

SELECTIONS FROM THE GLORIOUS QUR'AN

WITH LEXICAL AND GRAMMATICAL NOTES

A Companion to

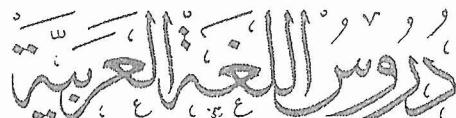
Dr. V. Abdur Rahim

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Dr V. Abdur Rahim

Publisher



Islamic Foundation Trust
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SELECTIONS FROM THE GLORIOUS QUR'AN
WITH LEXICAL AND GRAMMATICAL NOTES

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Publisher's Note

We have great pleasure in presenting to our readers Selections from the Glorious Qur'an by Dr. V. Abdur Rahim. This is his latest book in the field of teaching Arabic as a foreign language. This book is an application of the author's theory that living texts of Arabic should be used to teach its grammar and other linguistic elements.

We hope that readers who have already learnt Arabic using his programme will greatly benefit from this book to learn the finer points of Arabic grammar that are essential to fully comprehend the language of the Glorious Qur'an.

May Allah *subhānahu wa tā'ala* help us serve the language of his Glorious Book better.

H. Abdur Raqeeb

Chennai-12
11.07.2008

General Secretary
Islamic Foundation Trust

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَئِمَّةِ وَالْمُرْسَلِينَ، تَبَّعْنَا
مُحَمَّدٌ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

The need for a book containing selections from the Glorious Qur'ān with explanations in English and within the framework of my book *Durūs al-Lughah al-‘Arabiyyah li-Ghayr al-Nātiqīn Bihā* has long been felt. I hope this book will meet this need.

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

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

An electronic recording of the recitation of these passages by two famous *qārīs* is planned to be provided with the book *in šā' Allāh*.

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

al-Madīnah al-Munawwaraḥ,
22 Jumādā al-Ākhirah, 1429 AH
26 June, 2008 CE

V. Abdur Rahim

INTRODUCTION

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

Each lesson is divided into the following four sections:

- 1) First, the complete text of the selected *āyāt* is given. It is taken from the electronic format of the *Muṣṭafā al-Madīnah al-Nabawiyah* published by King Fahd Qur'an Printing Complex, Madinah Munawwarah. I have provided more space between the words of the text to help the reader go through the text more easily.
- 2) In the second section, 'Lexical and Grammatical Notes', each *āyah* is given with the translation of its meanings. The translation is based on some of the existing translations, especially M. M. Pickthall's, but slightly modified in the light of my own judgment. All translations of Qur'ānic texts are in boldface.
- 3) The text and its translation are followed by lexical and grammatical notes. I occasionally refer the reader to my book *Durūs al-Lughah* for a fuller treatment of the grammatical point in question. This I do by saying, See D3:7 which stands for *Durūs al-Lughah*, Part 3, Lesson 7.
- 4) The aim of the third section, 'Additional Notes' is to provide the reader with a fuller discussion of a lexical or grammatical point, or more Qur'ānic material on a particular subject. The sign [AN#] placed at the end of a lexical or grammatical note in Section Two points to the existence of an Additional Note in this Section.

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

NOTES ON THE ENTRY OF VERBS

Verbs are mentioned in the *mādī* (with the third person masculine singular ending) and, for convenience, explained with the infinitive, e.g. كَتَبَ, *to write*, though to be accurate, it means *he wrote*. The *abwāb* of the *thulāthi mujarrad* verbs are shown in the following manner:

سَجَدَ يَسْجُدُ	a-u	فَتَحَ يَفْتَحُ	a-a
جَلَسَ يَجْلِسُ	a-i	وَرَثَ يَرِثُ	i-i
شَرَبَ يَشْرَبُ	i-a	كَثُرَ يَكْثُرُ	u-u

The *abwāb* of the *thulāthi mazīd* verbs are shown in the following manner:

فَعَلَ	-	اَفْتَعَلَ اَفْتِعَالًا	viii
فَعَلَ تَقْعِيَلًا	ii	اَفْعَلَ اَفْعِيلَالًا	ix
فَاعَلَ مُفَاعَلَةً، وِفَعَالًا	iii	اَفْعَالَ اَفْعِيلَالًا	ixa
اَفْعَلَ اِفْعَالًا	iv	اَسْتَفْعَلَ اِسْتِفْعَالًا	x
تَفَعَّلَ تَفْعُلًا	v	اَفْعُوَلَ	xi
تَفَاعَلَ تَفَاعُلًا	vi	اَفْعُوَلَ	xii
اَنْفَعَلَ اَنْفِعَالًا	vii	-	-

The *maṣdar* of each verb is mentioned immediately after the verb, and is given in the *mansūb* case thus making it the *maf'ūl/maṭlaq* as it is done in Arabic dictionaries.

NOTES ON TRANSLITERATION AND ABBREVIATIONS

Transliteration:

š is used for ش.

ḥ is used for *tā marbūṭah* (ة).

Abbreviation:

Q, the Qur'ān. It is used in referring to an *āyah*, e.g. Q2:255.

sjj, *ism al-jīns al-jam'ī*.

pl, plural.

fem, feminine.

AN, Additional Notes.

D, *Durūs al-Lughah al-'Arabiyyah li-Ghayr al-Nāṭiqīn Bihā*

HOW TO TEACH THE BOOK?

If the book is taught in a class, the following guidelines may be followed:

- 1) The class listens to the recitation of the Qur'ānic passage from the cassette/CD twice.
- 2) The students then try to understand the first *āyah* with the help of the Lexical and Grammatical Notes. They are advised not to look into the translation until they have understood the *āyah* completely on their own.

- 3) After the time fixed for the study of the *âyah* is over, the instructor asks the students to translate the meaning of the *âyah*. He then asks the class various types of questions covering comprehension, grammar, and meanings of words.
- 4) The class listens to the recitation of this *âyah* from the cassette/CD. Then the students start reciting it.
- 5) The class then moves on to the next *âyah*.
- 6) After the students have studied all the *âyaât* in the passage in this manner, they listens to the recitation of the entire passage once again.
- 7) The class then answers the questions mentioned at the end of the lesson first orally in the class, then in writing at home.
- 8) The instructor may ask additional questions as he deems fit.

ACKNOWLEDGEMENTS

I wish to express my sincere thanks to Br Asif Meherali of the Institute of the Language of the Qur'an, Toronto, Canada whose constant encouragement to the author made this project a reality.

My thanks are also due to Br *Şâlih al-Nawwâr* of Madinah, Saudi Arabia, who did most of the typesetting for the book, and to Br Abubakar Muhammad Sani of Nigeria, who did the proofreading. May Allah reward them for their efforts.

LESSON 1

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ① الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

② الرَّحْمَنِ الرَّحِيمِ ③ مَالِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ

نَبْعَدُ وَإِيَّاكَ نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الْمُكَافَرِ ⑦ [الفاتحة ١-٧] الصَّلَوة

LEXICAL AND GRAMMATICAL NOTES

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1) In the name of Allah, the Compassionate, the Merciful.

1) In بِسْمِ the *alif* has been omitted in writing also. In some *āyāt* it is retained, as for example, in the following *āyah*,

فَسَبِّحْ بِإِسْمِ رَبِّكَ الْعَظِيمِ [الواقعة ٧٤]

So glorify the name of your Lord, the Great. (56:74)

2) The *jārr* and its *majrūr* بِسْمِ are related to a verb like أَبْدِأُ, 'I commence', or أَقْرَأُ, 'I read'.

3) In the word اللَّهُ, the initial letters لـ do not constitute the definite article, but they are part of the name. The *hamzah* is *hamzah al-wasl*, and it is omitted in pronunciation when the word is preceded by another word, e.g. مِنَ اللَّهِ, but it is not omitted in بِاللَّهِ which is pronounced *yā 'allāh*.

4) رَحِمَ اللَّهُ فُلَانًا رُحْمًا، وَرَحْمَةً، وَمَرْحَمَةً (i-a), to have mercy.

The *ism al-fā'il* is رَاحِمٌ, and the *ism al-mubālaghah* is رَحِيمٌ.

رَحْمَنُ is another *ism al-mubālaghah*.

The pattern فَعِيلُ signifies an inherent quality as in كَرِيمٌ، سَخِيٌّ, whereas the pattern فَعَلَانُ signifies a momentary quality جَلِيلٌ, as in الرَّحِيمُ غَضِيبٌ، سَكْرَانٌ، عَطْشَانٌ. So الرَّحِيمُ points to the inherent

quality of mercy in Allah سُبْحَانَهُ وَتَعَالَى to the manifestation of His quality of mercy in time and space.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(2) Praise belongs to Allah, the Lord of the worlds.

1) حَمْدَ حَمْدًا (i-a), to praise.

الْحَمْدُ : The definite article in this word is the generic *al-* which signifies all types of praise are meant. [AN1]

2) الْرَّبُّ, lord, master, *p1* أَرْبَابُ. [AN2]

Here رَبُّ is the *badal* of الله.

3) عَالَمُونَ, world, *p1* العَالَمُ.

There are two types of nouns which have the sound masculine plural form (جَمْعُ الْمُذَكَّرِ السَّالِمُ). They are:

a) proper names, e.g. الْمُحَمَّدُونَ, الْإِبْرَاهِيمُونَ.¹

b) derived nouns and adjectives referring to male human beings, e.g. صَالِحُونَ, مُهَنْدِسُونَ, مُدَرِّسُونَ,

Both these rules have exceptions which you may learn later in *šā' Allāh*.

Derived nouns mean derivatives like *ism al-fā'il*, *ism al-maf'ūl* and *al-ṣifāh al-mušabbahāh*.

So words like رَجُلٌ, كِتَابٌ, وَلَدٌ do not have the sound masculine plural form. Likewise حَامِلٌ meaning 'pregnant' does not have

¹ If a proper name is made plural, it takes the definite article *al-* because after it becomes plural, it is no longer a proper name.

this plural form, because though it is a *ism al-fā'il*, it is feminine.

But there are some nouns which do not belong to either of the two categories mentioned above, yet have the sound masculine plural form. Following are the most important nouns of this category:

عَالَمُونَ *pl* of عَالَمٌ.

أَهْلُونَ *pl* of أَهْلٌ. [AN3]

أَرْضُونَ *pl* of أَرْضٌ. Note that in the plural the second letter (ر) has *fathah*.

سِنُونَ *pl* of سِنَّ (year). Note the the *fathah* of the first letter has changed to *kasra* in the plural.

ذُورُونَ *pl* of ذُورٌ. It has no *nūn* at end because it is always *mudāf*.

أُولُونَ *pl* of أُولُو. It has no *nūn* at end because it is always *mudāf*.

تَسْعُونَ عَشْرُونَ through.

Note that عَالَمٌ has a broken plural also. It is عَوَالِمٌ.



(3) the Compassionate, the Merciful.



(4) Owner of the Day of Judgment.

1) مَلِكٌ مَلْكًا (a-i) to own.

The *ism* *al-fā'i* is مَالِكٌ, *pl* مُلَّاکٌ.

2) دَانَ فَلَانًا دِينًا (a-i), to requite, repay, recompense.

الدَّيَانُ (one who repays abundantly) is an attribute of Allah *subḥānāhū wa ta'ālā*.

Its *ism* *al-maf'ūl* is مَدِينٌ. It occurs in the following *āyah*,

أَوْذَا مِنَّا وَكُنَّا تُرَابًا وَعَظَلَّمًا أَئُنَا لَمَدِيْسُونَ [الصَّافَات١٥٣].

When we die and become dust and bones, shall we really be brought to book? (37:53)

يَوْمُ الدِّينِ (the Day of Recompense) is one of the names of يَوْمُ الْقِيَامَةِ.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

(5) You alone we worship, and Your aid alone we seek.

1) عَبَادَةً (a-u), to worship.

2) عَوْانٌ, helper, *pl* أَعْوَانٌ.

مُعِينٌ iv, to help. (The *ism* *al-fā'i* is أَعْوَانٌ فَلَانًا إِعَانَةً).

مُسْتَعَانٌ x, to seek help.

The *ism* *al-maf'ūl* is اللَّهُ الْمُسْتَعَانُ as in مُسْتَعَانٌ, Allah is the One Whose help is sought.

3) إِيَّاكَ نَعْبُدُ, The object has been placed before the verb for the sake of emphasis, so the meaning is 'We worship none but You.'

٦) أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(6) Guide us to the straight path,

١. هَدَى اللَّهُ فَلَانَا الظَّرِيقَ هِدَايَةً (a-i), to lead, guide.

There are two more ways of using this verb. They are:

a) using إِلَى with the second object as in the following *āyah*,

قُلْ إِنَّمَا هَدَنِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَةً إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ

مِنَ الْمُشْرِكِينَ [الأنعام ١٦١].

Say, 'My Lord has indeed guided me to a straight path, a right religion, the faith of Ibrāhīm, the man of true faith. He was no polytheist.' (6:161).

b) using لِ with the second object as in the following *āyah*,

وَقَالُواْ أَلْحَمْدُ لِلَّهِ الَّذِي هَدَنَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِي لَوْلَا أَنْ هَدَنَا اللَّهُ

[الأغراض ٤٣].

They said, 'Praise be to Allah Who has guided us to this. We could not have been guided had Allah not guided us.' (7: 43).

In الصِّرَاطَ, the pronoun نَا is the first *maf'ul bihī*, and أَهْدِنَا الصِّرَاطَ is the second.

١. أَصْرِطَةٌ, صُرُطٌ pl, way, path, road, الصِّرَاطُ (2)

٣. اسْتَقَامَ يَسْتَقِيمُ اسْتِقَامَةً (x, to be straight. [AN4]

¹ *Al-Durr al-Masīn*.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِ وَلَا أَصْكَالَيْنَ

(7) the path of those whom You have favoured, not (the path) of those who earn (Your) anger, nor of those who go astray.

1) صِرَاطٌ is *badal* of الصِّرَاطُ in the previous *āyah*.

2) أَنْعَمَ اللَّهُ عَلَيْهِ إِنْعَامًا (iv, to bestow favours).

3) The sentence صِلَةُ الْمَوْصُولِ is أَنْعَمْتَ عَلَيْهِمْ and the pronoun هُمْ in عَائِدٌ عَلَيْهِمْ is the subject.

4) الَّذِينَ غَيْرُ is *badal* of.

5) غَضِيبٌ عَلَى فُلَانٍ غَضِيبًا (i-a), to be angry.

The *ism* *al-maf'ūl* of مَغْضُوبٌ عَلَيْهِ is غَضِيبٌ عَلَيْهِ, and its plural is مَغْضُوبُونَ عَلَيْهِمْ. The feminine singular is مَغْضُوبٌ عَلَيْهَا and the *pl*, مَغْضُوبُونَ عَلَيْهِنَّ.

In the same way the *ism* *al-maf'ūl* of شَكٌ فِيهِ is مَشْكُوكٌ فِيهِ, and its plural is مَشْكُوكُونَ فِيهِمْ.

6) ضَلَالٌ ضَلَالًا (a-i), to lose one's way, go astray, err.

ADDITIONAL NOTES

1) The definite article الْ is of three kinds. They are:

- a) Referential,
- b) Generic,
- c) Extra.

The Referential الْ

This الْ points to an object known both to the speaker and to the listener. The source of this common knowledge may be one of the following :

a) The presence of the object in their vicinity. Referring to man who is in their vicinity, one may say, نَادِ الرَّجُلَ (Call the man).

This is known as العَهْدُ الْحُضُورِيُّ.

b) The fact that the object has already been mentioned by one or both of them, e.g. كَانَ الرَّجُلُ بُودِيًّا. 'A stranger came to me in my office. The man was a Buddhist.'

This is known as العَهْدُ الذَّكْرِيُّ.

c) The context, e.g. when the grammar teacher says هَاتُوا الدَّفَاتِرَ, the students know that they have to submit the grammar notebook.

This is known as العَهْدُ الْذَّهْنِيُّ.

The Generic الْ

This type of الْ refers to the generic nature of the object, and has no reference to the speaker's or the listener's knowledge of it, e.g.

الْعِنْبُ أَغْلَى مِنَ التُّفَاحِ 'Grapes are more expensive than apples.'

The generic **الْ** may refer to every member of the genus as in:

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

And man was created weak. (4: 28)

الْجِنْسِيَّةُ لِاسْتَغْرِاقِ الْإِنْسَانِ means 'every man'. This is called **الْجِنْسِيَّةُ** (the generic *al-* referring to every member of the genus). It may also refer to a quality present in the genus, but not in every member of the genus, e.g. **الرَّجُلُ أَقْوَى مِنَ الْمَرْأَةِ**, 'Man is stronger than woman', but this cannot be said of every man and woman.

الْ The Extra **الْ**

The third kind of **الْ** is neither referential nor generic, but it depends upon the usage, e.g. the *al-* in **الْمَهْرَةُ، الْمَاهِرَةُ، الْمَاهِرَةُ، الْمَاهِرَةُ، الْمَاهِرَةُ**. The use of *al-* in such words is mandatory.

There is another kind of the extra *al-* which may be used with a proper name to suggest that the person bearing the name has the quality contained in the meaning of the word, e.g. the proper name **عَبَّاسٌ** literally means one with a frowning face. If a man with this name is referred to as **الْعَبَّاسُ**, it is suggested that he is in fact a man who never smiles. But this also follows Arab usage, and one may not add *al-* to any proper name they like.

2) The feminine of **رَبٌّ** is **رَبَّةٌ / p**. Note that **رَبَّةُ الْبَيْتِ** means housewife.

3) Here are some *āyāt* in which أَرْبَابُ has been used:

يَصَّرِّحُ بِالسِّجْنِ أَرْبَابُ مُتَفَرِّقُونَ خَيْرٌ أَمْ اللَّهُ الْوَحِيدُ الْقَهَّارُ [يوسف ٣٩]

O (my) two fellow prisoners! Are diverse lords better or Allah the One, the Almighty?

قُلْ يَأَهِلُّ الْكِتَبُ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَا نَفْسَدُ إِلَّا

الَّهُ وَلَا شُرِكَ لِهِ شَيْئًا وَلَا يَتَّخِذُ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنَّ

تَوَلَّوْا فَقُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ [آل عمران ٦٤]

O People of the Book! Come to common terms between you and us: that we shall worship none but Allah, and that we shall ascribe no partners to Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say, 'Bear witness that we are Muslims.' (3: 64)

أَنْخَذُوا أَحْبَارَهُمْ وَرَهْبَنَاهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ

وَالْمَسِيحَ أَبْنَى مَرِيمَ [آل عمران ٦٤]

They have taken as lords beside Allah their rabbis and their monks, and the Messiah, son of Maryam ... (9: 64)

4) Here is an *āyah* with أَهْلُونَ :

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعَرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا

[الفتح ١١]

Those of the bedouin Arabs who stayed behind will tell you, 'Our wealth and our families preoccupied us. So ask forgiveness for us.' (48: 11)

Here is an *āyah* with أَهْلِينَ :

يَأَيُّهَا الَّذِينَ آمَنُوا قُوَّا أَنفُسَكُمْ وَأَهْلِيَّكُمْ نَارًا وَقُوَّدُهَا أَنَّاسٌ وَالْحِجَارَةُ
عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شَدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمْرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمِنُونَ [التَّحْرِيمٍ ١١].

O you who believe! Save yourselves and your families from a fire which has men and stones as its fuel over which are set angels stern and severe, who do not disobey Allah in what He commands them to do, but carry out what they are commanded. (66:11)

4) Here is an Arabic proverb, 'وَهَلْ يَسْتَقِيمُ الظُّلُلُ وَالْعُوْدُ أَغْرِيَّ؟', Can the shadow be straight when the stick is curved?', i.e. the shadow of a curved stick cannot be straight. A similar English proverb is, 'Like father, like son.'

EXERCISE

1) What does *al-* signify in each of the following examples?

أ) عَلَى الْإِنْسَنِ مَا لَهُ يَعْلَمُ [العلق ٥]

ب) مَثَلُ نُورِهِ كَمِشْكَوْرٍ فِيهَا يَضْبَاحُ الْمُضَبَّحُ فِي نُجَاحِ الْأَنْجَاجَةِ كَانَهَا
كَوْكِبٌ دُرِّيٌّ ... [الثور ٣٥]

ت) مَثَلُ الَّذِينَ حُمِّلُوا التُّورَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمِثْلِ الْخَمَارِ يَحْمِلُ
أَسْفَارًا [الجمعة ٥]

ث) اخْتَلَفَ أَحْمَدُ: وَبِلَالٌ فِي مَسَالَةِ فِقْهِيَّةٍ. فَقَالَ بِلَالٌ: نَسْأَلُ عَنْهَا الشَّيْخَ.

ج) قُلْتُ لِإِبْرَاهِيمَ: لِمَنْ هِذِهِ السِّيَارَةُ؟ قَالَ: لَا أَدْرِي.

2) What does the word **الدِّينُ** mean in each of the following *āyahs*?

أ) إِنَّ الَّذِينَ عِنْدَ اللَّهِ أَلْيَسْلَمُ [آل عمران ١٩]

ب) إِنَّمَا تُوعَدُونَ لِصَادِقٍ ٦ ٥ ○ وَإِنَّ الَّذِينَ لَرَفِعُ ○ [الذاريات ٥ - ٦]

(In *āyah* No 5, إِنْ + مَا is in fact إِنَّمَا, i.e. *mā al-mawṣūlaḥ*).

3) Use the verb **هَدَى** in three sentences of your own using in each of them one of the three ways of using this verb.

4) Quote an *āyah* for each of the three ways of using the verb **هَدَى**.

5) Identify instances of *ism al-fā'il* occurring in the *sūrah*, and mention the verb from which each one of them is derived.

6) Complete each of the following sentences with the *ism al-maf'ūl* of the verb given in brackets:

هَذِهِ الْأَخْبَارُ (شَكَّ فِيهِ).

هُؤُلَاءِ الرِّجَالُ (رَوَّثَ بِهِ).

7) Which of the following nouns have sound masculine plural forms?

مُسْلِمٌ، مُرْضِعٌ، مُؤَذِّنٌ، إِمَامٌ، عَالَمٌ، مُحَمَّدٌ، وَلَدٌ، سَنَةٌ، رَجُلٌ، مُسَلَّحٌ.

8) In which of the following sentences can the word حَامِلٌ take the sound masculine plural form?

○ كَانَتِ الْمَرْأَةُ حَامِلًا.

