

# سُورَةُ الْحُجُرَاتِ

## Sūrat al-Ḥujurāt

with  
Lexical & Grammatical Notes

Dr. V. Abdur Rahim



Publication : 241

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## **Sūrat al-Hujurāt**

with

Lexical & Grammatical Notes

(with Audio CD)

*Dr. V. Abdur Rahim*

Publisher



**Islamic Foundation Trust**

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## **Sūrat al-Ḥujurāt**

**with Lexical & Grammatical Notes**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Publisher's Note

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

We have great pleasure in presenting to our readers all over the world this latest work of the great Arabic scholar, Dr V. Abdur Rahim, titled *Sūrat al-Ḥujūrāt With Lexical & Grammatical Notes*. This and his other books based on annotated Qur'ānic and ḥadīth texts reflect the author's conviction that the best way to teach Arabic grammar is to expose the students to living texts of the language. He likens this methodology of teaching the language to a conducted tour of an ancient historical site.

We earnestly hope that students of Arabic who have already completed the author's *Madinah Arabic Programme* will immensely benefit from this book.

We thank Allah *subhānahū wa ta‘ālā* for helping us to publish this book, and hope He will continue to help us to publish books which facilitate the learning of the language of the Glorious Qur’ān.

Chennai-600 012  
26 August 2010

**H. Abdur Raqeeb**  
General Secretary  
Islamic Foundation Trust

## Preface

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

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

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

As my aim in such works is to bring the reader closer to the Glorious Qur'ān, and to teach him as many Qur'ānic words and grammatical patterns as possible, I have given in this book also copious Quranic quotations to illustrate grammatical rules.

---

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



In order to benefit from these materials to the utmost, the reader is advised to read the *āyāt* in full and in their context using a good translation of the Qur'ān like *A Word For Word Meaning of the Quran* by Dr M. Mohar Ali *rahimahullāh* which has copious lexical and grammatical notes.

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

Madinah,

V. Abdur Rahim

10 Ramadan 1431 AH

20 August 2010 CE

## Acknowledgement

I sincerely thank Shaikh Tanveer Ilahi of Chennai, India who did the final revision.

My thanks are also due to Br Jalaludeen and Br Ashraf Ali of Islamic Foundation Trust, Chennai, for their tireless efforts to have the book published within a very short time at their disposal.

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

The Author

# سُورَةُ الْحُجُرَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ  
وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ  
صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۖ بِالْقَوْلِ كَجَهْرِ  
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا  
تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِندَ  
رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ

لِلنَّاقِيْنَ لَهُمْ مَّغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢﴾ إِنَّ  
 الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ  
 لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ  
 إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾  
 يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَكُمْ فَاسِقٌ بِنِیَا  
 فَتَبَيَّنُوا أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَى  
 مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ  
 اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَٰكِن  
 اللَّهُ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ  
 وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ  
 هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَا مِّنَ اللَّهِ وَنِعْمَ

وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾ وَإِنْ طَائِفَتَانِ مِنَ  
 الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ  
 إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ  
 إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ  
 وَأَقْسِطُوا ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا  
 الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا  
 اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾ يٰٓأَيُّهَا الَّذِينَ ءَامَنُوا لَا  
 يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
 وَلَا ضِرَّاءٌ مِّنْ ضِرَّاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا  
 تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِاللُّغَابِ بِسْمِ الْإِسْمِ  
 الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ

الظَّالِمُونَ ﴿١١﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اَجْتَنِبُوا كَثِيرًا مِّنْ  
 الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَلَا تَحْسَسُوْهُ وَلَا  
 يَغْتَبَ بََعْضُكُم بَعْضًا اِيْحُبُّ اَحَدُكُمْ اَنْ  
 يَّأْكُلَ لَحْمَ اَخِيهِ مَيِّتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ  
 اِنَّ اللَّهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾ يَتَأْتِيهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ  
 مِنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۗءِلَ لِتَعَارَفُوْٓا  
 اِنَّ اَكْرَمَكُمْ عِنْدَ اللَّهِ اَتْقٰىكُمْ اِنَّ اللَّهَ عَلِيْمٌ خَبِيْرٌ  
 ﴿١٣﴾ قَالَتِ الْاَعْرَابُ ءَامَنَّا قُلْ لَّمْ تُوْمِنُوْا وَلٰكِنْ  
 قُوْلُوْا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَنُ فِيْ قُلُوْبِكُمْ وَاِنْ  
 تُطِيعُوْا اللَّهَ وَرَسُوْلَهُ لَا يَلِيْكُمْ مِّنْ اَعْمَالِكُمْ شَيْءٌ  
 اِنَّ اللَّهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ

ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا  
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللّٰهِ أُولَٰئِكَ  
 هُمُ الصّٰدِقُونَ ﴿١٥﴾ قُلْ أَتَعْلَمُونَ اللّٰهُ  
 بِدِينِكُمْ وَاللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي  
 الْأَرْضِ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمُنُّونَ عَلَيْكَ  
 أَنْ أَسْلَمُوا قُلْ لَا تَمُنُّوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللّٰهُ  
 يَمُنُّ عَلَيْكُمْ أَنْ هَدٰكُمْ لِلْإِيْمٰنِ إِنْ كُنْتُمْ صٰدِقِينَ  
 ﴿١٧﴾ إِنَّ اللّٰهُ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْأَرْضِ وَاللّٰهُ  
 بَصِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾



## Notes on indicating the *abwāb* of the *mujarrad* and *mazīd* verbs

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

سَجَدَ يَسْجُدُ (a-u)

فَتَحَ يَفْتَحُ (a-a)

ضَرَبَ يَضْرِبُ (a-i)

كَثُرَ يَكْثُرُ (u-u)

شَرِبَ يَشْرِبُ (i-a)

وَرِثَ يَرِثُ (i-i)

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

-- فَعَلَ

vi تَفَاعَلَ

ii فَعَّلَ

vii اَنْفَعَلَ

iii فَاعَلَ

viii اِفْتَعَلَ

iv اَفْعَلَ

ix اَفْعَلَّ

v تَفَعَّلَ

x اسْتَفْعَلَ



## Notes on symbols & Abbreviations

### Symbols

★ اسْمُ الْفَاعِلِ، الصِّفَةُ الْمُشَبَّهَةُ

☆ اسْمُ الْمَفْعُولِ

☆ صِيغَةُ مُبَالَغَةٍ اسْمُ الْفَاعِلِ

### Abbreviations

Q: *The Qur'ān*. The first number following it refers to the sūrah, and the second to the āyah.

D: *Durūs al-lughah al-'arabiyyah*. The numbers 1, 2 & 3 refer to the three parts, and the second number refers to the lesson, e.g. D3/22#7 means *Durūs al-lughah*, Part 3, Lesson 22, Note No 7 in the English Key.

AN: Additional Notes.

## Lexical & Grammatical Notes

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقَدِّمُوا بَيْنَ يَدَيِ اللَّهِ

وَرَسُولِهِ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

1. O you who believe! Do not place your decisions and views above those of Allah and His Messenger. And be mindful of Allah. Indeed Allah is All-hearing, All-knowing.

\*\*\*\*\*

1) يَا أَيُّهَا الَّذِينَ ءَامَنُوا : the words يَا أَيُّهَا consist of the following elements:

- يَا which is *ḥarf nidā'*.
- أَيُّ which is *munādā*, and is *mabnī 'alā l-damm*,

○ and هَا which is *ḥarf tanbīh*.

The noun following this construction is a *badal* as in  
يَا أَيُّهَا النَّاسُ.

With a feminine noun أَيُّهَا changes to أَيَّتُهَا,  
e.g., يَا أَيَّتُهَا الْفَتَاةُ.

In يَا أَيُّهَا الَّذِينَ آمَنُوا the sentence آمَنُوا is *ṣilat al-mawṣūl*, and the *wāw* in آمَنُوا is the عَائِد.

