

وَقُلْ لَّهُمْ قَوْلًا كَرِيمًا

wa qul lahumā qawlan karīmā

# Sūrat al-Isrā'

āyāt 23-39

With

Lexical &  
Grammatical Notes

Dr. V. Abdur Rahīm



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**Sūrat al-Isrā' āyāt 23-39**

***with Lexical & Grammatical Notes (Arabic)***

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# CONTENTS

Publisher's Note .....	5
Preface .....	7
Acknowledgement .....	9
The text of <i>Sūrat al-Isrā'</i> ( <i>Āyāt</i> 23-39) .....	10
Notes on indicating the <i>abwāb</i> .....	13
Notes on Abbreviations .....	14
○ Notes on <i>āyah</i> 23 .....	15
○ Notes on <i>āyāt</i> 24 .....	23
○ Notes on <i>āyah</i> 25 .....	29
○ Notes on <i>āyah</i> 26 .....	33
○ Notes on <i>āyah</i> 27 .....	36
○ Notes on <i>āyah</i> 28 .....	38
○ Notes on <i>āyah</i> 29 .....	41
○ Notes on <i>āyah</i> 30 .....	46
○ Notes on <i>āyah</i> 31 .....	47
○ Notes on <i>āyah</i> 32 .....	49
○ Notes on <i>āyah</i> 33 .....	56
○ Notes on <i>āyah</i> 34 .....	59
○ Notes on <i>āyah</i> 35 .....	62
○ Notes on <i>āyah</i> 36 .....	64
○ Notes on <i>āyah</i> 37 .....	69
○ Notes on <i>āyah</i> 38 .....	72
○ Notes on <i>āyah</i> 39 .....	74
Additional Notes .....	79
Some Important Grammatical & Lexical Issues	
Discussed in the Notes .....	113
Exercises .....	115



## 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 *Wa Qul Lahumā Qawlan Karīmā*. This and his other books based on annotated Qur'ānic and *ḥadīth* texts reflect the author's conviction that the best way to teach Arabic grammar is to expose the students to living texts of the language. He likens this methodology of teaching the language to a conducted tour of an ancient historical site.

We earnestly hope that students of Arabic who have already completed the author's Madinah Arabic Programme 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,  
1st Marcht 2014

**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.

After my books, *Selections From the Glorious Qur'ān*, *Sūrat al-Ḥujurāt* and *Nūr-un 'alā Nūr* were well received by the students of Arabic, I was encouraged to write another book following the same pattern. The result is this work in which I have chosen to present some *āyāt* from *Sūrat al-Isrā'* with lexical and grammatical notes.

Like its predecessors, this book is also meant for those who have completed the Madinah Arabic Programme<sup>1</sup>, or have attained proficiency in Arabic equivalent to it.

As my aim in such works is to bring the readers closer to the Glorious Qur'ān, and to

---

1 i.e. the three parts of *Durūs al-Lughah al-'Arabiyyah* by Dr V. Abdur Rahim.

teach them as many Qur'ānic words and grammatical patterns as possible, I have given in this book also copious Qurānic quotations to illustrate grammatical rules. 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 *subhānahū 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 قَبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

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

Madinah,  
17 Rabi' al-Ākhir 1433 AH  
17 February 2014 CE

V. Abdur Rahim



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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 within a very short time.

May Allah *subhānahū wa ta'ālā* reward them all.

The Author

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ  
كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرُهُمَا وَقُلْ  
لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا جَنَاحَ  
الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي  
صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا  
صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّيِينَ غَفُورًا ﴿٢٥﴾  
وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ  
وَلَا تُبْذَرِ تَبَذِّرَ ﴿٢٦﴾ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ  
الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِمَّا

تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ  
لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى  
عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا  
مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ  
وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾ وَلَا  
تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ  
قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الرِّزْقَ  
إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا  
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ  
مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يَسْرِفُ  
فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾ وَلَا تَقْرَبُوا مَالَ



الْيَتِيمَ إِلَّا بِالنِّسْبَةِ هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزَنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾ وَلَا تَقْفُ مَا لَيْسَ

لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ

أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾ وَلَا تَمْشِ فِي

الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ

الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ

مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنْ

الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي

جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ [الإسراء : ٢٣-٣٩]

\*\*

## 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 --	تَفَاعَلَ vi
فَعَّلَ ii	اِنْفَعَلَ vii
فَاعَلَ iii	اِفْتَعَلَ viii
أَفْعَلَ iv	أَفْعَلَّ ix
تَفَعَّلَ v	اِسْتَفْعَلَ x

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

## Notes on Abbreviations

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

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

*AN* stands for Additional Notes. AN 40:5 means: Additional Note No 5 of *āyah* No 40.

*D* stands for *Durūs al-Lughat al-‘Arabiyyah*. D3:10 means: *Durūs al-Lughat*, Part 3, Lesson No 10.



## LEXICAL & GRAMMATICAL NOTES

### Āyah 23

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَنًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا  
أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا نَهْرَهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

(23) Your Lord has decreed that you worship none other than Him, and (that you show) kindness to parents. If one of them or both were to attain old age during your life, do not say to them any word denoting annoyance, disgust or dislike, nor chide them, but speak to them graciously and with honour.

\*\*

(1) قَضَى يَقْضِي قَضَاءً (a-i), to decree, to command [AN 23:1]

(2) أَنْ لَا تَعْبُدُوا : Here لَا is made up of أَنْ and لَا النَّافِيَةُ. So the meaning is, 'Your Lord has decreed that you do not worship anyone other than Him'.

In لَا تَعْبُدُوا, the *fi'l muḍāri'* تَعْبُدُوا is *manṣūb* because of أَنْ.

(3) وَبِالْوَالِدَيْنِ إِحْسَانًا : Here the *maṣdar mu'awwal* أَنْ تُحْسِنُوا has been omitted. So, the *taqdīr* is:

وَقَضَى رَبُّكَ أَنْ لَا تَعْبُدُوا إِلَّا إِيَّاهُ وَأَنْ تُحْسِنُوا بِالْوَالِدَيْنِ  
إِحْسَانًا.

Here إِحْسَانًا is مَفْعُولٌ مُطْلَقٌ لِلتَّأْكِيدِ.

(4) أَحْسَنَ إِلَيْهِ، وَبِهِ إِحْسَانًا (iv), to do good.

أَحْسَنَ إِلَيْهِ is not used in the Glorious Qur'an.

Here is another example of أَحْسَنَ بِهِ :

وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ  
 يَأْتِبْتَ هَذَا تَأْوِيلُ رُءْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي  
 حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ  
 بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي  
 وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ  
 الْعَلِيمُ الْحَكِيمُ ﴿١٠٠﴾

And he (Yūsuf عليه السلام) raised his parents on to the throne, and they all fell down before him prostrate. He said, 'My father! This is the interpretation of my dream of old. My Lord has made it come true. He has done me a favour as He took me out of the prison, and brought you from the desert after Satan had sown discord between me and my brothers. Indeed my Lord has subtle plans to bring about what He wills. Surely, He is All-Knowing, All-Wise. (Q12:100)



(5) **إِمَّا يَبْلُغَنَّ** : The word **إِمَّا** is made up of the conditional particle **إِنْ** and the extra **مَا** which is added for emphasis (**إِنْ + مَا**). Note that the *nūn* of **إِنْ** has been assimilated to the *mīm* of **مَا**.

[You have learnt another type of **إِمَّا** which means 'either or', e.g.,

**الاسْمُ إِمَّا مُذَكَّرٌ وَإِمَّا مُؤَنَّثٌ**, A noun is either masculine or feminine.]

(6) The **فِعْلٌ مُضَارِعٌ** following **إِمَّا** takes the emphatic *nūn* as in **إِمَّا يَبْلُغَنَّ**. The addition of the emphatic *nūn* after the particle **إِمَّا** is close to *wājib*. (D3:33). Here are two more examples from the Glorious Qur'ān:

فَإِمَّا تَرِينَ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ  
صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ أَنْسِيًّا ﴿٦٦﴾

If you see any human being, say, 'I have vowed a fast to (Allah) the Most Merciful, and so I will not speak to any human being today'. (Q19:26)

وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانِذِرْ إِلَيْهِمْ عَلَى  
سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ ﴿٥٨﴾

If you fear treachery from any folk, throw back (their treaty) to them (so as to be) on equal terms for Allah does not like the treacherous. (Q8:58).

This construction also occurs in *āyah* 28 of the *sūrah* we are studying.

(7) الْكِبَرُ, old age.

This word occurs in six *āyāt*. Here is another *āyah* with this word:

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ  
وَأَمْرَاتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

He (Zakariyyā عليه السلام) said, 'My Lord! How can I have a son seeing that age has overtaken me already and my wife is barren?'

He (Allah) said, 'Thus Allah does what He wills.' (Q3:40).

(8) جَوَابُ شَرْطٍ is فَعْلٌ, and فَعْلٌ is جَوَابُ شَرْطٍ.

The جَوَابُ الشَّرْطِ takes فَ, because it is فَعْلٌ.  
طَلَبِي.

- مَفْعُولٌ فِيهِ is عِنْدَ,
- مَفْعُولٌ بِهِ is الْكَبِيرَ,
- فَاعِلٌ is أَحَدُ (هُمَا) of يَبْلُغَنَّ,
- مَعْطُوفٌ is كِلَا (هُمَا) and.

(9) If the مُضَافٌ إِلَيْهِ of كِلَا is a pronoun, the word كِلَا is declined like a مُثَنَّى, e.g.:

- غَابَ كِلَاهُمَا.
- سَأَلْتُ كِلَيْهِمَا.
- اتَّصَلْتُ بِكِلَيْهِمَا.

But if its مُضَافٌ إِلَيْهِ is a noun, the word كِلَا



does not change because it is treated as a مَقْصُور noun, e.g.:

○ غَابَ الْيَوْمَ كِلَا الطَّالِبَيْنِ.

○ سَأَلْتُ كِلَا الطَّالِبَيْنِ.

○ اتَّصَلْتُ بِكِلَا الطَّالِبَيْنِ.

(9) أَفٌّ is a اسْمُ الْفِعْلِ meaning 'I feel annoyed'.

It is مَبْنِيٌّ, and as it is the مَفْعُولُ بِهِ of لَا تَقُلْ, it is فِي مَحَلِّ نَصَبٍ.

(10) نَهَرَ نَهْرًا (a-a), to chide, to reproach, to rebuff.

انْتَهَرَ أَنْتَهَارًا (viii) also has the same meaning.

This verb occurs in the Glorious Qur'an only twice. The other āyah where it occurs is:

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ﴿١٠﴾

And as for the beggar, do not chide him.  
(Q93:10)

مَفْعُولٌ مُطْلَقٌ is قَوْلًا : Here قَوْلًا is : وَقُلْ لَهُمْ قَوْلًا كَرِيمًا (11)

[AN 23:2]. لِبَيَانِ النَّوعِ

قَوْلًا is *naʿt* of كَرِيمًا.

(12) كَرُمَ كَرَمًا، وَكَرَامَةً (u-u), to be noble, high-minded; to be precious.

The كِرَامٌ، كُرَمَاءُ، كَرِيمٌ is اسْمُ الْفَاعِلِ. The feminine is كَرِيمَةٌ، pl كَرَائِمُ.