○ مَنْ هَذَا الَّذِي يَدْخُلُ حَامِلًا طَبَقَ حَلْوَى؟

9) Give the إِعْرَاب of the following:

صَرَطَ الَّذِينَ أَنْهَيْتَ عَلَيْهِمْ

LESSON 2

كَمْ مِنْ فِتْنَةٍ قَلِيلَةٌ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيْكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيَسْ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ أَغْرَفَ عُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاءَ زَهْرَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَاهُولَتِ وَجُنُودِهِ قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمْ مِنْ فِتْنَةٍ قَلِيلَةٌ غَلَبَتْ فِتْنَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ٢٤٩ وَلَمَّا بَرَزُوا لِجَاهُولَتِ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبَرًا وَثَبِّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٢٥٠ فَهَمَزُوهُمْ بِإِذْنِ اللَّهِ وَقُتِلَ دَاؤُدُ جَاهُولَتَ وَعَاتَهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ٢٥١ تَلَكَ أَيَّتُ اللَّهُ نَتَلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ٢٥٢

[البقرة ٢٤٩-٢٥٢]

LEXICAL AND GRAMMATICAL NOTES

فَلَمَّا فَصَلَ طَلْوَتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِكُمْ بِنَهَارٍ فَمَنْ شَرَبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنْ أَعْرَفَ عِرْفَةَ بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاءَ زَهْرَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَلْوَتْ وَجُنُودِهِ قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلْقُوا اللَّهَ كَمْ مِنْ فِتْكٍ قَلِيلٍ غَلَبَتْ فِتْكَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ١٤٩

(249) And when Ṭalūt (Saul) set out with the army, he said, 'Allah will test you with a river. Whoever drinks of it does not belong to me, and whoever does not taste it will belong to me, except one who scoops a handful.' But they all drank from it except a few.

When (Ṭalūt) had crossed it (the river) - he and the believers with him - they said, 'We have no power today against Jālūt (Goliath) and his forces.' But those who knew for certain that they are going to meet their Lord said, 'Many a small army has defeated a large army with Allah's permission! Allah is with those who are steadfast.'

1) فَصَلَ فُصُولًا (a-i), to set out. (See Q12:94).

2) طَلْوَتْ is the name of the king. His name in the Bible is Saul.

[AN1]

3) جُنْدِي (singular جُنْدٌ, pl. أَجْنَادٌ) (soldier).

[AN2]

ابْتَلَاهُ ابْتِلَاهُ (4) (a-u), to try, test. Also بَلَّا اللَّهُ الْعَبْدَ يَبْلُوْهُ بَلَّا (a-u), to try, test. viii.

5) النَّهَرُ (al-nahar) is another form of النَّهَرُ (al-nahr). The Qur'an uses only the former.

6) طَعْمٌ طُعْمًا (i-a), to eat, to taste.

7) غَرْفَ المَاءِ يَغْرِلِهِ غَرْفًا (a-i), to scoop up water with the curved palm. And the amount of water so scooped up is غُرْفَةٌ. [AN3]

غَرْفَ اغْتَرَفَ اغْتِرَافًا viii means the same as غَرْفَ.

8) جَاؤَ الشَّيْءَ مُجَاؤَةً iii, to pass by, walk past, cross.

ضَمِيرٌ : فَلَمَّا جَاءَهُ هُوَ وَالَّذِينَ آمَنُوا (9)

ضَمِيرٌ مُنْفَصِلٌ with a conjunction, the corresponding مُنْفَصِلٌ should first be mentioned as in this āyah. So it is wrong to say, خَرَجْتُ وَحَمِيدٌ. The correct construction is to join the noun

to the corresponding مُنْفَصِلٌ, e.g., ضَمِيرٌ مُنْفَصِلٌ.

Here is another example from the Glorious Qur'an (2:35),

وَقُلْنَا يَعَادُمْ أَسْكُنْ أَنْتَ وَزَوْجَكَ الْجَنَّةَ

And We said, 'O Adam! Dwell you and your wife in the Garden'. There is another way of joining a noun to the attached pronoun which does not require the use of the ضَمِيرٌ مُنْفَصِلٌ. But in this construction the noun should be *mansūb*, e.g.

○ ذَهَبْتُ وَحَمِيدًا إِلَى السُّوقِ.

○ يَا بِنْتُ الْعَبِي وَأَخَاكِ.

This (وَأُوْلَئِكَ) is not the *wāw* of **accompaniment**. Here is an example from the Glorious Qur'an (34:10):

يَجِدُوا أَوْيَ مَعَهُ وَالظَّيرَ [١٠]

O mountains! Glorify (Allah) along with him (Dawūd), and you birds too.

10) طَاقَةُ, ability, strength, power.

11) ظَنَّ here means to be sure.

12) لَقَى مُلَاقَةً وَلِقَاءً (i-a), to meet. Also iii. Its *ism al-fā'il* is مُلَاقُونَ / pl, مُلَاقَ (i.e. مُلَاقُونَ / pl, مُلَاقَ).

13) مُلَاقُوا اللَّهَ : The *alif* in مُلَاقُوا is peculiar to the *mushaf*. In the present-day orthography there is no *alif* after the *wāw* of the جَمْعُ الْمُذَكَّرِ السَّالِمِ, e.g.

مُسْلِمُو كَنَدا, Muslims of Canada,

مُدَرِّسُو اللُّغَةِ الْعَرَبِيَّةِ, Arabic language teachers.

14) فِئَاتُ, group, band, party, pl, فَئَةُ [AN4]

15) غَلَبَ فُلَانًا غَلْبًا (a-i), to defeat, to vanquish.

16) كَمِ الْحَبَرِيَّةُ : This is كَمْ مِنْ فِئَةٍ قَلِيلَةٍ (See D3:15). So the meaning is 'many a small group' or 'how many small groups!' Here كَمْ is *mubtada'*, مِنْ فِئَةٍ is its *tamyiz*, and the sentence غَلَبَتْ is its *khabar*.

17) أَذِنَ لَهُ فِي الشَّيْءِ إِذْنًا, to allow, permit.

وَلَمَّا بَرَزُوا لِجَاهُوتَ وَجْنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
 وَثِيتَ أَقْدَامَنَا وَأَنْصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

٢٥٠

(250) When they advanced to meet Jālūt (Goliath) and his forces, they said, 'Our Lord! Pour out on us patience, and strengthen us to hold out, and help us against the disbelieving folk.'

1) بَرَزَ بُرُوزًا (a-u), to emerge, come into view, appear. [AN5]

فَرَغْتُ مِنْ كِتَابَةِ التَّقْرِيرِ فَرَغَ مِنَ الْعَمَلِ فَرَاغًا (2)
 'I finished writing the report at 5.'

أَفْرَغَ اللَّهُ عَلَى فُلَانِ الصَّبْرِ iv, to pour out. أَفْرَغَ الْمَاءَ إِفْرَاغًا
 someone patience.

3) ثَبَتَ ثُبُوتًا (a-u), to stand firm, to hold out.

ثَبَتَ اللَّهُ قَدَمَيْهِ ثَبَّيْتَ ii, to enable someone to hold out
 (lit. to fix someone's feet to the ground).

4) أَقْوَامُ، الْقَوْمُ pl, people.

As the word قَوْمٌ is plural in meaning, it is treated as plural as in
 عَلَى الْقَوْمِ الْكَافِرِينَ.

فَهَزَمُوهُمْ يَدِنِ اللَّهِ وَقَتَلَ دَاؤِدَ جَاهُوتَ وَعَاتَهُ اللَّهُ
 الْمَلَكَ وَالْحَكَمَةَ وَعَلَمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ

بَعْضُهُمْ يَعْصِي لَفْسَكَتِ الْأَرْضِ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ
 عَلَى الْعَالَمِينَ 

(251) With Allah's permission they routed them, and Dāwūd (David) killed Goliath, and Allah gave him (Dāwūd) kingdom and wisdom, and taught him of what He willed. If Allah were not to check some people by means of others, the world would be filled with mischief, but Allah is full of bounty for the creatures.

1) هَزَمَ الْجَيْشَ هَزْمًا، وَهَرَبَ (a-i), to defeat.

2) آتَانِي iv, to give. It takes two objects, e.g. المُدْرِسُ كِتَابًا مُفِيدًا

3) حِكْمَةُ, wisdom, pl حِكَمٌ.

4) لَوْلَا هَذَا الْكِتَابُ مَا تَعْلَمْتُ اللُّغَةَ الْعَرَبِيَّةَ, but for ... , e.g. لَوْلَا (But for this book I would not have learnt Arabic.) See D3:22.

In the *āyah* دَفْعٌ is *mubtada'*, and its *khabar* is understood which may be construed as مَوْجُودٌ. And the sentence لَفَسَدَتِ الْأَرْضُ is the *jawāb* of لَوْلَا.

5) دَفَعَ دَفْنًا (a-a), to push, repel. [AN6]

6) دَفْعُ اللَّهِ النَّاسَ here : دَفْعُ اللَّهِ is the *maf'ul bihī* of the *maṣdar* دَفْعٌ, and بَعْضُ النَّاسَ is the *badal* of النَّاسَ.

7) فَسَدَ فَسَادًا (a-i), to become bad, rotten, corrupted.

تِلْكَ هَادِيَتُ اللَّهُ نَسْلُوكَهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ



(252) These are Allah's revelations which We recite to you in truth. And you certainly are one of the messengers.

1) تَلَاقُوا مُتَلَاقُوا (a-u), to recite. [AN7]

2) The sentence شُلُوكَ عَلَيْكَ is *hāl*, and the *sāhib al-hāl* is the *fā'il* of the verb شُلُوكُ (We point to). Note that *asmā' al-iṣāraḥ* like هَذَا, هَذِهِ, ذَلِكَ, ذَلِكَةَ actually mean أَشَّرِقُ or أَشَّرِقُ (I/we point to).

3) إِرْسَالُ مُرْسَلٍ iv, to send. The *ism al-maf'ul* is مُرْسَلٌ (one who is sent) which has the same meaning as رَسُولٌ.

ADDITIONAL NOTES

1) The appointment of Ṭalūt as the king is mentioned in *āyah* 247:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحْقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعْكَةً مِنْ
الْمَالِ قَالَ إِنَّ اللَّهَ أَصْرَطَ فَنَّهُ عَلَيْكُمْ وَزَادَهُ اللَّهُ بَسْطَةً فِي الْعِلْمِ
وَالْحَسَنِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنْ يَشَاءُ وَاللَّهُ وَسِعٌ عَلَيْهِ ۝

Their prophet said to them, 'Allah has sent Ṭalūt to be king for you.' They said, 'How can he be king over us when we are more deserving of the kingdom than he is, since he has not been given enough wealth.' He said, 'Allah has chosen him above you, and has increased him abundantly in wealth and stature. Allah bestows His kingdom on whom He wills. Allah is all-Embracing, All-Knowing.'

2) Note the **الْجُنْدِيُّ الْمَجْهُولُ** for the unknown soldier.

3) **غُرْفَةٌ** means the amount of water scooped up. So it has the meaning of the *ism al-maf'ūl*. It is on the pattern of **فُعْلَةٌ**, and is formed from some other verbs also like:

- **شُرْبَةٌ**, amount of liquid consumed in one draught, dose.
- **لُقْمَةٌ**, 'morsel' from **لَقِمَ** (i-a), to eat, swallow.

- دُفْعَةٌ, the amount pushed out at any one time, group of students who pass out in the same year from دَفَعَ (a-a), to push.
- حُفْرَةٌ, 'a hole that has been dug up' from حَفَرَ (a-i), to dig.
- نُخْبَةٌ, the pick, the best from نَخَبَ نَخْبًا (a-u)¹, to choose, pick, select.

4) The word فِئَةٌ is used now in the sense of denomination, e.g.
هَلْ عِنْدَكَ دُولَارٌ مِّنْ فِئَةِ مِائَةٍ؟, Do you dollars in 100 denomination?

5) Note: شَخْصِيَّاتٌ بَارِزَةٌ, outstanding personalities.

6) مَدَافِعٌ, مِدْفَعٌ, gun, cannon (an instrument of pushing), pl. مَدَافِعٌ, مِدْفَعٌ رَّشَاشٌ, machine gun.

7) تَلَى يَتَلَوُ تَلَوًا (a-u), to follow, to come after another. التَّالِي, the next, the following.

Note this: هُوَ يُرَاسِلُنِي : يُرِسِّلُ إِلَيَّ رِسَالَةً تَلَوُ أُخْرَى 'He writes to me sending one letter after another.'

¹ Cf. النَّخْبَةِ اِنْتِخَابًا viii, to select.

EXERCISE

1) Identify the following grammatical elements in the text:

١) لَمَّا الْحِينَيَةُ

٢) لَا النَّافِيَةُ لِلْجِنْسِ

٣) اللامُ الْمُزَحْلَقَةُ

٤) حَرْفُ اِمْتِنَاعٍ لِيُوجُودٍ

٥) الْبَدْلُ

٦) جَمْعُ الْمُذَكَّرِ السَّالِمُ الْمَحْذُوفُ النُّونُ لِلإِضَافَةِ.

٧) الْعَلَمُ الْأَعْجَمِيُّ

٨) كَمِ الْخَبَرِيَّةُ

2) Correct the following sentences:

١) تَخَرَّجْتُ وصَدِيقِي بِلَالُ عَامَ ٢٠٠٥ م.

٢) أَيْنَ أَبُوكَ؟ --- خَرَجَ وعَمِّي إِبْرَاهِيمُ قَبْلَ قَلِيلٍ.

٣) يَا عَلَيِّ اذْهَبْ وَأَخْرُوكَ إِلَى الْمَسْجِدِ الْآنَ.

3) Rewrite the following sentence using the passive voice. Write

your answer with full vowel marks: وَقَتَلَ دَاؤُدُ جَالُوتَ.

4) Read the following and answer the questions that follow it:

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

a) What do the pronouns in مِنْهُ and مِنِّي refer to?

b) Who is meant by the pronoun in مِنِّي?

c) Why do فَلَيْسَ and فِإِنْهُ take the *fā*?

5) Read the following and answer the questions that follow it:

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

a) What does the pronoun in مِنْهُ refer to?

b) Who are meant by the pronoun in مِنْهُمْ?

c) Identify the مُسْتَشِّي مِنْهُ in this sentence.

d) Is the *nasb* in قَلِيلًا *wājib* or *jā'iz*?

6) What does غُرْفَةٌ mean in each of the following sentences?

○ اغْتَرَفْتُ مِنْ هَذَا النَّهْرِ الْجَمِيلِ غُرْفَةً.

○ أُرِيدُ غُرْفَةً بِسَرِيرَيْنِ.

7) You have learnt the word غُرْفَةٌ for the amount of water scooped up. Derive the noun on the pattern of فُعْلَةٌ from حَفَرَ (to dig), and حَسَّنَ (to sip), حَسَّنَ (to chew)¹, حَطَّلَ (to step), حَزَّمَ (to tie up, bundle).

8) Complete each of the following sentences using the phrase بَعْضُهُمْ بَعْضًا as shown in the examples:

○ هَنَّا النَّاسُ بَعْضُهُمْ بَعْضًا.

○ سَلَّمَ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ.

1) صَافَحَ النَّاسُ

2) نَظَرَ النَّاسُ

¹) It is used in two *bābs*: *a-a* and *a-u*.

٣) يَنْبَغِي أَلَا يَشُكَّ الْأَصْدِقَاءُ

٤) يَنْبَغِي أَنْ يُسَاعِدَ النَّاسُ

9) Write the *bāb* of each of the following verbs:

فصل، طعم، هزم، غالب، نصر، لقي، برز، دفع، شاء، ظنّ، فسد، تلا،
جاوز، علم، آتى، اغترف، ثبت، ابتلى، أفرغ.

10) Use each of the following words in a sentence of your composition:

لَوْلَا، لَمَّا، قَتَلَ، اغْتَرَفَ، عَلِمَ.

LESSON 3

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

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

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشُدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرُ بِالظَّنُونِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ أَسْتَمْسَكَ بِالْحَرَةِ الْوُثْقَى لَا أَنْفَصَامَ لَهَا وَاللَّهُ سَمِيعُ عَلِيهِمْ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ

وَالَّذِينَ كَفَرُوا أُولَئِكُمُ الظَّاغُونُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلْمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ اللَّهُ تَرَى إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ أَتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي الَّذِي يُحِبُّ وَيُمِيتُ قَالَ أَنَا أُحِبُّ وَأَمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَتَ بِهَا مِنَ الْمَغْرِبِ فَبَهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي

الْقَوْمَ الظَّالِمِينَ

[سورة البقرة (٢) : ٢٥٥-٢٥٨]

LEXICAL AND GRAMMATICAL NOTES

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ لَا يَأْذِنُهُ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ لَا يَمْا شَاءَ وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ لَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

(255)

(255) Allah, there is god but He, the Living One, the Sustainer. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His leave. He knows what is in front of them and what is behind them, while they do not encompass anything of His knowledge except what He wills. His Throne extends over the heavens and the earth, and it does not weary Him to preserve them both. He is the Sublime, the Great.

1) إِلَهٌ, god, deity, *pl* إِلَهَاتٌ. Note that إِلَهٌ is written without the *alif* after the *lām* as its normal spelling should be إِلَهٌ.

2) اللَّهُ لَا إِلَهَ إِلَّا هُوَ : Here اللَّهُ is the *mutbada'*, and the sentence لَا إِلَهَ إِلَّا هُوَ is its *khabar*.

Here اسْمُ لَا النَّافِيَةِ لِلْجِنْسِ is إِلَهٌ, and its *khabar* is omitted which may be construed as يَسْتَحِقُ الْعِبَادَةَ (deserves worship). And هُوَ is *bada'* of the *damīr mustatir* in يَسْتَحِقُ.

3 حَيٰ يَحْيَا حَيَاةً (i-a), to live, be alive. [AN1]

Note: لَنْ أُنْسَى فَضْلَكَ مَا حَيَيْتُ 'I will not forget your favour as long as live.'

حَيٰ with *idghām* instead of حَيٰ is also used as in Q8:42:

لَيَهْلِكَ مَنْ هَلَكَ عَنْ بَيْنَةٍ وَيَحْيَ مَنْ حَمَدَ عَنْ بَيْنَةٍ

So that those who were to perish might perish after seeing a clear proof, and those who were to live might live after seeing a clear proof...

The *ism al-fā'il* is حَيٰ, living, *pl* أَحْيَاءٌ.

4 قَامَ بِالْأَمْرِ (i-a), to undertake, carry out, execute.

قَيُومٌ is on the pattern of فَيَعُولُ from قَامَ, so it is originally القَيُومُ.

The meaning is He who manages the affairs of the whole universe. [AN2]

5 وَسِنَ يَوْسَنُ وَسَنَا is the *masdar* of (i-a), to be drowsy.

Note that the *wāw* of the *mithāl wāwī* in certain verbs belonging to i-a and u-u groups are not omitted in the *mudāri'* as وَجَلَ يَوْجِلُ, to be afraid. [AN3]

The *mithāl wāwī* verbs have two types of *masdar*: one with the *wāw*, and the other without it. Here are some examples:

وَزَنَ يَزِنُ وَرْزَنَا، وَرَزَنَةً.

وَعَدَ يَعِدُ وَعْدَا، وَعِدَةً.

وَعَظَ يَعِظُ وَعْظَا، وَعِظَةً.

وَصَفَ يَصِفُ وَصَفَا، وَصِفَةً.

وَثَقَ يَثِقُ وَثُوقاً، وَثِقَةً.

وَسِنَةً يَوْمَ سَنْ وَسَنَّاً، وَسِنَةً

[AN4] وَشَيْيَةً وَشَيْيَةً وَشَيْيَةً.

6) شَفَاعَةً (a-a), to intercede, use one's good offices.

The *ism al-fā'il* is شَافِعٌ and شَفِيعٌ.

Here are some *āyāt* with some derivatives of this verb:

فَمَا تَفَعَّلَ شَفَاعَةُ الْمُسْتَغْفِرَ [الْمُدْرَسٌ ٤٨].

No plea of intercessors will avail them then. (74: 48).

اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى
الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَذَكَّرُونَ [السَّجْدَة ٤].

It is Allah Who created the heavens and the earth, and what is between them in six days, and He established Himself on the Throne. You do not have beside Him a protector nor an intercessor. So will you not then take heed? (32:4).

7 Here : مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ is *mubtada'*, and the *ism al-išārah*¹ is its *khabar*: ذَا الَّذِي is *na't* of ذَا, and the sentence يَشْفَعُ عِنْدَهُ صَلَةُ الْمَوْصُولِ لَا مَحْلٌ لَهَا مِنَ الْإِعْرَابِ is عِنْدَهُ.

8 (literally, between his hands), in front of him.

مَفْعُولٌ بِهِ فِي مَحَلٍ نَصْبٍ is ما يَعْلَمُ مَا يَبْيَنَ أَيْدِيهِمْ and the *sibh jumla* is صَلَةُ الْمَوْصُولِ لَا مَحَلٌ لَهَا مِنَ الْإِغْرَابِ يَبْيَنَ أَيْدِيهِمْ.

أَحَاطَ بالشَّيْءِ إِحَاطَةً (9) iv, to surround, encircle.

أَحَاطَ بِالْأَمْرِ, to comprehend, know thoroughly, understand fully.

¹ In the word هَذَا, the *ism al-išārah* is only, and *هَا* is *حَرْفُ التَّنْبِيهِ*.

The *ism al-fā'il* is مُحِيطٌ.

10) شَاءَ يَشَاءُ شَيْئًا (i-a), to want, wish.

شَيْئَةُ, wish, desire. بِمَشِيشَةِ اللَّهِ, God willing.

11) عَائِدٌ بِمَا شَاءَهُ is for where the *damīr* is the شَاءَ.

12) وَسِعٌ يَسْعُ سَعْةً (i-a), to hold, accommodate, contain, comprehend, encompass. It takes an object, e.g. تَسْعُ هَذِهِ السَّيَارَةُ سِعَةً رُكَابٍ 'This car can accommodate six.'

13) آدٌ فُلَانًا الْأَمْرُ أَوْدًا (a-u), to burden, weigh down, weary.

لَا إِكْرَاهٌ فِي الدِّينِ قَدْ بَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَن يَكْفُرُ
بِالظَّلْفُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا أُنْفِصَامَ لَهَا

وَاللَّهُ أَعْلَمُ
١٥٦

(256) There is no compulsion in religion. The right path has henceforth become distinct from error. He who rejects false deities and believes in Allah has grasped the firmest handhold which will never break. Allah is All-Hearing, All-Knowing.

1) أَكْرَهَ فُلَانًا عَلَى الْأَمْرِ إِكْرَاهًا iv, to compel, force. [AN5]

2) تَبَيَّنَ تَبَيُّنًا v, to become clear, to be clearly distinguished.