2) قَدَّمَ الشَّيْءَ تَقْدِيمًا (ii), to let something precede another.

3) بَيْنَ يَدَيْهِ, before him (literally, between his hands).

Note that in بَيْنَ يَدَيْهِ بِلَالٍ the *yā'* in the word يَدَيْهِ has *sukūn*, but in بَيْنَ يَدَيْهِ الْوَلَدِ it takes *kasrah* to avoid التَّقَاءُ السَّاكِنَيْنِ.

لا تُقَدِّمُوا : The *maf'ūl bihi* is not mentioned.

The *mufasssirrūn* suggest قَوْلٌ وَعَمَلٌ (views and actions) as its object.

4) وَقَى يَقِي وَقَايَةً (a-i), to guard, protect, save.

[AN1]

اَتَّقَى (viii for اَوْتَقَى), to be on one's guard, protect oneself.

اَتَّقَى اللَّهَ, to fear Allah, be mindful of Allah.

\*\*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ

صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ، بِالْقَوْلِ كَجَهْرِ

بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ

لَا تَشْعُرُونَ ﴿٢﴾

2. O you who believe! Do not raise your voices above the Prophet's, nor be loud when speaking to him as you are loud to one another lest your deeds be rendered vain while you do not perceive it.

\*\*\*\*\*

1) رَفَعَ رُفْعًا (a-a), to raise.

2) أَصَوْتُ, voice, pl. أَصَوَاتٌ.

3) أَنَبِيَاءُ, prophet, pl. نَبِيٍّ.

The word نَبِيٍّ is originally نَبِيٌّ meaning 'one who brings information from Allah *subḥānahū wa taʿālā*', and is derived from نَبَأٌ. In the Qur'ānic Reading of Warsh (which is prevalent in North African countries like Morocco, Algeria and Tunis), it is نَبِيٌّ instead of نَبِيٍّ.

4) جَهَرَ لَهُ بِالْقَوْلِ جَهْرًا (a-a), to speak loudly. [AN2]

5) كَجَهْرٍ: is a *naʿt* of the *mafuʿul muṭlaq* which is omitted, so it is *fī maḥall naṣb*. So the full construction is: لَا تَجْهَرُوا لَهُ بِالْقَوْلِ جَهْرًا كَجَهْرٍ بَعْضُكُمْ لِبَعْضٍ.

6) كَجَهْرٍ: The *muḍāf ilayhi* of a *maṣdar* may be its *fāʿil* as in this example, for كَجَهْرٍ بَعْضُكُمْ means: كَمَا يَجْهَرُ بَعْضُكُمْ.

Its *muḍāf ilayhi* may also be its *mafʿul bihi* as in:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ

وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٩٠﴾

Surely in the creation of the heavens and the earth, and in the alteration of night and day are signs for those with understanding. (Q3:190)

Here السَّمَوَاتِ is the *maf'ul bihi* of خَلَقَ, for it means: فِي خَلْقِ اللَّهِ السَّمَوَاتِ (in Allah's creation of the heavens).

So the expression قَتَلَ بِلَالٍ means: ① Bilal's killing someone, or ② Bilal's being killed by someone. [AN3]

حَبَطَ عَمَلُهُ حَبْطًا وَحُبُوطًا (i-a), to be of no avail, come to nothing.

أَحْبَطَهُ إِحْبَاطًا (iv), to render (the deeds) vain, cause them to be of no avail.

It occurs in the following ayah:

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا

رِضْوَانَهُ، فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

That is because they followed what angers Allah, and hated what pleases Him. So He made their deeds fruitless. (Q47:28)

8) أَنْ تَحْبَطَ أَعْمَالُكُمْ : Here a word like خَشْيَةً or مَخَافَةً is understood before أَنْ. So the meaning is, 'Do not raise your voice above the Prophet's ... for fear that your deeds be rendered vain.' And the word خَشْيَةً is *maf'ūl lahu* and may be translated as 'lest'. Here is an example:

لَمْ أَطْرُقِ الْبَابَ خَشْيَةً أَنْ يَسْتَيْقِظَ الْمَرِيضُ. 'I did not knock the door lest the patient should wake up.'

9) شَعَرَ بِالشَّيْءِ شُعُورًا (a-u), to perceive, realize.

10) وَأَنْتُمْ لَا تَشْعُرُونَ is *hāl*, and the *dhu l-hāl* is the pronoun كُمْ in أَعْمَالُكُمْ.

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إِنَّ الَّذِينَ يَغْضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ  
أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ لَهُمْ  
مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٢﴾

3. Indeed, those who subdue their voices in the presence of Allah's Messenger, those are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.

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1) (a-u) غَضَّ صَوْتَهُ وَطَرَفَهُ، وَمِنْ صَوْتِهِ وَطَرَفِهِ غَضًّا  
to lower one's voice or gaze.

Here is an āyah in which it is used for lowering the gaze:

قُلْ لِلْمُؤْمِنِينَ يَغْضُوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ  
ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

Tell the believing men to lower their gaze and guard their private parts: that is purer for them. Allah is aware of what they do. (Q24:30)

Note its *amr* form:



وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ

الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

And walk with a moderate gait and lower your voice, for indeed the most unpleasant of all voices is the braying of asses. (Q31:19)

2) اُمْتَحَنَ اُمْتِحَانًا (viii), to test, examine.

غَفَرَ لَهُ ذَنْبَهُ غُفْرَانًا وَمَغْفِرَةً (a-i), to forgive.

3) إِنَّ الَّذِينَ : Here الَّذِينَ is *ismu inna*, and it is *fi maḥall naṣb*.

... يَغُضُّونَ أَصْوَاتَهُمْ is *ṣilatu l-mawṣūl*, and so *lā maḥalla lahā mina l-ʾiʿrāb*.

In ... أُولَئِكَ الَّذِينَ اُمْتَحَنَ اللَّهُ قُلُوبَهُمْ the *ismu l-ishārah* أُولَئِكَ is the *mubtadaʾ*, and الَّذِينَ is its *khbar*. The sentence اُمْتَحَنَ اللَّهُ قُلُوبَهُمْ is *ṣilatu l-mawṣūl*. This whole sentence consisting of the *mubtadaʾ* and its *khbar* is the *khbar* of الَّذِينَ occurring at the beginning of the āyah.

4) وَقَى يَقِي (piety) is derived from وَقَى يَقِي (to guard). It is a diptote because it ends in *alif al-*

*ta'nith* like فَتَوَى. Words like فَتَى (young man), رَحَى (stone handmill), عَصَا (walking stick), مَثْوَى (abode) and مَأْوَى (place of refuge) are not diptotes because the *alif* at the end of these words represent the third radical, and so it is not an extra *alif*. [AN4]

5) أَجْرٌ, wages, recompense, pl. أَجُورٌ. [AN5]

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إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ  
أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا  
حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ  
رَحِيمٌ ﴿٥﴾

4. Those who call you out from behind the private apartments, most of them lack understanding.

5. Had they waited patiently till you had come out to them, it would been better for them. Allah is Forgiving, Merciful.

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1) نَادَى نِدَاءً وَمُنَادَاةً (iii), to call.

2) حُجْرَاتٌ، حُجَرَاتٌ، حُجْرَايْتُ. حُجْرَةٌ, room, pl.

[AN6]

A noun of the pattern of فُعْلَةٌ has three forms in plural:

○ فُعْلَاتٌ : the second letter having a *sukūn* as it has in the singular.

○ فُعْلَاتٌ : the second letter having a *dammah*.

○ فُعْلَاتٌ : the second letter having a *fathah*.

3) عَقَلَ عَقْلًا (a-i), to understand, comprehend.

[AN7]

4) صَبَرَ صَبْرًا (a-i), to have patience.

5) حَتَّى تَخْرُجَ إِلَيْهِمْ : The verb تَخْرُجَ is *manṣūb* because of a latent أَنْ after حَتَّى.