(13) ضَمِيرُ النَّصْبِ : أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ (13) Here the ضَمِيرُ النَّصْبِ has been used because it occurs after إِلَّا. Here are some examples:

○ حَضَرَ الطُّلَابُ كُلُّهُمْ إِلَّا إِيَّاكَ.

○ دَرَسْتُ اللُّغَةَ الْفَرَنْسِيَّةَ جَيِّدًا، وَلَا أُجِيدُ إِلَّا إِيَّاهَا.

○ مَسْكِينٌ بَلَالٌ. لَا يَسْأَلُ الْمُدْرَسُ إِلَّا إِيَّاهُ.



## Āyah 24

وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ  
رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

(24) And out of mercy, lower to them the wing of humility, and say, 'My Lord! Have mercy on them both even as they brought me up from childhood.'

\*  
\*\*

(1) خَفَضَ خَفَضًا (a-i), to lower. [AN 24:1]

Here is another *āyah* where this word occurs:

وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾

And lower your wing (in kindness) to the believers following you. (Q26:215)

The *ism al-fā'il* خَافِضَةٌ occurs in the following *āyah*:

إِذَا وَقَعَتِ الْوَاقِعَةُ ﴿١﴾ لَيْسَ لَوْقَعْنَهَا كَاذِبَةٌ ﴿٢﴾ خَافِضَةٌ  
رَّافِعَةٌ ﴿٣﴾



When the inevitable event befalls - there is no denying that it will befall - abasing (some), exalting (others) ... (Q56:1-3)

(2) جَنَاحٌ, wing, pl أَجْنَحَةٌ. [AN 24:2]

*Lowering the wing* is a metaphor for humility, and is taken from the birds. It seems to be based on the practice of some birds lowering one of their wings while courting.

(3) ذَلَّ يَذِلُّ ذُلًّا، وَذِلَّةً، وَمَذَلَّةً (a-i), to be humble, lowly.

The ذَلِيلٌ is اِسْمُ الْفَاعِلِ (humble, lowly). Its plural is أَذِلَّةٌ.

(4) رَحِمَ رَحْمَةً (i-a), to show mercy. [AN 24:3]

(5) رَبَّى الطِّفْلَ تَرْبِيَةً (ii), to bring up a child, to raise. [A.N. 24:4]

(6) رَبِّ is for the original رَبٍّ.

The مُضَافٌ إِلَى يَاءِ الْمُتَكَلِّمِ has five forms in *nida'*. These are:

- 1) رَبٌّ : with the omission of the *yā'* *al-mutakallim*, now represented only by the *kasrah*. This is more frequently used in the Glorious Qur'an.
- 2) رَبِّي : This is the regular form with no omission.
- 3) رَبَّ : Here the *yā'* *al-mutakallim* is omitted, and the *kasrah* is changed to *fathah*.
- 4) رَبَّا : like the previous, but with the addition of an *alif* at the end.
- 5) رَبِّيَ : like the regular form, but with the addition of a *fathah* to the *yā'*.

See D3:26. Ibn Mālik in his *Alfiyyah* uses عَبْدِي (my slave) as an example. He says:

«عَبْدُ عَبْدِي عَبْدَ عَبْدِي»

We live in a different age, and our examples should reflect our lives and our times.

(7) كَمَا is made up of the *ḥarf jarr* كَ and مَا

اَقْرَأْ كَمَا يَقْرَأُ زُمَلَاؤُكَ. So اَلْمَصْدَرِيَّةُ means:  
اَقْرَأْ كَقِرَاءَةِ زُمَلَانِكَ.

Here is a beautiful *ḥadīth* wherein كَمَا is used:  
صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

Pray as you have seen me praying.<sup>1</sup>

(8) رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا: The meaning is 'Take care of them as they took care of me when I was a child'.

(9) The اَلِف in رَبَّيَانِي is the فَاعِل.

(10) صَغِيرًا is a حَال of the pronoun ي in رَبَّيَانِي.

(11) كَمَا رَبَّيَانِي: The third radical of a نَاقِص verb (و or ي) changes to اَلِف when the verb is *isnāded* to third person masculine *singular*, e.g., بَكَى الطِّفْلُ، دَعَا الرَّجُلُ.

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<sup>1</sup> - Reported by Bukhārī in Kitāb al-Adhān: 18.



But when the verb is *isnāded* to third person masculine *dual*, the و and the ي return to their original form, e.g.,

طِفْلِي مَا بَكَى، وَلَكِنْ طِفْلَاكَ بَكَيَا.

بِلَالٌ مَا دَعَانِي إِلَى وَلِيْمَتِهِ، وَلَكِنْ أَخْوِيهِ دَعَوَانِي.

When a *ناقص* verb is *isnāded* to third person *feminine* singular, the أَلِف is omitted because of التَّقَاءُ السَّاكِنَيْنِ, e.g.,

○ بَكَتْ for the original بَكَاتْ.

○ دَعَتْ for the original دَعَاتْ.

And when it is *isnāded* to third person *feminine* dual, the أَلِف remains omitted, e.g.,

بَنَّتِي جَرَتْ، وَبَنَّتَاكَ جَرَّتَا مَعَهَا.

Note that in the مَزِيد forms, the اَلِف changes only to ي even if it is originally و, e.g.,

نَجَا يَنْجُو :

انْقَلَبَتِ السَّيَّارَةُ، وَلَكِنْ السَّائِقُ وَالرَّائِبُ نَجَوْا.

أُنْجِيَ يُنْجِي :

○ مَنْ أُنْجَاكَ مِنْ ذَاكَ الظَّالِمِ؟

○ هَٰذَا الشُّرْطَيَّانِ أُنْجَيَانِي مِنْهُ.

Who saved you from that tyrant?

The two policemen saved me from him.

○ مَنْ أَبَاكَ يَا سَمِيرُ؟ هَٰذَا الْوَلَدَانِ أَبَايَ.



## Āyah 25

رَّبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَادِقِينَ

فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا ﴿٢٥﴾

(25) Your Lord knows best what is in your minds, and if you are righteous, He is indeed Oft-Forgiving to those who turn (to Him).

\*\*

The meaning is: Allah *subḥānahū wa taʿālā* is aware of our intentions. He knows whether our love for, and service to our parents is genuine or for ulterior motives. If we are righteous and sincere in seeking His forgiveness, Allah *subḥānahū wa taʿālā* will forgive our lapses and shortcomings.

(1) اسْمُ التَّفْضِيلِ is أَعْلَمُ.

(2) أَبَ يَوُوبُ أَوْبًا، وَأَوْبَةً، وَإِيَابًا (a-u), to return.



The word **إِيَاب** occurs in the following *āyah*:

إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾

Surely, to Us will be their return, and then Ours will be their reckoning. (Q88:25-26)

The **صِيغَةُ مُبَالَعَةٍ** **أَسْم** is **آئِبٌ**, and the **صِيغَةُ مُبَالَعَةٍ** **أَسْم** is **أَوَّابٌ** which means 'repentant'. [AN 25:1]

(3) **صَلَحَ صَالِحاً** (a-u), to be righteous and pious.

(4) **إِنْ تَكُونُوا صَالِحِينَ** ... Here:

- **أَدَاةُ الشَّرْطِ** is **إِنْ**,
- **فِعْلُ الشَّرْطِ** is **تَكُونُوا**,
- The **و** in **تَكُونُوا** is **كَانَ** **أَسْم**, and
- **خَبَرُ كَانٍ** is **صَالِحِينَ**.
- **فَائِدَةُ كَانٍ لِلأَوَّابِينَ غُفُوراً** : This sentence is

the جَوَابُ الشَّرْطِ, and as it is a nominal sentence, it takes ف.

- The pronoun هُ is the اِسْمُ اِنْ, and so it is فِي مَحَلِّ نَصْبٍ. It refers to رُبُّ occurring at the beginning of the āyah.
- The sentence كَانَ لِلْأَوَّابِينَ غُفُورًا is the خَبَرُ اِنْ. The *ism* of كَانَ is the ضَمِيرُ مُسْتَتِرٍ, and its *khavar* is غُفُورًا.

(5) كَانَ لِلْأَوَّابِينَ غُفُورًا : The *lām* in لِلْأَوَّابِينَ is the same *lām* which is in: غَفَرَ اللَّهُ لَهُ ذَنْبَهُ.

Here is an example: أَرْجُو أَنْ يَكُونَ اللَّهُ غَافِرًا لِي ذَنْبِي.

(6) غُفُورٌ : The form غُفُورٌ is on the pattern of مُبَالِغَةٌ which is one of the five patterns of فَعُولٌ (exaggerated or intensive meaning). These are:

1) أَكَّالٌ like غَفَّارٌ (a great forgiver),

glutton), عَبَّاسٌ (one who frowns always).

2) كَفُورٌ like غَفُورٌ (excessively ungrateful), شَكُورٌ (greatly appreciative), عَبُوسٌ (always frowning)

3) سَمِيعٌ like عَلِيمٌ, رَحِيمٌ, فَعِيلٌ.

4) مَزِقٌ like حَذِرٌ (very cautious), مَزِقٌ (one who excessively tears). (AN 25:2).

5) مِفْعَالٌ like مَنَحَارٌ (one who excessively slaughters camels to feed the guests) from نَحَرَ (to slaughter); مِطْعَانٌ (a warrior who pierces his enemy with his spear) from طَعَنَ

(a-u), to thrust, to pierce; مِعْطَاءٌ (a great donor). This word is irregular as the meaning of 'giving' comes from Form (iv): أَعْطَى while words on this pattern are mostly derived from the form Form (i) of the verb.





## Āyah 26

وَعَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ  
وَلَا بُذِّرْ تَبْذِيرًا ﴿٢٦﴾

(26) Give the kinsman his due, as also the needy and the wayfarer, and do not squander (your wealth) in wantonness.

\*\*

(1) *آتَى يُؤْتِي* إِيْتَاءً (iv), to give.

It takes two objects, e.g., *آتَيْتُ بِلَالًا كِتَابًا* (I gave Bilal a book). In the *āyah*, the word *ذَا* (الْقُرْبَىٰ) is the first object, and *حَقَّهُ* — (هُ) is the second.

(2) *قُرْبَىٰ*, relationship, kinship.

It is *أَلِفُ التَّائِيثِ* because of the *مَمْنُوعٌ مِنَ الصَّرْفِ* at the end. It is like *فَتَوَى*, *مَرَضَى*, *فَوَضَى*, *تَقَوَى*.

Nouns like:

○ فَتًى (young man)

○ عَصاً (walking stick)

○ رَحَى (hand mill)

are *not* مَمْنُوعٌ مِنَ الصَّرْفِ because the *alif* at end is the third radical, and is not extra as in the case of nouns mentioned earlier.

(3) ذُو is one of the Five Noun (الْأَسْمَاءُ الْخَمْسَةُ) which have:

○ *wāw* as its *rafʿ*-ending, e.g., زَارَنِي الْيَوْمَ ذُو قُرْبَى, a relative visited me today.

○ *alif* as its *naṣb*-ending, e.g., قَابَلْتُ فِي الْمَعْرِضِ ذَا قُرْبَى, I met a relative at the exhibition.

○ *yāʾ* as its *jarr*-ending, e.g., كَتَبْتُ الْيَوْمَ رِسَالَةً إِلَى ذِي قُرْبَى, I wrote an email to a relative.

