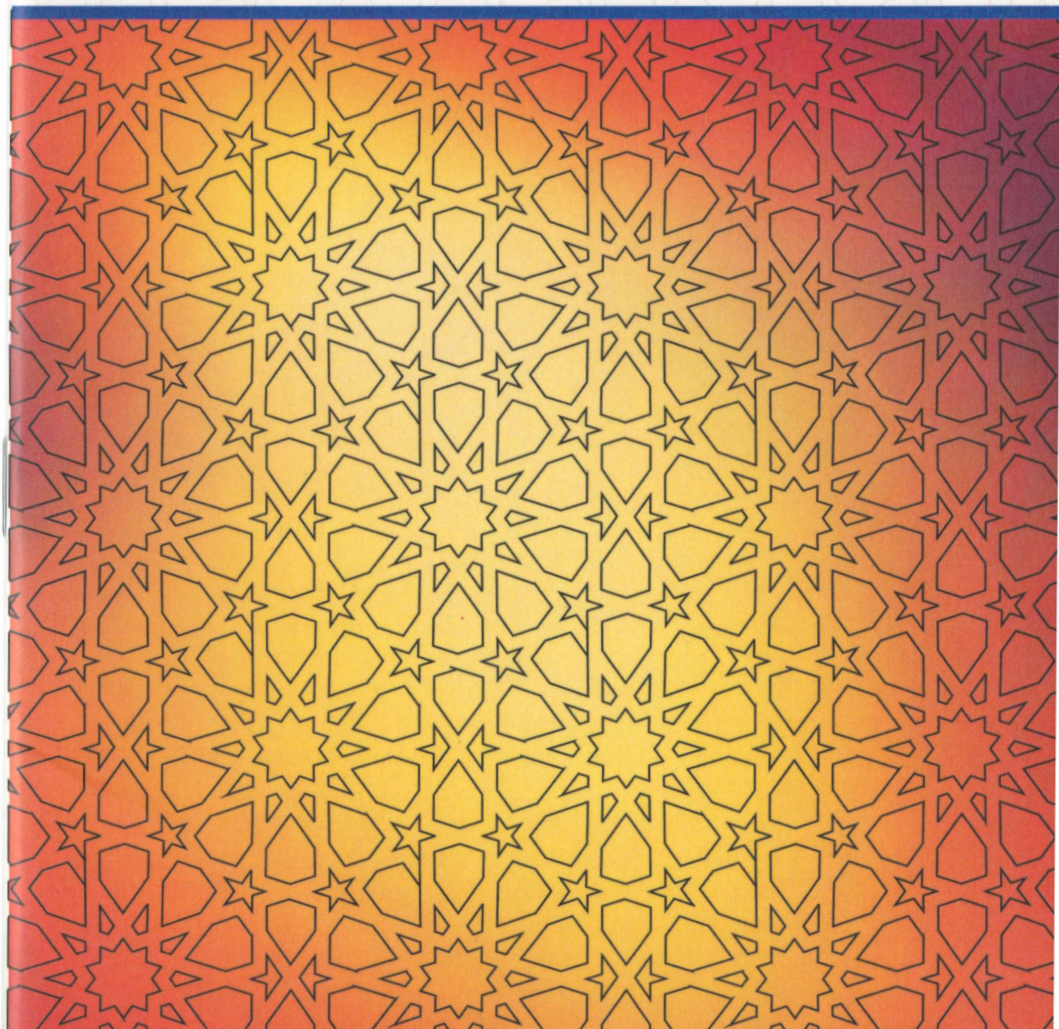# سُورَةُ الْعَادِيَاتِ

Sūrat al-'Ādiyāt

With lexical & grammatical Notes

Dr. V. Abdur Rahim

سُورَةُ الْعَادِيَاتِ

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Publisher's Note

All praise be to Allah, and peace and blessings of Allah be upon His last Messenger, Muḥammad, his Household and his Companions.

We have great pleasure in presenting to our readers all over the world this latest work of the great Arabic scholar, Dr V. Abdur Rahim, titled *Sūrat al-ʿĀdiyāt*. Like some of his previous works, this is an annotated text of the Glorious Qur'ān.

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

We thank Allah *subḥānahū wa taʿālā* 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,   **H. Abdur Raqeeb**
1st November 2018   General Secretary
                                  Islamic Foundation Trust

Preface

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

This book titled *Sūrat al-ʿĀdiyāt* is an annotated text of this *sūrah* of the Glorious Qurʾān.