6) حَتَّى تَخْرُجَ إِلَيْهِمْ : This may be paraphrased as: حَتَّى تَخْرُجَ مِنْ حُجْرَتِكَ وَتَذْهَبَ إِلَيْهِمْ. This may be compared to the command given by the wife of al-‘Azīz to Yūsuf عَلَيْهِ السَّلَامُ (Q12:31):

وَقَالَتْ أَخْرِجْ عَلَيْنِ

which stands for: أَخْرِجْ مِنْ حُجْرَتِكَ وَاذْخُلْ عَلَيْنِ.

7) لَوْ introduces an unfulfilled condition (شَرْط) in the past, e.g., لَوْ أَكَلْتَ هَذَا الطَّعَامَ الْفَاسِدَ لَمَرَضْتَ 'Had you eaten this rotten food, you would have fallen sick.' This means that you did not eat the rotten food, and so you did not fall sick. See D3:12.

لَوْ is followed by a verb as in the preceding example. If it is followed by a *maṣḍar mu'awwal* as in the āyah under discussion, a verb like ثَبَّتَ or حَصَلَ meaning 'to take place, happen' is to be supplied after لَوْ.

So وَلَوْ أَنَّهُمْ صَبَرُوا لَكَانَ خَيْرًا لَهُمْ is to be construed as: لَوْ ثَبَتَ صَبْرُهُمْ لَكَانَ خَيْرًا لَهُمْ 'Had their patience materialized, it would have been better for them.'

The reference here is to the delegation of the tribe of Banū Tamīm who had come to meet the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, and while he was relaxing at noon, they shouted asking him to come out.

\*\*

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا  
 أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصْحَبُوا عَلَىٰ مَا فَعَلْتُمْ

تَدْمِينِ ﴿٦﴾

6. O you who believe! If an evildoer brings you news, verify it lest you should harm some folk unwittingly, and later regret what you did.

\*\*\*\*\*

1) أَنْبَاءُ, news, pl. نَبَأٌ.

2) جَاءَكُمْ بِنَبَأٍ, brings you news.

3) Note that in the Qur'anic orthography a *hamzah maksūrah* is placed below its carrier whether it occurs at the beginning, middle or end of the word, e.g.:

إِذْ رَأَوْهُمُ لِلْمَلَائِكَةِ كَأَمْثَلِ الذُّلُولِ

بَنِيَّاءٍ مِنْ تِلْقَائِي

But in the normal Arabic orthography, it is placed below the *alif* only at the beginning of the word as in *إن*. In the middle and at the end it is placed above the letter, e.g.:

سُئِلَ، فِي نَبَأٍ، كَالذُّلُولِ، لِلْقَارِئِ

4) فَسَقَ فِسْقًا وَفُسُوقًا (a-u), to stray from the right course, deviate, act sinfully, immorally. (فَاسِقٌ ★, pl. فَسَاقٌ، فَسَقَةٌ).

5) تَبَيَّنَ تَبَيُّنًا (v), to verify, ascertain.

فَتَبَيَّنُوا is *jawāb al-sharṭ*, and it takes *fā* because it is a *ṭalabī* verb.

6) أَصَابَ فُلَانًا إِصَابَةً (iv), to hit, afflict.

7) أَنْ تُصَيِّبُوا قَوْمًا : This is *maṣḍar mu'awwal*, and it is *muḍāf ilayhi*. The *muḍāf* – which is omitted – is a word like مَخَافَةً or خَشْيَةً which is *manṣūb* because it is *maf'ūl lahu* as has been explained in Note #8 of āyah 2. So the meaning is 'Verify for fear of harming some folk unwittingly.'

8) جَهْلٌ جَهْلًا وَجَهَالَةً (i-a), to be ignorant, to be uninformed, not to know. [AN8]

9) وَتُصْبِحُوا عَلَى مَا فَعَلْتُمْ نَادِمِينَ : Here أَصْبَحَ is used in the sense of 'to become' without reference to 'morning'.

The *wāw* in تُصْبِحُوا is its *ism*, and نَادِمِينَ is its *khabar*.

10) In فَعَلْتُمْ عَلَى مَا فَعَلْتُمْ the sentence فَعَلْتُمْ is *ṣilat al-mawṣūl*, and the عَائِد is omitted, i.e., عَلَى مَا فَعَلْتُمْ.

11) The verb تُصِيبُوا is *ma'tūf* of تُصِيبُوا.

12) نَدِمَ عَلَى مَا فَعَلَ نَدَمًا وَنَدَامَةً (i-a), to regret.

\*\*

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ  
مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ  
وَزَيَّنَّهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ  
وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾ فَضَلَا  
مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

7-8. Know well that right amongst you is the Messenger of Allah. If he were to obey you in many of the matters, you would surely be in trouble, but Allah has endeared faith to you and has beautified it in your heart, and has made disbelief, unrighteousness and disobedience hateful to you. Such are they who are rightly guided through Allah's grace and



His favour. And Allah is All-knowing and All-wise.

\*\*\*\*\*

1) وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ : The *khavar* of أَنَّ has been placed before its *ism* for emphasis. To bring out this emphasis in English I have added the word *right* to *amongst*.

2) أَطَاعَ يُطِيعُ إِطَاعَةً (iv), to obey. Here 'obey them' means 'to follow their wishes'.

3) وَلَوْ يُطِيعُكُمْ : The particle لَوْ is followed by a verb in the *māḍī*. If it is followed by a verb in the *muḍārī'* as in this āyah, the meaning is that of the *māḍī* (لَوْ أَطَاعَكُمْ).

4) عَنِتَّ عَنِتًّا (i-a), to be in trouble.

See the *maṣḍar* الْعَنْتُ in Q4:25.

5) حَبَّبَ إِلَيْهِ الشَّيْءَ تَحْبِيْبًا (ii), to endear something to someone.

6) كَرَّهَ إِلَيْهِ الشَّيْءَ تَكْرِيْهًا (ii), to make something hateful to someone.

7) زَيَّنَ الشَّيْءَ تَزْيِيْنًا (ii), to beautify, decorate. [AN9]

8) عَصَى فَلَانًا مَعْصِيَةً وَعَصِيَانًا (a-i), to disobey.

9) ... وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ ... : The idea is that in view the fact that Allah has endeared faith to the believers and has beautified it in their hearts, and has made disbelief, unrighteousness and disobedience hateful to them, they will not ask the Messenger to follow their wishes.

10) رَشَدَ رُشْدًا (a-u), to be guided. (رَاشِدٌ ★). It is also used in *bāb* (i-a): رَشِدَ رُشْدًا وَرَشَادًا (★ رَشِيدٌ).

11) فَضَّلَا مِنَ اللَّهِ وَنِعْمَةً : i.e., they have become rightly-guided through Allah's grace and His favour.

Grammatically, مَفْعُولٌ لَهُ is فَضَّلَا of a verb such as فَعَلَ. The sentence may be construed as:

فَعَلَ اللَّهُ ذَلِكَ بِكُمْ فَضْلًا مِنْهُ وَنِعْمَةً, Allah did all that to you, (i.e., endeared faith to you, and beautified it in your heart, and made disbelief, unrighteousness and disobedience hateful to

you, which resulted in your being rightly-guided) as a grace and favour from Him.<sup>1</sup>

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وَأِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا  
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَقَاتِلُوا  
الَّتِي تَبْغِي حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ  
فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ

الْمُقْسِطِينَ ﴿٩﴾

9. If two groups of Muslims fight, make peace between them. But if one of them does wrong to the other, then fight that which does wrong till it returns to Allah's command. If it returns, make peace between them and act equitably. Indeed, Allah loves the equitable.

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<sup>1</sup> See *Ma'ānī l-qur'ān wa ṭ'fāhu* by al-Zajjāj and *al-Jāmi' li ḥākām al-Qur'ān* by al-Qurṭubī.