The Five Nouns, as you know, takes these

مُضَافٍ only when they are مُضَافٍ  
and the noun ذُو is always مُضَافٍ.

(4) اَمْرٍ is اَمْرٍ. Its مُضَارِعٍ is اَمْرٍ which is originally اَمْرٍ, but the ا of form iv is omitted in the مُضَارِعٍ, while it is retained in the اَمْرٍ. The original اَمْرٍ form is اَمْرٍ, but the combination اَمْرٍ becomes اَمْرٍ. (See D2:15).

(5) حَقٌّ, right, pl حُقُوقٌ.

(6) اَبْنَاءُ السَّبِيلِ, wayfarer, pl اَبْنَاءُ السَّبِيلِ (AN 26:1)

(7) بَذَرَ الْمَالَ تَبْذِيرًا (ii), to squander.

بَذَرَ الْبَذَرَ (a-u), to sow seeds. As sowing grains involves disseminating, the word developed the idea of dissipating and squandering.

(8) مَفْعُولٌ مُطْلَقٌ : لا تُبْذِرْ تَبْذِيرًا : Here تَبْذِيرًا is مَفْعُولٌ مُطْلَقٌ.  
لِلتَّأْكِيدِ.



(9) مَسَاكِينُ, poor, needy, pl (without *tanwīn*). (AN 26:2)



## Āyah 27

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ

الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

(27) The squanderers are surely the brothers of the satans, and Satan was totally ungrateful to his Lord.

\*\*

(1) مُبَذِّرٌ is the *اسْمُ الْفَاعِلِ* of بَذَرَ.

(2) كُفُورٌ, ungrateful.

كَفَرَ كُفْرًا، وَكُفُورًا، وَكُفْرَانًا (a-u), to be ungrateful.

Here is an *āyah* wherein the *maṣḍar* كُفْرَانٌ has

been used:

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا

كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَنُوبٌ ﴿٩٤﴾

Whoever does acts of righteousness while being a believer his endeavour shall not be treated with unthankfulness, and that We shall surely record. (Q21:94) [AN 27:1]

(2) **إِنَّ الْمُبَذِّرِينَ** : Here:

○ **اسْمُ إِنَّ الْمُبَذِّرِينَ**,

○ and the sentence: **كَأَنُوا إِخْوَانُ الشَّيَاطِينِ** is **خَبَرٌ** **فِي مَحَلِّ رَفْعٍ**, and therefore it is **إِنَّ**.

○ **كَأَنُوا إِخْوَانُ الشَّيَاطِينِ** : In this sentence, the **wāw** in **كَأَنُوا** is its **اسْمُ**, and therefore it is **فِي** **إِخْوَانٍ**, and its **خَبَرٌ** is **مَحَلِّ رَفْعٍ**.

○ The word **الشَّيَاطِينِ** is **مُضَافٌ إِلَيْهِ**, and therefore it is **مَجْرُورٌ**. As it belongs to the

category of مَمْنُوعٌ مِنْهُ, it is مِنَ, but because of its having the definite article *al-* attached to it, it is no longer treated as a diptote.



## Āyah 28

وَأَمَّا تَعْرِضْنَ عَنْهُمْ أَبْتَغَاءَ رَحْمَةٍ مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ

لَهُمْ قَوْلًا مَيْسُورًا ﴿٢٨﴾

(28) And if you turn away from them (the seekers of help) seeking mercy from your Lord which you are expecting, then tell them a gentle word.



The meaning is that if you have to turn away from the seekers of help (mentioned in *āyah* No. 26) for lack of means, then explain to them your inability to help



them at the moment with kind and soothing words.

The idea of lack of means of a person has been expressed indirectly as his being in pursuit of help expected from Allah *subhānahū wa ta'ālā*.

(1) أَغْرَضَ عَنْهُ يُغْرِضُ إِعْرَاضاً (iv), to turn away.

(2) ابْتَغَى ابْتِغَاءً (viii), to seek.

(3) رَجَا يَرْجُو رَجَاءً، وَرَجَاءً (a-u), to hope, to expect.

(4) مَفْعُولٌ لَهُ is ابْتِغَاءً, i.e., you turn away from the seekers of help because of your expectation of mercy from Allah (i.e., because of lack of means).

Here is two more examples of مَفْعُولٌ لَهُ :

- لَمْ أَقْرِعِ الْجَرَسَ مَخَافَةَ أَنْ يَسْتَيْقِظَ الْمَرِيضُ, I did ring the bell lest the patient should wake up.
- لَمْ أَنْمِ الْبَارِحَةَ خَشْيَةَ أَنْ تَفُوتَنِي الرِّحْلَةُ, I did not sleep last night lest I should miss the

flight.

(5) **اِبْتِغَاءَ** of **مُتَعَلِّقٌ** is **مِنْ رَبِّكَ** (5), i.e., because of expecting a boon from your Lord.

(6) The sentence **تَرْجُوها** is a **نَعْت** of **رَحْمَةٍ**.

(7) **مَيْسُورٌ** : easy, gentle.

(8) **إِمَّا تُعْرِضَنَّ .... فَقُلْ لَهُمْ** : Here:

○ **إِمَّا** is **أَدَاةُ الشَّرْطِ**,

○ **تُعْرِضَنَّ** is **فِعْلُ الشَّرْطِ**.

○ **فَقُلْ** is **جَوَابُ الشَّرْطِ**. It takes **فَ** because it is **فِعْلٌ طَلْبِيٌّ**.

○ **قَوْلًا** is **مَفْعُولٌ مُطْلَقٌ**.

○ **قَوْلًا** is **نَعْت** of **مَيْسُورًا**



## Āyah 29

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا

كُلَّ الْبَسِطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

(29) And do not have your hand chained to your neck, nor extend it to the full extent lest you have to sit down blameworthy and destitute.

\*\*  
\*\*

*Having one's hand chained to the neck, and stretching the hand to the full extent* are Arabic metaphors. The first denotes being stingy, and the second being a spendthrift.

(1) The verb جَعَلَ (to make) takes two objects, e.g., جَعَلْتُ بَيْتِي مَدْرَسَةً, I turned my house into a school.

In the *āyah*, يَدَ (كَ) is the first object, and مَغْلُولَةً is the second.

(2) غُلٌّ, iron collar, handcuffs, chains, fetters, shackles, pl أَغْلَالٌ. This word occurs in many *āyāt*. Here is one such *āyah* :



وَجَعَلْنَا الْأَغْلَلَ فِي أَعْنَاقِ الَّذِينَ كَفَرُوا هَلْ  
يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٣﴾

We shall place iron collars around the neck of those who disbelieved. Will they be recompensed for anything but for what they did? (Q34:33).

(3) عُنُقٌ, neck. (It is used both as masculine as well as feminine). [AN 29:1]

Its plural is أَعْنَاقٌ. See note No. 2 for an *āyah* wherein this word occurs.

(4) غَلَّتْ يَدُهُ إِلَى عُنُقِهِ (a-u), to fetter one's hand to one's neck. [AN 29:2]

يَدُهُ مَغْلُولَةٌ إِلَى عُنُقِهِ, his hand is chained to his neck, i.e., he is stingy.

(5) بَسَطَ بَسْطًا (a-u), to spread (cloth), to extend, to stretch out (hand).

(6) قَعَدَ قُعُودًا (a-u), to sit.

In فَتَقْعُدَ مَلُومًا مَحْسُورًا, the verb فَتَقْعُدَ has been used instead of فَتَبْقَى (lest you should remain) to suggest that the stingy and the spendthrift are both cut off from social life and its multifarious activities, and live a life of isolation and alienation resulting in their sitting at home.

(7) لَا مَ يَلُومُ لَوْمًا (a-u), to blame, to censure, to rebuke. [AN 29:2]

Its مَلُومٌ is اسمُ الْمَفْعُولِ for the original مَلُومٌ (ma-lwūm → ma-lūm). Here are some more examples:

○ مَخُوفٌ : خَافَ يَخَافُ (one who is feared).

○ مَقُولٌ : قَالَ يَقُولُ (what is said).

○ مَرُومٌ : رَامَ يَرُومُ (that which is desired).

(8) حَسَرَ حُسُورًا (a-i), to make someone tired.

(9) In وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ, the word كُلَّ is مَفْعُولٌ مُطْلَقٌ. Here كُلَّ deputizes for the *maṣdar*

(الْبَسْط) which is here مُضَافٌ إِلَيْهِ. Here is another example: أَغْرِفُهُ كُلَّ الْمَعْرِفَةِ, I know him fully well. (D3:28)

(10) فَاءُ السَّبَبِيَّةِ : This is فَاءُ السَّبَبِيَّةِ (fā of cause). It is so called because what precedes it is the cause of what follows it, e.g.:

لَا تَأْكُلْ هَذَا الْخُبْزَ الْبَائِتَ فَتَمْرَضَ, Do not eat this stale bread lest you should fall ill.

Here eating the stale bread is the cause of falling ill.

The فَاءُ following the فِعْلٌ مُضَارِعٌ is فَاءُ السَّبَبِيَّةِ because of a latent أَنْ.

The فَاءُ السَّبَبِيَّةِ occurs only after نَفْيٌ or طَلَبٌ.

We have already seen an example of طَلَبٌ.

Here is an example of نَفْيٌ :

لَمْ أُسِيْ إِلَيْهِ فَأَعْتَذِرْ, I have not offended him that I should apologize.



Here is another example of طَلَب :

لَا تَكُنْ يَابِسًا فَتُكْسَرُ، وَلَا رَطْبًا فَتُغْصَرَ Do not be so dry as to be broken, nor so wet as to be pressed for juice.

See more Qur'anic examples in AN 29:3.

In the *āyah* : ... إِلَىٰ عُنُقِكَ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ ... فَتَقْعُدَ, the *nahy* لَا تَجْعَلْ is the cause, and تَقْعُدَ is the result.

(11) مَلُومًا مَحْسُورًا : both are حَال, and the صَاحِبُ الْحَالِ is the hidden pronoun in تَقْعُدَ.

Note that مَلُومًا refers to his being stingy, and مَحْسُورًا to his being a spendthrift.<sup>1</sup>



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<sup>1</sup> - Tafsīr al-Tahrīr wa l-Tanwīr.

## Āyah 30

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ

كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

(30) Indeed, your Lord enlarges the provision for whom He wills and He straitens it (for whom He wills). He surely He is well Aware of His servants.

\*  
\*\*

(1) بَسَطَ : We have learnt this word in the previous *āyah*. Another meaning of this word is *to expand, to enlarge*, and that is the meaning it has in this *āyah*. Its opposite is قَدَرَ قَدْرًا (a-i/a-u), to straiten.

(2) رَزَقَ رِزْقًا (a-u), to provide sustenance.

[AN 30:1]

أَرْزَاقٌ, provision, sustenance, pl رِزْقٌ.

(3) In لِمَنْ يَشَاءُ, the عَائِد has been omitted, i.e., لِمَنْ يَشَاءُ.



## Āyah 31

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَقِيْتُمْ نَزْرُقُهُمْ

وَأَيَّاكُمْ إِنْ قَتَلْتَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾

(31) Do not kill your children for fear of poverty. We shall provide for them as well as for you. Killing them is indeed a great sin.



(1) وَلَدٌ, offspring, child, boy.

In the sense of *offspring* it is applied to both male and female. It is also applied to plural, but it also has two plural forms: وَلَدٌ and أَوْلَادٌ.