3) رَشَدَ رُشْدًا (a-u), to follow the right course, be well guided. [AN6]

4) غَوَى غَيَّاً، وَغَوَى (a-i), to err, go astray.

The *maṣdar* غَوِيُّ is originally غَوْيٌ, but the *wāw* has been assimilated to the *yā*.

5) الطَّاغُوتُ (a-i), false deities. It is used both as singular and as plural. Here is an example of its use as singular:

يُرِيدُونَ أَن يَتَحَكَّمُوا إِلَى الظَّنَعُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِ [النَّسَاء ٦٠]

They want to turn to false deities for arbitration though they have been ordered to reject them. (4:60).

Note the singular pronoun in بِهِ. An example of its use as plural comes in the next *āyah*.

6) مَسَكَ مَسْكًا (a-i), to grasp, hold, take hold.

أَسْتَمْسِكَ بِالشَّيْءِ أَسْتَمْسِكًا x, to hold fast, hold on, grasp.

7) عُرْيَةُ العُرْوَةُ (u-u), loop, buttonhole, handle (of a jug, etc.), *pl*.

وَثَقَ يَوْثُقُ وَثَاقَةً (8) 8) وَثَقَ يَوْثُقُ وَثَاقَةً (u-u), to be firm. [AN7]

The *ism* *al-fā'il* is وَثِيقٌ meaning 'firm', and the *ism* *al-tafdil* is أَوْثَقٌ, and its feminine is وَثَاقَةٌ.

If the *ism* *al-tafdil* has the definite article *al-*, it agrees with the noun it qualifies in number and gender, e.g.

الْأَبْنُ الأَكْبَرُ, the eldest son.

الْبَنْتُ الصُّغْرَى, the youngest daughter.

الدُّرَاسَاتُ الْعُلْيَا, higher studies. [AN8]

9) اَنْفَصَمَ اَنْفَصَمَاً v, to crack, split, break without getting separated from the other part.

10) فَمَنْ يَكْفُرُ بِالْطَّاغُوتِ ... فَقَدِ اسْتَهْمَكَ بِالْعُرْوَةِ الْوُتْقَى This is *šart* and its *jawāb*. And the *jawāb* has *fā* as it commences with قَدْ. The *jawāb* is في محل جزء.

11) لَا اَنْفَصَمَ لَهَا This is *hāl*, and the *sāhib al-hāl* is العُرْوَة.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِّنَ الظُّلْمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكُمُ الظَّاغُوتُ يُخْرِجُهُمْ مِّنَ النُّورِ إِلَى الظُّلْمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

(257) Allah is the ally of those who believe. He takes them out of darkness into light. As for the disbelievers, their allies are the false deities who take them from light into darkness. These are the companions of the Fire. They will remain therein for ever.

1) وَلِيُّ، friend, protector, patron, guardian, *pl* أُولَئِكَ.

2) الَّذِينَ : This is *mubtada'* and its *khabar*. is آمَنُوا صِلَةُ المَوْصُولِ لَا آمَنُوا and the sentence مُضَافٌ إِلَيْهِ in محل جزء محل لها من الإعراب.

is a second *khabar* of اللَّهُ It may also be regarded as a *hāl* of وَلِيُّ.

Here **الَّذِينَ** is *mubtada'*, and its *khabar* is the nominal sentence **أَوْلِيَاؤُهُمُ الطَّاغُوتُ**.

The sentence **كَفَرُوا** is **صِلْةُ الْمَوْصُولِ** لا محل لها من الإعراب.

أَوْلِيَاءُهُمُ الطَّاغُوتُ is another *khabar* of **الَّذِينَ**. It may also be regarded as a *hāl* of **أَوْلِيَاءُ**

3) Note that **الطَّاغُوتُ** is used here as a plural because it is the *khabar* of the plural noun **أَوْلِيَاءُ**. The word **الطَّاغُوتُ** has a plural form which is **طَوَّاغِيْتُ**.

4) **خَلَدَ خُلُوْدًا** (a-u), to remain for ever.

أَلَّمْ تَرَ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ يَأْتِيهِ اللَّهُ الْمَلَكُ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّ الَّذِي يُحِيٰ وَيُمِيتُ قَالَ أَنَا أُحِيٰ وَأَمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأَتَ بِهَا مِنَ الْمَغْرِبِ فَبَهَتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي

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(258) Did you consider (O Prophet) the man who had an argument with Ibrāhim about his Lord, because Allah had given him kingdom. Ibrāhim said, 'My Lord is He Who gives life and death.' He said, 'I also give life and death.' Ibrāhim said, 'Allah brings the sun from the east. So bring it from the west.' The man who disbelieved was dumbfounded. Allah does not guide wrongdoing folk.

إِلَى رَأْيِ الْقَلْبِيَّةِ This is **إِلَى** and it takes **رَأْيِ** because its meaning is a combination of **رَأْيِ** and **نَظَرٍ**, and this special construction means 'consider' or 'ponder'. It occurs in the Glorious Qur'an in 31 *āyahs*. It is addressed to either the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or to man in general.

2) حَاجَ يُحَاجُّ مُحَاجَّةً (iii, to argue, dispute. [AN9]

حُجَّةً, argument, proof, evidence, *pl* حُجَّجٌ.

3) فِي رَبِّهِ (about his Lord, concerning his Lord.

أَنْ آتَاهُ اللَّهُ الْمُلْكُ : Here the preposition **لِـ** has been omitted. So **أَنْ** is for the original **لِـ**. The meaning is that the king was so intoxicated with his power that he rejected Allah who had given him the power to rule.

4) إِذْ (إِذْ) is a *zarf zamān* and refers to an action in the past. It is followed by a verbal or a nominal sentence as its *mudāf ilayhi*, e.g.:

سَاعَدْتَنِي إِذْ أَنَا طَالِبٌ بِالجَامِعَةِ or سَاعَدْتَنِي إِذْ كُنْتُ طَالِبًا بِالجَامِعَةِ

'You helped me when I was a student at the university.'

In the following *āyah* (9:40), **إِذْ** is followed by a verbal sentence twice and by a nominal sentence once:

إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الظَّرِينَ كَفَرُوا

ثَانِيَكُمْ أَشْتَرْتُمْ إِذْ هُمَا فِي الْفَكَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ

إِنَّ اللَّهَ مَعَكُمْ [التَّوْبَةِ ٤٠]

If you do not help him (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the

second of the two, when they were in the cave, when he said to his companion, 'Do not grieve, for surely, Allah is with us.' (9:40)

As a *zarf* it is فِي مَحَلٍ نَصْبٍ.

عَلَيْهِ (إِذْ قَالَ إِبْرَاهِيمُ : مُضَافٌ إِلَيْهِ فِي مَحَلٍ جَرِّ is قَالَ إِبْرَاهِيمُ) said to him that Allah gives life and death. The sentence

مُضَافٌ إِلَيْهِ فِي مَحَلٍ جَرِّ

iv, to bring to life, give life, revive. (5)

The *ism al-fā'il* is مُحْيٍ, and with *al-*: المُحْيِي.

6) أَمَاتَ يُمِيتُ إِمَاتَةً (iv, to cause to die.

الَّذِي رَبٌ : رَبِّ الَّذِي يُحْيِي وَيُمِيتُ (7) Here is its *khabar*, and the sentence صِلَةُ الْمَوْصُولِ is يُحْيِي. The is the *damīr mustatir* in which refers to الَّذِي يُحْيِي which refers to الَّذِي يُمِيتُ.

8) فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ : This is the *jawāb* of a latent *šart* which may be construed as:

إِذَا ادَّعَيْتَ إِلَيْهِمَا وَإِلَمَائَةَ فَهَذِهِ حُجَّةٌ أُخْرَى. إِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ الْمَشْرِقِ فَأَتَ بِهَا مِنَ الْمَغْرِبِ.

'If you claim to be able to give life and death, then here is another argument. Allah brings the sun ... '

9) فَأَتِ : Note that the *hamzah al-waṣl* has been omitted, for it should have been فَأَتَبْ, وَأَكْتُبْ, فَأَذْهَبْ, but to avoid writing two *alif*s side by side, the *hamzah al-waṣl* is omitted. For a full discussion of the formation of the *amr* from أَتَ, see D3: 9.

10) (a-a), to confound. See Q21:40,

بِلْ تَأْتِيهِمْ بَغْتَةً فَتَبَهَّمُونَ فَلَا يَسْتَطِعُونَ رَدَّهَا وَلَا هُمْ يُنَظَّرُونَ
[الأنبياء: ٤٠].

Nay, it (the Hour) will come to them all of a sudden, and confound them, so they will be unable to repel it, nor will they get respite. (21:40)

بُهْتَ فُلَانُ بَهْتَأً (passive), to be confounded, bewildered, perplexed.

نَائِبُ الْفَاعِلِ فِي مَحِلٍ رَفِيعٍ is الْذِي Here : فَبَهَتَ الْذِي كَفَرَ and the sentence صِلَةُ الْمَوْصُولِ لَا مَحِلٌ لَهَا مِنَ الْإِعْرَابِ is كَفَرَ is عَائِدٌ the *damīr mustatir* in كَفَرَ.

ADDITIONAL NOTES

1) Here is another *āyah* with the *mudāri* : يَحْيَى :

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

Then he will neither die therein (in the Fire) nor live. (87:13).

2) قِيَمُ on the pattern of قَيْمُ also means a manager. The great author of the famous book زَادُ الْمَعَادِ, Muḥammad ibn Abī Bakr al-Zurā'ī is known as ابْنُ قِيمِ الْجَوْزِيَّةِ (the son of the Manager of al-Jawziyyah School). It is sometimes shortened to ابْنُ الْقِيمِ (the son of the Manager).

3) Here are some examples of وَجْلٌ :

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجَلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيهِتْ عَلَيْهِمْ عَيْنَاهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ [الأنفال ٢]

(True) believers are only those whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited to them, they increase their faith, and who trust only in their Lord. (8:2)

وَنَتَّهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ٥١ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَّمَ قَالَ إِنَّا مِنْكُمْ وَجَلُونَ ٥٢ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَمٍ عَلَيْهِ [الحجر ٥١-٥٢]

And inform them of Ibrāhim's guests when they came to him, and said, 'Peace!' He said, 'We are afraid of you.' They said, 'Do

not be afraid. We bring you good news of a boy endowed with knowledge.' (15:51-53)

4) Here is an *āyah* wherein the word ^{شيءٌ} occurs:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُولٌ شَيْرٌ أَلْأَرْضَ وَلَا سَقْيُ الْحَرَثَ مُسَلَّمَةٌ لَا

شَيْءَةٌ فِيهَا قَالُوا أَكَنْ جَهَنَّمَ بِالْحَقِّ فَذَجَّوْهَا وَمَا كَادُوا يَفْعَلُونَ [البقرة ٧١]

He (Mūsā) said, 'He (Allah) says, "She is a cow unyoked, she does not plough the soil, nor does she water the tilth, sound and without a mark." They said, 'Now you have brought the truth.' So they slaughtered it though they were about to refrain from doing so. (2:71)

Here ^{شيءٌ} means that it did not have a mark of a different colour.

5) Here are some more *āyāt* in which the word ^{أَكْرَهَ} occurs:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَ مَنْ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنَّ تُكْرِهُ النَّاسَ

حَتَّىٰ يَكُونُوا مُؤْمِنِينَ [يوسُفٌ]

And had your Lord willed, all the people on earth would have believed. So will you then (O Prophet) compel people to become believers? (10:99).

إِنَّا مَاءَنَا بِرَبِّنَا لِيغْفِرَ لَنَا خَطَّيْنَا وَمَا أَكْرَهْنَا عَلَيْهِ مِنَ السُّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَىٰ

We have believed in our Lord that He may forgive us our sins, and the sorcery that you (O Pharaoh) forced us to practice. Allah is better and more lasting (with regard to the reward).¹ (20:73).

6) This verb is also used in *i-a* group, i.e. رَشَدَ, and the *ism al-fā'il* from this *bāb* is رَشِيدٌ. Following are some *āyāt* containing some derivatives of this verb:

إِذْ أَوَى الْفَتَيَّةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا عَانَا مِنْ لَذْنَكَ رَحْمَةً وَهَيْئَةً لَنَا مِنْ أَمْرِنَا رَشَدًا [الكهف ١٠].

(Remember) when the young men sought refuge in the cave, and said, 'Our Lord! Grant us mercy from You, and find us a right way from our ordeal.' (18: 10)

رَشَادٌ is *ism al-maṣdar* meaning rectitude, e.g.

قَالَ فِرْعَوْنٌ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيْكُمْ إِلَّا سَيِّلَ الرَّشَادِ [غافر].
Pharaoh said, 'I do not suggest to you except what I think is right, and I do not show you except the path of rectitude.' (40:29)

7) Note that وَثَقَ بِهِ يَثْقِيْ وَثُوْقًا, وَثَقَةً (a-i) means to trust, place one's confidence. The *ism al-fā'il* from this *bāb* is وَثَاقٌ.

8) The verb دَنَّوْ (a-u) means to be near, to come or go near. Note, أَدْنُ مِنْيٰ, Come near! The *ism al-fā'il* is دَانٍ, and the *ism al-tafḍil* is أَدْنَى. Its feminine is دَنْيَةً. The expression الْحَيَاةُ الْأَدْنَى means 'the nearest life' as against الْأَخِرَةُ الْآخِرَةُ which will come later. (See Q2:85, 86). So the word الْدُّنْيَا meaning 'the world' really means 'the nearest life'.

9) Note that احْتِجَاجٌ viii means to protest.

EXERCISE

1) Give the إعراب of the following:

(a) أَلَّهُ وَلِيُّ الَّذِينَ إَمَّنُوا

(b) وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الظَّاغُونُ

(c) رَبِّ الَّذِي يُحِبُّ وَيُمِّيَّ

(d) فَبِهِتَ الَّذِي كَفَرَ

2) Translate : أَنَا أُخْبِرُ وَأُمِّيَّ. Who said this, and to whom.

And in what context?

3) What is faith in Allah *subḥānahu wa ta'ālā* likened to? Quote the *āyah* dealing with this subject.

4) In حفظها ^ه وَلَا يَرُدُّهُ whom or what do the pronouns ^ه and

هُما refer to?

4) Fill in the blank in each of the following items with the feminine form of the *ism al-tafđil* used in it:

a) الْمَجْلِسُ الْأَعْلَى, the higher council.

..... الْلَّجْنَةُ, the higher committee.

b) الشَّرْقُ الْأَوْسَطُ, the middle east.

..... الصَّلَاةُ, the middle prayer.

c) الْجَانِبُ الْأَيْمَنُ, the right side.

..... الْيَدُ، the right hand.

d) الْاسْمُ الْأَحْسَنُ (..... the best name.

..... الْأَسْمَاءُ، the best names.

5) Translate the following *hadīth* and explain it:

وَالْيَدُ الْعُلِيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى. (أَخْرَجَهُ الْبُخَارِيُّ فِي كِتَابِ الْوَصَائِيَا، الْبَابُ التَّاسِعُ)

6) Give the plural of each of the following nouns:

عُرْوَةُ، وَلَيْ، دِينُ، نُورُ، طَاغُوتُ، نَارُ، رَبُّ، قَوْمٌ، مَشْرِقٌ، مَغْرِبٌ.

LESSON 4

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَإِذْ كُرُوا يَعْمَلُ اللَّهُ عَلَيْكُمْ
إِذْ كُنْتُمْ أَعْدَاءَ فَلَمَّا بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ بِنِعْمَتِهِ إِخْرَانًا وَكُنْتُمْ عَلَى شَفَاعَةِ
حُفْرَةٍ مِّنَ الْأَنَارِ فَأَنْقَذْتُكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ عِيَّتِهِ لَعْلَكُمْ تَهَدُونَ
وَلَتَكُنْ مِّنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَا عَنِ
الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٤٢ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَأَخْتَلُفُوا
مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ هُمُ عَذَابٌ عَظِيمٌ ١٤٣ يَوْمَ تَبَيَّضُ وُجُوهُهُ
وَسَوْدَ وُجُوهُهُ فَإِمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرُهُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا
الْعَذَابَ بِمَا كُنْتُمْ تَكْفِرُونَ ١٤٤ وَإِمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ
اللَّهِ هُمْ فِيهَا خَلِدُونَ ١٤٥ تِلْكَ هَيْثَ اللَّهُ نَتَلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ
ظُلْمًا لِّلْعَالَمِينَ ١٤٦ وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ قَرَأَ اللَّهُ تُرْجِعُ
الْأُمُورُ ١٤٧ كُنْتُمْ خَيْرًا أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
وَتَنْهَاكُنَّ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْلَا مَا نَسِيَ أَهْلُ الْكِتَابُ
لَكَانَ خَيْرًا لَّهُمْ مِّنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْقَسِيقُونَ ١٤٨

[آل عمران ١٤٠-١٤٣]

LEXICAL AND GRAMMATICAL NOTES

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَإِذْ كُرُوا بِغَمَّتَ اللَّهُ عَلَيْكُمْ إِذْ
كُنْتُمْ أَعْدَاءَ فَالَّذِي بَيْنَ قُلُوبِكُمْ فَاصْبَحْتُمْ إِخْرَاجَتِهِ إِخْرَانًا وَكُنْتُمْ عَلَى شَفَا
حُفْرَةٍ مِّنَ النَّارِ فَأَنْقَذَكُمْ مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

١٠٣
تَذَكَّرُونَ

(103) And hold fast, all of you together, to the Rope of Allah and do not be divided. And remember Allah's favours to you, for you were enemies, and He joined your hearts in love so that you became brothers by His Grace, and you were on the brink of an abyss of Fire, and He saved you from it. Thus Allah makes clear His revelations to you, that you may be guided.

1) **اعْصَمْ** (a-i), to protect as in the following *āyah*:

وَاللَّهُ يَعِصِمُكُم مِّنَ النَّاسِ

And Allah will protect you from the people. (5:67) [AN1]

iiiiiiiiiii) **اعْصَمْ بِكُنْدَرًا**, to seek protection in something/someone.

2) **حَبْلٌ**, rope, chord, *pl. حِلَالٌ*. By 'rope' is meant 'a binding force' which is Allah's covenant.

3) **جَمِيعًا**, altogether. This is *hāl*, and its *sāhib al-hāl* is the *fā'il* of **اعْتَصِمُوا** (i.e. the *wāw*).

4) تَفَرَّقَ تَفَرَّقًا (v, to be or become scattered, split, disunited, divided.

Note that لا تَفَرَّقُوا is originally لَا تَفَرَّقُوا with two *tās*. This omission is for the sake of euphony, and takes place in forms v and vi when the *harf al-mudāra'ah* happens to be *tā*. Here is an example of this omission in form vi from the Glorious Qur'an (49:13):

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائلَ لِتَعَارَفُوا

And We had made you nations and tribes that you may know each other.

لِتَعَارَفُوا is for لِتَعَارَفُوا.

5) ذَكَرَ ذَكْرًا (a-u), to remember.

6) أَنْعَمَ عَلَيْهِ إِنْعَامًا (iv, to bestow favours, to confer. Its *ism al-masdari* is نَعْمَة.

7) إِذْ see Lesson 3/āyah 258/Note 4.

8) إِذْ : اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً Here is *maf'ul fīhi* in relation to نِعْمَة which has the force of أَنْعَمْ, i.e.

أَنْعَمَ اللَّهُ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً, 'Allah bestowed His favours on you when you were enemies'.

8) عَدُوٌ enemy. It is also used in the plural sense (enemies). In the following āyah it is singular:

فَقُلْنَا يَأَدَمُ إِنَّ هَذَا عَدُوٌ لَكَ وَلِزَوْجِكَ

Therefore We said, 'O Adam! This is indeed an enemy to you and to your wife...' (20:117).

And it is plural in the following *āyah*:

فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبُّ الْعَالَمِينَ

They are indeed enemies to me except the Lord of the worlds. (26:77).

It has also a plural form, أَعْدَادٌ as in this *āyah* which we are studying, and in the following *āyah* (4:45),

وَاللَّهُ أَعْلَمُ بِأَعْدَادِكُمْ

Allah is better aware of your enemies.

9) أَلْفَ بَيْنَ النَّاسِ تَأْلِيفًا ii, to unite, join, combine, put together.

أَلْفَ بَيْنَ قُلُوبِكُمْ He joined your hearts in love.

10) أَصْبَحَ iv, to become in the morning. Here it is a *nāqis* verb, and so, it is a sister of كَانَ and takes *ism* and *khabar*. It means 'to become in the morning', and may also mean just 'to become' without reference to time as in this *āyah*.

11) إِخْرَوَةُ brother, dual إِخْرَانٌ, *pl*, أَخْوَانٌ and إِخْرَوَةُ (أُخْرُجُونَ) The *pl* is mostly used to mean blood relationship, and إِخْرَانٌ to denote metaphorical fraternity.¹ See Q4:11, 176 and 12:5, 7, 58, 100. But in 9:24 إِخْرَانٌ is used for blood brothers, and in 49:10 إِخْرَوَةُ is used for brothers in faith.

12) شَفَاءُ brink. Its dual is شَفَوَانٌ, and plural, أَشْفَاءُ. [AN2]

13) حَفَرَ حَفْرًا (a-i) to dig. [AN3]

حُفْرَةٌ hole, pit, *pl* حَفَرٌ. The pattern فَعْلَةٌ has the meaning of *ism al-maf'ul* in some words. See Lesson2/*āyah* 249/Note7/AN2.

¹ Al-Šihāh: أُخْرُ.

14) أَنْقَدَ إِنْقَادًا (iv, to save, deliver, rescue.

15) بَانَ الشَّيْءُ بَيَانًا (a-i), to be or become clear, plain, evident. The *ism* *al-fā'il* is like بَيِّنُ from هَيْنُ, and لَيْنُ from هَانَ. بَيِّنُ is like بَيِّنُ from لَيْنُ, and بَيِّنُ from لَيْنُ.

بَيِّنَاتٌ, clear proof, *pl* (See *āyah* 105).

بَيِّنَ تَبْيَيِنًا, وَتَبْيَيِنًا (ii, to explain, expound, make clear.

16) اهْتَدَى اهْتِدَاءً (viii, to be guided.

وَلْتَكُنْ مِنْكُمْ أُنْهَى يَدُّعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ
وَأُولَئِكَ هُمُ الْمُفْلِحُونَ 

(104) Let there arise from you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. Such are they who are successful.

1) وَلْتَكُنْ : This is *lām al-amr*. Note that it has *sukūn* because of the preceding *wāw*. (See D3:13).