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- 1) طَائِفَةٌ, group, pl. طَوَائِفُ.
- 2) أَقْتَلَ النَّاسُ اقْتِتَالاً (viii), to fight one another.
- 3) وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا : Particles of *shart* are not followed by nouns. If they are followed by a noun, a suitable verb is to be supplied before this noun. The *shart* in this āyah is to be construed as: وَإِنْ اقْتَتَلَتْ طَائِفَتَانِ.
- 4) Note that the *fā'il* of اقْتَتَلُوا (the *wāw*) refers to the members of the two groups. That is why the plural pronoun has been used instead of the dual.
- 5) أَصْلَحَ بَيْنَ الْفَرِيقَيْنِ إِصْلَاحاً (iv), to make peace, bring about an agreement.
- 6) فَأَصْلِحُوا is *jawāb al-shart*, and it has *fā* prefixed to it because it is a *ṭalabī* verb.
- 8) بَغَى عَلَى النَّاسِ بَغْياً (a-i), to wrong, treat unjustly, oppress. (بَغَاةٌ (الباغِي), pl. بَاغٍ). [AN10]
- 9) أَحَدَى is the feminine of أَحَدٌ, e.g.:

لِي أَخَوَانِ، أَحَدُهُمَا طَبِيبٌ وَالْآخَرُ مُهَنْدِسٌ؛ وَلِي أُخْتَانِ،  
إِحْدَاهُمَا مُدَرِّسَةٌ وَالْأُخْرَى مُدِيرَةٌ مَدْرَسَةٍ.

10) قَاتَلَ قِتَالًا (iii), to fight, wage war.

11) فَقَاتِلُوا الَّتِي تَبْغِي : Here الَّتِي is the *maf'ul bihi* of قَاتِلُوا, and so it is فِي مَحَلِّ نَصْبٍ. And the sentence تَبْغِي is *ṣilat al-mawṣul*, and the عَائِد is the *ḍamir mustatir* in it, which is هِيَ, and refers to الَّتِي.

12) فَأَرْفِيءُ فَيْءًا (a-i), to return. (See Q2:226) [AN11]

13) أَقْسَطُ إِقْسَاطًا (iv), to act equitably.

قِسْطٌ, equity, justice, fairness.

Allah says in the Qur'ān:

وَأَقِمْوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

And observe measure with equity, and do not fall short in the balance. (Q55:9)

[AN12]

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إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا

اللَّهِ لَعَلَّكُمْ تَرْحَمُونَ ﴿١٠﴾

10. The believers are nothing but brothers, so make peace between your two brothers, and be conscious of Allah hoping to receive mercy.

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1) The particle مَا in إِنَّمَا is called الكَافَةُ, i.e., 'the preventive *mā'* because it prevents *إِنْ* from exercising its right of *naṣb*. In a nominal sentence, the noun following إِنَّمَا is *mubtada'*, and is, therefore, *marfū'* as in the famous hadīth:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

'Actions are to be judged only on the basis of (the doer's) intentions.'

It is used to emphasize the fact mentioned in the sentence to the exclusion of any other interpretation, e.g.:

أَنَا مُدَرِّسٌ mean that I am a teacher, but does not exclude the possibility of my acting as a headmaster in case of need.

But إِنَّمَا أَنَا مُدَرِّسٌ mean that I am only a teacher, and nothing else. It excludes all other Possibilities.

Unlike إِنَّ the particle إِنَّمَا is used in a verbal sentence also, e.g.:

لَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَىٰكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَن قُولُوهُمْ وَمَنْ يَنُؤْمَمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾

(8) Allah does not forbid you from dealing kindly and justly with those who have not fought you on account of faith nor have driven you from your homes. Indeed, Allah loves the just.

(9) But Allah forbids you only from taking as allies those who have fought against you on account of faith and have driven you from your homes, and have helped (others) to drive you out. Those who

take them as allies are indeed wrongdoers.<sup>1</sup> (Q60:8-9)

See the treatment of إِثْمًا in D3:18#5.

2) أَخٌ has two plurals, إِخْوَةٌ and إِخْوَانٌ.

The Arabic lexicographer al-Jawhari says that إِخْوَانٌ is mostly used to mean friends, whereas إِخْوَةٌ is used to mean brothers.

The following nouns have the same pattern of plurals:

- فَتًى, young man : فَتَيَةٌ and فَتَيَانٌ.
- صَبًى, boy : صَبِيَةٌ and صَبِيَانٌ.
- غُلَامٌ, boy : غُلَمَةٌ and غُلَمَانٌ.

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَوْا  
أَنْ يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَوْا

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<sup>1</sup> In these two āyahs, the *maṣḍar mu'awwal* أَنْ تُبْرَوْهُمْ and the *maṣḍar mu'awwal* أَنْ تُولَوْهُمْ are the *al-istimāl* of the *al-dhīn*. Cf. 'نسألك عن المقابلة أين تكون؟' 'We ask you about the interview, its venue'.



أَن يَكُنَّ خَيْرًا مِّنْهُمْ وَلَا نَلْمِزُوا أَنفُسَكُمْ وَلَا  
 تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْإِلْمَمُ الْفُسُوقُ بَعْدَ  
 الْإِيمَانِ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

11. O you who believe! Men should not mock at other men lest they should be better than the former, nor should women mock at other women lest they should be better than the former. Do not defame one another, nor insult one another by (offensive) nicknames. How bad it is to nickname (someone) *fāsiq* after he has become a believer! And whoever does not repent, such are indeed the evildoers.

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- 1) سَخِرَ مِنْ فُلَانٍ سَخْرًا وَسُخْرِيَةً (i-a), to mock, ridicule.
- 2) قَوْمٌ : This word originally meant 'men', but later came to mean 'a group of people comprising both men and women'.

It is of the pattern of فَعْلٌ which is used as the plural of fā'il in certain nouns, e.g.:

- صَاحِبٌ pl. of صَحْبٌ
- رَاكِبٌ pl. of رَكْبٌ
- زَائِرٌ pl. of زَوْرٌ
- سَافِرٌ pl. of سَافِرٌ (meaning مُسَافِرٌ) [AN13]

So قَوْمٌ is the plural of قَائِمٌ, and means 'those who undertake stupendous tasks, and carry out important assignments' (يَقُومُونَ بِالْعَظَائِمِ وَالْمُهُمَّاتِ).<sup>1</sup>

Here is an example of its use in the sense of 'men'. The pre-Islamic poet Zuhayr says:

وَمَا أَذْرِي وَلَكَسْتُ إِخَالُ<sup>2</sup> أَذْرِي \* أَقَوْمٌ آلُ حِصْنٍ أَمْ نِسَاءُ

I do not know - and I do not think I will know - if the people of the castle are men or women.

3) عَسَى is a *jāmid* verb with the meaning of the particle لَعَلَّ, i.e., hope or fear.

It is a *nāqiṣ* verb, and has its *ism* and *khavar*, but its *khavar* is always a *maṣḍar mu'awwal*.

<sup>1</sup> المصباح المنير (ق و م).

<sup>2</sup> خَالَ means to think. 'I think' is إِخَالُ with *hamzah maksūrah*. This is an exception.

It is used only in the *māḍī*, and is *isnāded* to the pronouns if its *ism* is a pronoun.

Here is an example with a noun as its *ism*:

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

Allah will hopefully forgive them. (Q9:102)

Here, its *ism* is الله, and its *khavar* is the *maṣḍar mu'awwal*, أَنْ يَتُوبَ عَلَيْهِمْ.

Here are some examples with a pronoun as its *ism*:

عَسَيْنَا أَنْ نُسَافِرَ إِلَى مَكَّةَ غَدًا. We will hopefully travel to Makkah tomorrow.

عَسَيْتُ أَنْ أَتَزَوَّجَ هَذَا الْعَامَ. I will hopefully get married this year.