In this āyah, أَوْلَادٌ means female children



whom the Arabs in Pre-Islamic Arabia used to bury alive. [AN 31:1]

(2) خَشِيَ يَخْشَى خَشِيَةً (i-a), to fear, to be afraid of.

(3) أَمْلَقَ إِمْلَاقًا (iv), to become poor.

This word occurs only twice in the Glorious Qur'an. The other *āyah* where it occurs is 6:151:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ مِّمَّنْ نَزَّزْنَاكُمْ  
وَأَيَّاهُمْ

Note that in this *āyah*, the reason for killing is not 'fear of poverty', but 'poverty' itself.

خَشِيَةً is Here : : لا تَقْتُلُوا أَوْلَادَكُمْ خَشِيَةً إِمْلَاقٍ is مُضَافٌ إِلَيْهِ which informs us the reason for doing an action, and إِمْلَاقٍ is

(D3:29)

(4) خَطِيَ يَخْطِئُ خِطْئًا، وَخِطْأَةً (i-a), to sin.

Note that أَخْطَأُ يُخْطِئُ (iv) means to make a mistake, and خَطَا is a mistake. But خَطَا (maṣḍar of خَطِئَ) means a sin. It is like خَطِيئَةٌ (pl خَطَايَا). [AN 31:2]



## Āyah 32

وَلَا تَقْرَبُوا الزَّيْنَةَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

(32) And do not come near to adultery and fornication. It is indeed an abomination and an evil way.



(1) زَنَى يَزْنِي زَنًى، وَزَنَاءٌ (a-i), to have illicit relations. It includes adultery (which is

between the married) and fornication (which is between the unmarried). [AN 32:1]

(2) قَرِبَ قُرْبَانًا (i-a), to approach, to go near.

It takes a مَفْعُولٌ بِهِ, and in this āyah, الزَّيِّ is the مَفْعُولٌ بِهِ.

Here is another āyah where قَرِبَ occurs:

وَقُلْنَا يَتَادِمُ اُسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا  
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا  
مِنَ الظَّالِمِينَ ﴿٣٥﴾

And We said, 'Adam! Dwell you and your wife in the Garden, and eat freely from its [fruits] wherever you wish, but do not approach this tree lest you should be among the evildoers'. (Q2:35)

(3) الزَّيِّ is a مَقْصُور noun in which all the three signs of إعراب (مُقَدَّر) as in



the following example:

قَتَلَ الْفَتَى الْأَفْعَى بِالْعَصَا

In فَتْحَةٌ is نَصَبٌ, لا تَقْرَبُوا الزَّيَّ, the sign of مُقَدَّرَةٌ as also in the following example:

رَأَيْتُ الْفَتَى يَحْيَى يُسَاعِدُ الْأَعْمَى مُوسَى.

I saw the the young man Yahyā helping the blind man Mūsā.

(4) سَاءَ (used as بِئْسَ) is known as 'verb of blame' (فِعْلُ الذَّمِّ). This verb requires two elements. They are:

(a) الْفَاعِلُ

(b) الْمَخْصُوصُ بِالذَّمِّ (the object of blame).

Let us examine these elements in the following example:

سَاءَ الرَّجُلُ بِلَالٌ! (What a bad man Bilal is!).

Here الرَّجُلُ is the فَاعِلُ of سَاءَ, and بِلَالٌ is the مَخْصُوصُ بِالذَّمِّ.

① These are the rules pertaining to the **فَاعِل** :

a) It should have the definite article *al-*  
e.g., **سَاءَ الْقَوْلُ الْكَذِبُ**, What a bad talk a lie  
is!

b) If it has no *al-*, it should be the **مُضَاف** of  
a noun with *al-*, e.g.:

**سَاءَ طَبِيبُ الْأَسْنَانِ جَمَالٌ**, What a bad dentist  
Jamal is! (Here **طَبِيبُ** has no *al-*, but it is  
the **مُضَاف** of **الْأَسْنَانِ** which has *al-*).

c) The **فَاعِل** can be a latent pronoun  
specified by a **تَمْيِيز**, e.g.:

**سَاءَ طَالِباً إِبْرَاهِيمُ!**, How bad Ibrahim is as a  
student!

Here the **فَاعِل** is the **ضَمِيرٌ مُسْتَتِرٌ** in **سَاءَ**,  
and **طَالِباً** is the **تَمْيِيز** specifying it.

② These are some facts about the **مَخْصُوص**

: بِالذَّمِّ

a) The مَخْصُوصُ بِالذَّمِّ should be a مَعْرِفَةٌ, so it can be a proper noun like بِلَال, or a common noun with *al-*. or the *muḍāf* of a مَعْرِفَةٌ.

b) The مَخْصُوصُ بِالذَّمِّ is the مُبْتَدَأُ مُؤَخَّر, and the verbal sentence is its خَبَر as you can see in the following example:

سَاءَ الشَّرَابُ الْخَمْرُ, What an evil drink wine is!

Here الشَّرَابُ is the فَاعِل of سَاءَ, and this verbal sentence is the خَبَر مُقَدَّم of the *mubtada'* الْخَمْرُ.

There is another إِعْرَاب of the مَخْصُوصُ بِالذَّمِّ. According to this, the مَخْصُوصُ بِالذَّمِّ is the خَبَر of a *muqaddar mubtada'* which is: هُوَ.



But as this **إِغْرَاب** does not have the approval of all the grammarians, it is better to stick to the first **إِغْرَاب**.

c) The **مَخْصُوصٌ بِالذَّمِّ** can be omitted if there is an indication in the sentence of what the object of blame is. If we are discussing Ibrahim's recurrent absence from the class, and then say: **سَاءَ طَالِباً**, one can easily guess that the **مَخْصُوصٌ بِالذَّمِّ** is **إِبْرَاهِيمُ**, and that the complete sentence is: **سَاءَ طَالِباً إِبْرَاهِيمُ**, How bad Ibrahim is as a student.

The *āyah* we are studying warns people from illicit sex, and ends with: **وَسَاءَ سَبِيلاً**.

It is obvious the **مَخْصُوصٌ بِالذَّمِّ** is **الزَّئِي**. So the *taqdīr* is:

**وَسَاءَ سَبِيلاً الزَّئِي**, How evil illicit sex is as a course of action!

[AN 32:2]

(5) فَوَاحِشٌ, abomination, pl فَوَاحِشٌ.

The verb is فَحَشَ يَفْحُشُ فَحْشًا (u-u). It is also used in *bāb* (a-u) (فَحَشَ يَفْحُشُ), and from this *bāb* is derived the *ism al-fā'il* فَاحِشٌ which originally means 'that which transgresses the normal limits'. [AN 32:3]



### Āyah 33

وَلَا تَقْتُلُوا أَنْفُسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ  
قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا

يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

(33) And do not kill the life which Allah has forbidden except by right. And whoever is killed wrongfully, We have granted his heir authority, but let him not commit excess in killing. He shall indeed be helped.

- (1) **حَرَّمَ تَحْرِيمًا** (ii), to forbid, make something unlawful.
- (2) **لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ** (2) : Do not take life which Allah has forbidden.
- حَرَّمَ اللَّهُ** is for **حَرَّمَهَا اللَّهُ**, i.e., the **عَائِد** is omitted here.
- (3) **إِلَّا بِالْحَقِّ** : i.e., except when it is legally allowed as for **قِصَاص** or as punishment for **حِرَابَة** (disturbing the peace).
- (4) **نُفُوسٌ، وَأَنْفُسٌ**, life, soul, pl **نَفْسٌ**. (It is feminine).
- For **تَوْكِيد** only **أَنْفُسٌ**, is used, e.g.: **جَاءَ النَّاسُ أَنْفُسُهُمْ**, the people themselves came.
- (5) **وَلِيٌّ**, one entitled to take legal action against the killer, pl **أَوْلِيَاءُ**.
- (6) **سُلْطَانٌ**. authority.



(7) **أَسْرَفَ إِسْرَافًا** (vi), to exceed bounds, to commit excess.

(8) **لَا النَّاهِيَةَ** : This is **فَلَا يُسْرِفُ**, and that is why **مَجْزُومٌ** is **يُسْرِفُ**.

(9) **إِنَّهُ كَانَ مَنْصُورًا** : i.e., the law will help him to get his right.

(10) **وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا** :  
Here

○ **مَنْ** is **اسْمُ شَرْطٍ جَازِمٌ**. It is **مُبْتَدَأٌ** and so it is **فِي مَحَلِّ رَفْعٍ**.

○ **قُتِلَ** is **خَبَرٌ**. So it is **فِي مَحَلِّ رَفْعٍ**. This verb is in passive voice, and its **نَائِبٌ** **هُوَ** is the latent pronoun **فَاعِلٍ** which refers to **مَنْ**.

○ **مَظْلُومًا** is **حَالٌ** of the pronoun **هُوَ**.

- جَوَابُ : This is فَقَدْ جَعَلْنَا لَوْلِيَّهِ سُلْطَانًا  
 فَ because it  
 الشرطُ, and it takes  
 commences with قَدْ.

(10) نَصَرَ نَصْرًا (a-u), to support, to help.

[AN 33:1]



### Āyah 34

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى  
 يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ

مَسْئُولًا ٣٤

(34) And do not approach the property of an orphan except to improve it till he comes of age. And fulfil your obligations for every obligation will be enquired into.

\*\*

(1) مَالٌ, wealth, property, possessions, money,  
pl أَمْوَالٌ. [AN 34:1]

(2) يَتِيمٌ, orphan (a child whose father is  
dead), pl أَيَتَامٌ, (without *tanwīn*).

The feminine is يَتِيمَةٌ and its plural is  
يَتَامَى. [AN 34:2]

(3) بَلَغَ بُلُوغًا (a-u), to reach, to attain.

(4) أَشُدُّ (age of) maturity. (It is singular but it  
has the form of a plural noun like أَكْفٌ, pl of  
كَفٌّ, palm).

بَلَغَ أَشُدَّهُ, he attained the age of maturity.

(5) لَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ : This is  
مُسْتَثْنَى because the اسْتِثْنَاءُ مُفْرَغٌ  
مِنْهُ has not been mentioned. Here is the  
construction with the مُسْتَثْنَى مِنْهُ :



لَا تَقْرُبُوا مَالَ الْيَتِيمِ بِأَيِّ حَالَةٍ إِلَّا بِحَالَةٍ الَّتِي هِيَ أَحْسَنُ.

Do not approach an orphan's property in any circumstance except in the circumstance which is the best.

The meaning is that one may operate an orphan's property to repair, hire or to improve it.

The nominal sentence *هِيَ أَحْسَنُ* is the *صَلَة* which has no *i'rābic* status. The pronoun *هِيَ* is the *عَائِد* which refers to *الَّتِي*.

Here is an example of the construction used in the *āyah*:

لَا يَتَكَلَّمُ بِلَالٌ إِلَّا وَهُوَ يَبْتَاسِمُ, Bilal does not speak except smiling.

The *taqdīr* is:

لَا يَتَكَلَّمُ بِلَالٌ بِأَيِّ حَالَةٍ إِلَّا بِحَالَةٍ كَوْنِهِ يَبْتَاسِمُ.  
(iv), to fulfil an obligation, to keep a promise. (6)

(7) عَهْدٌ, obligation, pledge, covenant, pl عُهْدٌ.