2) الْمَعْرُوفُ means that which is known, well-known, universally accepted, and as an Islamic term, it means that which is recognized as good by the *šari'ah*.

3) أَنْكَرَ إِنْكَارًا (iv, to disown, disclaim, refuse to recognize. The *ism* *al-maf'ūl* is مُنْكَرٌ. So literally it means that which is disowned, disclaimed, not recognized, and as an Islamic term, it means that which is not recognized by the *šari'ah* as good.

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَأَخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ

عَذَابٌ عَظِيمٌ 105

(105) And do not be like those who split into factions and disputed after clear proofs had come to them. For them is a terrible punishment ...

1. This is **مَا الْمَصْدَرِيَّةُ** : مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ (This is **مَحْيِي الْبَيِّنَاتِ**).

2. The *khabar* of **أُولَئِكَ** is the nominal sentence **لَهُمْ عَذَابٌ عَظِيمٌ**.

يَوْمَ تَبَيَّضُ وُجُوهٌ وَسُودٌ وَجُوهٌ فَأَمَّا الَّذِينَ أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرُهُمْ بَعْدَ إِيمَانِكُمْ فَذَوَّلُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ 106

(106) on the day when some faces will brighten and some darken. As for those whose faces darken, (it will be said to them), 'Did you reject faith after professing it? So taste the torment for your rejection of faith.'

1. **يُعَذَّبُونَ** is *maf'ul fihī* and points to the time of **يَوْمَ** (they will be punished) which is understood from the word **عَذَابٌ** occurring at the end of the previous *āyah*.

2. **أَيْضًا** ix, to become white.

3) اسْوَدَ اسْوِدَادًا (ix, to become black.

4) The verbal sentence تَبَيَّضُ وُجُوهٌ is *mudāf ilayhi*, and so it is فِي مَحَلٍ جَرْ.

5) وُجُوهٌ is indefinite, and so means 'some faces'.

6) فَأَمَّا الَّذِينَ اسْوَدَتْ وُجُوهُهُمْ أَكْفَرُهُمْ ... (The *jawāb* of أَمَّا has been omitted which may be construed as فَيَقَالُ لَهُمْ، and this is the *khabar* of the *mubtada'* الَّذِينَ).

7) This verbal sentence is صِلَةُ الْمَوْصُولِ : اسْوَدَتْ وُجُوهُهُمْ (and the وُجُوهُهُمْ is the pronoun هُمْ in عَائِدٍ).

8) (a-u) ذَاقَ الشَّيْءَ ذُوقًا, وَذَوَاقًا, وَمَذَاقًا, وَمَذَاقَةً (to taste.

9) بِمَا كُنْتُمْ تَكْفُرُونَ : the word بِـ means 'on account of.'

10) مَا الْمَصْدَرِيَّةُ : بِمَا كُنْتُمْ تَكْفُرُونَ (This is, and so the meaning is بِكُونِكُمْ تَكْفُرُونَ.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ١٠٧

(107) As for those whose faces will brighten, they shall be in Allah's mercy, therein they shall dwell for ever.

1) فِي رَحْمَةِ اللَّهِ is the *khabar* of الَّذِينَ.

2) هُمْ فِيهَا خَالِدُونَ is *hāl*, and its *sāhib al-hāl* is the *fā'il* of the verb استَقْرُوا.

In a sentence like *is said to be the khabar*, the *shibh jumla* is said to be the *khabar*, but the actual *khabar* is said to be a verb which may be construed as *استقرَّ* meaning to settle down, to establish oneself, to take up one's position.

This applies to the *żarf* also, e.g. *المُدرِّسُ عِنْدَ الْمُدْرِّسِ*. Here also the actual *khabar* is *استقرَّ*.

١٦٨ ﴿ تِلْكَ آيَاتُ اللَّهِ نَسْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا أَنْشَأَ اللَّهُ بِرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴾

(108) These are the revelations of Allah. We recite them to you (O Prophet) in truth. Allah wills no injustice to (His) creatures.

1) آياتُ ... *نَسْلُوهَا* is *hāl*, and its *sāhib al-hāl* is

لَامُ التَّقْوِيَةِ : *وَمَا أَنْشَأَ اللَّهُ بِرِيدُ ظُلْمًا لِّلْعَالَمِينَ* (2) The *lām* in *لِلْعَالَمِينَ* is called (the *lām* of strengthening). This is prefixed to the *maf'ul bihī* if the action of the verb becomes weak. The action of the verb is said to be weak in the following two cases:

a) if the *maf'ul bihī* precedes the verb as in the following *āyah*:

يَأَيُّهَا الْمَلَائِكَةُ أَفْتُونِي فِي رُؤْيَتِي إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

O courtiers, tell me the meaning of my dream if you can interpret dreams. (12:43)

Here the *maf'ul bihī* (الرُّؤْيَا) precedes the verb, and so it has taken the *lām al-taqwiyah*. It does not need the *lām* if it follows the verb (إِنْ كُنْتُمْ تَعْبُرُونَ الرُّؤْيَا).

b) If it is the *maf'ul bihī* of a *masdar* or of a derivative like the *ism al-fā'il* or the *ism al-mubālaghah*, e.g.

وَمَا أَلَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

Here is the *maf'ul bihī* of the *maṣdar* ظُلْمًا. It does not need the *lām* if it is the *maf'ul bihī* of the verb directly as in,

لَا يُرِيدُ اللَّهُ أَنْ يَظْلِمَ الْعَالَمِينَ.

أَرْسِلْهُ مَعَنَا غَدَارَيْتَهُ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ

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

Here the *maf'ul bihī* (هُوَ) has taken the *lām* because its عَامِلٌ is an *ism al-fā'il* (حَافِظُونَ). If it is the *maf'ul bihī* of the verb, it has no need of the *lām* (إِنَّا نَحْفَظُهُ).

إِنَّ رَبَّكَ فَعَالٌ لِمَا يُرِيدُ

Indeed your Lord does whatever He wills. (11:107).

Here the *maf'ul bihī* (مَا) has the *lām* because its عَامِلٌ is an *ism al-mubālaghaḥ* (فَعَالٌ). If the verb is used, there is no need of the *lām* (إِنَّ رَبَّكَ يَفْعَلُ مَا يُرِيدُ).

The *lām al-taqwiyaḥ* is optional in some cases. [AN4]

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وَلَلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَّا اللَّهُ تُرْجَعُ الْأَمْوَالُ

(109) To Allah belongs whatever is in the heavens, and whatever in the earth. And to Allah are all matters returned.

1) The verb تَرْجَعُ has two meanings. They are:

a) رَجَعَ رُجُوعًا، وَرَجْعًا، وَرُجْعَى (a-i), to come back, return as in:

‘مَتَى رَجَعْتَ مِنْ مَكَّةَ؟’ 'When did you return from Makkah?'

Here is an example from the Glorious Qur'an,

فَرَجَعَ مُوسَى إِلَى قَوْمِهِ غَضِبَنَ أَسْفًا

Mūsā went back to his people angry and sad. (20:86)

This is the intransitive use of رَجَعَ.

b) رَجَعَ رَجْعًا (a-i), to return, give back as in:

‘أَخَذْتَ كِتَابِي قَبْلَ شَهْرٍ وَلَمْ تَرْجِعْهُ إِلَيَّ إِلَى الْآنَ.’ 'You took my book a month ago, and have not yet returned it to me.'

Here is an example from the Glorious Qur'an,

فَرَجَعْتَكَ إِلَى أُمَّكَ كَيْ فَرَّغَتِهَا وَلَا تَخْرُجْ

And We returned you to your mother so that she might rejoice and might not grieve. (20:40)

This is the transitive use of this verb. And it is in this sense that this verb has passive voice.

كُلُّمُ خَيْرٍ أُمَّةٍ أَخْرَجْتَ لِلَّٰٓسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ
الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّٰٓهِ وَلَوْلَا إِيمَانُ أَهْلِ الْكِتَابِ لَكَانَ خَيْرًا
لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَسِيْقُونَ

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(109) You are the best community that has been raised up for mankind. You enjoin what is right, forbid what is wrong, and believe in Allah. If the People of the Book had believed (in Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)), it would have been better for them. Among them are believers, but most of them are transgressors.

1) **كَانَتْ خَيْرًا أُمَّةً** : This is the type of **كَانَ** which does not signify a past action, but is used to emphasize the relationship between its *ism* and *khabar* as in the following *āyāt*:

وَكَانَ اللَّهُ عَفُورًا رَّحِيمًا

Allah is ever Forgiving, Merciful. (4:69)

وَلَا تَقْرِبُوا الْزِنَّ إِنَّهُ كَانَ فَحْشَةً وَسَاءَ سَيِّلًا

And do not go anywhere near adultery: it is an abomination and an evil way. (17:32)

فَأَشَارَتِ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا

Then she pointed to him. They said, 'How can we talk to one who is a child in the cradle?' (19:29).

2) **أَخْرَجْتُ لِلنَّاسِ أُمَّةً** : This sentence is a *na't* of **أُمَّةً**.

3) **تَأْمُرُونَ بِالْمَعْرُوفِ** is *hāl* and its *sāhib al-hāl* is **خَيْرًا أُمَّةً**.

4) **لَكَانَ خَيْرًا لَّهُمْ** : The *ism* of **كَانَ** is the *damīr mustatir* which refers to **الإِيمَانُ**. The sentence may be construed as,

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ الْإِيمَانُ خَيْرًا لَّهُمْ.

For **لَوْ** see D3:12.

ADDITIONAL NOTES

1) The capital city is called **العاصمة** because it protects the country.

2) The word **شَفَّا** occurs in the Glorious Qur'an twice. Here is the other *āyah*:

أَفَمَنْ أَسَّسَ بُنْيَنَهُ عَلَى تَقْوَىٰ مِنْ أَنَّ اللَّهَ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ
أَسَّسَ بُنْيَنَهُ عَلَى شَفَّا جُرْفٍ هَارِ فَانْهَارَ بِهِ فِي نَارٍ جَهَنَّمُ وَاللَّهُ لَا
يَهْدِي الْقَوْمَ الظَّالِمِينَ ١٠٩ [التوبه]

Is he who founded his building upon piety to Allah and His pleasure better, or he who founded his building on the brink of a crumbling bank of a valley so that it toppled with him into the fire of Hell? Allah does not guide wrongdoing folk. (9:109)

3) Note that **حَافِرٌ** means hoof (*literally, that which digs*).

4) As in the following *āyahs*:

ذَكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ١٩

An account of the mercy of your Lord to His servant Zakariyyā. (19:2)

Here the word **عَبْدَهُ** is the *maf'ul bihi* of the *maṣdar* **رَحْمَةٌ**, yet it has not taken the *lām al-taqwiyyah*.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلُهُ

So do not think that Allah will fail to keep His promise to His messengers... (14:47)

Here ^{لَمْ} is the *maf'ul bihī* of the *maṣdar* ^{لَمْ}, yet it has not taken the *lām al-taqwiyah*.

EXERCISE

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

2) Identify all the *mazīd* verbs occurring in the text, and give the *bāb* of each of them.

3) What is meant by each of the following?

حَبْلُ اللَّهِ، شَفَا حُفْرَةً مِنَ النَّارِ، يَوْمَ تَبَيَّضُ وُجُوهُ، الْمَعْرُوفُ، الْمُنْكَرُ.

4) Identify the type of *lām* in each of the following:

a) وَلَتَكُنْ مِنْكُمْ أُمَّةٌ

b) وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ

c) لَكُمْ خَيْرًا لَهُمْ

d) وَإِذَا مِنَّا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ [البقرة 41]

e) وَالْأَعْصِرِ ① إِنَّ الْإِنْسَنَ لَهُ خُسْرٌ

5) What is the *إِعْرَاب* of the pronoun *هُمْ* in each of the following:

a) وَأَوْلَئِكَ هُمُ الْمُفْلِحُونَ

b) هُمْ فِيهَا خَلَدُونَ

6) The word *رَجَعَ* occurs twice in the following sentence. What does it mean in each context?

بَعْدَ أَنْ أَرْجِعَ مِنَ السَّفَرِ سَأْرِجُ لَكَ الْمَبْلَغَ إِنْ شَاءَ اللَّهُ.

7) The word ^{وْ}عَدُوٌّ is used both as singular and plural. Quote an *āyah* for each of these usages.

8) Give the plural of each of the following nouns:

حَبْلٌ، نِعْمَةٌ، شَفَا، حُفْرَةٌ، أُمَّةٌ.

LESSON 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَوْحَى إِلَى نُوحَ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمٍ إِلَّا مَنْ قَدْ هَمَنَ فَلَا
يُنَتِّسِنَ بِمَا كَانُوا يَفْعَلُونَ ٢٦ وَاصْنَعِ الْفَلَكَ بِأَعْيُنِنَا وَوَحْيَنَا وَلَا
تُنَاطِبِنِ فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّفْرَقُونَ ٢٧ وَيَصْنَعِ الْفَلَكَ وَكُلُّنَا
مَرَّ عَلَيْهِ مَلَّا مِنْ قَوْمِهِ سَخَرُوا مِنْهُ قَالَ إِنَّنِي سَخَرُوا مِنْنَا فَإِنَا نَسْخُرُ
مِنْكُمْ كَمَا سَخَرُونَ ٢٨ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ٢٩ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ الْثَّنَرُ قُلْنَا أَحْمَلَ فِيهَا
مِنْ كُلِّ زَوْجَيْنِ أَثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ هَامَ
وَمَا هَامَ مَعْهُ إِلَّا قَلِيلٌ ٣٠ وَقَالَ أَرْكَبُوا فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ
وَرَحِيمِهِ أَنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ ٣١ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
وَنَادَى نُوحُ أَبْنَهُ وَكَانَ فِي مَقْرِبٍ يَبْنَى أَرْكَبٌ مَعْنَا وَلَا تَكُونَ
مَعَ الْكَفَرِينَ ٣٢ قَالَ سَعَاوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَهَلَّ بَيْنَمَا الْمَوْجُ فَكَانَ

٤٣) مِنَ الْمُغْرَقِينَ وَقَيْلَ يَأْرُضُ أَبْلَعِي مَاءَكَ وَتَسْمَاءُ أَقْلَعِي وَغَيْضَ
 الْمَاءُ وَقُضَى الْأَمْرُ وَأَسْتَوَتْ عَلَى الْجَوْرِيِّ وَقَيْلَ بَعْدًا لِّلْقَوْمِ الظَّالِمِينَ
 وَنَادَى نُوحُ رَبَّهُ فَقَالَ رَبِّ إِنَّ أَبْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنَّ
 أَحْكَمُ الْحَكَمَيْنَ ٤٤) قَالَ يَنْتُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
 فَلَا تَسْأَلِنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ أَعْظُمُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِيْنَ ٤٥)
 قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَقْفِرَ
 لِي وَتَرْحَمَنِي أَكُنُّ مِنَ الْخَسِيرِيْنَ ٤٦) قِيلَ يَنْتُوحُ أَهْبَطْ سَلَمِيْ مِنَّا
 وَبَرَكَتِيْ عَلَيْكَ وَعَلَى أُمِّيْ مِمَّنْ مَعَكَ وَأَمَّمْ سَمَّيْتُهُمْ ثُمَّ يَسْتُهْنُ
 مِنَّا عَذَابُ أَلِيمٍ ٤٧) تِلْكَ مِنْ أَنْبَأِ الْفَيْبِ نُوحِيَّاً إِلَيْكَ مَا كُنْتَ
 تَعْلَمُهَا أَنَّتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْحَقِيْقَةَ لِلْمُتَّقِيْنَ

٤٩) [٣٦-٤٩]

LEXICAL AND GRAMMATICAL NOTES

وَأُوحِيَ إِلَى نُوحَ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمَكَ إِلَّا مَنْ قَدْ آمَنَ فَلَا

تَبْتَسِّمُ بِمَا كَانُوا يَفْعَلُونَ

٣٦

(36) And it was revealed to Nūh, 'None of your people will believe except those who have already believed. So do not be distressed at what they have been doing'.

1) أُوحِيَ إِلَى فُلَانٍ يُوحِي إِيْحَاءً is iv, to inform by revelation. Note that إِيْحَاءً is changed from the original إِوْحَادِيُّ.

وَحَيْ يَحِيُّ (a-i) divine revelation. It is the *maṣdar* of *الْوَحْيُ*, *الْوَحْيُ*, divine revelation. It is the *maṣdar* of (a-i) which lexically means to communicate with sign, sound or writing.

2) The pronoun in أَنَّهُ is the ضَمِيرُ الشَّائِنُ which refers to the sentence following it. This pronoun is used in English also as in *It is wrong to go there*. Here *it* refers to the phrase *to go there*. This sentence can also be constructed as follows, *To go there is wrong*.

Here is another example of ضَمِيرُ الشَّائِنُ :

مَرِيمٌ لَا يُمْكِنُهَا أَنْ تُسَافِرَ لِأَنَّهُ لَيْسَ لَدَيْهَا جَوَازُ سَفَرٍ.

'Maryam cannot travel because she does not have a passport.'

3) أَنَّ الْمَصْدَرِيَّةُ: This is أَنَّهُ لَنْ يُؤْمِنَ (Here it is the *maṣdar mu'awwal* is the *nā'ib al-fā'il* of أُوحِيَ). So it is فِي مَحْلٍ رَفِيعٍ

4) لَنْ يُؤْمِنَ مَنْ : Here لَنْ يُؤْمِنَ as the *istithnā* is *mufarragh*. And قَدْ آمَنَ is the *ṣilāḥ al-mawṣūl*.

5) For the word **مَصْرُوفٌ** and its being **مَصْرُوفٌ**, see D3:34.

6) **أَفْتَأَلَ** **ابْتَأْسَ ابْتَآسَ** viii, to be distressed, be sad and worried. It is **أَفْتَأَلَ** from **بَأْسٌ**. See Q12: 69.

7) **بِمَا كَانُوا يَفْعَلُونَ** : Here **مَا** is either *masdariyyah* or *mawsūlah*. In the first case, the meaning is 'at their doing', and in the second 'what they have been doing'. In this case the **عَائِدٌ** has to be supplied **(يَفْعَلُونَهُ)**.

وَأَصْبَحَ الْفَلَكَ بِأَعْيُنِنَا وَوَجَّهْنَا وَلَا تُخَطِّبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ

٣٧

(37) Build the ship under Our Eyes and according to Our revelation, and do not speak to me on behalf of the wrongdoers. They shall surely be drowned.

1) **صَنَعَ صُنْعًا** (a-a), to make, manufacture.

2) **الْفَلَكُ**, ship. It is feminine, but can also be masculine as in Q26:119,

فَأَنْجَيْنَاهُ وَمَنْ مَعَهُ فِي الْفَلَكِ الْمَسْحُونِ

And We saved him and those with him in the laden ship.

Its plural has the same form as the singular, and of course it is feminine.

Here are some examples from the Qur'an of its being used as a plural:

هُوَ الَّذِي يُسِّرُكُ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفَلَكِ وَجَرِينَ بِهِمْ بِرِيحٍ طَيْبَةً وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمْ الْمَوْجُ مِنْ كُلِّ مَكَانٍ

It is He Who enables you to travel on land and sea until, when you are in the ships and they sail with them with a fair breeze, and they rejoice at it, a stormy wind overtakes them, and waves engulf them (those in the ship) from every side... (Q 10:22).

Note the word حَرَّيْنَ which is third person feminine plural.

وَتَرَى الْفَلَكَ مَوَاحِدَ فِيهِ [النَّحْل: ٤]

And you see the ships ploughing it (i.e. the sea)...(Q16:14).

Note the word مَوَاحِدَ which is the plural of مَاهِدَةً, *ism al-fā'il* from مَهِدَ (a-u), to sail ploughing the sea.

3) In the Qur'aan the plural of العَيْنُ in the sense of 'eye' is أَعْيُنٌ, and in the sense of 'fountain', 'spring' is عَيْنُونَ. See for example Q15:45; 26:57; 7:179; 5:83. Non-Qur'anic Arabic does not make this distinction.

4) غَرِيقٌ (i-a), to be drowned. The *ism al-fā'il* is غَرِيقٌ, and its plural is مَرْضَى like غَرْقَى.

أَغْرَقَ فُلَانًا إِغْرَاقًا مُغْرَقٌ is the *ism al-maf'ūl* of form iv, to make someone drown.

وَيَصْنَعُ الْفَلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأُ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ

٢٨

سَخِرُوا مِنَّا فَإِنَّا نَسْخُرُ مِنْكُمْ كَمَا نَسْخَرُونَ

(38) and he builds the ship. And whenever the chieftains of his people passed by him, they laughed at him. He said, 'If you laugh at us, we too shall laugh at you just as you laugh at us'.

1) وَذَكَرَ مَنْعُ : The *mudari'* has been used for a picturesque presentation of the act of building. Cf. وَهِيَ تَجْرِي بِمَ in *ayah* 42.

كُلُّ (2) whenever. It is made up of كُلُّ which is here a *zarf*, and مُضَافٌ which is here *masdariyyah*. This مُضَافٌ along with its صَلَةٌ مَا is (in جَزَاءِ إِلَيْهِ فِي مَحَلِّ جَرٍ) the verb in the *ناصبٌ* of كُلُّ. And the *ناصبٌ* is the verb in the sentence سَخَرُوا (in this example سَخَرُوا). The sentence can be constructed as follows:

سَخِرَ الْمَلَائِكَةُ مِنْ نُوحٍ عَلَيْهِ السَّلَامُ كُلُّ وَقْتٍ مُرْوِرٍ هُمْ بِهِ.

Here is another example of **كَلْمَاتٍ** from the Qur'an:

كُلَّمَا أَوْقَدُوا نَارًا لِّلْحَرْبِ أَطْفَلَاهَا اللَّهُ

Whenever they kindle a fire of war, Allah puts it out. (5:64)
For some more examples, see Q3:37; 4:56; 7:38; 17:97; 22:22; 71:7.

Here is another example:

كُلَّمَا زَرَتْهُ وَجَدْتَهُ يَقْرَأُ أَوْ يَكْتُبُ.

'Whenever I visited him, I found him either reading or writing.'

3) **أَلِلَّا**, chieftains, notables, elders. (Though the word is singular, it has a plural meaning. Its plural is **أَلِلَّا**). [AN1]

4) (i-a), سَخَّرَ مِنْ فُلَانٍ سُخْرِيَّةً (to mock at, to make fun of).

۲۹

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ حَلَّ عَلَيْهِ عَذَابٌ مُّقِيمٌ

(39) and you shall soon know to whom a humiliating punishment will come, and upon whom a lasting torment will descend

1 سَوْفَ (sof), a particle denoting futurity like سَ. From this is derived
أَخْزَى فُلَانٌ فُلَانًا إِخْزَاءً ii, to put off, procrastinate.