تَأَخَّرَ زُمَلَاؤُنَا كَثِيرًا. عَسَوْا أَنْ يَصِلُوا الْيَوْمَ إِنْ شَاءَ اللَّهُ. Our classmates are very late. They will hopefully arrive today.

In each of these sentences, the attached pronoun is its *ism*, and the *maṣḍar mu'awwal* is its *khavar*.

The foregoing examples denote hope (الترجِّي). The following is an example of fear (الإشفاق):

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ

لَا تَعْلَمُونَ ﴿٢١٦﴾

It is feared that you may hate a thing although it is good for you, or you may like a thing although it is bad for you. Allah knows and you do not. (Q2:216)

It is also used as a *tāmm* verb in which case it takes a *fā'il*, and its *fā'il* is always a *maṣdar mu'awwal* as in the foregoing āyah where the *maṣdar mu'awwal* أَنْ تَكْرَهُوا شَيْئًا is its *fā'il*. And as its *fā'il* is always a *maṣdar mu'awwal*, it always remains unchanged (عَسَى), and cannot be *isnāded* to pronouns.

عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ : Here عَسَى is *tāmm*. If it is used as *nāqış*, it will change to عَسَوْا where the *wāw* is its *ism*, and the *maṣdar mu'awwal* is its *khavar*.

For a more comprehensive treatment, see D3:24#3.

4) لَمَزَ لَمَزًا (a-i), to speak ill of someone, to blame.

5) لَا تَلْمِزُوا أَنْفُسَكُمْ : 'do not defame or blame one another'. It does not mean 'do not defame yourselves'. Note this use of أَنْفُسَكُمْ in فَاقْتُلُوا أَنْفُسَكُمْ 'kill one another' in the following āyah:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ  
 أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ  
 فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ  
 عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

And remember when Mūsā said to his people, 'O my people! You have wronged yourselves by choosing the calf (for worship). So repent to your Creator, and kill one another. That is better for you in the eyes of your Creator.' He accepted your repentance. He is the Ever-relenting, the Merciful. (Q2:54)

6) نَبَزَ نَبْزاً (a-i), to give a derisive nickname.

7) تَنَابَزَ النَّاسُ تَنَابُزاً (vi), to call one another with derisive nicknames.

7) لَا تَنْابِرُوا is for لَا تَنْابِرُوا. In the *muḍāri‘* of the two *bābs*, تَفَعَّلَ and تَفَاعَلَ, the *ḥarf al-muḍāra‘ah* ت may be omitted to avoid repetition. See D3:20#1, D3:21#1.

There are two more instances of this omission in this *sūrah*: one in āyah 12 (تَفَعَّلَ *bāb*), and the other in āyah 13 (تَفَاعَلَ *bāb*).

8) لَقَبٌ, nickname, title, surname, family name, pl. أَلْقَابٌ.

لَقَبَهُ بِكَذَا (ii), to call someone with a surname.

9) بِئْسَ and نِعَمَ are *jāmid* verbs used to initiate praise and blame.

Each one of these verbs is followed by a *fā‘il* which must either have *al-*, or be *muḍāf* of a noun with *al-*. The *fā‘il* is followed by the noun which is meant to be praised or blamed, and is called in Arabic الْمَخْصُوصُ بِالذِّمِّ or الْمَخْصُوصُ بِالْمَدْحِ. Here are some examples:

نِعَمَ الطَّالِبُ بِلَالٌ, What an excellent student Bilal is.

نِعَمَ الشَّرَابُ اللَّبَنُ, What an excellent drink milk is.

نِعَمَ رَجُلُ الْأَمْنِ إِبْرَاهِيمُ, What an excellent policeman Ibrahim is.

بِئْسَ الرَّجُلُ زَيْدٌ, What an evil man Zayd is.

بِئْسَ الشَّرَابُ الْخَمْرُ, What an evil drink wine is.

The *makhṣūṣ* is the *mubtada'*, and the verbal sentence (composed of the *fi'l* and the *fā'il*) is its *khavar*. So in نِعَمَ الشَّرَابُ اللَّبَنُ, the *makhṣūṣ bi l-madh* is اللَّبَنُ, and this is the *mubtada'*, and the sentence نِعَمَ الشَّرَابُ is its *khavar*.

هَـ : مَن لَّمْ يَتَّبِ فَأُولَـئِكَ هُمُ الظَّالِمُونَ : Here مَن لَّمْ يَتَّبِ is جَوَابُ الشَّرْطِ. The *jawāb* has *fā* prefixed to it as it is a nominal sentence. The word هُمُ is *ḍamīr al-faṣl*, and so has no *ʿirābī* status.

Note that لَّمْ يَتَّبِ has a singular *fā'il* as مَن is an unspecific *ism mawṣūl*, and is suited to refer to any number or gender.

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يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ  
بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَحْسَسُوا وَلَا يَغْتَبَ بََعْضُكُم  
بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ  
مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ



12. O you who believe! Avoid much of suspicion, for suspicion in some cases is a sin. And do not spy on one another, nor backbite one another. Would any one of you like to eat the flesh of his brother when he is dead? You would hate it. So be conscious of Allah. Allah is Ever-relenting, Most merciful.

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- 1) اجْتَنَبَ الشَّيْءَ اجْتِنَابًا (viii), to avoid.
- 2) ظَنَّ : arriving at an unfavourable conclusion without evidence.
- 3) اِثْمٌ, sin, pl. آثَامٌ (for اِثْمٌ).



4) جَوَاسِيسُ, spy, pl. جَاسُوسٌ.

5) تَجَسَّسَ تَجَسُّساً (v), to spy on someone.

6) لَا تَتَجَسَّسُوا is for لَا تَجَسَّسُوا.

7) اغْتَابَ اغْتِيَاباً (viii), to backbite.

8) لَا يَغْتَابُ بَعْضُكُمْ بَعْضاً : Here يَغْتَابُ is *majzūm* because of لَا النَّاهِيَةُ. Note that بَعْضُ is the *fā'il* of يَغْتَابُ, and بَعْضاً is its *maf'ūl*.

Here are some examples of this pattern:

○ لِيُسَاعِدْ بَعْضُكُمْ بَعْضاً You should help each other.

○ لَمَّا رَأَيْنَا هِلَالَ الْعِيدِ هُنَا بَعْضُنَا بَعْضاً When we sighted the new moon of the 'īd, we congratulated each other.

9) كَرِهَ الشَّيْءَ كُرْهاً وَكَرَاهَةً وَكَرَاهِيَةً (i-a), to hate, abhor. (كَرِيْهَةً، مَكْرُوهَةٌ ★).

10) The verb تَابَ has two meanings:

① Man's turning to Allah with repentance. To express this idea the preposition إِلَى is used, i.e.:

تَابَ الْعَبْدُ إِلَى اللَّهِ تَوْبَةً وَمَتَابًا. Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا

O you who believe! Turn to Allah in sincere repentance. (Q66:8)

The *ism al-fā'il* is تَائِبٌ, and the *ṣīghat mubālaghat*

*ism l-fā'il* is تَوَّابٌ. A ḥadīth says:

كُلُّ ابْنِ آدَمَ خَطَّاءٌ، فَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ. 'Every son of Adam is a sinner, and the best of sinners are the repentant.' (Musnad Aḥmad, 20:344)

② Allah's turning to man with forgiveness. To express this meaning the preposition عَلَى is used, i.e., تَابَ اللَّهُ عَلَى الْعَبْدِ as in the following part of an āyah:

وَأَرْنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ



And show us our rites (of ḥajj), and turn to us in forgiveness, for you are the Oft-turning, the Merciful. (Q2:128)

With regard to Allah *subḥānahū wa ta'ālā*, only the *ṣiḡhat mubālaghat ism al-fā'il* (التَّوَابُّ) is used.

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يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ  
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ  
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

13. O mankind! We have created you from a male and a female, and have made you nations and tribes that you may know one another. Surely the most honourable amongst you in the sight of Allah is the most godfearing of you. Indeed, Allah is All-knowing, All-aware.