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

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

﴿رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ﴾

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

Madinah,   **V. Abdur Rahim**
1st Rabīʿ al-Awwal 1440 AH
9 November 2018 CE

Acknowledgement

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

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May Allah *subhānahū wa taʿālā* reward them all.

<div align="right">The Author</div>

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

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

(a-a) فَتَحَ يَفْتَحُ   (a-u) سَجَدَ يَسْجُدُ

(u-u) كَثُرَ يَكْثُرُ   (a-i) جَلَسَ يَجْلِسُ

(i-i) وَرِثَ يَرِثُ   (i-a) شَرِبَ يَشْرَبُ

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

vi تَفَاعَلَ   -- فَعَلَ

vii اِنْفَعَلَ   ii فَعَّلَ

viii اِفْتَعَلَ   iii فَاعَلَ

ix اِفْعَلَّ   iv أَفْعَلَ

x اِسْتَفْعَلَ   v تَفَعَّلَ

A *rubā'ī* verb is indicated thus: تَرْجَمَ (4i).

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

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Note on Abbreviations

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

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

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

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

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

وَٱلْعَٰدِيَٰتِ ضَبْحًا ﴿١﴾ فَٱلْمُورِيَٰتِ قَدْحًا ﴿٢﴾

فَٱلْمُغِيرَٰتِ صُبْحًا ﴿٣﴾ فَأَثَرْنَ بِهِۦ نَقْعًا ﴿٤﴾ فَوَسَطْنَ بِهِۦ

جَمْعًا ﴿٥﴾ إِنَّ ٱلْإِنسَٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُۥ

عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ

﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِى ٱلْقُبُورِ ﴿٩﴾ وَحُصِّلَ

مَا فِى ٱلصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

[العاديات 1--11]

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LEXICAL & GRAMMATICAL NOTES

وَٱلْعَٰدِيَٰتِ ضَبْحًا ١ فَٱلْمُورِيَٰتِ قَدْحًا ٢ فَٱلْمُغِيرَٰتِ صُبْحًا ٣ فَأَثَرْنَ بِهِۦ نَقْعًا ٤ فَوَسَطْنَ بِهِۦ جَمْعًا ٥

Āyah 1

(1) The *wāw* here is the *wāw al-qasam* meaning 'I swear by …'. As you know, this *wāw* is a *ḥarf jarr*, so the noun following it is *majrūr*. **[AN1]**

(2) عَدَا يَعْدُو عَدْواً (a-u), to run, to gallop, to dash.

The *ism al-fā'il* is عَادٍ, and with *al-* : الْعَادِي. Its plural is عَادُونَ. The feminine is عَادِيَةٌ, and its plural is عَادِيَاتٌ.

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الْعَادِيَاتُ in the *āyah* is a *na't* of الْخَيْل (horses, steeds). So الْخَيْلُ الْعَادِيَاتُ means 'the galloping horses. **[AN2]**

(3) ضَبَحَ ضَبْحاً (a-a), to snort.

Here ضَبْحاً is a *ḥāl* of الْعَادِيَات. A *maṣdar* can function as a *ḥāl*, e.g., جِئْتُ مَشْياً (I came walking) for جِئْتُ مَاشِياً. Ibn Mālik says in the Alfiyyah:

$$\text{وَمَصْدَرٌ مُنَـكَّرٌ حَـالاً يَقَعْ}$$

$$\text{بِكَثْرَةٍ كَـ «بَغْتَةً زَيْدٌ طَلَعَ»}$$

An indefinite *maṣdar* often functions as a *ḥāl* as in 'Zaid appeared suddenly.'

Here بَغْتَةً is a *maṣdar*, but it functions as the *ism al-fā'il* بَاغِـتـاً.

There is an alternate *i'rāb*. According to this ضَبْحاً is the *maf'ūl muṭlaq* of a *muqaddar* verb which is تَضْبَحُ. So the *taqdīr* is: وَالْعَادِيَاتِ تَضْبَحُ ضَبْحاً. It is like:

دَخَلَ بِلالٌ يَتَبَسَّمُ ابْـتِـسَاماً.

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The meaning of the *āyah* is: I swear by the horses that gallop snorting.

Āyah 2

(1) In ancient Arabia there was a simple device to kindle fire. It consisted of a stick known as الزَّنْدُ, and a small piece of wood with a hole known as الزَّنْدَة. When the *zand* is rotated in the hole of the *zandah*, fire is kindled.

وَرَى الزَّنْدُ يَرِي وَرْيًا (a-i) means that the *zand* (the fire drill) brought out fire.