2 خَزِيٌّ (i-a), to be contemptible. أَخْزَى فُلَانٌ فُلَانًا إِخْزَاءً iv, to disgrace, humiliate, put to shame.

The sentence يُخْزِي is a *na't*.

3 حَلَّ عَلَيْهِ العَذَابُ حُلُولًا (a-i), to descend, befall.

4 أَقَامَ إِقَامَةً (iv, (1) to raise, to make someone stand up. (2) to stay, remain, dwell, reside.

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ النَّسُورُ فَلَنَا أَجْهَلُ فِيهَا مِنْ كُلِّ زَوْجَيْنِ

أَتَيْنَاهُنَّا وَهَلَكَ لَا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ هَمَنَ وَمَا هَمَنَ مَهْمُورٌ لَا

قَلِيلٌ

(40) (This was so) till, when our command come, and the earth burst open (with water), We said, 'carry into it a pair of every species, and your family – except those against whom the Decree has already been passed – and those who have believed, though none but a few had believed with him.

1 أَمْرٌ (1) matter, affair, *pl* (2) command, *pl* (1) الْأَمْرُ

2 فَارَ يَفُورُ فُورًا، وَ فَوَرَانًا (a-u), to gush out, boil over. [AN2]

3) تَنَّورٌ, oven, pl. تَنَّانِيرٌ [AN3]

The gushing out of the water from the surface of the earth has been likened to the boiling out of hot water from a pot.

4) حَمَلَ حَمْلًا (a-i), to carry.

أَمْرَأَةٌ حَامِلٌ, a pregnant woman (not: حَامِلَةٌ). Arabic is logical: as this attribute is not shared by men, why waste a *tā marbūṭah*?

5) زَوْجَانٌ, a pair.

أَحْمَلُ مَفْعُولٌ بِهِ زَوْجَيْنِ is the مَفْعُولُ of زَوْجَيْنِ.

6) اِثْنَانِ وَاحِدٌ اِثْنَانٌ : This is a *na't* of زَوْجَانٌ. The words اِثْنَانِ and وَاحِدٌ are used for emphasis, e.g. لِي أَخْوَانِ اِثْنَانِ وَأَخْتُ وَاحِدَةٌ.

7) اِسْتِشَاء فَاعِلٌ قَلِيلٌ وَمَا آمَنَ مَعَهُ إِلَّا قَلِيلٌ : Here قَلِيلٌ is the فَاعِلٌ of آمَنَ, and the مَعَهُ is مُفَرَّغٌ.



وَقَالَ أَرْكَبُوا فِيهَا يَسِيرَ اللَّهَ بَحْرُهَا وَمُرْسِلُهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

(41) He said, 'Embark therein. In the name of Allah it shall sail and anchor. Indeed, my Lord is Forgiving, Merciful'.

1) رَكِبَ فِي السَّفِيَّةِ رُكُوبًا (i-a), to board a ship.

2) رَكِبَ الْفَرَسَ, to mount a horse.

3) جَرَى الْمَاءُ جَرِيًّا, وَجَرِيًّانًا (a-i), to flow.

4) جَرَّتِ السَّفِيَّةُ, to sail.

مَخْرَى is the *ism al-makān* and *ism al-zamān*, and means place and time of sailing. It may also be *maṣdar mīmī* meaning sailing.

Note that the word مَحْرِيَّةٌ in this *āyah* is pronounced *majrēhā*.

Pronouncing *a* as *e* is called *imālah* (الِّمَالَةُ). It is a phonetic phenomenon, and many words are pronounced with *imālah* in the reading of Warsh prevalent in North West Africa like Morocco, and the neighbouring countries. Note the sign of *imālah* placed under the letter *rā*.

رَسَّا يَرْسُو رَسْوًا، وَ رُسْوًا (3) (a-u) (1) to be firmly fixed. (2) to dock (of a ship). [AN4]

أَرْسَى يُرْسِي إِرْسَاءً (4) iv (1) to fix something firmly. (2) to anchor (a ship).

مُرْسَى *ism al-makān* and *ism al-zamān*, and means place and time of anchoring. It may also be *maṣdar mīmī* meaning anchoring.

4) مَحْرَاهَا is the *mubtada'*, and its *khabar* is بِسْمِ اللَّهِ.

The meaning is, 'Its sailing and anchoring is in the name of Allah.'

وَهِيَ تَجْرِي بِهَرَقٍ فِي مَوْجٍ كَالْجَبَالِ وَنَادَى نُوحُ أَبْنَهُ وَكَانَ فِي مَقْرِبٍ

يَبْتَئِلُ أَرْكَبَ مَهْنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤﴾

(42) and it sails with them amidst waves like mountains, and Nūh called out to his son- and he was standing alone -, 'Come board with us my dear son, and do not be with the disbelievers'.

1) مَوْجٌ, waves. It is *ism al-jīns al-jamī*, and the singular is مَوْجَةٌ. See Q24:40. (See D3:3).

2) عَزَلَ فُلَانًا عَزْلًا (a-i) (1) to remove, separate, isolate. (2) to depose, dismiss.

أَنَا بِمَعْزِلٍ عَنْ هَذَا الْأَمْرِ 'I have nothing to do with this matter.'

3) يَا بُنَيٌّ is the diminutive of ابْنُ. One of the meanings of *tasghīr* is endearment. So يَا بُنَيٌّ means 'O my dear son!'

Note that in يَا بُنَيٌّ the pronoun of the first person singular has been omitted. The word originally is يَا بُنَيَّي (bunayyī). يَا بُنَيٌّ is like يَا رَبٌ as explained in D3:26.

Note that ارْكَبْ مَهْنَا is pronounced *irkamma'anā* with the assimilation of *bā* to *mīm*.

قَالَ سَائِرٌ إِلَى جَبَلٍ يَعْصِمُنِي مِنْ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ
اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرِقِينَ ٤٣

(43) He said, 'I shall take refuge on a mountain that will save me from the water. He (Nūh) said, 'Today there is no protection from Allah's decree except for him on whom He has had mercy', and the waves came in between them, and he was among the drowned.

1) أَوَى إِلَى الشَّيْءِ أُوْيَا (a-i), to take refuge.

Note that سَائِرٌ is for the أَكُلُّ as سَائِرٌ is for أَكُلُّ (أَكُلُّ → أَوَى).

الْمَأْوَى, a shelter, place of refuge.

2) عَصَمَ عَصْنِمَا (a-i), to protect.

The verbal noun is عَصْنِمَةٌ. A prophet is said to be مَصْصُومٌ, i.e. protected from sins.

3) استثناء مُنقطع : This is because the مُسْتَثنَى and the مُسْتَثْنَى are not of the same kind. The مُسْتَثْنَى is the saved, and the مُسْتَثنَى is the savior (None can save today from the decree of Allah except those who are shown mercy by Allah). So it is like: رَجَعَ الْحَاجُّ كُلُّهُمْ إِلَى مَكَّةَ إِلَّا الشُّرُطَةَ 'All the pilgrims have returned to Mecca, but the policemen have not yet returned.'

So the meaning of لا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ is, 'There is no savior today from Allah's decree, but those on whom Allah has mercy will be saved.' The *khabar* of يَعْصِمُ is لا النَّاهِيَّةُ لِلْجِنْسِ which is *muqaddar*.

And لا عَاصِمَ الْيَوْمَ is *maful fihī*, and its *nāsib* is the verb يَعْصِمُ (يَعْصِمُ الْيَوْمَ مِنْ أَمْرِ اللَّهِ).

4) In مَنْ عَادَ the عَادَ has been omitted. With the صِلَةُ الْمُوْصُولِ رَحْمَةُ. The sentence رَحْمَةُ is 'With the صِلَةُ الْمُوْصُولِ' it is.

5) حال المَرْضُ (a-u), to intervene, e.g. حال الشَّيْءِ بَيْنِي وَبَيْنَكَ حَيْلَوَةً 'Sickness prevented me from travelling.' In the Qur'an (8:24):

وَأَعْلَمُوا أَنَّ اللَّهَ يَحْوِلُ بَيْنَ الْمَرْءَ وَقَلْبِهِ

Know that Allah comes in between a man and his heart. (8:24)

The meaning is that Allah can prevent a man from carrying out his plans.

وَقِيلَ يَأْرُضُ أَبْلَعِي مَاءَكِ وَيَسْكَنَهُ أَقْلَعِي وَغَيْضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَأَسْتَوَتْ

عَلَى الْجُودِيٍّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ٤٤

(44) It was said, 'Earth! Swallow up your water, and sky! Hold back', and water was made to subside, and the command was fulfilled, and it (the ship) rested on (Mount) al-Jūdī. And it was proclaimed, 'Away with the wrongdoing folk!'

1 (i-a) بَلَعَ بَلْعًا (a-a) also بَلَعَ بَلْعًا to swallow.

2 (iv) أَقْلَعَ عَنِ الشَّيْءِ إِقْلَاعًا 'I gave up smoking'. [AN5]

3 (a-i) غَاضَ فُلَانُ الْمَاءِ غَيْضًا to reduce, decrease,

the water was reduced, made to subside.

4 (a-i) قَضَى قَضَاءً to settle, close, complete, accomplish, fulfill.

5 (viii) اسْتَوَى عَلَى الشَّيْءِ اسْتِوَاءً to rest on.

6 (u-u) الْجُودِيُّ name of the mountain.

7 (u-u) بَعْدَ بُعْدًا to be far off, be far away.

8 (u-u) الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ is here, and the meaning is 'May they be removed far away!'

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ أَبِنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنَّ

أَحْكَمُ الْحَاكِمِينَ 

(45) and Nūh called out to his Lord and said, My Lord! My son is of my household, and your promise is true, and you are the most just of judges.'

1) يَا رَبِّي is for رَبُّ. See D3:26.

2) إِنَّ وَعْدَكَ الْحَقُّ : Here **الْحَقُّ** is the *khabar* of **إِنَّ**.

3) حَكْمٌ حُكْمًا (a-u), to judge, decide, pass judgment.

أَحْكَمُ الْحَاكِمِينَ, the most just of judges.

قَالَ يَسْنُوحٌ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ

 يَدِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

(46) He said, 'Nūh! He is certainly not of your household. It (what he did) is indeed an unrighteous deed. So do not ask me that which you have no knowledge of. I admonish you lest you should be among the ignorant.'

1) The pronoun in **إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ** refers to the son's disobedience. It may refer to the son himself, and in that case it means, 'He is an embodiment of unrighteousness.'

2 (اللَّهُمَّ إِنِّي سَأَلَ فُلانْ شَيْئًا) (a-a), to ask for. It takes two objects, e.g. أَسْأَلُكَ الْجَنَّةَ. Here is an example from the Glorious Qur'an (42:23):

فُلَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةُ فِي الْقُرْبَىٰ

Say (O Prophet), 'I ask of you no fee for this except the affection due to kinsfolk'.

In the *āyah* we are studying the first object is the pronoun of the first person (*yā* which has been omitted) (see below #3), and the second object is مَا .

3 فَلَا تَسْأَلْنِي is for نَسْأَلْنَاهُ (i-a). The omission of the *yā* of the first person is common in the Qur'anic Arabic. See Q89:15, 16.

4 وَعَظَ يَعِظُ وَعَظَ (a-i), to admonish, exhort, warn.

5 : أَنْ تَكُونَ مِنَ الْجَاهِلِينَ The *maṣdar* *mu'awwal* is *muḍāf ilaihi*, and the *muḍāf* is omitted which may be a word like كَرَاهَةً, and this word is مَفْعُولٌ لَهُ.

6 جَهْلٌ جَهْلًا، وَجَهَالَةً (i-a) (1) to be ignorant (2) to be irrational, or foolish.

The first is the opposite of عِلْمٌ, and the second is the opposite of حَلْمٌ. It has the first meaning in this *āyah*. Here is an example of the second meaning:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هُنَّا وَإِذَا خَاطَبُهُمْ
الْجَاهِلُونَ قَالُوا سَلَامًا

The servants of Rahmān are those who walk on earth humbly, and who, when the foolish confront them, they say, 'Salam.'

قَالَ رَبِّي إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمْنِي أَكُنْ مِّنَ الْخَاسِرِينَ

(47) He said, 'My Lord, I seek refuge in You from asking You what I have no knowledge of. If You do not forgive me, and have mercy on me, I shall be among the losers.'

1) (عَادَ بِاللَّهِ مِنَ الشَّيْطَانِ عِيَادًا، وَمَعَادًا) a-i, to take refuge.

2) (أَعُوذُ بِكَ أَنْ أَسْأَلَكَ) Here the preposition مِنْ has been omitted from the original construction. Prepositions may be omitted before the *masdar mu'awwal*, e.g.

أَمْرَنَا اللَّهُ أَنْ نُصَلِّي or أَمْرَنَا اللَّهُ بِأَنْ نُصَلِّي → أَمْرَنَا اللَّهُ بِالصَّلَاةِ

3) (إِنْ لَا إِلَّا تَغْفِرْ لِي) Here لَا is for إِلَّا and إِلَّا تَغْفِرْ لِي is فِي لَا الشَّرْطِ.

4) (خَسَرَ خَسَارَةً، وَخُسِرَ، وَخُسِرَانًا) i-a, to incur a loss.

قِيلَ يَنْهُجُ أَهْبَطُ بِسَلَامٍ مِّنَ وَبَرَكَتٍ عَلَيْكَ وَعَلَى أُمَّمٍ مِّنْ مَّعَكَ
 وَأَمْمٌ سَنَمْتُهُمْ ثُمَّ يَمْسِحُهُمْ مِّنَ عَذَابِ أَلِيمٍ



(48) It was said (to him), 'Nūh! Disembark with peace from Us and blessings upon you, and upon some of the communities (that will spring) from those who are with you. There will be other communities whom We will provide enjoyment (for a while), and then a painful punishment from Us will overtake them.'

1) هَبَطَ هُبُطًا (a-i), to descend, come down.

Note مَهْبِطُ الْوَحْيٍ, 'place where the revelation came down from the heaven', an epithet of Makkah and Madinah.

2) أُمَّةٌ, nation, community, *pl* أُمَّمٌ.

3) فُلَانًا تَمْتَيِعًا ii, to provide enjoyment.

4) مَسَّ يَمْسِحُ مَسَّا (i-a, *masa* مَسَّ), to touch, to hit, befall.

5) أَلَمُ, pain, suffering, *pl* أَلَامٌ.

6) أَلِيمٌ, painful.

Here أُمَّمٌ is *mubtada'* because it is مَوْصُوفَةٌ as نَكِرَةٌ مَوْصُوفَةٌ. وَأَمْمٌ سَنَمْتُهُمْ : أَمْمٌ أُخْرَى it stands for

مِمَّنْ مَعَكَ, 'other communities (springing) from some of those who are with you'.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيَنَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ
قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَرْقَبَةَ لِلْمُمْكِنِينَ ٤٩

(49) These are of the tidings of the Unseen that We reveal to you (O Muhammad). Neither you nor your people knew this before this. So be patient. The future belongs to the pious.

أَنْبَاءُ (بَأْسٌ)، news, tidings, *pl*.

الْعَاقِبَةُ (عَوَاقِبُ) 2, end, result, outcome, *pl*. The future can be happy or unhappy. What is meant here is happy future.

ضَمِيرُ مُنْفَعِلٌ : مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَ لَا قَوْمُكَ 3
ضَمِيرُ مُنْفَعِلٌ رَفْعٌ مُتَّصِلٌ with a conjunction, the corresponding should first be mentioned as in this *āyah*. See Lesson 2/*āyah* 249/Note 9.

ADDITIONAL NOTES

1) The word **الْمَلَأُ** also means assembly or gathering as in the following *hadith*:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَقُولُ اللَّهُ تَعَالَى: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي، وَأَنَا مَعَهُ إِذَا ذَكَرَنِي: فَإِنْ ذَكَرَنِي فِي نَفْسِهِ ذَكَرْتُهُ فِي نَفْسِي؛ وَإِنْ ذَكَرَنِي فِي مَلِإِ ذَكَرْتُهُ فِي مَلِإِ خَيْرِ مِنْهُمْ؛ وَإِنْ تَقَرَّبَ إِلَيَّ شَيْرًا، تَقَرَّبَتُ إِلَيْهِ ذِرَاعًا؛ وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبَتُ إِلَيْهِ بَاعًا؛ وَإِنْ أَتَانِي يَمْشِي، أَتَيْتُهُ هَرْوَلَةً». **أَتَيْتُهُ هَرْوَلَةً**

On the authority of Abu Hurayrah who said, the Prophet ﷺ said, Allah the Exalted says: 'I am what My servant thinks of Me, and I am with him when he remembers Me. If he remembers Me by himself, I remember him by Myself, but if he remembers Me in an assembly, I remember him in an assembly better than his. If he approaches Me a span, I approach him a cubit, and if he approaches Me a cubit, I approach him a fathom. If he comes to Me walking, I go to him running.'

(Reported by al-Bukhārī in Kitāb al-Tawhīd, 15).

2) Note: **رَجَعَ فُلَانٌ مِنْ فَوْرِهِ** خَرَجَتُ فَوْرًا, 'He returned immediately'. **دُخُولِي**, 'I went out soon after my entry'. (See D3:24).

The word **فَوْرًا** has acquired the meaning of 'immediacy' from the idea of 'boiling' as if the second action takes place before the first cools down.

From فَارَ is derived the Urdu فوَارَه for a fountain.

But in Arabic a fountain is النَّافُرَةُ.

Note that in modern Arabic قُرْصٌ فَوَارٌ is effervescent tablet.

3) The word شُورٌ has been corrupted to شُنْدُورٌ in Urdu.

4) The *ism al-fā'il* of رَسَّا meaning 'something firmly fixed'. It is also used for a mountain, and its *pl* occurs in nine *āyāts* of the Qur'an, one of them is the following:

خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَأَلْقَى فِي الْأَرْضِ رَوْسِيًّا أَنْ تَمِيدَ بِكُمْ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَأَنْزَلَنَا مِنَ السَّمَاءِ مَاءً فَابْنَنَا فِيهَا مِنْ كُلِّ نَوْجٍ كَرِيمٍ
He created the heavens without supports that you can see, and He cast into the earth firm mountains lest it should shake with you, and He has scattered therein all kinds of animals. And We sent down water from the sky, and We caused every kind of goodly plant to grow therein. (31:10)

5) In modern Arabic أَقْلَعَ means to take off (aviation), e.g. أَقْلَعَتِي, 'The plane took off at 8.'

مَتَى الإِقْلَاعُ؟ 'At what time is the take off?'

EXERCISE

1) Is الْفُلُكُ masculine or feminine in this text? How do you know this?

2) What is the type of مَا in the following examples?

a) فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا نَسْخَرُونَ

b) وَمَا أَمَنَ مَعْهُ إِلَّا قَلِيلٌ

c) فَلَا تَشْكُنْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

3) What is the *nā'ib al-fā'il* of أَوْحَى؟

4) Identify all the *mujarrad* verbs occurring in the text, and sort them out according to the following categories:

a) *sāim*

b) *muda'aaf*

c) *mithāl*

d) *mahmūz*

e) *ajwaf*

f) *nāqis*

g) *lafīf*

5) Identify all the *mujarrad* verbs occurring in the text, and sort them out according to their *bābs*.

6) Identify all the *mazīd* verbs occurring in the text and mention the *bāb* of each of them.

7) Read the *āyah*, and answer the following questions:

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ عَلَيْهِ عَذَابٌ مُّقِيمٌ

a) What does the particle سَوْفَ denote?

b) What is the إِعْرَابٌ of the noun مَنْ and the sentence يَأْتِيهِ عَذَابٌ يُخْزِيهِ?

c) What type of مُشَتَّقٌ is مُقِيمٌ, and what does it mean?

8) Read the following, and answer the questions:

سَأَوَى إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ

a) Who said this and to whom? And in what context?

b) What is the *īrāb* of the sentence يَعْصِمُنِي مِنَ الْمَاءِ?

9) Fill in the blank in each of the following sentences with a suitable حَرْفٌ حَرْفٌ:

أَوْحَى اللَّهُ تَعَالَى نُوحٌ عَلَيْهِ السَّلَامُ.

لَا تَسْخِرُ أَخِيكَ الْمُسْلِمِ.

عِنْدَمَا رَأَيْتُ دُبًّا يُقْبِلُ عَلَيَّ أَوْيَتُ سَيَارَتِي.

ارْكُبُوا... الْحَافِلَةِ يَا إِخْرَانُ.

١٠) What does سَأَلَ mean in each of the following sentences?

سَأَلْتُ الْمُدْرَسَ عَنْ مَوْعِدِ الْاِخْتِبَارِ.

سَأَلْتُ الْمُدْرَسَ كِتَابًا فِي النَّحْوِ.

١١) Translate the following *āyah* (3:37):

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَا الْمِحَرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِئُمُ أَنِّي لَكَ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

LESSON 6

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ

فَسُبْحَانَ اللَّهِ حِينَ تُسْوِنَ وَحِينَ تُصِبِّحُونَ ١٧ وَلَهُ الْحَمْدُ فِي
 السَّمَاوَاتِ وَالْأَرْضِ وَعِشْيَا وَحِينَ تُظْهِرُونَ ١٨ يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ
 وَيُخْرِجُ الْمَيْتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرِجُونَ ١٩
 وَمِنْ ءَايَتِهِ أَنَّ خَلْقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنَسَّرُونَ ٢٠
 وَمِنْ ءَايَتِهِ أَنَّ خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
 بَيْنَكُمْ مُوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَنْفَكِرُونَ ٢١ وَمِنْ
 ءَايَتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَخِلْفُ الْسِنَّتِكُمْ وَالْوَنَّكُمْ إِنَّ فِي
 ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ٢٢ وَمِنْ ءَايَتِهِ مَا مُكَبِّرٌ بِالْأَيَّلِ وَالنَّهَارِ وَابْنِيَّا وَكُمْ
 مِنْ فَضْلِهِ إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ٢٣ وَمِنْ
 ءَايَتِهِ يُرِيكُمُ الْبَرَقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحِيِّ
 بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّكَ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ٢٤
 وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ
 الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ٢٥ وَلَهُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ لَهُ

قَنْتُونَ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ
الْمَثَلُ الْأَعْلَى فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ (الرُّوم) :

[٢٧ - ٢٧]

The word *al-Rūm* (الرُّوم) means the Byzantines. The first few *āyāt* of this *sūrah* (2-6) refer to defeat of the Byzantines at the hands of the Persians in 614-15 CE, and the prophecy that the Byzantines would be victorious within nine years.