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1) خَلَقَ (a-u), to create. (★ خَالِقٌ, ☆ خَلْقٌ, ☆ (مَخْلُوقٌ).

2) ذَكَرٌ, male, pl. ذُكُورٌ and ذُكْرَانٌ. For these two plural forms, see Q42:49-50.

- 3) اُنْثَى, female, pl. اِنَاثٌ. The word اُنْثَى is a diptote because it ends in *alif al-ta'nīth*.
- 4) جَعَلَ here is in the sense of causing something to be or become something else. In this sense it takes two objects, e.g., جَعَلْتُ بَيْتِي مَدْرَسَةً, I made my house a school (i.e., I turned it into a school). See D3:25#6.
- 5) شَعْبٌ, people, nation, pl. شُعُوبٌ. (AN14)
- 6) قَبِيلَةٌ, tribe, pl. قَبَائِلٌ.
- 7) تَعَارَفَ النَّاسُ تَعَارُفًا (vi), to know each other.
- 8) لَتَتَعَارَفُوا is for لَتَتَعَارَفُوا. See the note on لَا تَنَابَزُوا in āyah 11.
- 9) لَتَتَعَارَفُوا : This is لَامُ التَّعْلِيلِ. The verb following it is *manṣūb* because of the latent أَنْ.
- 10) كَرِيمٌ, noble, honoured, honourable, pl. كِرَامٌ. The word أَكْرَمُ is *ism al-tafḍīl*.

11) اَتَّقِيَاءُ, pious, godfearing, pl اَتَّقِيَاءُ. It is derived from وَقَى يَقِي, to guard. So اَتَّقِيَاءُ is one endowed with تَقْوَى. (AN15)

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قَالَتِ الْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا  
 أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا  
 اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ

غَفُورٌ رَحِيمٌ ﴿١٤﴾

14. The Bedouins say, 'We have believed.' Say (to them, O Prophet), 'You have not believed. But say instead, "We have become Muslims", for, faith has not yet entered your hearts.' Yet, if you obey Allah and His Messenger, He will not withhold from you anything of (the reward of) your deeds. Allah is indeed Oft-forgiving, Most merciful.

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1) اَعْرَابٌ, desert Arabs, bedouins. It is an *ism al-jins al-jam* 'ī, and its singular is اَعْرَابِيٌّ just like عَرَبٌ (Arabs) and عَرَبِيٌّ (an Arab). See D3:3#6.

2) قَالَتِ الْأَعْرَابُ : This is referential اَلْ, and is contextual.<sup>1</sup> The Bedouins referred to here are Banū Asad who lived in the vicinity of Madinah. They came to Madinah in 9 AH, and said to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, 'We believed in you, and followed you, and did not fight you' expecting to receive aid.

3) لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ : The particle لَمَّا means 'not yet', e.g.:

لَمَّا يَرْجِعِ الْمُدِيرُ مِنَ الْجُمُعَةِ, 'The director has not yet returned from the meeting.' It is one of the *jawāzim* of the *muḍāri* ' . See D2:21#2.

4) لَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ : The verb دَخَلَ is not followed by the preposition فِي if its object is a place fit for entry, e.g., دَخَلْتُ الْبَيْتَ / الْمَسْجِدَ / السُّوقَ. Note this use in the following part of an āyah:

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<sup>1</sup> See these terms in my book, *Selections From the Glorious Qur'an*, pp. 8,9.

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٌ

And two young men entered the prison with him.  
(Q12:36)

But if its object is a place not fit for entry, or not at all a place, it is followed by فِي, e.g.:

أَدْخَلْتُ يَدِي فِي جَيْبِي, I put my hand into my pocket  
(i.e., made it enter my pocket).

Allah says to Mūsā (عَلَيْهِ السَّلَامُ) in the Glorious Qur'an:

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجُ بَيْضًا مِنْ غَيْرِ سَوْءٍ

And insert your hand into the bosom<sup>1</sup> of your robe,  
and it will come out white without being hurt ...  
(Q27:12)

Here is an example of its object not being a place:

دَخَلْتُ فِي دِينِ اللَّهِ, I entered Allah's Faith.

Mūsā (عَلَيْهِ السَّلَامُ) prays saying:

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ

وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ

<sup>1</sup> The word جَيْبٌ in classical Arabic means the opening of the bosom.

He said, 'My Lord! Forgive me and my brother, and take us into Your Mercy, for You are the Most merciful of the merciful.' (Q7:151)

5) Note that the words **أَسْلَمَ** and **آمَنَ** are interchangeable if only one of them occurs in a context. So **أَسْلَمَ فُلَانٌ** has the same meaning as **آمَنَ فُلَانٌ**. But if both these words occur in one and the same context, they refer to different stages of the process of becoming a Muslim. **أَسْلَمَ** refers to the formal declaration of faith after which the convert is regarded and treated as a member of the Muslim community enjoying all the rights of being a Muslim whereas the word **آمَنَ** refers to a higher stage when faith gets deeply rooted in his heart.

A hypocrite may choose just to make a formal declaration of faith thereby enjoying the patronage due to a Muslim to be able to carry on his nefarious activities.

6) **مُطَاعٌ** (★) **مُطِيعٌ** (★), **أَطَاعَ يُطِيعُ إِطَاعَةً** (iv), to obey.

7) **لَاتَ فُلَانًا حَقَّهُ لَيْتًا** (a-i), to diminish, withhold.

It takes two objects as in the āyah:

**لَا يَلْتَكُم مِّنْ أَعْمَالِكُمْ شَيْئًا**



Here كُمْ is the first object, and شَيْئاً is the second.

8) فَعَلُ : Here the first verb is وَإِنْ تُطِيعُوا ... يَلْتَكُمُ (8) الشرط, and the second, جَوَابُ الشرط, and both are *majzūm*.

\*\*

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللّٰهِ وَرَسُولِهِ ثُمَّ  
لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي  
سَبِيلِ اللّٰهِ أُولَٰئِكَ هُمُ الصّٰدِقُونَ ﴿١٥﴾

15. The (true) believers are only those who believe in Allah and His Messenger, then harbour no doubts, and struggle for the cause of Allah with their wealth and their lives. Such are the sincere.

\*\*\*\*\*

1) رَيْبٌ, doubt.

ارْتَابَ ارْتِيَاباً (viii), to doubt.

★ مُرْتَابٌ as in the following āyah:

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ  
 فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ  
 لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ  
 اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾

Yūsuf (عليه السلام) brought to you the clear signs before, but you continued to be in doubt with regard to what he had brought to you, until when he died, you said, 'Allah will never send a messenger after him.' Thus does Allah lead astray doubting transgressors. (Q40:34)

\*\*

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ وَاللَّهُ يَعْلَمُ مَا فِي  
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ



16. Say (to the bedouins O Messenger!),. Would you inform Allah about your faith when Allah knows

what is in the heavens and what is in the earth? And Allah is Aware of all things?

\*\*\*\*\*

1) عَلَّمَ فَلَانًا بِكَذَا تَعْلِيمًا (ii), to inform.

\*\*

يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ  
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ

صَادِقِينَ ﴿١٧﴾

17. They count it as a favour to you (O Messenger!) that they have become Muslims. Say (to them), 'Do not count your becoming Muslims as a favour to me. But rather it is Allah Who has conferred a favour upon you by guiding you to faith, if you are truthful.

\*\*\*\*\*

1) The verb مَنَّ has two meanings:

① مَنْ عَلَيْهِ مَنَّا (a-u), to do someone a favour, grant, bestow graciously.

One of the names of Allah *subḥānahū wa ta'ālā* is الْمَنَّانُ.

الْمِنَّةُ, grace, kindness, favour, pl. مَنَنٌ.

② مَنْ عَلَيْهِ بِكَذَا مَنَّا (a-u), to repeatedly remind the recipient of help of the favours done to him.