(8) إِنَّ الْعَهْدَ كَانَ مَسْئُولًا, i.e., the obligation itself will be asked. This is a rhetorical way of saying that the one who made the promise will be asked if had kept it or not, and to what extent he had kept it.



### Āyah 35

وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

(34) And give full measure when you measure, and weigh with the straight balance. That is better in the end.



(1) أَوْفَى الْكَيْلَ يُوفِي إِيفَاءً (iv), to give to the full.

We have already learnt in the previous

*āyah* أَوْفَى بِالْعَهْدِ (to fulfil an obligation).

Note that in أَوْفَى الْكِيلِ the مَفْعُولُ بِهِ does not take بِـ.

(2) كَالَ كَيْلًا (a-i), to measure (the quantity of grains, etc.).

(3) وَزَنَ يَزِنُ وَزْنًا (a-i), to weigh.

(4) قِسْطَاسٌ, a balance. (It occurs only twice in the Glorious Qur'ān. The other *āyah* where it occurs is Q26:182).

(5) مُسْتَقِيمٌ, straight. (It is the اسْمُ of قَامَ of the فَاعِلِ, *bāb* x of قَامَ).

The expression الْقِسْطَاسُ الْمُسْتَقِيمُ seems to be based on the fact that when the weighing is correct, the beam of the balance is straight.

(6) إِذَا كِلْتُمُ is the الشَّرْطُ, and its جَوَاب has been omitted because the sentence preceding it is its جَوَاب in meaning, but



not in إِعْرَابٍ. So the *taqdīr* is: إِذَا كِلْتُمْ فَأَوْفُوا الْكِيلَ.

(7) آلَ يُوُولُ أَوَّلًا وَمَالًا (a-u), to return.

(ii), to cause someone or something to return. [AN 35:1]

(8) تَمَيِّزُ تَأْوِيلًا : أَحْسَنُ تَأْوِيلًا (8).

أَحْسَنُ تَأْوِيلًا, i.e., it is better in terms of results as correct weighing and measuring will attract more customers thus promoting healthy commercial activities. And in the hereafter, there will be reward for those who weigh and measure correctly.



### Āyah 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ

وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

(36) And do not pursue what you have no knowledge of. Indeed, the hearing, the sight and the heart – all of them - will be called to account.

\*  
\*\*

(1) قَفَا يَقْفُو قَفْوًا (a-u), to follow.

The meaning is: Do not take any decision on the basis of hearsay, suspicion or guess. Explaining this *āyah*, Qatādah said, "Do not say 'I saw' when you have not seen, nor 'I heard' when you have not heard, nor 'I know' when you do not know.'

(2) أَفئِدَةٌ, heart, pl فُؤَادٌ.

(3) إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ ... : All the sources of acquiring knowledge: the hearing, the sight and the heart (which in Arabic is the seat of thought) will be held responsible for any wrong decision one takes.

(4) كُلُّ أُولَئِكَ ... : It is to be noted here that the plural demonstrative pronoun أُولَئِكَ

has been used to refer to three non-intelligent (irrational) nouns السَّمْع، البَصَر، الفُؤَاد. You have learnt in *Key to Durūs al-Lughah*, 1:16, that هُوَلَاءَ and أُولَئِكَ are only used to refer to intelligent nouns, while هَذِهِ and تِلْكَ are used to refer to plurals of non-intelligent nouns. But in rare instances هُوَلَاءَ and أُولَئِكَ can be used to refer to non-intelligent nouns, but mostly in literary writings.

Ibn M'lik says in the *Alfiyyah*:

وَبِـ«أُولَى» أَشِيرُ لِجَمْعٍ مُطْلَقاً

which can be translated as: Refer to the plural using أُولَى (i.e., أُولَئِكَ or هُوَلَاءَ)<sup>1</sup> unrestrictedly (i.e., for both masculine and feminine, and for both rational and irrational nouns).

<sup>1</sup> «أُولَى» is another form of «أُولَاءَ» which appears in «هُوَلَاءَ» and «أُولَئِكَ». The former has هَاءُ التَّنْبِيهِ prefixed to it, while latter has كَافٌ suffixed to it.



Ibn 'Aqīl, who explains the *Alfiyyah*, says: 'According to the wording of ibn Mālik, the word **أُولَئِكَ** can be used to refer to intelligent as well as non-intelligent nouns. That is so, but it is *mostly* used to refer to intelligent beings...'

He then quotes a couplet by the famous Umayyad poet Jarīr, who says:

ذُمَّ الْمَنَازِلُ بَعْدَ مَنْزِلَةِ اللّٰوِي  
وَالْعَيْشَ بَعْدَ أُولَئِكَ الْآيَّامِ

Condemn all the abodes after the Abode of Liwā (a place), and condemn life after the life of those days.

Here, the poet uses **أُولَئِكَ** to refer to the non-intelligent noun **آيَّام**. [AN 36:1]

(5) **وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ**: Here:

ناهيّة is لا

○ **تَقْفُ** is مُضَارِعَ مَجْزُومٍ, and the sign of its

being *مَجْزُوم* is the omission of its third radical. It is like: لَا تَدْعُ.

○ *مَا* is *مَوْصُولَةٌ*, and it is the *مَفْعُولٌ بِهِ* of لَا, and so it is *فِي مَحَلِّ نَصْبٍ*.

○ The sentence لَيْسَ لَكَ بِهِ عِلْمٌ is *صِلَةُ الْمَوْصُولِ*, and therefore, it has no *i'rābic* status. It is made up of لَيْسَ, its *ism* عِلْمٌ and its *khavar* لَكَ.

○ The pronoun in بِهِ is the *عَائِدٌ*.

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

Here:

○ *السَّمْعَ* is *اسْمٌ إِنَّ*, and so it is *مَنْصُوبٌ*.

○ Both *الْبَصَرَ* and *الْفُؤَادَ* are *مَعْطُوفٌ*.

○ The sentence *كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا*

is the **خَبَرُ** إِنَّ, and therefore, it is **فِي مَحَلٍّ** رَفَعِ.

- مُبْتَدَأٌ **كُلُّ** is.
- مُضَافٌ إِلَيْهِ **فِي مَحَلٍّ جَرِّ** is **أَوْلَيْكَ**.
- The sentence **كَانَ مَسْئُولًا** is the **خَبَرُ** of **كُلُّ**, and it is, therefore, **فِي مَحَلٍّ رَفَعِ**.
- The **ضَمِيرٌ مُسْتَرِ** in **كَانَ** which refers to **كُلُّ** is its **اسْمُ**, and
- **مَسْئُولًا** is its **خَبَرُ**.



### Āyah 37

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ  
وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

(37) Do not walk on earth with arrogance,



for indeed you can never rend the earth asunder, nor reach the mountains' height.

\*\*

(1) مَشَى مَشْيًا (a-i), to walk.

Its اسمُ الفاعِلِ is مَاشٍ. Its plural مُشَاةٌ means 'pedestrians' in modern Arabic.

(2) مَرِحَ مَرَحًا (i-a), to be merry, cheerful, exuberant; to rejoice, to exult.

Its اسمُ الفاعِلِ is مَرِحٌ (cheerful, exuberant, exultant).

(3) In لَا تَمْشِ فِي الْأَرْضِ مَرَحًا, the word مَرَحًا is مُصَدَّرٌ functioning as حَالٌ as in:

جِئْتُ مَاشِيًا for جِئْتُ مَشْيًا.

Ibn M'lik says in the *Alfiyyah*:

وَمَصْدَرٌ مُنَكَّرٌ حَالًا يَقَعُ  
بِكَثْرَةِ كَ «بَغْتَةُ زَيْدٌ طَلَعُ»

An indefinite مُصَدَّرٌ often occur as حَالٌ as

in the example « بَغْتَةً زَيْدٌ طَلَعَ » (Suddenly Zayd appeared).

Here بَغْتَةً is the مَصْدَرُ الْمَرَّةِ of بَغْتَهُ بَغْتًا (a-a) meaning 'to take someone by surprise'. Here it occurs as حَال instead of بَاغِتًا.

(4) خَرَقَ خَرْقًا (a-i), to tear, to rend, to make a hole. [AN 37:1]

Here is another *āyah* wherein this word occurs:

فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ

أَخْرَقْنَاهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾

So both of them (Mūsā and al-Khaḍir عَلَيْهِمَا السَّلَامُ) set out, till when they had boarded the ship, he (al-Khaḍir عَلَيْهِ السَّلَامُ) made a hole in it. He (Mūsā عَلَيْهِ السَّلَامُ) said, 'Did you make a hole in it to drown its inmates? You have surely committed a dreadful deed. (Q18:71)

(5) بَلَغَ بُلُوغًا (a-u), to reach.

الْجِبَالِ is the مَفْعُولُ بِهِ of تَبْلُغُ, and طُولًا is تَمَيِّزٌ.



### Āyah 38

كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

(38) The evil of all this is hateful in the sight of your Lord.



(1) سَاءَ يَسُوءُ سَوَاءً (a-u), to be evil, to be bad.

It is the opposite of حَسُنَ (u-u), to good.

The سَيِّئٌ is اسْمُ الْفَاعِلِ like:

- هَانَ يَهُونُ هَيِّنٌ, to be easy.
- لَانَ يَلِينُ لَيِّنٌ, to be soft.



- طَابَ يَطِيبُ from طَيِّبٌ, to be good.

The اسْمُ التَّفْضِيلِ of سَيِّئٌ is أَسْوَأُ, e.g.,

الْجَوُّ الْيَوْمَ أَسْوَأُ مِمَّا كَانَ عَلَيْهِ قَبْلَ يَوْمَيْنِ, The weather today is worse than what it was two days before.

- (2) كَرِهَ كَرَاهَةً، وَكَرَاهِيَةً (i-a), to hate.

(3) كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا:

- Here كُلُّ is مُبْتَدَأٌ, and

- مُضَافٌ إِلَيْهِ فِي مَحَلِّ جَرٍّ is ذَلِكَ.

- The sentence كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا is the خَبَرُ of كُلُّ.

- اسْمُ كَانَ is سَيِّئٌ (هُ).

- and مَكْرُوهًا is its خَبَرُ.

- ظَرْفٌ is عِنْدَ, and

- مُضَافٌ إِلَيْهِ is رَبِّ (كَ).

○ مُضَافٌ إِلَيْهِ فِي مَحَلٍّ جَرُّ is ك



### Āyah 39

ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا  
تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا  
مَدْحُورًا ﴿٣٩﴾

(39) This is part of the wisdom which your Lord has revealed to you. So do not set up another god with Allah lest you should be cast into Hell reproved, abandoned.

\*\*

(1) مِمَّا is originally مِنْ مَّا where the *nūn* of the first word has been assimilated to the *mīm* of the second. This مِنْ is مِنَ التَّبْعِيضِيَّةِ.

(iv) أَوْحَى اللَّهُ إِلَى النَّبِيِّ يُوحِي إِنْهَاءً (2), to reveal.

(3) الْحِكْمَةُ, wisdom, words of wisdom, pl حِكْمٌ.