LEXICAL AND GRAMMATICAL NOTES

فَسَبِّحُنَّ اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ

(17) So glory be to Allah when you enter the night and when you enter the morning.

1) سَبَّحَ اللَّهَ تَسْبِيحاً ii, to glorify Allah, i.e. to declare Him free from any defect or blemish, or from any attribute that is unbecoming of Him.

سُبْحَانَ اللَّهِ, *ism al-masdari* from سَبَّح. It is *mansūb* as it is *maf'ul muṭlaq*. It is a *masdar* functioning as its verb, so سُبْحَانَ اللَّهِ here means سُبُّحُوا اللَّهُ (Praise Allah).

2) حِينُ (أَحَيْنُ), period of time, *pl*, and its *pl* is حِينَ.

حِينَ is here *maf'ul fīhi*. Here is another example,

رَأَيْتَكَ حِينَ خَرَجْتَ مِنَ الْمَسْجِدِ, 'I saw you when you left the mosque.'

3) حِينَ تُمْسُونَ : here حِينَ is *mudāf*, and the verbal sentence تُمْسُونَ is *mudāfi layhi* and is, therefore, *fī maḥall jarr*.

4) الْمَسَاءُ, late evening (extends from the approach of sunset to the time of 'iṣā' prayer).

أَمْسَى iv, to spend the evening, enter into the evening.

5) أَصْبَحَ iv, to spend the morning, enter into morning.

5) Here both أَمْسَى and أَصْبَحَ are *tāmm* verbs. A *tāmm* verb is one which takes a *fā'il* like دَخَلَ, خَرَجَ, جَلَسَ. It is the opposite of a *nāqīṣ* verb which takes an *ism* and *khabar* like كَانَ, صَارَ etc. The following examples will make the point clear:

أَمْسَى :

Nāqīṣ: أَمْسَى بِلَالٌ مَرِيضاً 'Bilal was sick in the evening'.

Tāmm: لَمَّا أَمْسَى بِلَالٌ خَرَجَ لِلنَّزَهَةِ 'When it was evening, Bilal went for a walk' (literally, 'when B. entered the evening, he ...').

أَصْبَحَ :

Nāqīṣ: أَصْبَحْتُ نَشِيطًا 'I was active in the morning'.

Tāmm: وَجَلَسْتُ أَقْرَأُ هَذَا الْكِتَابَ حَتَّى أَصْبَحْتُ 'I sat reading this book till it was morning (literally, '... till I entered the morning').

١٨

وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظَهِّرُونَ

(18) To Him belongs praise in the heavens and the earth, and at the sun's decline and in the noonday.

1) The sentence وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ is a parenthetical clause, and the word حِينَ is *ma'tūf* of the word عَشِيًّا in the previous *āyah*. So the construction of the sentence is like this: فَسَبِّحُوا اللَّهُ حِينَ تُمْسِنُونَ وَحِينَ تُصْبِحُونَ، وَعَشِيًّا، وَحِينَ تُظَهِّرُونَ. وَلَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ.

2) حَمِيدٌ حَمْدًا (i-a), to praise, praiseworthy.

حَمْدٌ تَحْمِيدًا ii, to praise excessively. Its *ism al-maf'ul* is مُحَمَّدٌ.

3) وَلَهُ الْحَمْدُ : the *khabar* has been placed before the *mubtada'* for the sake of emphasis.

الْحَمْدُ فِي السَّمَاوَاتِ وَالْأَرْضِ (4)

6) عَشِيٌّ (عَشِيًّا), evening (from noon to sunset).

عَشِيًّا is here *maf'ul fīhi*.

7) أَظْهَرَ إِظْهَارًا (الظَّهَرُ), iv, to spend the noon, enter the noontide.

(This verb is not used as a *nāqīṣ* verb).

8) These two *āyaḥs* refer to the five daily prayers.

تُمْسُونَ refers to *maghrib* and *'iṣā'* prayers.

تُصْبِحُونَ refers to *fajr* prayer.

عَشِيًّا refers to *'asr* prayer.

تُظْهِرُونَ refers to *zuhra* prayer.¹

يُخْرِجُ الْحَيَّ مِنَ الْمَيْتِ وَيُخْرِجُ الْمَيْتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتَهَا

وَكَذَلِكَ نُخْرِجُونَ ١٩

(19) He brings forth the living from the dead, and He brings forth the dead from the living, and He revives the earth after its death. And even so will you be brought forth.

1) أَخْرَجَ إِخْرَاجًا iv, to bring out.

¹ *Tafsīr al-Ṭabarī*.

2 حَيٌّ يَحْيِي حَيَاةً (i-a), to live, be alive. حَيٌّ with *idghām* is also used instead of حَيِّي. See Q8:42.

حَيٌّ, live, living, *pl* أَحْيَاءٌ.

3 iv, أَحْيَا يُحْيِي إِحْيَاءً and with المُحْيِي : الـ ¹، مُحْيٍ

يُحْيِي has two *yās* as both its second and third radicals are *yās*, but in this *āyah*, this word is written in the *musha'f*² with only one *yā* as the second *yā* is lost in pronunciation due to *iltiqā' al-sākinayn*:

يُحْيِي الْأَرْضَ yuḥyī l-arḍa → yuḥyī l-arḍa.

In *āyah* No 24, the second *yā* remains, but it is written separately as a miniature letter. This is how letters omitted in the 'Uthmānic Codex are indicated.

3 يَخْرُجُ الْحَيٌّ مِنَ الْمَيِّتِ (3) : This refers to natural phenomena like the growth of a tree from a seed, the formation of an embryo from the sperm etc which appear 'dead' to the common man. But more significantly it refers to the emergence of a staunch believer from a former disbeliever and vice versa.

4 أَرَاضٍ (al-أَرَاضِي), earth, *pl* أَرْضٌ (with al-).

5 مَاتَ يَمُوتُ مَوْتًا (a-u), to die. The *mādī isnād* to *mutharrik* pronouns is مُتُّ etc with *dammah*. [AN1]

¹ A very common name in the Indian subcontinent is مُحْيِي الدِّين meaning 'the reviver of the religion'.

² *Muṣḥaf* means the written or printed copy of the Qur'ān. While discussing orthographical matters, we use this word instead of the word *Qur'ān*, e.g. 'This word occurs in the Qur'ān and it is written like this in the *muṣḥaf*'.

6) Here كَذَلِكَ is *maf'ul/ mu'tlaq* as it represents the *maṣdar* because the meaning is إِخْرَاجاً مُمَاثِلاً, or تُخْرِجُونَ إِخْرَاجاً مُمَاثِلاً. The idea is that you will be brought to life after your death just as the earth is brought back to life by the rain after its death during the time of drought.

وَمِنْ آيَاتِهِ أَنَّ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْشَأْتُمْ بَشَرًا تَنَسَّرُونَ ﴿٢٠﴾

(20) And of His signs is that He created you from dust, and surprisingly you are human beings scattered all around.

1) آيةٌ، آياتٌ, a sign, *pl*.

2) خَلَقَ (a-u), to create. The word خَلْقٌ is a *maṣdar* meaning 'creation', but is also used (just as in English) in the sense of *ism al-maf'ul*, i.e., 'that which has been created'.

3) The *maṣdar mu'awwal* (خَلْقُكُمْ = أَنْ خَلَقَكُمْ) is the *mubtada'* *mu'akhkhar*, and the prepositional phrase مِنْ آيَاتِهِ is the *khabar muqaddam*.

4) تُرَابٌ, dust, *pl*.

5) ثُمَّ, is a conjunction (*harf 'atf*) denoting delayed succession as seen in the following example, تَغَدَّيْتُ ثُمَّ خَرَجْتُ, 'I had lunch, then went out (after sometime)' in contrast to تَغَدَّيْتُ فَخَرَجْتُ, 'I had lunch, then went out (immediately)'.

The conjunction ثُمَّ has been used here instead of فَ as the process of creation undergoes a number of stages till dust is converted into a moving human being.

إِذَا الْفُجَائِيَّةُ this is ^{إِذَا} (6).

7) بَشَرٌ, human beings. It is also used to denote a single human being as in:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ

Say, 'I am only a human being like you'... (Q17:110).

8) اَنْتُ شَرٌ اَنْتِ شَرٌ viii, to be scattered, spread out. The sentence بَشَرٌ تَّشَرُّونَ is a *na't* qualifying *بَشَرٌ*.

وَمِنْ آيَاتِهِ أَنَّ خَلَقَ لَكُمْ مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مُّوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَذِكْرٌ لِقَوْمٍ يَنْفَكِرُونَ

(21) And of His signs is that He created for you spouses from yourselves that you might find rest in them, and He ordained between you love and mercy. Therein indeed are portents for people who reflect.

1) أَنفُسُكُمْ *pl. self, pl. نفس*. Note that مِنْ أَنفُسِكُمْ means that both the spouses are from the same species.

2) زَوْجٌ, spouse. It is used both for husband and wife, *pl. زوج*.

3) سُكُونٌ (a-u), to be or become still, tranquil, to calm down, rest, repose.

4) سُكُونٌ, this is *lām al-ta'līl*, and the *mudāri'* following it is *mansūb* because of أَنْ which is usually omitted, but may be mentioned as in Q39:12,

وَأُمِرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ

I have been commanded (to do this) so that I may be the first of those who surrender to Him.¹

Note that أَنْ cannot be omitted if it is followed by *lā al-nāfiyah* as in أَسْرِعْ لَهُلًا يَخْرُجَ الْمُدِيرُ مِنْ مِكْتَبِهِ, 'Hurry up lest the director should leave his office.' And here is an example from the Qur'ān (2:150),

وَجِئْتُ مَا كُنْتُ فَوَلَّا وُجُوهُكُمْ شَطَرَهُ لَعَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حَجَّةٌ

and wherever you may be turn your faces towards it (the Ka'bah) so that people may have no arguments against you ...'

5 لَتَسْكُنُوا إِلَيْهَا, the preposition *إِلَى* has been used with the verb سَكَنَ to suggest that it has been given the additional meaning of 'to incline' which takes the preposition *إِلَى*.

6 مَيْنَكُمْ : 'between you', i.e., between you and your spouses.

7 وَدَ يُوْدُ وُدًا وَوَدًا مَوَدَّةٌ is the *maṣdar mīmī* of (i-a) to love, to like, e.g., وَدِدْتُ أَنْ أُزُورَكَ, 'I wanted to visit you'.

8 مَوَدَّةٌ, 'love' is the *maṣdar mīmī*. [AN2]

جَعَلَ (a-a), to make, create. جَعَلَ in this sense takes only one object. Here is another example from the Qur'ān (6:1),

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلْمَاتِ وَالنُّورَ

Praise belongs to Allah Who created the heavens and the earth, and made darkness and light.

¹ The *maṭ'ul bihi* of أُمِرْتُ is omitted. The sentence may be construed as أُمِرْتُ بذلك لِأَكُونَ أَوَّلَ الْمُسْلِمِينَ.

For the other meanings of جَعَلَ see D3:25.

إِنْ فِي ذَلِكَ لَا يَاتِ (9) : This is the *al-lām al-muzāḥlaqāḥ*. This *lām* is attached to the *khabar* of إِنْ, e.g.

وَإِنَّ أَوْهَنَ الْبَيْوَتِ لَبَيْثُ الْمَكَبُوتِ

Indeed the weakest of houses is the spider's house. (29:41)
But if the *khabar* is a *šibh jumlaḥ*, and precedes the *ism*, then the *lām* is attached to the *ism* as in the *āyah* we are studying. Here is another example,

إِنْ فِي ذَلِكَ لِعَبْرَةٍ لِمَنْ يَخْشَى

Therein indeed is a lesson for him who fears. (79:26)

أَقْرَوْمُ قَوْمٌ (10), people. It is a *اسم الجمْع*, and its *pl* is قَوْمٌ. This word originally means a group of men (excluding women). It is used in this sense in Q49:11,

يَأَيُّهَا الَّذِينَ ظَاهَرُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا

نِسَاءٌ مِنْ نِسَاءٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُنَّ

O you who believe! Men should not deride others. It might be that they are better than they. Nor should women deride others. It might be that they are better than they.

The pre-Islamic poet Zuhayr (زُهَيْرٌ) says,

أَقْرَوْمُ الْجَنْدُونُ أَمْ نِسَاءُ؟

'Are the people of the fortress men or women?'

11) تَكَّرُّرٌ viii, to contemplate, reflect.

The sentence تَكَّرُّرٌ is a *na't* qualifying قَوْمٌ.

وَمِنْ مَا يَنْهَا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَخْتَلَفَ أَلْسِنَتُكُمْ وَالْوَانَكُمْ
إِنَّ فِي ذَلِكَ لَذِكْرًا لِلْعَالَمِينَ ﴿٢٢﴾

(22) And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Herein indeed are signs for people who have knowledge.

1) اختَلَفَ اختِلَافاً (viii, to differ, be different. Here is an example:

إِنْكِلِيزِيَّةُ أَمْرِيَّكَا تَخْتَلِفُ عَنْ إِنْكِلِيزِيَّةِ بِرِيْطَانِيَّةِ فِي أَمْوَارٍ كَثِيرَةٍ.

'American English differs from British English in many points'.

2) لِسَانٌ، tongue (in both senses), *pl* أَلْسُنٌ and أَلْسُنَةٌ, *lisan*.

In the following *ayāt* it is used in the sense of tongue (the member),

أَلَّمْ يَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ

Did We not assign to him two eyes, a tongue and two lips? (90:8-9).

And in the following *ayāh* it is used in the sense of language,

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمَهُ لِيُبَيِّنَ لَهُمْ

And We never sent a messenger except (speaking) the language of his folk that he might explain to them. (14:4).

In the present-day Arabic the normal word for 'language' is *اللُّغَة* though *اللُّسُانُ* is also used in certain contexts as in مَدْرَسَةُ الْأَلْسُنِ 'languages institute'.

3) لَوْانٌ, colour, *pl* أَلْوَانٌ.

4) عَلِمَ عِلْمًا (i-a), to know.

5: this is in *qirā'at* of Hafs (حَفْصٌ) : لِلْعَالَمِينَ (for the whole world). In other *qirā'at* it is لِلْعَالَمِينَ i.e. 'for the whole world'.

وَمِنْ عَائِنِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاوُكُمْ مِنْ فَضْلِهِ إِنَّكُمْ فِي ذَلِكَ

لَّا يَنْتِ لِقَوْمٍ يَسْمَعُونَ ﴿٢٢﴾

(23) And of His sing is your sleep by night and by day, and your seeking of His bounty. Herein are signs for those who take heed.

1) نَامٌ (i-a), to sleep.

رَأَى فِي الْمَنَامِ is the *maṣdar mīmī*. Note that 'he saw in a dream', but literally it means, 'he saw in sleep', 'he saw while sleeping'. [AN3]

2) لَيْلٌ (اللَّيَالِي), night, *pl* (with *al-*).

3) بَعْيٌ بَعْيٌ بَعْيٌ (a-i), to seek. viii, also means to seek.

The expression 'seeking of His bounty' means to work in order to earn. Obviously, this should also be understood to be by day and by night.

4) الفَضْلُ, grace, favour.

5) سَمِعَ سَمِعًا وَسَمَاعًا (i-a), to hear, listen.

وَمِنْ عَائِنِهِ يُرِيكُمُ الْبَرَقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً
فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّكُمْ فِي ذَلِكَ لَّا يَنْتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٣﴾

(24) And of His signs is that He shows you the lightning to induce fear and hope, and sends down water from the sky, and thereby quickens the earth after its death. Herein are signs for a folk who understand.

1. بُرُوقٌ, lightning, *pl* الْبَرْقُ (

2. أَرَى يُسْرِي إِرَاءَةً (رَأَى) to show. It is form iv of *amr* is أَرِ, *pl* أَرِينَ, feminine singular is أَرِي, and its *pl* أَرُوا.

It takes two objects, e.g. 'Show me your new book'. Here is an example from the Glorious Qur'ān (6:75),

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضَ

And thus do We show Ibrāhīm the kingdoms of the heavens and the earth.

3. يُسْرِيْكُمْ (أَنْ يُسْرِيْكُمْ) is for which is *masdar mu'awwal*, but the *harf masdarī* (أَنْ) has been omitted, and with its omission the verb has become *marfū'*. Note this construction in the well-known Arabic proverb,

تَسْمَعُ بِالْمُعَيْدِيِّ خَيْرٌ مِّنْ أَنْ تَرَاهُ

'It is better to hear about al-Mu'aydī¹ than to see him', wherein أَنْ تَسْمَعَ stands for تَسْمَعَ.

4. خَافَ خَوْفًا (خَافَ خَوْفًا) (i-a), to be afraid of, to fear.

5. طَمَعَ فِي الشَّيْءِ طَمَعًا (طَمَعَ فِي الشَّيْءِ طَمَعًا) (i-a), to covet, desire, aspire, expect, hope.

6. مَافُلُ لِي-أَجْلِهِ (مَافُلُ لِي-أَجْلِهِ) طَمَعًا are *mafūl li-ajlihi*.

¹ Al-Mu'aydī was a wise man, but he was very ugly and short. So it was said, 'It was better to hear about him than to see him.'

7 نَزَّلَ نَزْلًا ii, to bring down.

8 السَّمَاءُ here means the clouds.

9 عَقْلًا عَقْلًا (a-i), to understand, comprehend.

وَمِنْ عَيْنِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنْ الْأَرْضِ

إِذَا أَنْتُمْ تَخْرُجُونَ ٢٥

(25) And of His signs is that the heavens and the earth stand fast by His command, and afterwards, when He calls you from the earth, surprisingly you will come out.

1 قَامَ يَقُومُ قِياماً (a-u), to stand, be standing, exist.

The meaning of أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ is that they function according to the laws governing them.

2 دَعَا يَدْعُو دُعَاءً (a-u), to call. دُعَاءً is *maṣdar al-marrah*. And in the sentence it is *maf'ul mutlaq*.

3 إِذَا دَعَاكُمْ : Here إِذَا is an *adāh al-ṣart*, and the *jawāb al-ṣart* is أَنْتُمْ تَخْرُجُونَ. It is a *jumlaḥ ismiyyaḥ*, and so should take *fā*. But the *fā* has been replaced by إِذَا الفُحَاجِيَّةُ (D3:26)

4 مِنْ الْأَرْضِ : this *śibh jumlaḥ* is a *ḥāl* of the pronoun كُمْ in دَعَاكُمْ.

وَلَهُ مَنِ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّهُ، فَنَبْتُونَ ٢٦

(26) To Him belongs whoever is in the heavens and in the earth. All are obedient to Him.

وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ (1) : The meaning is that all those that are in heavens and earth are his slaves.

فَتَ قُنُوتًا (a-u), to be obedient, humble.

كُلُّ (2) : The word كُلُّ is always *muḍāf*, and so it is a *ma'rifaḥ*.

Even when it stands alone as in this *āyah*, it is a *muḍāf* with its *muḍāf ilayhi* omitted. It may be treated as a singular in view of its form, and as a plural in view of its meaning as in this *āyah*. Here is an example of its being treated as a singular:

وَسَخَرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَعْبُدُ إِلَّا أَجَلُ مُسَمٌ

And He has subdued the sun and moon (to do their work), each running to an appointed term... (31:29).

وَهُوَ الَّذِي يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهُونُ عَلَيْهِ وَلَهُ الْمُثْلُ أَلَّا يُعْلَمُ

فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ

١٧

(27) It is He Who produces creation, then reproduces it, and it is easier for Him. His is the sublime similitude in the heavens and the earth. He is the Mighty, the Wise.

وَهُوَ الَّذِي يَبْدُوُ الْخَلْقَ ثُمَّ يُعِيدُهُ : Here هُوَ is *mubtada'* and الَّذِي is its *khabar*, and

the sentence يَبْدُوُ الْخَلْقَ is *silah al-mawṣūl* (صِلَةُ الْمَوْصُولِ). And the

sentence ثُمَّ يُعِيدُهُ is connected to the first sentence with the *harf atf*

ثُمَّ.

2) بَدَأَ بَدْعًا (a-a), to begin.

3) أَعَادَ يُعِيدُ إِعَادَةً (iv, to repeat, do once again.

4) هَانَ يَهُونُ هَوْنَا (a-u), to be easy. Its *ism* *al-fā'il* is هَيْنَ for the original هَيْوَنْ (Cf. سَيِّدُ for سَيِّدٌ), and its *ism* *al-tafḍīl* is أَهْوَنْ.

5) عَلَّا يَعْلُو عَلُوًا (a-u), to be high, exalted, rise high. The *ism* *al-fā'il* is أَعْلَى (with *al-* العَالِي), and the *ism* *al-tafḍīl* is أَعْلَى (fem عُلَيَا).

6) مَثَلٌ (Mثَلٌ), likeness, similitude.

7) عَزٌّ عِزًا (a-i), to be strong, powerful, respected. The *ismu l-fā'il* is عَزِيزٌ like:

- ذَلٌّ from ذَلٌّ (a-i), to be humble, despised.
- قَلِيلٌ from قَلِيلٌ (a-i), to be few, little.
- دَقَّةً from دَقِيقٌ (a-i), to be fine, subtle.

The *pl* of عَزِيزٌ is أَعْزَاءُ and أَعْزَةٌ.

8) حَكْمٌ حُكْمًا (u-u), to be wise. The *ismu l-fā'il* is حَكَمٌ, *pl* حُكَمَاءُ.

ADDITIONAL NOTES

1) The verb مَاتَ is also used in *bāb* سَمَعَ يَسْمَعُ, i.e. مَاتَ like خَافَ يَخَافُ and تَامَ يَنَامُ. The *mādī isnād* to *mutharrik* pronouns is مِتْ etc with *kasrah*.

In the Qur'an both these forms occur.

مُتْمِثْ (with *dammah*) occurs twice (3:157, 168).

مُتْمِثْ (with *kasrah*) occurs once (23:35).

مِتْ (with *kasrah*) occurs thrice (19:23, 66; 21:34).

مِتْ (with *kasrah*) occurs five times (23:82; 37:16, 53; 50:3; 56:47).

But the *muḍāri'* is always with the *wāw*.

Its *ismu l-fā'il* is مَيْتٌ for the original مَيْتُ. Cf.

○ سَادَ يَسُودُ سَيُودٌ for مَيْتٌ سَيُودٌ, to be or become a leader.

○ هَانَ يَهُونُ هَيُونٌ for مَيْتٌ هَيُونٌ, to be easy.