Allah says:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ  
وَالْأَذَى

O you who believe! Do not render your charitable offerings vain with reminders and hurtful words.

(Q2:264) [AN16]

2) بَلْ, nay, rather, on the contrary.

If the particle بَلْ occurs at the beginning of a sentence, it is called حَرْفُ الْإِيتِدَاءِ, i.e., *introductory particle*. It denotes digression (الِإِضْرَابُ), i.e., change of subject. This change signifies one of the two following things:

① الإِبْطَالُ, i.e., cancellation of the previous statement,  
e.g.,

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ  
أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٣٩﴾

Never think of those killed for Allah's cause as dead; on the contrary they are alive, with their Lord they have provision. (Q3:169) (بَلْ هُمْ أَحْيَاءُ = بَلْ أَحْيَاءُ).

Note that بَلْ is used here to cancel the idea that they are dead, and to assert that they are alive.

② الْإِئْتِقَالُ, i.e., transition from one idea to another without canceling the first, i.e.:

إِبْرَاهِيمُ كَسَلَانٌ، بَلْ هُوَ مُهْمِلٌ  
is negligent.

Allah says in the Glorious Qur'ān

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

When they<sup>1</sup> saw it (i.e., their garden) they said, 'Surely, we have lost our way; nay, we have been deprived (of our produce).' (Q68:26-27)

<sup>1</sup> The owners of the garden who wanted to harvest its fruit secretly to keep the poor and the needy off. As a divine punishment, the garden was burnt down before their arrival.

3) أَنْ هَدَاكُمْ لِلْإِيمَانِ : For the use of لِ with the verb هَدَى, see my book *Selections From the Glorious Qur'ān*, p. 6.

4) إِنْ كُنْتُمْ صَادِقِينَ : The *jawāb al-sharṭ* is not mentioned here. It can be understood from what precedes the *sharṭ*.

The meaning is: If you are telling the truth that you believe, then know that it is Allah who has done a favour to you, and guided you to faith and belief.

\*\*

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ

بِمَا تَعْمَلُونَ ﴿١٨﴾

18. Allah knows the secrets of the heavens and the earth. Allah sees what you do.

\*\*\*\*\*

1) غَيْبٌ, what is beyond the ken of human mind, pl.

غُيُوبٌ as in the following āyah:

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ

وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٨﴾

Do they not realize that Allah knows their secret, and the thoughts they confide, and that Allah knows fully all that is hidden? (Q9:78)

2) (بَصِيرٌ ★). (u-u), to know, see. بَصُرَ بِالشَّيْءِ بَصَرًا

## Additional Notes

(1) The verb وَقَى takes two objects as in the following āyah:

فَوَقَاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾

So Allāh spared them the woes of that Day, and brought freshness and joy to meet them. (Q76:11)

Note the *amr* of this verb in the following āyah:

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ  
لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ﴿١٠﴾ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا  
وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ  
وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ  
النَّارِ ﴿١١﴾

Surely in the creation of the heavens and the earth, and in the alteration of night and day are signs for



those with understanding, such as those who remember Allah standing, sitting and reclining, and ponder over the creation of the heavens and the earth (saying), 'Our Lord! You have not created this in vain. Glory be to You! So protect us from the punishment of Fire.' (Q3:190-191)

(2) A derivative of this verb is جَهْرَةً. Used in the *manṣūb* case, it means 'openly', 'plainly' as in the following āyah:

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ

جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

And remember when you said, 'Mūsā! We will not believe you till we see Allāh face to face'. At that, a thunderbolt seized you as you looked on. (Q2:55)

See also Q4:153.

جَاهَرًا (iii) means 'to say openly', 'to express frankly'. The Qurʾān quotes Nūḥ عَلَيْهِ السَّلَامُ saying:

ثُمَّ إِنِّي دَعَوْتُهُمْ جِهَارًا ﴿٨﴾

Then I called them openly. (Q71:8)

Note this expression:

دَخَلَ الْمُجْرِمُ بَيْتِي نَهَاراً جَهَرًا. The criminal entered my house in broad daylight.

In modern Arabic **المِجْهَرُ** means a microscope.

(3) Urdu differentiates between the two usages:

بِلَال کا مارنا (Bilal as the subject).

بِلَال کا مارا جانا (Bilal as the object).

(4) **وَقَى** is derived from **تَقَوَّى**. For the change of

و to ت, cf.:

**وَرِثَ** (inheritance) which is derived from **وَرِثَ**, to inherit.

**تَلَيَّدَ** (inherited, time-honoured possession)

derived from **وَلَدَ** as if it was born into the family. It is the opposite of **طَنَفَ** which is a newly-acquired possession.

**وَحُمَ** (indigestion) derived from **وَحُمَ**, (of climate) to be unhealthy.

أُجْرَاءُ, hireling, labourer, employee, pl. أُجْرَاءُ (5)

أَجَرَ فُلَانًا (a-u), to serve someone as a hireling, be someone's employee, e.g.:

Offering to give his daughter in marriage to Mūsā عَلَيْهِ السَّلَام Shu'ayb عَلَيْهِ السَّلَام says:

قَالَ إِنِّي أُرِيدُ أَنْ أَنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ  
عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حَجِيجٌ فَإِنْ أَتَمَمْتَ عَشْرًا  
فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ

سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾

He said, 'I would like to marry you to one of these two daughters of mine on condition that you serve me eight years. If you complete ten, it will be of your own accord, for I do not wish to make it hard for you. If Allah wills, you will find me of the righteous. (Q28:27)

استأجر فلاناً استئجاراً (x), to hire, employ.

Shu'ayb عَلَيْهِ السَّلَام 's daughter says:

قَالَتْ إِحْدَاهُمَا يَتَّابِتْ أَسْتَجِرُهُ إِبْنُ خَيْرٍ مِّنْ

أَسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

One of them (the two daughters) said, 'Dad! Hire him, for no doubt the best (man) you can hire is the strong, the trustworthy.' (Q28:26)

أُجْرَةٌ, hire, rent. • سَيَّارَةُ الْأُجْرَةِ, taxi.

(6) The word حُجْرَةٌ is derived from حَجَرَ حَجْرًا (a-u), to deny access to. The pattern فُعْلَةٌ has the meaning of *ism al-maf'ul* in some words like دُفْعَةٌ, لُقْمَةٌ, حُفْرَةٌ, غُرْفَةٌ as explained in my book, *Selections From the Glorious Qur'an*, p. 22.

So حُجْرَةٌ is a place to which general access is denied.

(7) Note that اَعْتَقَلَ (viii) means to arrest, e.g. اَعْتَقَلَ الصَّحْفِيُّ عِنْدَ خُرُوجِهِ مِنَ الْبَيْتِ. The journalist was arrested when he left his house. اَلْمُعْتَقَلُ, detention camp.

(8) Note the use of الْجَاهِلُ in the sense of 'uninformed' in the following āyah:

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ  
تَعْرِفُهُمْ بِسِيمَاهُمْ

The uninformed may think them to be rich because of their modesty. You shall know them by their mark... (Q2:273)

(9) زِينَةٌ means decoration, embellishment, ornament. Read this beautiful āyah wherein this word occurs:

أَمْالٌ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَتُ  
الْصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

Wealth and children are the ornaments of the worldly life, but lasting good deeds are better in your Lord's sight for reward, and provide a better ground for hope. (Q18:46)

(10) Cf. the Urdu word بَاغِي meaning a rebel.

The Urdu *maṣḍar* بَغَاوَت (rebellion) is an Urdu formation, and is not found in Arabic.

(11) The verb فَاء is a rarely used word. It is used in the Qur'ān (2:226) for a husband's return to his wife after an oath of separation.

But the noun فَيْء deserves our attention. It has two meanings. They are:

- afternoon shadow. It has been so named as the shadow remains in the west till noon, and then turns to the east in the afternoon.
- Tribute, booty got in a war without fighting.