(4) مِنْ الْبَيَانَةِ : This is الْحِكْمَةُ. The مِنْ الْبَيَانَةِ is used to remove the ambiguity contained in the previous word. If you ask me, كَمْ عِنْدَكَ؟ (How many do you have?), I understand that you are asking me about the number, but I do not understand what this number refers to. Realizing my problem, you repeat your question using مِنْ الْبَيَانَةِ :

كَمْ عِنْدَكَ مِنَ الدُّوَلَارِ؟ (How many do you have in terms of dollars?). That makes the matter crystal clear.

Here are some more examples:

مَنْ مَعَكَ مِنَ الطُّلَابِ, Who are the students



who are with you?

مَاذَا عِنْدَكَ مِنَ الصَّحُفِ؟, What newspapers do you have?

أَسْمِعْنِي مَا حَفِظْتَ الْيَوْمَ مِنَ السُّورِ, Read to me the *sūrahs* you have memorized today.

(5) جَعَلَ (a-a), to make.

It takes two objects, e.g.,

جَعَلْتُ زَوْجَتِي مُدِيرَةً لِمَدْرَسَتِنَا, I made my wife the principal of our school.

In the *āyah*, إِلَهَا is the first مَفْعُولٌ بِهِ, and the زَارِفٌ مَعَ is the second.

(6) أَلْقَى يُلْقِي إلقاءً (iv), to throw, to cast, to fling.

The اسمُ الْفَاعِلِ is: مُلْقٍ (الْمُلْقِي), and the اسمُ الْمَفْعُولِ is: مُلْقًى.

تُلْقَى is passive voice, and its نَائِبُ الْفَاعِلِ is the hidden pronoun أَنْتَ.

فَاءُ السَّبَبِيَّةِ : فَتُلْقَى فِي جَهَنَّمَ (7) (see notes on *āyah* 29), so the verb تُلْقَى is

فَتْحَةً مُّقَدَّرَةً is عَلَامَةُ النَّصْبِ and its مَنْصُوب

(8) جَهَنَّمَ, Hell. It is a feminine proper name, and so it is مَمْنُوعٌ مِنَ الصَّرْفِ. [AN 39:1]

(9) دَحَرَ دَحْرًا، وَدَحُورًا (a-a), to drive away, to remove, to banish.

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

قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَدْحُورًا ط

He (Allah) said (to Iblīs), 'Go out of it (Jannah) degraded, banished. (Q7:18)

(10) فَتُلْقَى فِي جَهَنَّمَ مَلُومًا مَدْحُورًا (10) : Here both the مَنْصُوب nouns are *hāks* of the نَائِبُ الْفَاعِلِ of أَنْتَ which is the hidden pronoun تُلْقَى



## ADDITIONAL NOTES

### Āyah 23

23:1

Here are some other meanings of قَضَى :

① قَضَى, to carry out, to perform, to complete as in the following *ayāt*:

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ  
كَذِكْرِكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ  
النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا

لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾

So when you have completed your rites, remember Allah as you used to remember your fathers or even more intensely. For, among the people are some who say, 'Our Lord! Give us (Your bounties) in this world',



and they will have no portion in the Hereafter.  
(Q2:200)

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا  
مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾

And when the prayer is finished, disperse in the land and seek of Allah' bounty, and remember Allah hoping to be successful  
(Q62:10)

② قَضَى عَلَيْهِ, to do away with, to kill, e.g.:

وَدَخَلَ الْمَدِينَةَ عَلَى حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا  
رَجُلَيْنِ يَقْتَنِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ  
فَأَسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ  
فَوَكَرَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ  
إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾

And he (Mūsā عليه السلام) entered the city unawares and he found therein two men

fighting - this one from his own people, and this one from his enemies. And he who belonged to his own people cried for help against the one who belonged to his enemies. So Mūsā عَلَيْهِ السَّلَامُ struck him with fist and killed him. He (then) said, 'This is the work of Satan. He indeed is a manifest misleading enemy.' (Q28:15)

③ قَضَىٰ نَحْبَهُ, to die, e.g.:

مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ  
فَمِنْهُمْ مَّن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّن يَنْتَظِرُ وَمَا بَدَّلُوا

تَبْدِيلًا ﴿٢٣﴾

Of the believers are men who have been true to their covenant with Allah. Among them are those who have redeemed their pledge by death (in battle), while others are waiting (its fulfilment), but they have never changed their (resolve) in the least. (Q33:23)

23:2

There is an alternative إعراب of the word قَوْلًا in this sentence.

A مَصْدَر may also have the meaning of اسمُ المفعول, e.g., the word دَرَسَ as a مَصْدَر means 'to study' or 'studying'. But as an اسمُ المفعول, it means 'a portion of the book to be studied' which is a lesson.

If a مَصْدَر is used in the sense of اسمُ المفعول, it is مَفْعُولٌ بِهِ, and not مَفْعُولٌ مُطْلَقٌ. The following example will make this point clear:

- دَرَسْتُ دَرْسًا مُتَوَاصِلًا, I studied continuously. (مَفْعُولٌ مُطْلَقٌ).
- دَرَسْتُ الْيَوْمَ دَرْسًا وَاحِدًا, Today, I studied one lesson. (مَفْعُولٌ بِهِ).

In the same way, the word قَوْل as a مَصْدَر means 'to say' or 'saying', and an اسمُ



الْمَفْعُول, it means 'word' or 'speech', etc.

Based on this distinction, فَقُلْ لَهُمَا قَوْلًا كَرِيمًا may have either of the following two meanings:

- Speak to them kindly.
- Speak to them a kind word.

The word قَوْلًا is مَفْعُولٌ مُطْلَقٌ in the first sense, and مَفْعُولٌ بِهِ in the second.

## Āyah 24

24:1

The *ism al-fā'il* خَافِضٌ (that which lowers) is the term used by the Kūfi School of Grammar for what the Baṣrī School of Grammar calls حَرْفُ جَرٍّ.

This term is also used by the Baṣrī School in some expressions like: مَنْصُوبٌ عَلَى نَزْعٍ الخَافِضُ which is applied to a مَجْرُور noun which has been rendered مَنْصُوب after the omission

of the خَافِض , i.e., حَرْفُ الْجَرِّ , e.g.:

مَرَرْتُ السُّوقَ (I passed by the market) for the original: مَرَرْتُ بِالسُّوقِ. After the omission of the خَافِض, the مَجْرُور noun (السُّوقِ) has become مَنْصُوب.

The famous poet جرير says:

تَمُرُّونَ الدِّيَارَ وَلَمْ تَعُوجُوا  
كَلَامُكُمْ عَلَيَّ إِذَا حَرَامٌ

You pass by (our) abode, but do not turn around (to see us). I will, therefore, never talk to you.

24:2

The word جَنَاح is used in modern Arabic for a 'suite' in a hotel.

24:3

Another مَصْدَر of رَحِمَ is رُحْمٌ. It occurs in the

following *āyah*:

فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِمَّنْهُ زَكَاةً وَأَقْرَبَ



So we wanted that their Lord would give them in exchange (a son) better in purity and closer in affection. (Q18:81)

24:4

مُرَبِّي also means to educate. In this sense, the *ism al-fā'il* مُرَبِّ (المُرَبِّي) means an educationist (an educator).

Note that the ministry of education is called:

وِزَارَةُ التَّرْبِيَةِ وَالتَّعْلِيمِ.

Note also that a governess is called مُرَبِّةٌ.

The word تَرْبَوِي means educational, e.g.,

- نَشَاطُ تَرْبَوِي, educational activity.
- بَرَامِجُ تَرْبَوِيَّة, educational programmes.



Another meaning of رَبَّى تَرْبِيَةً is to preserve fruits. In this sense, the *ism al-maf'ul* مُرَبَّى means preserved fruit.

As you already know, the مَصْدَر of بَابُ فَعَّلَ is تَفْعِيلٌ from نَاقِص verbs is on the pattern of تَفْعِيلٌ (as against تَفْعِيلٌ from سَالِم verbs). Here are some examples:

سَمَّى تَسْمِيَةً, to name.

حَلَّى تَحْلِيَةً, to sweeten. (In modern Arabic, it also means to desalinate sea water).

Verbs belonging to the مَهْمُوزُ اللَّام group also have their مَصْدَر on this pattern, e.g.:

هَنَأَ تَهْنِئَةً, to congratulate.

بَرَأَ تَبْرِئَةً, to absolve someone from guilt, to acquit.

هَدَأَ تَهْدِئَةً, to calm, to pacify.

خَطَّاءٌ تَخْطِئَةً, to declare someone mistaken.

جَزَأَ تَجْزِئَةً, to divide into parts.

Note: تَاجِرُ الْجُمْلَةِ, 'retailer', تَاجِرُ التَّجْزِئَةِ, wholesaler.

Note that some مَصْدَر verbs also have their مَصْدَر on this pattern, e.g.:

جَرَّبَ تَجْرِيباً، وَتَجَرَّبَةً, to put something to test.

فَرَّقَ تَفْرِيقاً، وَتَفْرِيقَةً, to divide, to separate.

Note: التَّفْرِيقَةُ الْعُنْصُرِيَّةُ, apartheid.

## Āyah 25

25:1

The word آئِبٌ occurs in the following *ḥadīth*:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَفَلَ مِنْ غَزْوٍ، أَوْ حَجٍّ، أَوْ

عُمْرَةً يُكَبِّرُ عَلَى كُلِّ شَرْفٍ مِنَ الْأَرْضِ ثَلَاثَ تَكْبِيرَاتٍ،  
 ثُمَّ يَقُولُ : لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ  
 وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. آئِبُونَ  
 تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ.  
 صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.  
 [أَخْرَجَهُ الْبُخَارِيُّ فِي كِتَابِ الْعُمْرَةِ : ١٢].

On the authority of ‘Abdullāh ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا who said: Whenever the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ returned from a war expedition, *hajj* or *‘umrah*, he would pronounce *takbīr* thrice at every elevated ground, and he would then say, 'There is no god but Allah alone, He has no partner, to Him belong the Kingdom and the praise, and He has power over all things. (We) return, we repent, we worship, we fall in prostration, and we praise our Lord. Allah has fulfilled His promise, and He has helped His servant, and He alone has



routed the confederates.

Note that the verb قَفَلَ قُفُولًا (a-u) means 'to return'. The *ism al-fā'il* قَافِلَةٌ (returning group) is applied to a caravan in the hope of their return. The اسمُ الْمَكَانِ from آَبَ is مَأْبٌ (a place of return). It has been used nine times in the Glorious Qur'an. Here is one of them:

إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِلطَّاغِينَ مَأْبًا ﴿٢٢﴾

Hell shall indeed lurk in ambush. It shall be a home for the rebellious. (Q78:21-22)

25:2

The word مَزَقٌ occurs in the following hemistich which is by the poet Zayd al-Khayr (زَيْدُ الْخَيْرِ) who was a *ṣaḥābī*:

أَتَانِي أَنَّهُمْ مَزَقُونَ عِرْضِي

It has come to my knowledge that they are constantly tearing into my honour.

## Āyah 26

26:1

The plural أَبْنَاءُ السَّبِيلِ occurs in a heading in Ṣaḥīḥ al-Bukhārī. It is in the 68<sup>th</sup> Bāb in Kitāb al-Zakāh. It reads:

بَابُ اسْتِعْمَالِ إِبِلِ الصَّدَقَةِ وَأَلْبَانِهَا لِأَبْنَاءِ السَّبِيلِ

The chapter on using the camels of *zakāh* and their milk for the benefit of the wayfarers.