مِيَتْ has a 'lighter' form. It is مَيْتٌ. A poet has used both the forms in one and the same line:

لَيْسَ مَنْ مَاتَ وَاسْتَرَاحَ بِمَيْتٍ * إِنَّمَا الْمَيْتُ مَيْتُ الْأَحْيَاءِ

'A dead man is not one who has died and found his rest; a really dead man is the dead among the living'.¹

The *pl* of مِيَتْ is مَيْتٌ, and that of مَوْتٌ is مَوْتَى. Both the forms have been used in the Qur'an.

¹ i.e. a man whose life is of no use to the society.

وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِحَمِيمٍ

And death comes to him from every side, and yet he is not going to die. (14:17)

وَإِذْ قَالَ إِبْرَاهِيمَ رَبِّ أَرِنِي كَيْفَ تُحِي الْمَوْتَىٰ

And remember when Ibrāhīm said, 'My Lord! Show me how You give life to the dead?' (2:260).

أَيَحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرْهَتُمُوهُ

Would any one of you love to eat the flesh of his brother while he is dead? You abhor it. (49:12).

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاهُ اللَّهُ عِنْدَ رَبِّهِمْ يَرْزُقُونَ

Never think of those, who are slain in the way of Allh, as dead. Nay, they are living. With their Lord they have provision. (3:169).

2) In Syrian and Lebanese dialects 'I want' is بِدُّي (bidd-i) which is a corruption of بِوُدُّي (bi-wudd-i), i.e., 'in my desire', e.g. بِدُّي أَكُل which literally means, 'It is in my desire that I eat.' In the classical Arabic بِوُدُّي is used in the sense of 'I wish', e.g., بِوُدُّي أَنْ أَسْأَلُهُ هَذَا السُّؤَالَ, 'I wish I could ask him this question.'

Note that وَدْ ... لَوْ means to wish. Here is an example from the Glorious Qur'ān (2:96),

يَوْمَ أَحَدُهُمْ لَوْ يَعْمَرُ أَلْفَ سَنَةً

Each one of them wishes that he could be granted a life of a thousand years.

رَدُودٌ, loving. Here is an *āyah* with this word (85:14),

وَهُوَ الْغَفُورُ الْوَدُودُ

He is the Oft-forgiving, the Loving.

Here is a *hadīth* wherein this word occurs:

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِرٌ بِكُمُ الْأَمَمَ.

'Marry the loving, the child-bearing (wife) that I might find you outnumber (other) nations.'

(Reported by Abū Dāwūd in *Kitāb al-Nikāh*, 4).

3) Here is an *āyah* with the word المَنَامُ in the sense of dream (37:102),

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنُي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أُذْبَحُكَ فَأَنْظُرْ مَاذَا

قَرَأْتَ قَالَ يَأَبَتِ أَفْعَلَ مَا تُؤْمِنُ سَتَحْلِمُ إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

When he (Ismā'īl) was old enough to work with him, (Ibrāhīm said, 'O my dear son! I saw in a dream that I am sacrificing you. So what do you think?' He said, 'O my father! Do what you have been commanded. You will find me steadfast *in šā' Allāh*.'

EXERCISE

- 1) There is an indication in the text that the word الأرض is feminine. What is it?
- 2) In the *āyah* إِذَا دَعَاكُمْ دُعْوَةً ... تَخْرُجُونَ the word occurs twice. What does it denote in each context?
- 3) Identify seven verbs of form iv occurring in the text.
- 4) Identify the following types of the *maf'ūl*: (a) *maf'ūl bihī*, (b) *maf'ūl fihi*, (c) *maf'ūl mu'tlaq*, and (d) *maf'ūl li-ajlihī*.
- 5) Identify two examples of *maṣdar mīmī*, and one of *maṣdar al-marrah*.
- 6) Identify two sentences which are *fi maḥall jarr*. One of them is to be *muḍāf ilayhi*, and the other a *na't* qualifying a *majrūr* noun.
- 7) Identify a sentence which is *fi maḥall raf'*.
- 8) Identify four examples of *maṣdar mu'awwal*.
- 9) Give the plural of the following nouns:

جِنْ، حَيٌّ، ثُرَاب، لَيْل، أَرْض

- 10) What is the plural of مَيْت and مَيْتَ.
- 11) Give the two plurals of لِسَان and لِسَان.
- 12) The word لِسَان has two meanings. What are they? Quote two *āyahs* each containing one of the two meanings.
- 13) Use the word لِسَان in two sentence of your own, each containing one of its two meanings.
- 14) Write the *bāb* of each of the following verbs:

خَلَقَ، سَكَنَ، عَقَلَ، سَمِعَ، دَعَاء، قَنَّتَ، بَدَأَ.

- 15) Give the *bāb* of each of the following:

تَتَشَرُّونَ، يُخْرِجُ، يُعِيدُ.

16) Identify nine *masdars* of *thulāthī mujarrad*, and two of form viii occurring in the text.

17) Fill in the blanks in the following:

أَكْبَرُ	كَبِيرٌ
....	قَلِيلٌ
أَهْوَنُ
....	طَيِّبٌ

18) The word أَهْوَنُ is *ism al-tafdīl*. From which verb is it derived? Give the *ism al-fā'il* of this verb?

19) Identify the *tāmm* and *nāqis* أَصْبَحَ in the following examples:

a) وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَى فَارِغاً (Q28:10)

b) ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ (part of a *hadīth* which speaks of a non-Muslim who came to the Prophet at night as a guest)¹.

20) Use the verb أَمْسَى in two sentences of your own each containing one of the two uses of the verb.

21) Fill in the blank in each of the following sentences with the suitable derivative of the verb أَرَى (vi):

1) أُرِيدُ أَنْ ... لِكِ سَاعَتِي الْجَدِيدَةِ.

2) يَا زَيْنُبُ، ... نِي هَذِهِ الْمَجَلَّةَ.

¹ A *I-Muwaṭṭa*? *Sifāḥ al-Nabīy*: 10.

٣) أَخْدَنَا زُمَلَاؤُنَا الْيَابَانِيُّونَ إِلَى بُيُوتِ أَحَدِهِمْ، و... نَا أَشْيَاءَ غَرِيبَةً مِنْ بِلَادِهِمْ.

٤) يَا بِلَالُ، ... نِي سَيَّارَتَكَ.

22) What grammar rule that you have learnt in this lesson is operative in the following *āyah* (39:64)?

قُلْ أَفَغَيَّرَ اللَّهُ تَأْمُرُونَ فِي أَعْبُدُ أَيْمَانَ الْجَنَّهُونَ

Do you command me to worship other than Allah, O you fools?

23) Rewrite the following sentences using the *al-lām al-muzaḥlaqah*:

إِنَّ الْلُّغَةَ الْعَرَبِيَّةَ سَهْلَةٌ.

إِنَّ لِلْسَّانِ زَلَّاتٍ^١.

24) Which of the following is *maṣdar al-marrāḥ*:
رَحْمَةٌ، دَغْوَةٌ، مَوَدَّةٌ.

25) Derive the *ism al-fā'il* from each of the following verbs:

خَلَقَ، اتَّشَرَ، سَبَحَ، اخْتَلَفَ، أَخْرَجَ، مَاتَ، أَعَادَ، عَزَّ، حَكَمَ، دَعَاهُ، تَفَكَّرَ، أَرَى، حَعَلَ، هَانَ، سَكَنَ، خَافَ، أَحْيَى، أَصْبَحَ، أَمْسَى.

26) What type of derivative are مَمَاتُ and مَحْيَا occurring in the following *āyah*?

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِقِ لِلَّهِ رَبِّ الْعَالَمِينَ

27) In النِّسَاءُ مَتَّنَ (the women died) the *mīm* may take two different vowels. What are they? To which *bāb* does the verb belong in each case?

¹ Plural of زَلَّةٍ, slip, lapse.

28) Read the following *hadīth* reported by Imām Aḥmad on the authority of Abū Sa‘īd al-Khudrī, and translate the last untranslated part, and vocalize the word وددت correctly:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَا يَمْنَعُنَّ أَخَدَكُمْ هَذِهِ بَأْتَهُ
النَّاسُ أَنْ يَقُولُوا فِي حَقٍّ إِذَا رَأَهُ، أَوْ شَهَدَهُ، أَوْ سَمِعَهُ ». وَقَالَ أَبُو سَعِيدٍ :
« وَدَدَتْ أَنِّي لَمْ أَسْمَعْهُ ». (مسند أَحْمَد ٣: ٥٠).

The Messenger of Allah ﷺ said, 'Let not fear of the people ever prevent any one of you from saying the truth when he sees it or witnesses it or hears it.' Abū Sa‘īd said,
.....

LESSON 7

وَجْهُهُ يَوْمَئِذٍ مُّسْفِرٌ

فَلَيَنْظُرِ الْأَنْسَنُ إِلَى طَعَامِهِ ٢٤ أَنَّا صَبَّنَا الْمَاءَ صَبَّاً ٢٥ ثُمَّ شَقَّنَا الْأَرْضَ شَقَّاً ٢٦ فَأَبْنَنَا فِيهَا جَبَّاً ٢٧ وَعَنْبَاً وَقَضْبَاً ٢٨ وَرَزَّيْتُنَا وَنَخْلَاً ٢٩ وَهَدَأْيَنَّا غُلْبَانًا ٣٠ وَرِكْبَهَةَ رَأْبَانًا ٣١ مَسْعَاً لَكُمْ وَلَا تَعْمِكُمْ ٣٢ فَإِذَا جَاءَتِ الصَّالَّةُ ٣٣ يَوْمَ يَفِرُّ الْمُرْجُعُ مِنْ أَخِيهِ ٣٤ وَأَمِيهِ ٣٥ وَأَبِيهِ ٣٦ وَصَاحِبِيهِ وَبَنِيهِ ٣٧ لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَانٌ ٣٨ يُضْنِدُ ٣٩ وَجْهُهُ يَوْمَئِذٍ مُّسْفِرٌ ٤٠ صَاحِكَةٌ مُسْبَشِّرَةٌ ٤١ وَوَجْهُهُ يَوْمَئِذٍ عَلَيْهَا غُبْرَةٌ ٤٢ تَرْهِقُهَا قَزْرَةٌ ٤٣ أُولَئِكَ هُمُ الْكُفَّارُ الْفَجُورُ ٤٤

[٤٢-٤٣]

LEXICAL AND GRAMMATICAL NOTES

فَلَيَنْظُرِ الْإِنْسَنُ إِلَى طَعَامِهِ ٢٤

(24) Let man consider his food.

1) فَلَيَنْظُرِ : This is لَمُ الْأَمْرُ (See D3:13).

2) طَعَامٌ, food, pl أَطْعَامٌ

أَنَا صَبَّيْنَا الْمَاءَ صَبَّيْنَا ٢٥

(25) (Let him consider how) We pour down water in torrents.

1) أَنَا صَبَّيْنَا الْمَاءَ : This is أَنَّ الْمَصْدِرَيْةَ, and so أَنَّا صَبَّيْنَا الْمَاءَ is a *maṣdar mu'awwal* meaning صَبَّنَا (our pouring) and this *maṣdar mu'awwal* is بَدْلُ الاشْتِمَالِ of طَعَامٍ. The meaning, therefore, is, 'Let man ponder over his food: over our pouring down the water, our splitting the earth, our growing the grains...'

2) صَبَّ (a-u), to pour.

3) مَفْعُولٌ مُطْلَقٌ لِلتَّكِيدِ صَبَّاً This is صَبَّاً.

The reference is to heavy downpour.

فَمَسْقَنَا الْأَرْضَ شَقَّا ٢٦

(26) Then We split open the earth in clefts.

1) شَقَّ شَقَّا (a-u), to split, cleave.

The reference is to the splitting of the soil in order to enable the tender sprout to come out.

فَأَنْبَتَنَا فِيهَا حَبًّا ٢٧ وَعِنْبًا ٢٨ وَنَخْلًا ٢٩ وَرَزِيْتُنَا ٣٠ وَقَضَبًا ٣١ وَحَدَّابًا ٣٢

(27-31) And We cause the grain to grow therein, and grapes and potherbs, and olive trees and date palms, and gardens with thick foliage, and fruits and fodder.

1. أَنْبَتَ (a-u), to grow (of plants). الْنَّبَاتُ is *ism al-masdari*.

أَنْبَتَ إِنْبَاتًا iv, to cause (a plant) to grow. It is also used to refer to human growth. Speaking of the birth of Maryam عَلَيْهَا السَّلَامُ the Qur'an (3:37) says,

فَنَبَّلَهَا رَبُّهَا يُقْبُلُ حَسَنٌ وَأَنْبَتَهَا بَنَاتًا حَسَنَاتٍ

Her Lord accepted her with full acceptance, and made her grow a goodly growth.

2. فِيهَا : The pronoun هَا refers to الأرض mentioned in the previous ayah.

3. حَبٌ (sjj), grains, pl. حُبُوبٌ. (see D3:3).

4. أَعْنَابٌ (sjj), grapes, pl. عِنْبٌ.

5. قَضْبٌ (sjj), potherbs, greens.¹

6. زَيْتُونٌ (sjj), olive, olive tree.

7. الْزَّيْتُ، olive oil, and by extension, any oil.

7) نَخْلٌ (sjj), date palm, singular نَخْلَةٌ

¹ Ibn 'Atiyyah, *al-Muḥarrar al-Wajīz*, and *al-Qurṭubī*.

8) حَدَائِقُ, garden, *pl*, حَدِيقَةٌ.

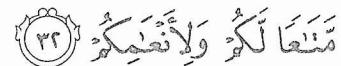
9) غَلَبٌ غَلَبًا (i-a), to be thick-necked.

The *ism al-fā'il* is أَغْلَبُ, *fem* غَلَبَاءٌ, *pl* of both غَلْبٌ like أَحْمَرُ, *fem* حَمَرَاءٌ, and *pl* of both حُمْرٌ.

This is an attribute of human beings, and has been transferred to trees to describe their thick trunks. So حَدَائِقُ غَلْبٌ means gardens with huge trees.

10) فَوَّاكِهَةٌ, fruit, *pl*.

11) أَبٌ, grass. This word occurs in the Qur'ān only once.



(32) as a provision for you and your cattle.

1) نَعَمُ (أَنْعَامُ), grazing livestock (camels, cattle, sheep and goats), *pl*.

2) مَتَاعٌ, provision, object of enjoyment, necessities of life, *pl* أَمْتِعَةٌ. Originally مَتَاعٌ is a *ism al-masdari* of مَتَعَ مَتَعًا تَمْتَيِعًا ii, to provide someone with the objects of enjoyment, or necessities of life. [AN1]

3) مَفْعُولٌ لِأَجْلِنِهِ مَتَاعًا (مَفْعُولٌ is مَفْعُولٌ). The meaning is that Allah made these things to grow as a means of enjoyment for you and your livestock.



(33) When the deafening blast will come...

1) الصَّاخَةُ صَخَّ الصَّوْتُ الْأَذْنَ صَخَّا (a-u), (of a noise) to deafen. the deafening shriek. It is one of the names of the Day of Resurrection.

2) فَإِذَا جَاءَتِ الصَّاخَةُ : This is the *šart*, and its *jawāb* has been omitted, which may be construed as: فَإِذَا جَاءَتِ الصَّاخَةُ اشْتَغَلَ كُلُّ بَنَسْهِ, 'When the Deafening Shriek comes, every one will be busy with himself'

٣٦ ٣٤ ٣٥
يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَيْدِيهِ وَبَنِيهِ

(34-36) on the Day when a man will flee from his brother, his mother and his father, his wife and his sons.

1) فَرَّ مِنْ عَدُوٍّ فِرَارًا (a-i), to flee from the enemy, escape.

مَفَرٌّ (ism *al-makān*), refuge, a place of escape.

2) صَاحِبٌ صَاحِبَةٌ (i-a), to accompany. صَاحِبٌ, companion. The *sem* is also used to mean a wife, *pl* صَوَاحِبٌ. Here is another example from the Glorious Qur'ān (6:101):

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ أَنَّ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَرِيجٌ
وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

The Originator of the heavens and the earth. How can He have a child when He has no consort? And He created all things, and is aware of all things? (6:101)

3) has two plurals: أَبْنَاءُ and بَنْوَنَ. The sound *pl* is mostly used in the tribe names like بَنُو إِسْرَائِيلَ, بَنُو تَمِيمٍ, etc.

٣٧ لِكُلِّ أَمْرٍ مِّنْهُمْ يَوْمَئِذٍ شَانٌ يُعْنِيهِ

(37) Every man that Day will have enough concern of his own.

1) اَمْرُؤُ, man. With *al-* الْمَرْءُ. It has no plural, *fem* اِمْرَأَةٌ. For the plural رِجَالٌ and نِسَاءٌ are used.

There is a strange feature in the word اَمْرُؤُ: it takes the case-endings in two places, in the last letter as all other words, and also in the letter preceding the last letter. Note the following examples:

قَالَ امْرُؤٌ, 'A man said.' (*qāla mru'u-n*).

سَأَلْتُ امْرُؤًا, 'I asked a man.' (*sa'altu mra'a-n*).

بَيْتُ امْرِئٍ, 'The house of a man.' (*baytu mri'i-n*).

Here are some examples from the Glorious Qur'an:

إِنْ أَمْرُؤًا هَلَّكَ لَيْسَ لَهُ وَلَدٌ

If a man dies and has no children... (4:176)¹

يَأْخُذُ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سُوءٌ وَمَا كَانَ أُمُّكَ بَغِيَّا

O sister of Hārūn! Your father was not a wicked man nor your mother a harlot. (19:28)

¹ In the Qur'anic spelling there is an *alif* after the *wāw* bearing the *hamzah*, but is not to be pronounced.

أَيَطْعَمُ كُلُّ أَمْرِيٍّ مِنْهُمْ أَنْ يُدْخِلَ جَنَّةَ نَعِيْدِرِ

Does every man among them hope to enter the Garden of Delight? (70:38).

2) شَأْنُ, matter, affair, business, concern, *pl* شُؤُونُ.

3) إِغْنَىٰ iv, to suffice.¹

٣٨) وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ ٣٩) ضَاحِكَةٌ مُسْتَبِشَةٌ ٤٠) وُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَرَّةٌ

٤١) تَرَهَقُهَا قَزْرَةٌ

(38-41) Some faces on that day will be bright, laughing, rejoicing, and some other faces on that day will be covered with dust, veiled in darkness.

1) وُجُوهٌ, face, *pl* وَجْهٌ.

2) أَسْفَرَ إِسْفَارًا iv, to shine, glow.

3) اسْتَبَشَرَ اسْتَبَشَارًا x, to rejoice, be delighted.

4) غَبَرَةٌ, غبارٌ dust.

5) وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ : The *mubtada'* must be definite. It may be indefinite in certain cases. One of them is when there are two *mubtada'*s speaking about opposite ideas as in the following examples:

يَوْمٌ لَنَا، وَيَوْمٌ عَلَيْنَا.

'One day is favourable to us, another unfavourable.'

سَيَّارَةٌ تَدْخُلُ، وَسَيَّارَةٌ تَخْرُجُ.

¹ أَعْنَى عَنْهُ 'it was of no use to him.' This expression occurs frequently in the Qur'ān.

'One car is going in, another is going out.'

In the same way we have here:

وُجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ، وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ, 'Some faces on that day will be bright, and some faces on that day will be covered with dust.'

This is called التنويع (diversification).

رَهَقَ رَهَقاً (i-a), to cover, overtake. [AN2]

قَرَّةٌ, dust.

أُولَئِكَ هُمُ الْكُفَّارُ الْمُفْجُرُونَ ٤٢

(42) Those are the disbelievers, the wicked.

1. لا مَحْلٌ لَهُ مِنَ الْإِعْرَابِ : This is ضمير الفصل, and so هُمْ (See D3:26)

2. كَفَرَةٌ is one of the plurals of كَافِرٌ, and it is on the patterns of فَعَلَةٌ. Here are some examples:

فَجَرَةٌ → فَاجِرٌ.

سَاحِرٌ, sorcerer → سَحَرَةٌ. (See Q7:113,120; 10:80; 20:70; 26:38, 40; 29:41,46).

طَالِبٌ → طَلَبَةٌ.

If the second radical is a weak letter (و or ي), it is changed to *alif* as:

بَاعَةٌ → بَائِعٌ (for بَيَعَةٌ), seller.

سَادَةٌ → سَوَادَةٌ (for سَوَادَةٌ), master.

ADDITIONAL NOTES

1) Some verbs of *bāb*  have an *ism al-masdari* on the pattern of  فَعَالٌ. Here are some examples:

كَلْمَةً تَكْلِيمًا، وَكَلَامًا.
سَلْمَةً تَسْلِيمًا، وَسَلَامًا.
أَذْنَانَ تَأْذِنَانِ، وَأَذْنَانًا.
وَدَعَةً تَوْدِيعًا، وَوَدَاعًا.

2) Here is an *āyah* with the word  المَفْرُ:

يَقُولُ الْإِنْسَنُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ 

On that day man will say, 'Where to flee?'

3) There are two important derivatives of this root in everyday use in modern Arabic. These are:

a)  إِرْهَاقٌ (*masdar* of iv) meaning overwork. The doctor will tell you that you broke down because of  إِرْهَاقٌ. It occurs in the Glorious Qur'ān in a meaning very close to this (18:73, 80).
 b)  مُرَاهِقٌ (*masdar* of iii) meaning adolescence. 'Adolescent' is  مُرَاهِقٌ.

EXERCISE

1) Identify the following in the text of the *sūrah*:

- a) three *muda* "af verbs.
- b) an *ism al-fā'il* derived from a *muda* "af verb.
- c) an *ism al-fā'il* derived from a *mujarrad sālim* verb.
- d) two examples of the *ism al-fā'il* derived from *mazīd* verbs.
- e) two nouns belonging to the *al-asmā' al-khamsah*.
- f) four nouns belonging to the *ism al-jīns al-jam'i*.
- g) a noun which has lost its *nūn* because of *idafah*.
- h) A *ḍamīr al-fasl*.
- i) a verbal sentence functioning as a *na'īt*.
- j) a noun which does not accept *tanwīn* for one reason.

2) Give the plural of each of the following nouns:

مَاءٌ، أَرْضٌ، حَبْ، عَنْبٌ، مَتَاعٌ، امْرُوٌّ، شَانٌ، يَوْمٌ، صَاحِبٌ.

3) Give the singular of each of the following nouns:

حَدَائِقٌ، أَنْعَامٌ، وُجُوهٌ، فَجَرَّةٌ، كَفَرَةٌ.

4) What is the singular of غُلَبٌ? What does it originally mean? And what does it mean in this *sūrah*? Give the verb from which this noun is derived along with its *bāb*.