The verb وَرَى is also used in the (i-i) *bāb* : وَرِيَ يَرِي. **[AN3]**

The *bāb* iv أَوْرَى يُورِي إِيرَاءً means to kindle fire with the help of the *zand*.

Its *ism al-fāʿil* is مُورٍ, and with *al-* : الْمُورِي. Its plural is مُورُونَ. The feminine is مُورِيَةٌ, and its plural is مُورِيَاتٌ.

Another verb with the same meaning is قَدَحَ بِالزَّنْدِ يَقْدَحُ قَدْحَا, i.e., to kindle fire with the help of the *zand*.

The meaning of the *āyah* is: (I swear by the horses that gallop snorting) and striking sparks of fire (with their hooves).

The original construction of this *āyah* is: فَالْمُورِيَاتِ إِيرَاءً where إِيرَاءً is *mafʿūl muṭlaq* for emphasis. But as you know that a synonym of the *maṣdar* may also be used as *mafʿūl muṭlaq*, e.g.:

عِشْتُ حَيَاةً سَعِيدَةً, I lived a happy life. Here حَيَاةً is a synonym of عَيْشًا.

Here is another example:

مَاتَ الرَّجُلُ وَفَاةً طَبِيعِيَّةً, The man died a natural death. Here وَفَاةً is a synonym of مَوْتًا.

In فَالْمُورِيَاتِ قَدْحًا, the *maṣdar* قَدْحًا is a synonym of إِيـرَاءً.

(D 3:28)

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Āyah 3

(1) أَغَارَ يُغِيرُ إِغَارَةً (iv), to raid.

The *ism al-maṣdar* is غَارَةٌ (raid, foray). It is like أَطَاعَ يُطِيعُ إِطَاعَةً (iv). Its *ism al-maṣdar* is طَاعَةٌ. **[AN4]**

The *ism al-fāʿil* of أَغَارَ is مُغِيرٌ. Its feminine is مُغِيرَةٌ, and its plural is مُغِيرَاتٌ.

(2) الصُّبْحُ, dawn. **[AN5]**

In فَالْمُغِيرَاتِ صُبْحاً, the word صُبْحاً is *mafʿūl fīhi* (*ẓarf*).

The meaning of the *āyah* is:

(I swear by the horses that gallop snorting, and striking sparks with their hooves) and launch a raid at dawn.

Āyah 4

(1) أَنَارَ يُثِيرُ إِثَارَةً (iv), to raise, to stir up. **[AN6]**

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(2) نَقْعٌ (pl. نِقَاعٌ), dust. This is a less-used word, and occurs in the Glorious Qur'ān only in this *āyah*. **[AN7]**

(3) The pronoun in the phrase بِـــهِ (*bi-hī*) refers to the word عَدْوُهُنَّ (their galloping) which does not occur in the text, but is understood from the word العَادِيات (the horses that gallop). So the meaning is : 'they stirred up dust with their galloping 'بِعَدْوِهِنَّ.

(4) You have learnt that the plural of an irrational noun is treated as feminine singular, e.g., الكِلابُ ذَهَبَتْ مع الشُّرْطةِ (The dogs went with the police.) But in the literary language the pronoun denoting feminine plural may also be used. Speaking of the idols Allah (سُبْحانَهُ وتَعَالَى) says:

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ ٱلنَّاسِ

My lord! They have led astray many people. (Q 14:36)

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As you can see, here the pronoun هُنَّ, and the نُونُ النِّسْوَةِ are used to refer to الأَصْنَام occurring in the previous *āyah*.

Reminiscing about the bygone days, a poet says:

هَلِ الأَزْمُنُ اللَّائِي مَضَيْنَ رَوَاجِعُ

Will the bygone days ever come back?

Here the *nūn al-niswah* is used to refer to الأَزْمُنُ, the plural of زَمَنٌ (time). Consequently, the feminine plural form of the *ism al-mawṣūl* (اللَّائِي) has been used.

In this *āyah* also the verb أَثَرْنَ has been *isnāded* to the *nūn al-niswah*.

(5) فَأَثَرْنَ : It is to be noted that in this عَطْف construction, the *ma'ṭūf* (أَثَرْنَ) and the *ma'ṭūf 'alayhi* (الْمُغِيرَاتِ) are grammatically different entities. The first is a verb while the second is a noun, but it is a noun which resembles a verb. Nouns resembling a verb are derivatives such

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as the *ism al-fāʿil*, the *ism al-mafʿūl* and the *al-ṣifah al-mushabbahah*. A verb may be joined in *ʿaṭf* to a noun resembling a verb. Ibn Malik says in his Alfiyyah:

وَاعْطِفْ عَلَى اسْمٍ شِبْهِ فِعْلٍ فِعْلا

Join a verb to a noun resembling a verb.