26:2

The word مَسْكَنَةٌ means 'poverty, misery, destitution' as in the following part of an *āyah*:

وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ

And humiliation and misery were stamped upon them. (Q2:61)

This word also occurs in Q3:112.

## Āyah 27

27:1

Another meaning of **كَفَرَ** is *to cover*. The word **كَافِر** in this sense means *a farmer* because he covers the seeds under the soil. Its plural is **كُفَّار** which occurs in the following *āyah* in this sense:

كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ

like a rain whose vegetation delights the tillers... (Q57:20)

## Āyah 29

29:1

عَانَقَ (iii), to embrace, e.g.,

عَانَقَ حَمْزَةُ أَبْنَاهُ عِنْدَ عَوْدَتِهِ مِنْ خَارِجِ الْبِلَادِ.

Hamza embraced his son when he returned from outside the country.

تَعَانَقَا (vi) is the **مُطَاوَعَة** of the previous

form, e.g., تَعَانَقَ الصَّدِيقَانِ عِنْدَ لِقَائِهِمَا بَعْدَ زَمَنِ



طَوِيلٍ, The two friends embraced each other when they met after a long time.

اعْتَنَقَ (viii) also means عَانَقَ, but it is mostly used in a metaphorical sense, e.g., اعْتَنَقَ وَلِيْمُ الْإِسْلَامَ هَذَا الْأُسْبُوعَ, William embraced Islam this week.

Another word for the neck is رَقَبَةٌ which is properly the base of the neck from behind. Its plural is رِقَابٌ. Both the singular as well as the plural are extensively used in the Glorious Qur'an in the context of the emancipation of slaves. The following two expressions are used with رَقَبَةٌ :

فَكَرَّرَقَبَةً, untying the neck,

تَحْرِيرُ رَقَبَةٍ, freeing the neck.

The plural رِقَابٌ is used without any مُضَافٍ,

e.g.,

وَعَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

[But (true) righteousness is (in) one] ....  
who gives wealth, in spite of love for it, to  
relatives, orphans, the needy, the  
wayfarer, and to those who ask and for  
freeing slaves ... (Q2:177). See also  
Q9:60.

29:2

Another meaning of غَلَّ غُلُولًا (a-u) is to  
misappropriate the war booty. This word  
occurs in the following *āyah*:

وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ  
يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ  
لَا يُظْلَمُونَ ﴿١٦١﴾

And it is inconceivable that a prophet

should misappropriate. And whoever misappropriates shall bring on the Day of Resurrection what he misappropriated. Then everyone will be paid in full what he has earned, and they will not be wronged. (Q3:161)

29:2

Note that its *ism al-fā'il* لَائِم occurs in the following *āyah*:

يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ

They strive in the way of Allah and do not fear the blame of any blamer. (5:54)

29:3

Some more examples of فَاء السَّبَبِيَّةِ :

① After نَفْي :

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ  
فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ



## نَجَزَى كُلَّ كَافُرٍ ﴿٣٦﴾

For those who disbelieve is the Fire of Hell. No end shall be put to their lives so that they die, nor shall its torment be lightened for them. Thus do We punish every ingrate. (Q35:36)

②After طَلَب : As you know طَلَب covers نَهَى, تَمَنَّى, اسْتَفْهَم, etc. Here are examples of some of these:

النَّهْيُ :

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ

عَلَيْكُمْ غَضَبِي وَمَنْ يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

Eat of the good things We have provided you with, but do not commit excess therein lest My wrath come upon you, and he upon whom My wrath comes is indeed ruined. (Q20:81)

: الاستِفْهَام

فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ  
غَيْرَ الَّذِي كُنَّا نَعْمَلُ

Have we any intercessors that they may intercede for us? Or can we be returned to (life on earth) that we may do other than what we used to do (before)? (Q7:53)

: التَّمَنِّي

يَلَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ﴿٧٣﴾

How I wish I were with them! I should have then achieved a great success!  
(Q4:73)

Here is a non-Qur'anic example of this pattern:

لَيْتَنِي غَنِيٌّ فَأُنْفِقَ فِي نَشْرِ اللُّغَةِ الْعَرَبِيَّةِ.

How I wish I were rich! I would have then spent for the promotion of the Arabic language.

## Āyah 30

30:1

ارْتَزَقَ (vii), to receive sustenance (of soldiers). The **اسْمُ الْفَاعِلِ** is مُرْتَزِقٌ, and its plural is مُرْتَزِقَةٌ which in modern Arabic means 'mercenaries'.

## Āyah 31

31:1

Burying alive a female child is called **وَأْدٌ**, and the verb is **وَأَدَّيْتُ** (a-i). The female child buried alive is called **مَوْءِدَةٌ**. Allah says in **سُورَةُ التَّكْوِيْرِ** :

وَإِذَا الْمَوْءِدَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾

And when the girl-child buried alive will be asked for what sin was she killed. (Q81:8-9)



31:2

Here is an *āyah* wherein the word **خَطِيئَةٌ** has been used:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ

فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

Not so: whoever has done evil (i.e., *shirk*), and his sin surrounds him, such are the inhabitants of Fire. There they shall dwell forever. (Q2:81)

Another word for *sin* is **خَاطِئَةٌ** which occurs in the following *āyah*:

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا

رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَابِيَةً ﴿١٠﴾

And Pharoah, and those before him, and the Subverted Cities (of *Lūṭ* عَلَيْهِ السَّلَامُ) committed sin, and disobeyed the Messenger of their Lord, so He seized them with a severe grip. (Q69:9-10)

But **خَطَأٌ** (pl **أَخْطَاءٌ**) means *a mistake*. The verb is **أَخْطَأَ** (iv) meaning *to make a mistake* as in the following *āyah*:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Lord! Do not punish us if we forget or make mistake. (Q2:286)

Note that its *maṣḍar* **إِخْطَاءٌ** is rarely used.

Instead, the *ism al-maṣḍar* **خَطَأٌ** is used, e.g., **أَخْطَأْتُ خَطَأً فَاحِشاً**, I made a serious mistake.

## Āyah 32

32:1

The **اسْمُ الْفَاعِلِ** of **زَنَى** is **زَانٍ**, and its plural is **زُنَاةٌ**. Its morphological pattern is **فُعَلَّةٌ**. This pattern is used only in the plural of **مَنْقُوصٌ** nouns. Here are some more examples:

عُبُورُ الْمَشَاةِ (Note: مَشَاةٌ → مَاشٍ (pedestrian), pedestrian cross).

قُضَاةٌ → قَاضٍ (judge).

وُلَاةٌ → وَالٍ (ruler).

دُعَاةٌ → دَاعٍ (one who invites, one who calls people to virtue).

رُمَاةٌ → رَامٍ (archer).

هُدَاةٌ → هَادٍ (one who guides). Here is part of a *ḥadīth* wherein this word has been used:

اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ، وَاجْعَلْنَا هُدَاةً مَهْدِيَّينَ  
Allah! Adorn us with the ornament of faith, and make us those who guide and are guided.<sup>1</sup>

The feminine of زَانٍ is زَانِيَةٌ and its plural is زَوَانٍ (الزَّوَانِي). Here are two more examples:

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<sup>1</sup> - Reported by Imām Aḥmad in his Musnad, 30:265.



a) The plural of مَاشِيَةٌ (a quadruped) is مَوَاشٍ (المَوَاشِي), cattle (camels, cows, sheep and goats). Note that this word has been changed to مويشي in Urdu.

b) The plural of إِنَاءٌ (vessel, container) is آيَةٌ. The plural of this plural (جَمْعُ) (الأواني) is أَوَانٍ (الْجَمْعُ).

32:2

سَاءَ is one of three verbs used to express praise or blame. The other two are:

(a) نَعِمَ which is used to express praise (الْمَدْحُ), e.g.:

نَعِمَ الطَّالِبُ بِلَالٌ, What an excellent student Bilal is!

Here is an *āyah* wherein this word has been used:

وَلَقَدْ نَادَيْنَا نُوحًا فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

Nūḥ called to Us. How excellent Answerers We are! (Q37:75)

Here the مَخْصُوصَ بِالْمَدْحِ (which is: نَحْنُ) has been omitted. The complete sentence is: فَلَنِعْمَ الْمُجِيبُونَ نَحْنُ.

Note that the *lām* attached to نِعْمَ is لَامٌ as it is the جَوَابُ of a *muqaddar qasam*.

(b) بئسَ which is used to express blame (الذمَّ), e.g.:

بئسَ الْمَرَضُ السَّرَطَانُ, What an evil disease cancer is!

Here is an *āyah* wherein this word has been used:

وَمَا أَوْلَاهُمْ جَهَنَّمُ وَيَسَّ الْمَهَادُ ﴿١٨﴾

Their abode will be Hell. What an evil cradle Hell is! (Q13:18)

Here also the **مَخْصُوصٌ بِالذَّمِّ** (which is: **جَهَنَّمُ**) has been omitted. The complete sentence is: **وَبِئْسَ الْمِهَادُ جَهَنَّمُ**.

32:3

Another word derived from this root is **فَحْشَاءُ** (without *tanwīn*) which also means something abominable. Here are two *āyāt* wherein this word occurs:

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ  
وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ  
عَلِيمٌ

Satan promises you poverty and bids you to commit indecency. And Allah promises you forgiveness from Him and bounty. Allah is All-Embracing, All-Knowing. (Q2:368)



أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ  
 إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ  
 وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴿٤٥﴾

And recite what has been revealed to you of the Book, and establish worship, for worship forbids (you) from lewdness and wrong-doing, and the remembrance of Allah is indeed the highest (virtue). And Allah knows what you do. (Q29:45)

Here is an *āyah* wherein فَوَاحِش (plural of فَاحِشَة) occurs:

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَنْعُ الْحَيَاةِ الدُّنْيَا وَمَا عِنْدَ اللَّهِ  
 خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾  
 وَالَّذِينَ يَجْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا

غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا

الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾

Whatever thing you have been given is the enjoyment of the present life, and what Allah has with Him is better and more lasting for those who believe and put their trust in their Lord. And those who avoid the greater sins, and indecencies, and when they are angry they forgive. And those who answer the call of their Lord, and establish worship, and conduct their affairs by mutual consultation, and who spend out of what We have provided them with. (Q42:36-38)

### Āyah 33

33:1

نَصَرَ means to support, to be on someone's side. It does not mean *to help* as in, *Will you please help me in carrying this bag?*

In the Indian sub-continent, it is used in the latter sense which is not correct. The Arabic word in the latter sense is سَاعَدَ

(iii), e.g., سَاعِدْنِي عَلَى حَمْلِ هَذِهِ الْحَقِيبَةِ.

Here is a beautiful *ḥadīth* wherein the word نَصَرَ is used:

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « أُنْصِرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ».

قَالُوا : « يَا رَسُولَ اللَّهِ ! هَذَا نَنْصُرُهُ مَظْلُومًا ، فَكَيْفَ نَنْصُرُهُ ظَالِمًا ؟ ».

قَالَ : « تَأْخُذُ فَوْقَ يَدَيْهِ ».

(رَوَاهُ الْبُخَارِيُّ فِي كِتَابِ الْمَظَالِمِ. رَقْمُ الْحَدِيثِ : ٢٤٤٤).

On the authority of Anas رَضِيَ اللَّهُ عَنْهُ who said, The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Support your brother when he is committing oppression or when he is being oppressed."