LESSON 8

فَلَا أَقْنَحْمُ الْعَقِبَةَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلْدَ ① وَأَنْتَ حَلْمٌ بِهَذَا الْبَلْدَ ② وَوَالِدٌ وَمَا وَلَدَ لَقَدْ
خَلَقْنَا الْإِنْسَنَ فِي كَيْدٍ ③ أَيْحَسَبَ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ④ يَقُولُ
أَهْلَكْتُ مَا لَا لَبْدًا ⑤ أَيْحَسَبَ أَنْ لَمْ يَرَهُ أَحَدٌ ⑥ أَلَمْ تَجْعَلْ لَهُ عَيْنَيْنِ
وَلِسَانًا وَشَفَتَيْنِ ⑦ وَهَدَيْنَاهُ النَّجَدَيْنِ ⑧ فَلَا أَقْنَحْمُ الْعَقِبَةَ ⑨
وَمَا أَدْرَنَكَ مَا الْعَقِبَةُ ⑩ فَكُلْ رَقَبَةً ⑪ أَوْ إِطْعَمْ ⑫ فِي يَوْمٍ ذِي مَسْغَبَةٍ
يَيْمَنَا ذَا مَقْرَبَةٍ ⑬ أَوْ مَسِكِينَا ذَا مَتْرَبَةٍ ⑭ شَرَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا
وَتَوَاصَوْا بِالصَّبَرِ ⑮ وَتَوَاصَوْا بِالْمَرْحَةِ ⑯ أُولَئِكَ أَصْحَبُ الْمُيْمَنَةِ ⑰ وَالَّذِينَ كَفَرُوا
يَأْتِنَا هُمْ أَصْحَبُ الْمُشَمَّةِ ⑱ عَلَيْهِمْ نَارٌ مُّؤَصَّدَةٌ ⑲ [البلد ٢٠-١]

LEXICAL AND GRAMMATICAL NOTES

لَا أَقْسِمُ بِهَذَا الْبَلْدَ

(1) Nay, not so. I swear by this City (Makkah).

أَقْسَمَ إِقْسَاماً 1) iv, to swear.

The statement that follows the *qasam* (oath) is called *jawāb al-qasam* (جواب القسم). If the *jawāb al-qasam* commences with an affirmative verb in the *mādī*, it should be preceded by the emphatic particle لَقَدْ, e.g. 'By Allah I saw him stealing.'

Here the *jawāb al-qasam* is كَبِيرٌ لَّا إِنْسَنٌ فِي.

2) The negative particle لَا in لَا أَقْسِمُ is not related to the verb أَقْسِمُ. It is used to refute the arguments of the opponent. So the meaning is, 'The matter is not as you say. I swear ...'

This لَا is used by the Arabs even today. If you were to ask an Arab friend of yours what he thinks of your new suit, he would say, لَا، وَاللَّهِ حَمِيلَةٌ. This لَا is used to remove the fear lurking in your mind that you might have been tricked into buying something of an inferior quality.

3) الْبَلْدُ, city (and here by الْبَلْدُ is meant Makkah), pl. بَلَادٌ.

وَأَنَّ حِلًّا بِهَذَا الْبَلْدَ

(2) And you are free in this City.

1) حَلٌ حَلًا (a-i), to be permissible, to be unrestricted.

حَلًا is what is permitted. So also is حَلٌ.

This *āyah* contains a prophecy that Makkah will be conquered by the Muslims, and that the Prophet ﷺ will be permitted to enter the City as a conqueror. So also is وَأَنْتَ حَلٌ بِهَذَا الْبَلَدِ which means that you will be free to do what is needed during the conquest.

وَاللَّهُ وَمَا وَلَدَ

(3) And by a father and his offspring.

1) Some commentators are of the opinion that by 'a father' is meant Ibrāhīm عليه السلام whose son Ismā'īl عليه السلام settled down in Makkah, and the Arabs are his progeny.¹ The Glorious Qur'an has recorded Ibrāhīm's (عليه السلام) prayer regarding Makkah in the following *āyah* (14:35):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّي أَجْعَلْ هَذَا الْبَلَدَ عَامِنًا وَاجْتَبِّي وَبَّنِي أَنْ تَقْبِي

الْأَصْنَامَ

Remember when Ibrāhīm said, 'My Lord! Make this City safe, and preserve me and my sons from worshipping idols. [AN1]

2) The word مَ is mostly used to refer to things and animals. But less frequently it is used to refer to human beings also as in following *āyah* (4:22),

¹ Al-Tahhrir wa I-Tanwir.

وَلَا تَنْكِحُوا مَا نَكِحْنَا بِكَوْثِنْمٍ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ

And do not marry women whom your fathers married, except what has already happened in the past.

3) In عَائِدٌ the has been omitted, i.e. وَمَا وَلَدَهُ.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

(4) We have, indeed, created man in toil.

1) الْكَبَدُ, toil, suffering.

أَيْخَسَبَ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ

(5) Does he think that no one has power over him?

1) حَسِبَ حِسْبَانًا (i-a), to think, consider, regard.

It takes two objects which are originally *mubtada'* and *khabar*, e.g. حَسِبْتُ الْحَوْرَ بَارِدًا → 'I thought the weather was cold.' The Pre-Islamic Poet لَبِيدُ الْعَامِرِيُّ says,

حَسِبْتُ التَّقْوَى وَالْجُودَ خَيْرَ تِجَارَةٍ رَبَاحًا إِذَا مَا الْمَرْءُ أَصْبَحَ ثَاقِلًا

'I regard piety and generosity to be the best trade with regard to profit when man gets heavy (with age and sickness).'

Here are some examples from the Glorious Qur'an:

وَلَا تَحْسَبْكَ اللَّهُ غَفِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

Do not think that Allah is unmindful of what the unjust are doing. (14:42)

وَتَحْسَبُمْ أَيْقَاظًا وَهُمْ رُقُودٌ [الكهف: ١٨]

And you would have deemed them awake though were sleeping. (18:18)

تَسْبِحُهُ جَمِيعًا وَقُلُوبُهُمْ شَقِيقٌ

You think they are united, but their hearts are divided. (59: 14)

Its two objects may be replaced by **إِنْ** and its *ism* and *khabar*, e.g.

حَسِبْتُ أَنَّكَ مَرِيضٌ or حَسِبْتُكَ مَرِيضًا → أَنْتَ مَرِيضٌ

Here are some examples from the Glorious Qur'an:

وَيَخْسِبُونَ أَنَّهُمْ مُهْتَدُونَ

And they deem that they are rightly guided. (7: 30)

وَهُمْ يَخْسِبُونَ أَنَّهُمْ يَحْسِنُونَ صَنْعًا

... yet they think that they are doing good work. (18: 104)

The particle **أَنْ** has another 'lightened' form without the *šaddah* (أَنْ) known in Arabic as **أَنْ الْمُخْفَفَةُ** (أَنْ). Its *ism* which in this case is always the ضَمِيرُ الشَّائِنِ is omitted, and its *khabar* is usually a sentence, e.g. أَشْهُدُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ (i.e. أَشْهُدُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ). So in

أَنْ يَقْدِرَ لَنْ يَقْدِرَ the particle stands for أَنَّهُ.

2) قَدَرَ عَلَى الشَّيْءٍ قُدْرَةً (a-i), to be able to do, have power over, to be in a position.

يَقُولُ أَهْلَكُتُ مَا لِي لِبَدًا

(6) He says (boastfully), 'Wealth in abundance have I squandered.'

1 هَلَكَ هَلَكَ (a-i), to perish, die. [AN2]

أَهْلَكَ إِهْلَكَ iv, to destroy.

2 لَبِدُّ (لَبِدُّ), abundant.

أَنْجَسْتُ أَنْ لَمْ يَرَهُ أَحَدٌ

(7) Does he think that no one has observed him?

أَلَمْ يَجْعَلْ لَهُ عَيْنَيْنِ وَلِسَانًا وَشَفَتَيْنِ

(8,9) Did We not assign to him two eyes, a tongue and two lips?

1 جَعَلَ (جَعَل) here is in the sense of to make, create which takes only one object. See D3: 25.

2 شَفَوْيٌ or شَفَهٌ is شَفَةٌ pl. شَفَاهٌ (oral, labial), e.g. الاختِيَارُ الشَّفَوْيُ الْحُرُوفُ الشَّفَوْيَةُ, oral examination, labial letters (like ب, و, م). [AN3]

وَهَدِيَتُهُ النَّجَدَيْنِ

(10) And show him the two mountain paths?

1 هَدَاهُ اللَّهُ الطَّرِيقَ هِدَائِيَةً (a-i), to show the way, guide. For the different uses of هَدَى, see Lesson 1 /āyah 6/Note 1.

2 الْجَنْدُ, highland, plateau; mountain path, pl جُنُودُ, أَنْجَادُ. [AN4]

١١ فَلَا أَقْتَحَمَ الْعَقَبَةَ

(11) But he has not stormed the summit.

١ اَقْتَحَمَ اَقْتِحَامًا viii, to storm, to attack, to rush into. (See Q38:59).

٢ فَلَا أَقْتَحَمَ الْعَقَبَةَ : The *mādī* is negated with لَا in the following two cases:

a) if the verb is used to express a wish, e.g. لَا أَرَأَكَ اللَّهُ مَكْرُوهًا 'May Allllah not show you anything unpleasant.' (D3:2)

b) if two verbs in the *mādī* are negated together, e.g. لَا أَكْلَتُ وَلَا شَرِبَتُ 'I neither ate nor drank.' Here is an example from the Qur'an (75:31):

٣١ فَلَا صَلَقَ وَلَا صَلَّى

He neither believed nor prayed. (D3:25)

٤ فَلَا أَقْتَحَمَ الْعَقَبَةَ In the deep construction is,

٥ لَا آمَنَ وَلَا أَقْتَحَمَ الْعَقَبَةَ 'He neither believed nor stormed the summit.'

The requirement of إِيمَانٌ is mentioned in *āyah* 17.

٦ عِقَابٌ, the highest point in the highland^١, *pl*, *الْعَقَبَةُ*

١٢ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ

(12) And what will explain to you what the summit is.

^١ *Tafsīr al-Taḥrīr wa l-Tanwīr* by ibn ‘Āshūr.

١) دری الشیء وبالشیء درایة (a-i), to know.

٤) ادراه الشیء وبالشیء یذریه ادراه iv, to inform, let someone know.

2) The sentence مَا العقبة is the second object of ادراي, and so it is
في محل نصب

١٣ فَكُرَبَةٌ

(13) (It is) to free a slave.

1) فَكُرَبَةٌ : Here the *mubtada'* (هي) has been omitted. With its restoration, the sentence may be construed as: هي فَكُرَبَةٌ.

2) فَكُرَبَةٌ (a-u), to separate, disjoin, untie. [AN5]

3) الرَّقَابُ, neck, *pl* رِقَابٌ.

فَكُرَبَةٌ is a metaphor (كِنَائِيَّةٌ) for the emancipation of a slave. In this expression a slave is likened to an animal with a rope round its neck. Another expression used in the Glorious Qur'an for emancipation is تحرير الرَّقَابُ *lit.* freeing the neck (see Q4:92; 5:89; 58:3). The plural الرَّقَابُ is also used in this sense (see Q2:177; 9:60).

أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْعَةٍ ١٤) يَتِيمًا ذَا مَقْرَبَةٍ ١٥) أَوْ مِسْكِينًا ذَا

١٦) مَرْدُوكَةٌ

(14- 16) or to feed at a time of famine an orphan near of kin, or some poor wretch covered with dust,

1 سَغِبَ سَغَبًا (i-a), to be hungry.

سَغَبَانُ and سَاغِبُ, hungry.

مسْعَبَةُ is *maṣdar mīmī*.

2 مَسَاكِينُ الْمِسْكِينُونُ (pl), poor, miserable.

3 تَرَبَ تَرَبًا (i-a), to be covered with dust.

مَتَرَبَةُ is *maṣdar mīmī*.

مسْكِينًا ذَا مَتَرَبَةً : This points to his utter poverty. He is so poor that he has no clothes to cover himself with, and no bed to sleep on. He sleeps on the floor, and his body is covered with dust. [AN6]

4 الْقَرَبَةُ and الْمَقْرَبَةُ, kinship. also mean the same.

5 إِطْعَامُ مَفْعُولٍ بِهِ is the *maṣdar* of the *maṣdar* ¹.

The *maṣdar* acts like its verb whether it is *munawwan*, *mudāf* or has prefixed to it. Here is an example of its being *mudāf*.

ذَكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّاً

(This is) an account of the mercy of your Lord to His servant Zakariyyā (Q19:2).

Here عَبْدَهُ is the مَفْعُولُ بِهِ of the *maṣdar*¹ رَحْمَةٌ, and so it is مَنْصُوبٌ.

ثُمَّ كَانَ مِنَ الَّذِينَ إِيمَنُوا وَتَوَاصَوْا بِالصَّيْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ أُولَئِكَ

أَصْحَابُ الْمَيْمَنَةِ

¹ The word رَحْمَةٌ is written with *tā maftūḥah* in the *muṣḥaf* in this *āyah*.

(17-18) in addition to being of those who believe (in Allah and His Prophet) and urge one another to patience and urge one another to compassion. These are the Companions of the Right Hand.

1) ثُمَّ is a *harf 'atf* and signifies delayed succession, e.g.

جَاءَ بِلَالٌ ثُمَّ حَامِدٌ, 'Bilal came followed by Hamid.'

دَخَلَ الْوَلَدُ الْعُرْفَةَ ثُمَّ خَرَجَ, 'The boy entered the room, and went out after a while.'

It is also used to convey succession of information, not of events, e.g.

بِلَالٌ عَالِمٌ ثُمَّ هُوَ خَطِيبٌ, 'Bilal is a learned man, and also a public speaker'. Here Bilal's quality of being a public speaker does not come after his being a learned man. Only my information about his being a public speaker comes after my information about his being a learned man. In such a context, it may be translated as *in addition to, furthermore, moreover*.

2) ثُمَّ كانَ مِنَ الَّذِينَ آمَنُوا : This expression not only refers to someone's being a believer, but also to his belonging to the Muslim *ummah*, and the following part of the *āyah* emphasizes the idea of communal life, and one's duty to the community.

3) ثُمَّ كانَ مِنَ الَّذِينَ آمَنُوا : The *shibh jumla* is the *khabar* of *كَانَ*, and the verbal sentence *آمَنُوا* is *صَلَةُ الْمَوْصُولِ*.

4) تَوَاصَى النَّاسُ تَوَاصِيَا, vi, to exhort one another, urge one another.

5) الْيَمِينُ, right hand.

6) الْمَيْمَنَةُ, right side.

Another expression used in the Glorious Qur'ān for 'the Companions of the Right Hand' is أَصْحَابُ الْيَمِينِ (56: 27).

وَالَّذِينَ كَفَرُوا بِرَبِّنَا هُمْ أَصْحَابُ الْمَسْنَدِ ١٤ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ

(19-20) But those who disbelieve Our revelations are the Companions of the Left Hand. Fire will be closing in on them.

1) الاشامُ, left.

الْمَسْنَدُ, left side.

Another expression used in the Glorious Qur'ān for 'the Companions of the Left Hand' is أَصْحَابُ الشَّمَالِ (56: 41).

2) The nominal sentence ... هُمْ أَصْحَابُ ... is the *khabar* of الَّذِينَ كَفَرُوا and the sentence صَلَةُ الْمَوْصُولِ is كَفَرُوا.

3) أَوْصَدَ الْبَابَ إِيْصَادًا (See Q18:18). threshold, to close the gate. The *ism* *al-maf'ul* is مُوْصَدٌ.

أَوْصَدَ الْبَابَ إِيْصَادًا with a *hamzah* instead the *wāw* has the same meaning as أَصْنَدَ الْبَابَ (for) آصَنَدَ الْبَابَ The verb is آصَنَدَ, and its *ism* *al-maf'ul* is مُؤْصَدٌ.

4) نَارٌ مُؤْصَدَةٌ is 'transferred epithet' for it is not the fire which is closed, but the place holding the fire which is حَمَّنْسُمْ.

It may also be interpreted as the Fire closing in on the wrongdoers from all sides.

ADDITIONAL NOTES

1) Here are two more *āyahs* containing Ibrāhīm's (عَلَيْهِ السَّلَام) supplication (14:36-37)

رَبِّ إِنَّنَّا أَضَلَّنَّ كَثِيرًا مِّنَ النَّاسِ فَمَنْ يَعْنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي
فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ عَيْرَ ذِي زَرْعٍ
عِنْدَ بَيْنِكَ الْمَحْرَمَ رَبَّنَا لِيُقْسِمُوا الْأَصْلَوَةَ فَاجْعَلْ أَفْعَدَةً مِّنَ النَّاسِ
تَحْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الشَّرَبَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٣٧﴾

My Lord! They (the idols) have lead many people astray. Whoever follows me is surely of me, but whoever disobeys me, still You are Forgiving, Merciful. Our Lord! I have settled some of my offspring in an uncultivable valley close to Your Sacred House, our Lord, that they establish regular prayer. So make people's heart turn towards them. And provide them with produce so that they may give thanks.

2) In modern Arabic x استهلك استهلاكاً means to consume, مُستهلك is consumer and مُوَادٌ استهلاكيةٌ means consumer goods.

3) شَافَةٌ فُلَانًا مُشَافَهَةً، وَشِفَاهًا (iii, to speak (mouth to mouth)).

بَلَغْتُ بِلَالًا مُشَافَهَةً, I communicated to Bilal by word of mouth.

4) The highland in the Arabian peninsula is called نَجْد (Nejd).

5) In modern Arabic فَكٌ is used to mean to change money into smaller denominations, and the change is called فَكّة.

المِفْكُ means screwdriver.

Note that فُكُوكٌ is jaw, pl. الفَكُوكُ.

6) There are many *āyāt* in the Glorious Qur'ān exhorting Muslims to provide food to the poor and the needy. Here are some of these *āyāt*:

وَيَطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا
نُرِيدُ مِنْكُمْ جُزْءًا لَا شُكُورًا ۝

They (the righteous) feed the poor, the orphan and the captive for love of Him (saying), 'We feed you only for Allah's sake. We want from you neither recompense nor thanks.' (76: 8-9).

In the following *āyāt* those not feeding the poor are censured:

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۝ وَلَا يَحْضُرُ عَلَى طَعَامِ الْمِسْكِينِ ۝ فَلَيْسَ لَهُ الْيَوْمَ
هَذِهَا حِيمٌ ۝

He did not believe in Allah the Almighty, nor did he urge on the feeding of the poor. Therefore, he has today no real friend here. (69: 33-35)

إِلَّا أَنْجَبَ الْيَهِينِ ۝ فِي جَنَّتِ يَسَّارَوْنَ ۝ عَنِ الْمُجْرِمِينَ ۝ مَا سَلَكَكُمْ فِي
سَقَرَ ۝ قَالُوا لَرَبِّنَا مِنَ الْمُصَلَّيْنَ ۝ وَلَرَبِّنَا نُطْعِمُ الْمِسْكِينَ ۝ وَكُنَّا
نَحُنُّ مَعَ الْكَايَضِيْنَ ۝ وَكُنَّا نَكِيدُ بِيَوْمِ الدِّينِ ۝ حَتَّىٰ أَنْتَا الْيَقِيْنُ ۝

Except the Companions of the Right Hand. In Gardens they

ask one another about the guilty, 'What has brought you to Scorching Fire?' They will say, 'We were not of those who prayed, nor did we feed the poor. And we indulged in vain talk with those given to vain talk, and we used to deny the Day of Judgment till the inevitable overtook us...'

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْأَيْمَنِ ۖ فَذَلِكَ الَّذِي يَدْعُ الْيَتَمَّ
وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمُسْكِينِ

Do you see the person who denies the Judgment? It is he who rebuffs the orphan, and does not urge others to feed the poor.
(107:1-3)

EXERCISE

1) Identify the following in this *sūrah*:

- a nominal sentence functioning as the second *maf'ūl bihī*.
- a nominal sentence functioning as the *khabar* of a *mubtada'*.
- a *khabar* whose *mubtada'* has been omitted.
- the *maf'ūl bihī* of a *maṣdar*.
- two nouns belonging to the *al-asmā' al-khamsah*, one of them being *majrūr* and the other, *manṣūb*.
- a *muthannā* noun.
- a *jawāb al-qasam*.
- a *maṣdar mīmī*.

2) Correct the following sentences:

أ) وَاللَّهِ فَرَحْتُ بِلِقَائِكَ الْيَوْمَ.

ب) رَأَيْتُ فِي الْمَسْجِدِ رَجُلًا ذُو لَحْيَةٍ يَضْنَاءَ.

3) What does لَا in لَا أُقْسِمُ لَا signify?

4) Rewrite the following sentence using أَتَخْسِبُ with the 'lightened' كَلَامَكَ أَحَدٌ : أَنْ لَمْ يَفْهَمْ.

5) What is the literal meaning of فَكُّ رَقَبَةٍ? And what is meant by this expression?

6) What are the two meanings of لِسَانٌ? Use this word in two sentences of your own composition, each with one of the two meanings.

7) What does ثُمَّ mean in each of the following sentences?

تَعَشَّيْتُ ثُمَّ نَمَتُ.

هُوَ عَالَمٌ كَبِيرٌ، شَمَ إِنَّهُ كَانَ قَاضِيَنَا مُدَّةً طَوِيلَةً.

8) Give the plural of the following nouns:

شَفَةٌ، نَجْدٌ، لِسانٌ، مَالٌ، رَقَبَةٌ، نَارٌ، يَتِيمٌ.

Research and experience in the field of language teaching point to the importance of using living texts of a language to teach its grammar and other linguistic elements. This book is an attempt to make use of Quranic texts for this purpose. It contains eight carefully selected passages each of which is followed by lexical and grammatical notes and copious exercises in the fields of comprehension and language skills.

Dr V. Abdur Rahim has been associated with the work of teaching Arabic as a foreign language for about forty years. His pioneering work, *Durūs-al-lughat al-'Arabiyyah* is now being used in many parts of the world.

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ISLAMIC FOUNDATION TRUST, CHENNAI is an organisation devoted to make Islam a living reality in our age. For this purpose, it aims at improving human communication and developing a better understanding of Islam among all people of the world, Muslim and Non-Muslim, so as to galvanise man to the message and ideal of One God and the unity of mankind, as brought by all the Prophets of God throughout the ages, last of whom was the Prophet Muhammad (blessing of Allah and peace be upon him). An important aspect of the Foundation's multifarious activities is publication of literature on Islam.

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