The meaning of the *āyah* is: And therewith they stirred up a cloud of dust.

Āyah 5

(1) وَسَطَ الْقَوْمَ والْمَكَانَ يَسِطُ وَسْطاً وَسِطَةً (a-i), to be in the middle of a group or a place, to penetrate into the centre of a place.

It is a transitive verb and takes an object. The object is either a group of people or a place. Here are two examples:

وَسَطَ الْجُنُودُ الْأَعْدَاءَ : The troops penetrated into the heart of the enemy lines.

وَسَطَتْ الدَّبَّابَاتُ الْمَدِينَةَ : The tanks penetrated to the heart of the city.

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(2) جَمْعٌ, gathering, group, crowd, throng. Pl. جُمُوعٌ.

(3) Note that in this *āyah* also the verb وَسَطْنَ has been *isnād*ed to the *nūn al-niswah*.

The pronoun in the phrase بِــهِ (*bi-hī*) may refer to the word عَدْوُهُنَّ (their galloping) as mentioned before, or to نَقْعًا (cloud of dust) mentioned in the previous *āyah*.

In this case, the meaning is that they penetrated into the heart of the enemy lines under the cover of the cloud of dust.

The meaning of the *āyah* is: Then (the galloping steeds) penetrated into the heart of a group (of the enemy).

✳✳

إِنَّ ٱلْإِنسَـٰنَ لِرَبِّهِۦ لَكَنُودٌ ۝٦ وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝٧ وَإِنَّهُۥ لِحُبِّ ٱلْخَيْرِ لَشَدِيدٌ ۝٨

Āyah 6

(1) This *āyah* is the *jawāb al-qasam*. If the *jawāb al-qasam* is a *jumlah ismiyyah*, it is emphasized with إِنَّ and the *al-lām al-muzaḥlaqah* as in:

وَٱلۡعَصۡرِ ۝ إِنَّ ٱلۡإِنسَٰنَ لَفِى خُسۡرٍ ۝

It may also be emphasized only with إِنَّ as in the following *āyah* :

حمٓ ۝ وَٱلۡكِتَٰبِ ٱلۡمُبِينِ ۝ إِنَّآ أَنزَلۡنَٰهُ فِى لَيۡلَةٍ مُّبَٰرَكَةٍ إِنَّا كُنَّا مُنذِرِينَ ۝ [الدخان 1-3]

(2) كَنَدَ ٱلنِّعۡمَةَ كُنُوداً (a-u), to be ungrateful.

كَنُودٌ, ungrateful. This word is applicable to both man and woman. Another form with the same meaning is كَنَّادٌ.

(3) The *lām* in لِرَبِّهِ is لاَمُ ٱلتَّقۡوِيَةِ (the *lām* of strengthening). It has been discussed at length in *Selections from the Glorious* Qur'ān, p.52. **[AN8]**

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Āyah 7

(1) شَهِدَ شَهَادَةً (i-a), to bear witness.

شَهِدَ لِفُلَانٍ عَلَى فُلَانٍ بِكَذَا, to give evidence in someone's favour against someone about something.

شَهِدَ عَلَى كَذَا, to provide confirmed information about something.

شَهِيدٌ, witness (pl. شُهَدَاءُ).

(2) The *lām* in لَشَهِيد is اللَّامُ الْمُزَحْلَقَةُ.

(3) ذَلِكَ refers to his being ungrateful. The meaning is that man by his actions testifies to his being ungrateful to his Lord.

Āyah 8

(1) الْحُبُّ is the *maṣdar* of حَبَّ يَحِبُّ (a-i). This *mujarrad bāb* of the verb is used very rarely. The poet غَيْلَانُ بْنُ شُجَاعٍ النَّهْشَلِيُّ says:

وَوَاللَّهِ لَوْلَا تَمْرُهُ مَا حَبَبْتُهُ

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By Allah! But for his dates, I would not have loved him.