They said, "O Messenger of Allah! We



support him when he is being oppressed. But how can we support him when he is committing oppression?"

He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, "Prevent him (from oppressing others)."

### Āyah 34

34:1

Note that رَأْسُ الْمَالِ means *capital* (money).

In modern Arabic these words have been fused together to form رَأْسَمَال from which are derived:

الرَّأْسَمَالِيَّةُ, capitalism.

الرَّأْسَمَالِيُّ, capitalist.

Note that مَوَّلَ تَمْوِيلًا (ii) means *to finance* (e.g., a project).

34:2

Note that دُرَّةٌ يَتِيمَةٌ means *a unique or matchless pearl*.

Note that in animals يَتِيمٌ is a young one with its mother dead.

يَتِيمٌ (also يَتِيمٌ), orphanhood, e.g., لَمْ يَدْخُلْ بِلَالٌ الْمَدْرَسَةَ بِسَبَبِ يَتَمِهِ, Bilal could not get into a school because of his being an orphan.

The verb is يَتِمُّ يَتِمُّ (i-a). It is also used in *bāb* u-u: يَتِمُّ يَتِمُّ.

### Āyah 35

35:1

The word تَأْوِيلٌ is also used in the Glorious Qur'an in the sense of interpretation. In sūrat Yūsuf, it is used several times in the sense of interpretation of dreams.

### Āyah 36

36:1

Here are two *ḥadīth* texts wherein هَؤُلَاءِ is used to refer to non-intelligent nouns:

(1) Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا says that on the occasion of the *hajj* the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ asked him to pick pebbles for رَمِي الْجِمَارِ, and when he picked some and placed them on his palm, he said:

هَؤُلَاءِ بِأَمْثَالِ هَؤُلَاءِ ([Pelt] with the like of these.),  
i.e., هَؤُلَاءِ الْحَصِيَّاتِ

(Sunan al-Nasā’ī, *ḥadīth* No 3057)

(2) Here is the second *ḥadīth*:

عَنْ عَبْدِ اللَّهِ أَنَّهُ كَانَ يَقُولُ : مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَزَّ  
وَجَلَّ غَدًا مُسْلِمًا فَلْيَحَافِظْ عَلَى هَؤُلَاءِ الصَّلَوَاتِ  
الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ ...

On the authority of Abdullah (ibn Mas‘ūd) رَضِيَ اللهُ عَنْهُ who used to say, 'He who desires to meet Allah tomorrow as a Muslim, let him take care of these five *ṣalawāt* when the call is given for them ...'  
(Sunan al-Nasā’ī, *ḥadīth* No 849)



## Āyah 37

37:1

Here is a proverb : اتَّسَعَ الْخَرَقُ عَلَى الرَّاقِعِ  
(The hole in the dress is beyond repair).

اتَّسَعَ is *bāb viii* from وَسِعَ. So اتَّسَعَ اتَّسَاعاً  
الْخَرَقُ mean that the rent (the opening)  
has widened.

رَقَعَ رَقْعاً (a-a), to darn, to mend. رَاقِعٌ is one  
who darns. So, the meaning is that the  
hole in the dress is so big that the darner  
cannot mend it. The problem is too big to  
be solved.

## Āyah 39

39:1

Here is an *āyah* wherein you can see جَهَنَّمَ  
as feminine:

هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾

This is Hell which the sinners deny.  
(Q55:43)

Note the use of هَذِهِ and بِهَا to refer to  
جَهَنَّمَ.

جَهَنَّمَ is a مَعْرِفَةٌ, and that is why it is  
qualified by الَّتِي which is a مَعْرِفَةٌ.



## Some Important Grammatical & Lexical Issues Discussed in the Book

- (1) *ḍamīr al-naṣb al-munfaṣil*, its use after  
إِلَّا : 23:13.
- (2) *dhū* (ذُو) and its *iʿrāb* : 26:3
- (3) words like قُرْبَى are diptotes because of  
ending in *alif al-taʿnīth*: 26:2.
- (4) *fāʾ al-sababiyyah* (فَاءُ السَّبَبِيَّةِ): 29:7,  
AN29:3.
- (5) *fiʿl al-dhamm* (فِعْلُ الذَّمِّ): 32:3, AN 32:2.
- (6) *immā* (إِمْ), use of *nūn al-tawkīd* in the  
*muḍāriʿ* following *immā* : 23:5-6
- (7) *ism al-ishārah*: use of the plural form  
with non-intelligent nouns: 36:4, AN  
36:1.
- (8) *ism al-mafʿūl*, its formation from an  
*ajwaf* verb: 29:5.
- (9) *istithnāʾ mufarragh* (اسْتِثْنَاءٌ مُفَرَّغٌ): 34:5.
- (10) *jahannam* (جَهَنَّمَ), the reason for its  
being a diptote: 39:6, AN 39:1.



- (11) *kāfir* (كَافِر) meaning 'farmer, tiller': AN 27:1.
- (12) *khafḍ al-janāḥ* (خَفَضُ الْجَنَاح): 24:2
- (13) *kull* (كُلّ) functioning as *maf'ūl mutlaq*: 29:7.
- (14) *maf'ūl lahu* (مَفْعُول لَهُ): 28:4.
- (15) *maṣḍar* used as *ḥāl*: 37:3.
- (16) *maṣḍar* with the meaning of *ism al-maf'ūl*: AN 23:2.
- (17) *maskanah* (مَسْكَنَة), and its meaning: AN 26:1.
- (18) *durratun yatimah* (دُرَّةٌ يَتِيمَةٌ): AN 34:2.
- (19) *min al-bāyaniyyah* (مِنْ الْبَيَانِيَّةِ): 39:4.
- (20) *nāqış* verbs, return of the third radical to its original form: 24:11.
- (21) *naṣara* (نَصَرَ), its correct meaning: AN 33:1.
- (22) *ṣiyagh al-mubālaghah* (صِيغَةُ الْمُبَالَغَةِ): 25:5, AN 25:2.
- (23) *yā rabbī*: its different forms: 24:6

## EXERCISES

(1) Complete each of the following sentences using the verb occurring in the previous sentence:

○ بَكَى هَذَا الطِّفْلُ. أَمَّا هَذَانِ الطِّفْلَانِ، فَمَا ...

○ جَرَى بِلَالٌ بِسُرْعَةٍ، وَلَكِنَّ زَمِيلَهُ مَا ...

○ مَشَيْتُ فِي الظِّلِّ، أَمَّا صَدِيقَايَ فَـ ... فِي الشَّمْسِ.

(2) Use ذُو in three sentences of your own making it *marfū'* in the first, *manṣūb* in the second and *majrūr* in the third.

(3) Give the meaning of each of the following words:

كَبِيرٌ، جَنَاحٌ، أَوَّابٌ، قُرْبَى، إِمْلَاقٌ، قِسْطَاسٌ.

(4) What is the *i'rāb* of كُلٌّ in each of the following *āyāt*:

○ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ

كَانَ عَنْهُ مَسْئُولًا

○ وَلَا يُبَسِّطُهَا كُلَّ الْبَسِطِ

(5) Which one of the following nouns is مَمْنُوعٌ

فَتَى، قُرْبَى : and why? مِنَ الصَّرْفِ

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

سِلَاحٌ، طَعَامٌ، سُؤَالٌ، جَوَابٌ، مَكَانٌ، إِنَاءٌ، نَادٍ

(7) What is the *i'rāb* of the *maqṣūr* nouns in the following *āyāt*:

○ آتِ ذَا الْقُرْبَى حَقَّهُ.

○ لَا تَقْرُبُوا الزُّنَى.

(8) What is the *إِغْرَاب* of أَكْلًا in each of the following sentences:

○ أَكَلْتُ الْيَوْمَ أَكْلًا هِنْدِيًّا لَذِيذًا.

○ أَكَلْتُ أَكْلًا سَرِيعًا.



(9) What is the إغراب of كُلَّ in each of the following sentences:

- (١) أَرَاهُ كُلَّ يَوْمٍ.
- (٢) لَا تَكْتُبِي كُلَّ هَذَا.
- (٣) عَفَوْتُ عَنْهُ كُلَّ الْعَفْوِ.
- (٤) أَجَعَلْتَ كُلَّ يَوْمٍ عِيدًا؟

(10) How do you know from the *āyāt* under study that the word نَفْسٌ is feminine?

(11) In which of the following sentences does — take أَوْفَى؟

○ أَوْفُوا الْعَهْدَ.

○ أَوْفُوا الْكَيْلَ.

(12) Identify in the *āyāt* under study the following elements:

- 1) a *mabniyy* noun which is فِي مَحَلِّ نَصْبٍ.
- 2) a *mabniyy muḍāriʿ* verb, and explain why it is *mabniyy*.

- 3) two *nāqış* verbs, one of them belonging to a-u *bāb*, and the other to a-i *bāb*.
  - 4) two *manşūb muḍārī'* verbs the *nāşib* of one of them being latent.
  - 5) Two *mithāl* verbs one of them being *mujarrad* and the other *mazīd*.
  - 6) two nouns each of which occurs only twice in the Glorious Qur'an.
  - 7) a noun which does not accept *tanwīn* because of being a feminine proper name.
  - 8) a *maşdar* functioning as *ḥāl*.
- (13) Why is each of the following underlined nouns *manşūb*?

- (١) وَلَا تُبَدِّرْ تَبْدِيرًا.
- (٢) وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً ...
- (٣) وَمَنْ قُتِلَ مَظْلُومًا ....
- (٤) وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا.
- (٥) وَإِمَّا تُعْرِضَنَّ عَنْهُمْ أَبْغَاءَ رَحْمَةٍ

(14) Derive the اسْمُ الْمَفْعُولِ from each of the following verbs: قَالَ، خَافَ، لَامَ.

(15) Quote a *ḥadīth* and an Arabic poetic couplet wherein the plural of *ism al-ishārah* has been used to refer to non-intelligent nouns.

(16) Replace إِنَّ by إِمَّا in the following sentence:

إِنَّ تُسَافِرَ أُسَافِرُ مَعَكَ.

(17) Derive the اسْمُ الْفَاعِلِ from each of the following verbs:

طَابَ، لَانَ، سَاءَ، هَانَ

\*\*



كان الفراغُ منه بعون الله تعالى بُعِيدَ صلاةِ الفجرِ يومَ  
الاثنين السابع عشر من ربيع الآخر عام ١٤٣٥ هـ  
الموافق ١٧ من فبراير (شباط) عام ٢٠١٤ م بداري  
الكائنة بطَيِّبَةِ الطَّيِّبَةِ مَدِينَةِ المصطفى صَلَّى اللهُ  
عليه وسلّم.

والحمد لله الذي بنعمته تتم الصالحات، وصَلَّى اللهُ على  
نبينا محمد وعلى آله وصحبه تسليماً كثيراً<sup>١</sup>.

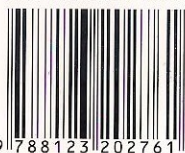
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<sup>١</sup> - عن عائشة رضي الله عنها قالت : كان رسول الله صلى الله عليه وسلم إذا رأى ما يحب قال : « الحمد لله الذي بنعمته تتم الصالحات » ، وإذا رأى ما يكره قال : « الحمد لله على كل حال » . رواه ابن ماجه في كتاب الأدب ، باب فضل الحامدين .



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