٌّ.

Inna plus laam [muzaHlaqah] is more emphatic than only one of them.

(end recap)

Examples from the Qur'aan

The First Aayah

Now **إِنْ شَاءَ اللَّهُ** we will read these aayaat which are examples of the combination of *al-qasam* and *al-sharT*.

We take the first example.

The first jawaab is *jumlah ismiyyah muthbat* :

الجَوَابُ : الْجُمْلَةُ الْإِسْمِيَّةُ الْمُثْبَتَةُ

١

﴿لَئِنْ آتَّيْتُمْ شُعَيْبًا إِنْكُمْ إِذَا لَخَّاسِرُونَ﴾ (٩٠/٧)

The Prophet Shu"ayb عليه السلام was in Madyan.

آتَّيْتُمْ which baab is this? 8th.

تَبِعَ يَتَّبِعُ to follow.

تَبِعَ is literally following; if somebody goes and you walk behind him.

تَبَعْتُ بِلَالًا عِنْدَمَا خَرَجَ مِنَ الْمَسْجِدِ.

= I followed him.

But اتَّبَعَ is to follow in the metaphorical sense;

to do as he wants you to do.

﴿لَئِنْ اتَّبَعْتُمْ شُعَيْبًا...﴾

Why is شُعَيْبًا manSuub? مَفْعُولٌ بِهِ.

﴿لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ﴾



There is no فَ here.

Because of the laam لَئِنْ it is now jawaabu l-qasam.

﴿لَئِنْ اتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذَا لَخَاسِرُونَ﴾

You've got inna plus laam :

Inna attached to the ism, إِنَّكُمْ

plus laam attached to the khabar of inna, لَخَاسِرُونَ.

لَئِنْ اتَّبَعْتُمْ شُعَيْبًا '...in that case'

So without *laam* [it is]:

إِنْ اتَّبَعْتُمْ شُعَيْبًا فَإِنَّكُمْ إِذَا خَاسِرُونَ

So when something comes, something goes.

If *laam* comes, *faa'* goes.

The Second Aayah

لَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكْفُرُ

(٩/ ١١)

كَفُورًا

يَذُوقُ ذَاقَ is to taste.

If we change it to baab أَفْعَلَ :

أَذَاقَ يُذِيقُ

to make him taste.

لَئِنْ أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً...

If we give man a taste of mercy from Us...

﴿ ثُمَّ نَزَعْنَاهَا مِنْهُ ... ﴾

...then We take it away from him...

نَزَعُ means to pull out.

﴿ ثُمَّ نَزَعْنَاهَا ﴾ «هَا» refers to رَحْمَةٌ

﴿ ... مِنْهُ ﴾ the haa' refers to man.

﴿ ... إِنَّهُ لَيُؤُوسٌ كَفُورٌ ﴾ .

... then he is despairing and ungrateful.

يَيْسٌ يَيْسٌ

And this is يُؤُوسٌ like:

غُفُورٌ،

كُفُورٌ،

عُبُوسٌ

On the pattern of : فَعُولٌ .

كَافِرٌ، كَفُورٌ :

The literal meaning of the word is **being ungrateful**.

Somebody does good to him and he does not recognise it.

That is كُفْرَانٌ، كَفُورٌ.

لَئِنۡ أَذَقْنَا الْإِنسَانَ مِنَّا رَحْمَةً ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهٗ لَيُؤُسُّ

كَفُورٌ

So *inna* here is *jawaabu l-qasam* not *jawaabu l-sharT* because of the *laam* لَئِنۡ .

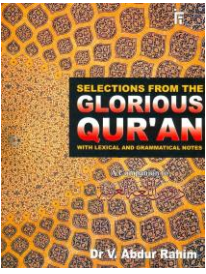
The Third Aayah ...

(End extract)

The Shaykh continues to explain more examples from the *Qur'aan*

to illustrate جَوَابُ الْقَسَمِ : الْجُمْلَةُ الْإِسْمِيَّةُ الْمُثْبِتَةُ

. Then a new lesson begins on جَوَابُ الْقَسَمِ : الْجُمْلَةُ الْإِسْمِيَّةُ الْمَنْفِيَّةُ .



Extract 5 سُورَةُ آلِ عِمْرَانَ

DVD 3 Part A3, quote :

[What follows is slightly abridged to convey purely the answers]

Exercise

1. Identify all the *mujarrad* verbs occurring in the text, and give the *baab* of each of them.

Verb

ذَكَرَ يَذْكُرُ

Baab

نَصَرَ يَنْصُرُ

ذَكَرَ يَذْكُرُ

* نَصَرَ يَنْصُرُ = بَابِ

* The *Harakah* on the second radical indicates the *baab* for the *saalim mujarrad*.

Verb

كَانَ يَكُونُ

Root

كَوْنٌ يَكُونُ

Baab

نَصَرَ يَنْصُرُ

كَوْنٌ يَكُونُ

* = بَابِ نَصَرَ يَنْصُرُ.

- * The *Harakah* on the **roots** of the second radicals indicates the *baab* for the non-saalim mujarrad.

Verb

دَعَا يَدْعُو

Root

دَعَوَ يَدْعُو

Baab

نَصَرَ يَنْصُرُ

Verb

أَمَرَ يَأْمُرُ

Baab

نَصَرَ يَنْصُرُ

Verb

نَهَى يَنْهَى

Root

نَهَى يَنْهَى

Baab

فَتَحَ يَفْتَحُ

Verb

جَاءَ يَجِيءُ

Root

جَاءَ يَجِيءُ

Baab

ضَرَبَ يَضْرِبُ

Verb

كَفَرَ يَكْفُرُ

Baab

نَصَرَ يَنْصُرُ

Verb

ذَاقَ يَذُوقُ

Root

ذَوَّقَ يَذُوقُ

Baab

نَصَرَ يَنْصُرُ

Verb

تَلَا يَتْلُو

Root

تَلَوَ يَتْلُو

Baab

نَصَرَ يَنْصُرُ

Verb

رَجَعَ يَرْجِعُ

Baab

ضَرَبَ يَضْرِبُ

End extract.

More practice throughout the course.