The *maṣdar mīmī* is مَحَبَّةٌ. **[AN9]**

Words like حَبِيبٌ، مَحْبُوبٌ (beloved) are derived from this *bāb*. But the widely used verb is أَحَبَّ (iv). But its *maṣdar* إِحْبَاب is not used. Its *ism al-mafʿūl* مُحَبٌّ is also rarely used. We say: يُحِبُّهُ حُبًّا. Allah *subḥānahū wa taʿālā* says:

$$وَتُحِبُّونَ ٱلْمَالَ حُبًّا جَمًّا ۝٢٠$$

And you love wealth with an ardent love. (Q 89:20)

Remember this rule: Use the verb in *bāb* iv, and the *maṣdar* in *mujarrad*.

This is called مَصْدَرٌ يُلاقِيهِ فِي الاشْتِقَاق as in the following *āyah* :

$$وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝٨$$

And remember the name of your Lord and devote yourself to him with complete devotion. (Q 73:8). Here the verb is *bāb* v and the *maṣdar* is *bāb* ii.

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See D 3:28.

(2) The word خَيْر here means wealth. It has this

meaning in Q 2:180 also where إِن تَرَكَ خَيْرًا

means 'if he leaves wealth'. See the complete

āyah in **[AN10]**.

(3) شَدِيدٌ, intense, violent (pl. أَشِدَّاء)

(4) In لَشَدِيدٌ also, the *lām* is اللامُ الْمُزَحْلَقَة.

The meaning is: He is indeed very passionate

in his love of wealth.

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أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي ٱلْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي

ٱلصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

Āyah 9

(1) You have learnt that هَمْزَةُ الاسْتِفْهامِ is not

preceded by any other particle. We say:

وَهَلْ جَاءَ الْمُدِيرُ؟

But we say:

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أَوَجَاءَ الْمُدِيرُ؟. Here the هَمْزَةُ الاسْتِفْهَام precedes the

وَاوُ العَطْفِ.

(2) إِذَا here is a *zarf* and has been divested of the meaning of *shart*.

(3) بَعْثَرَ بَعْثَرَةً (4i), to scatter, to overturn, to turn something upside down.

(4) مَا is فِي مَحَلِّ of بُعْثِرَ, نَائِبُ فَاعِل and is, therefore, رَفْعٍ.

(5) الْقُبُور which is اسْتَقَرَّ فِي الْقُبُور is for صِلَةُ الْمَوْصُول, and has, therefore, no *i'rābic* status.

(6) القَبْرُ, grave (pl. قُبُورٌ).

Āyah 10

(1) حَصَّلَ تَحْصِيلاً (ii), to collect, gather, to sift.

(2) صَدْرٌ, breast (pl. صُدُورٌ). What is meant here is not really the breast, but the hearts which are in the breasts.

(3) مَا is نَائِبُ فَاعِلٍ of حُصِّلَ, and is, therefore, فِي مَحَلِّ رَفْعٍ.

(4) The meaning is: when the contents (the secrets) of the hearts are collected and the right is sifted from the wrong.

(5) The meaning of these two *āyah*s (9 and 10): Some *mufassirūn* like Abū Ḥayyān and ibn ʿAṭiyyah hold that the مَفْعُول بِه of the verb يَعْلَمُ (in أَفَلَا يَعْلَمُ) is مَآلَهُ (the consequence of his actions).

In the light of this *taqdīr*, the meaning of these two *āyah*s is: Does he not know the consequence of his actions unfolding when the contents of the graves will be turned upside down, and the secrets of the heart will be collected and sifted?

Āyah 11

(1) The pronoun هُمْ in رَبَّهُمْ refers to 'mankind'. Though this word does not occur in the *sūrah*, the word الإِنْسَان occurs in *āyah* 6.

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(2) The pronoun in بِهِمْ also refers to the same word.

(3) خَبِيرٌ, informed, acquainted.

(4) The *lām* in لَخَبِيرٌ is the اللامُ الْمُزَحْلَقَةُ.

(5) يَوْمَئِذٍ : To understand this word, read the following example:

(زَارَ الْوَزِيرُ مَدْرَسَتَنَا مَرَّةً، وَكُنْتُ يَوْمَئِذٍ مَرِيضاً) (The minister once visited our school, and on that day I was sick.). Here the word يَوْمَـــئِذٍ is made up of يَومَ إِذْ زارَ الْوَزِيرُ (the day when the minister visited). In this construction, إِذْ is a *zarf* meaning 'when', and the sentence زارَ الْوَزِير (which is the مُضَافٌ إِلَيْهِ of إِذْ) is omitted and the *zarf* إِذْ receives *tanwīn* as a compensation for the omission of its مُضَافٌ إِلَيْهِ.

The suffix –*idhin* (إِذٍ) is also used with some other nouns denoting time such as لَيْلَتَئِذٍ, عِنْدَئِذٍ, حِينَئِذٍ.

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Translation of the complete *sūrah*

I swear by the horses that gallop snorting, striking sparks of fire with their hooves to launch a raid at dawn. Kicking up with their gallop a cloud of dust, they penetrate into the heart of an army (of the enemy).

Man is indeed an ingrate to his Lord, and he himself testifies to this (by his deeds). He is indeed passionate in his love of riches.

Does he not know the consequence of his actions unfolding when the contents of the graves will be turned upside down and the secrets of the hearts will be gathered and sifted.

Surely, their Lord on that Day will be fully acquainted with them. **[AN11]**.

ADDITIONAL NOTES

AN1

Man takes an oath to convince others of the veracity of his statement. But Allah ʿazza wa jalla swears to emphasize the importance of the thing He swears by. In Sūrat al-ʿĀdiyāt He swears by the horses to emphasize their importance in war and peace.

AN2

The اِسْمُ الْمُبَالَغَة from عَدَا يَعْدُو is عَدَّاء for the original عَدَّاوٌ. It means a runner. In sports, a runner is called عَدَّاء (pl. عَدَّاؤُونَ).

AN3

The verb أَوْرَى إِيرَاءً (iv) occurs in the following āyah also:

أَفَرَءَيْتُمُ ٱلنَّارَ ٱلَّتِي تُورُونَ ﴿٧١﴾ ءَأَنتُمْ أَنشَأْتُمْ شَجَرَتَهَآ أَمْ نَحْنُ ٱلْمُنشِئُونَ ﴿٧٢﴾

Have you thought about the fire which you kindle? Do you produce its tree or do We? (Q 56:71-72)

AN4

Note: غَارَةٌ شَعْوَاءُ, a large-scale raid.

Also: حَرْبٌ شَعْوَاءُ, a devastating war.

Some other words also have an *ism al- maṣdar* like غَارةٌ and طَاعَةٌ.

These are:

(a) أَطَاقَ يُطِيقُ إطاقةً, to be able, to be capable, to be able to bear.

طَاقةٌ, ability, capability, strength.

(b) أَجَابَ يُجِيبُ إِجابةً, to reply, to answer.

جَـابَـــةٌ, reply.

Note: أَسَاءَ سَمْعاً، فَأَسَاءَ جَابةً : He heard (the question) incorrectly, so replied (it) incorrectly.

Here are two more *āyah*s with the word الصّبْحُ.

(a) Speaking of the punishment of the people of Lūṭ (عَلَيْهِ السلام), Allah *subḥānahū wa taʿālā* says:

$$ إِنَّ مَوْعِدَهُمُ ٱلصُّبْحُ أَلَيْسَ ٱلصُّبْحُ بِقَرِيبٍ ۝ ٨١ $$

Indeed their appointed time is the morning. Is not the morning near? (Q 11:81)

(b) Allah *subḥānahū wa taʿālā* says about the Glorious Qurʾān:

$$ وَٱلَّيْلِ إِذَا عَسْعَسَ ۝ ١٧ وَٱلصُّبْحِ إِذَا تَنَفَّسَ ۝ ١٨ إِنَّهُ لَقَوْلُ $$

$$ رَسُولٍ كَرِيمٍ ۝ ١٩ $$

I swear by the night when it creeps in and by the dawn when it begins to breathe. This is indeed a Word brought by a Noble Messenger. (Q 81:17-19)

The *mujarrad* ثَارَ يَثُورُ ثَوَرَانًا (a-u) means: to be stirred up, to be aroused, to be excited.

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ثَارَ الْغُبَارُ, the dust got stirred up.

ثَوْرَةٌ, revolution (in the political sense).

أَثَارَ الْأَرْضَ means to plough up the earth as in the following *āyah*. Comparing the people of Makkah to the ancient nations like ʿĀd and Thamūd, Allah *suḥānahū wa taʿālā* says:

أَوَلَمْ يَسِيرُواْ فِي ٱلْأَرْضِ فَيَنظُرُواْ كَيْفَ كَانَ عَٰقِبَةُ ٱلَّذِينَ مِن قَبْلِهِمْ كَانُوٓاْ أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُواْ ٱلْأَرْضَ وَعَمَرُوهَآ أَكْثَرَ مِمَّا عَمَرُوهَا

Have they not travelled in the land and seen what the end of those before them was? They were stronger than they (i.e., the Makkans) in might. They ploughed up the earth and developed it more than these (the Makkans) have developed it ... (Q 30:9)

In the following *āyah* the *muḍāriʿ* تُثِيـرُ is used. Describing the specifications of the cow which was to be sacrificed by the Jews Allah *ʿazza wa jalla* says:

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قَالَ إِنَّهُۥ يَقُولُ إِنَّهَا بَقَرَةٌ لَّا ذَلُولٌ تُثِيرُ ٱلْأَرْضَ وَلَا تَسْقِى ٱلْحَرْثَ مُسَلَّمَةٌ لَّا شِيَةَ فِيهَا قَالُوا۟ ٱلْـَٔنَ جِئْتَ بِٱلْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا۟ يَفْعَلُونَ ۞

He (Mūsā) said, He (Allah وَتَعَالَى سُبْحَانَهُ) says, "she is a cow neither yoked to plough the earth nor does she water the field, free from defect, with no spot of a different colour (on her body)." They (the Jews) said, 'Now you have brought the truth'. So they slaughtered her, though they had almost decided not to do so. (Q 2:71)

Metaphorically, أَثَارَ الْمَسْأَلَةَ means to bring up an issue (for discussion), e.g.,

أَثَارَ الطُّلَّابُ أَمَامَ الْعَمِيدِ مَسْأَلَةَ التَّأْخِيرِ فِي صَرْفِ الْمُكَافَأَةِ The students brought up in front of the dean the issue of delay in the payment of the remuneration.

Note: ثَوْرٌ, bull (pl. ثِيرَان).

بُرْجُ الثَّوْرِ Taurus (astronomy).

An important word from this root is مُسْتَنْقَعٌ
meaning a swamp.

The لَامُ التَّقْوِيَةِ is prefixed to the *maf'ūl bihi* if the
action of verb becomes weak. The action of the
verb is said to be weak in the following two
cases:

a) when the *maf'ūl bihi* precedes the verb as in
the following *āyah* ;

يَٰٓأَيُّهَا ٱلْمَلَأُ أَفْتُونِى فِى رُءْيَٰىَ إِن كُنتُمْ لِلرُّءْيَا تَعْبُرُونَ ﴿٤٣﴾

O courtiers! Explain to me my dream if you can
interpret dreams. (Q 12:43)

Here the *maf'ūl bihi* (الرُّؤْيَا) precedes the verb,
so it has been provided with the *lām*. It does
not need this *lām* if it follows the verb (إِنْ كُنْتُمْ
تَعْبُرُونَ الرُّؤْيَا).

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b) when the عَامِل of the *mafʿūl bihi* is a *maṣdar* or a derivative like the *ism al-fāʿil* or the *ism al-mubālaghah*, e.g.:

❶ *mafʿūl bihi* of a *maṣdar* :

وَمَا ٱللَّهُ يُرِيدُ ظُلْمًا لِّلْعَٰلَمِينَ ۝

And Allah desires no injustice to mankind. (Q 3:108)

Here العَالَمِين is the *mafʿūl bihi* of the *maṣdar* ظُلْماً. It does not need the *lām* if the verb is used instead (وما الله يُرِيدُ أنْ يَظْلِمَ العالَمِين).

❷ *mafʿūl bihi* of an *ism al-fāʿil* :

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَٰفِظُونَ ۝

Send him with us tomorrow that he may enjoy himself and play. And we shall take care of him. (Q 12:12)

Here the *mafʿūl bihi* (ه) has been provided with the *lām* (لَـ) because its عَامِل is an *ism al-fāʿil*

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(حَافِظُون). It does not need the *lām* if the verb is used instead (إِنَّا سَنَحْفَظُهُ).

❸ *mafʿūl bihi* of an *ism al-mubālaghah* :

$$ فَعَّالٌ لِمَا يُرِيدُ ﴿١٦﴾ $$

Absolute Doer of what He wills. (Q 85:16)
Here the *mafʿūl bihi* (مَا) has been provided with the *lām* because its عَامِل is an *ism al-mubālaghah* (فَعَّالٌ). It does not need the *lām* if the verb is used instead (يَفْعَلُ مَا يُرِيدُ).

AN9

In the Urdu language spoken in India and Pakistan, the word مَحَبَّة is pronounce *mohobbat* with an *o* after the first and the second letters which is, of course, wrong.
This wrong pronunciation of the word is also prevalent in other languages of the region which have been influenced by Urdu.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ ٱلْمَوْتُ إِن تَرَكَ خَيْرًا ٱلْوَصِيَّةُ لِلْوَالِدَيْنِ وَٱلْأَقْرَبِينَ بِٱلْمَعْرُوفِ حَقًّا عَلَى ٱلْمُتَّقِينَ ۝

It is prescribed to you when death approaches any one of you, and he is leaving behind wealth, that he make a will in favour of his parents and the near of kin with justice and equity as an obligation on the God-fearing. (Q 2:180)

Note that provision of this *āyah* has been replaced by the *āyah* of inheritance. (Q 4:11)

AN11

Allah *subhānahū wa ta'ālā* is acquainted with His servants always, but He says in this *āyah* that He is well-Acquainted with them on that day to emphasize the fact that 'that Day' is the day of recompense.

EXERCISES

(1) Point out in the text of the *sūrah* the following:

  a) an *ism al-fā'il* of a *mujarrad* verb.

  b) two instances of *ism al-fā'il* of *bāb* iv.

  c) a *maṣdar* functioning as *ḥāl*.

  d) a synonym of the *maṣdar* functioning as *maf'ūl muṭlaq*.

  e) a *ẓarf zamān*.

  f) a *rubā'ī* verb.

  g) two instances of *maf'ūl bihi*.

  h) broken plural nouns occurring in the *sūrah*.

  i) Sound plural nouns occurring in the *sūrah*.

  j) An instance of *lām al-taqwiyah*.

(2) Mention the verb from which each of following *ism al-fā'il* is derived:

الْعَادِيَات، الْمُورِيَات، الْمُغِيرَات. Give the *māḍī*, the *muḍāri'* and the *amr* of each of these verbs.

(3) Give the following derivatives of أَثَــرْنَ :

الْمُضَارِع، الْأَمر، الْمَصدر، اسم الفاعِل، اسم المفعول.

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(4) Give the *muḍāri'* of وَسَطَ.

(5) Give the two *maṣdars* (one with the *wāw* and the other without it) of the following verbs:

وَسَطَ، وَصَفَ، وَعَظَ، وَعَدَ، وَهَبَ، وَصَلَ، وَسَمَ، وَزَنَ.

(6) Translate the following sentences using nouns denoting time with the suffix إِذٍ :

   a) I saw a stranger approaching the mosque holding something suspicious (مَشْبُوهٌ). At that moment, I reported the matter to the police.

   b) I could not watch the lunar eclipse last week for I was in the hospital that night.

   c) A couple of days ago our class dined together. That day we tasted foods from a number of countries.

(7) In the following *āyah* there are two *lām*s. Name each one of them.

إِنَّ ٱلْإِنسَـٰنَ لِرَبِّهِۦ لَكَنُودٌ ﴿٦﴾

(8) Name the *wāw* occurring at the beginning of each of the following *āyah*s :

وَٱلْعَـٰدِيَـٰتِ ضَبْحًا ﴿١﴾

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وَإِنَّهُۥ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ۝

(9) Use لَامُ التَّقْوِيَة in a sentence of your own.

(10) Use مَفْعُول مُطْلَق in two sentences of your own. In the first, it should be a synonym of the *maṣdar*, and in the second, a *maṣdar* belonging to a different *bāb*.

ﭛﷺﭚ

كان الفراغ منه بعونه تعالى بعيد أذان المغرب يوم الجمعة الثامن من ربيع الأول عام 1440 للهجرة الموافق السادس عشر من نوفمبر عام 2018 للميلاد في داري الكائنة بطيبة الطيبة. والحمد لله الذي بنعمته تتمّ الصالحات[1]، وصلى الله على نبينا محمد وعلى آلـــه وصحبه وسلم تسليماً كثيراً.

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[1] - عن عائشة رضي الله عنها قالت : كان رسول الله صلّى الله عليه وسلّم إذا رأى ما يحبّ قال : «الْحمد لله الذي بنعمته تتمّ الصالحات»، وإذا رأى ما يكـــره قال : «الْحمد لله على كلّ حال».

This book titled *Sūrat al-'Ādiyāt* is an annotated text of this sūrah of the Glorious Qur'ān.

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

Dr. V. Abdur Rahim has been serving the cause of teaching Arabic to non-native speakers of Arabic for the past fifty years. In addition to his world-famous textbook known as Durus al-Lughat al-'Arabiyyah, he has published a number of Qur'ānic texts with lexical and grammatical notes. His latest book *Sūrat al-'Ādiyāt* contains some new Quranic grammatical patterns which will be of interest to the students of Quranic Arabic.