(12) قِسْطٌ also means 'installment', pl. أَقْسَاطٌ, and قَسْطٌ تَقْسِيطًا (ii) means to sell or buy in

installments, e.g., اشترَيْتُ هَذِهِ السَّيَّارَةَ بِالتَّقْسِيطِ, I bought this car in installments.

(13) The word سَفَرٌ meaning 'travellers' occurs in this ḥadīth:

حَدَّثَنِي عَنْ مَالِكٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ لَمَّا قَدِمَ مَكَّةَ صَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ فَقَالَ : يَا أَهْلَ مَكَّةَ، أَتَمُّوا صَلَاتَكُمْ، فَإِنَّا قَوْمٌ سَفَرٌ...

The jist of the ḥadīth is that when ‘Umar رضي الله عنه was in Makkah for ḥajj, he led the Muslims in prayer, and prayed two rak‘ahs (instead of four), then he said, 'O People of Makkah! Complete your prayer. (We shortened our prayer) as we are on a journey.' (al-Muwatta’: Kitāb al-Ḥajj, 203)

(14) In modern times, the word شَعْبٌ has the connotation of ordinary people, e.g., الْجُمْهُورِيَّةُ الشَّعْبِيَّةُ, people's republic.

Note that **الأحياء الشعبية** means districts or neighbourhoods where ordinary people live as opposed to posh districts.

Used as a noun, the word **شَعْبِيَّة** means popularity, e.g., **لَهُ شَعْبِيَّةٌ كَبِيرَةٌ بَيْنَ الشَّبَابِ**, 'He enjoys widespread popularity with the youth.'

(15) The words of Allah *subhānahu wa ta'ālā*:

**إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ**

contain the great principle that colour and race are not the basis of superiority. The only basis of superiority is piety. The Prophet **صَلَّى اللَّهُ عَلَيْهِ**

**وَسَلَّمَ** explained this with great force of eloquence in his address on the occasion of his Farewell Pilgrimage. He said:

«يَا أَيُّهَا النَّاسُ! أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَى عَجَمِيٍّ، وَلَا أَحْمَرَ عَلَى أَسْوَدَ، وَلَا أَسْوَدَ عَلَى أَحْمَرَ إِلَّا بِالتَّقْوَى. أَبْلَغْتُ؟»

قَالُوا: «بَلَّغَ رَسُولُ اللَّهِ».



ثُمَّ قَالَ : «أَيُّ يَوْمٍ هَذَا؟» .  
 قَالُوا : «يَوْمٌ حَرَامٌ» .  
 ثُمَّ قَالَ : «أَيُّ شَهْرٍ هَذَا؟» .  
 قَالُوا : «شَهْرٌ حَرَامٌ» .  
 ثُمَّ قَالَ : «أَيُّ بَلَدٍ هَذَا؟» .  
 قَالُوا : «بَلَدٌ حَرَامٌ» .  
 قَالَ : «فَإِنَّ اللَّهَ قَدْ حَرَّمَ بَيْنَكُمْ دِمَاءَكُمْ، وَأَمْوَالَكُمْ، كَحُرْمَةِ  
 يَوْمِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا. أَبَلَّغْتُ؟» .  
 قَالُوا : «بَلَّغَ رَسُولُ اللَّهِ» .  
 قَالَ : «لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ» .  
 (مُسْنَدُ الْإِمَامِ أَحْمَدَ: 474/38) .

O People! Know that your Lord is one, and your father is one. Know that an Arab is not superior to a non-Arab, nor is a non-Arab superior to an Arab, nor is a white man superior to a black man, nor a black man superior to a white man except on the basis of piety. Have I conveyed (to you the message)?

They said, 'The Messenger of Allah has conveyed the message.'

Then he said, 'What day is today?'

They said, 'It is a sacred day.'

Then he said, 'What month is this?'

They said, 'It is a sacred month.'

Then he said, 'What town is this?'

They said, 'It is a sacred town.'

He said, 'Allah has made your blood and your wealth sacred amongst you like the sacredness of this day of yours, in this month of yours, in this town of yours. Have I conveyed (the message)?'

They said, 'The Messenger of Allah has conveyed (the message).'

He said, 'Let those present here convey it to those who are absent.'

(16) مَنْ has a third meaning which is 'to cut off'.

The *ism al-maf'ul* is مَمْنُون meaning 'cut off', and

غَيْرُ مَمْنُونٍ means 'not cut off, unfailing,

continuous' as in the following āyah:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

... except those who believe and do righteous deeds, theirs will be an unfailing reward.

(Q95:6)

# Some Important Grammatical & Lexical Issues Discussed in the Notes

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## Exercise

1) What is the *iʿrāb* of each of the following *maṣḍar mu'awwal*?:

(1) أَنْ تَحْبِطَ أَعْمَالُكُمْ

(2) أَنْ يَكُونُوا خَيْرًا مِنْهُمْ

(3) أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا

(4) أَنْ أَسْلَمُوا

2) What is the *iʿrāb* of the verb يَكُنُّ in the expression : عَسَى أَنْ يَكُنَّ?

3) The verb ادْخُلِي occurs in the following two āyahs. But it is followed by the preposition فِي only in the first. Why?:

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّتِي ﴿٣٠﴾

4) Which letter has been omitted from the verb occurring in each of the following āyahs? In which *bābs* does this omission take place, and why?

(1) تَكَادُ تَمِيزُ مِنَ الْغَيْظِ [الملك 8]

(2) وَلَا نَعَاوِئُوا عَلَى الْإِثْمِ وَالْعُدُونِ [المائدة 2]

5) Identify all the *mazīd* verbs occurring in the sūrah, and classify them on the basis of their *bāb*.

6) Identify all the *mujarrad* verbs occurring in the sūrah and classify them on the basis of:

- their *bāb*, and
- their composition.

7) Fill in the blank in each of the following sentences with a *ḥarf jarr*:

(1) لَا تَسْخَرُ ..... أَخِيكَ الْمُسْلِمَ.

(2) بَعَى أَهْلُ هَذِهِ الْقَرْيَةِ ..... أَهْلَ تِلْكَ.

(3) حَبَّبَ اللَّهُ ..... نَا اللُّغَةَ الْعَرَبِيَّةَ.

(4) يَمُنُّ ..... بِأَحَدِ زُمَلَائِي ..... أَنَّهُ سَاعَدَنِي عَلَى

تَسْدِيدِ رُسُومِ الْاِخْتِبَارِ.

(5) اللَّهُمَّ كَرِّهْ ..... كُلَّ مُسْلِمٍ عَادَاتِ الْكُفَّارِ.

(6) نَدِمْتُ ..... ما قُلْتُ فِي ثَوْرَةِ الْغَضَبِ.

8) Write the *iḥāb* of each of the following sentences:

(1) عَسَى اللَّهُ أَنْ يُوفِّقَنِي لِمَا فِيهِ الْخَيْرُ.

(2) عَسَيْنَا أَنْ نَحُجَّ هَذَا الْعَامَ إِنْ شَاءَ اللَّهُ.

(3) عَسَى أَنْ يَشْفِيَهُ اللَّهُ.

9) Use نَعَمْ in a sentence with الْجَلِيسُ<sup>1</sup> as the *fā'il*, and الْكِتَابُ as the *makhṣūs bi l-madh*.

10) Use بَسَّ in a sentence with الْحَيَاةُ as the *fā'il*, and حَيَاةُ الدُّلَّ as the *makhṣūs bi l-dhamm*.<sup>2</sup>

9) Give the singular of each of the following nouns:

أَصْوَاتٌ، قُلُوبٌ، أَعْرَابٌ، أَلْقَابٌ، شُعُوبٌ، قَبَائِلٌ، أَعْمَالٌ.

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

طَائِفَةٌ، لَحْمٌ، ذَكَرٌ، أُثْنَى، غَيْبٌ، أَمْرٌ (command)،

أَمْرٌ (matter)، فَاسِقٌ.

11) Vocalize the ending of the *manṣūb* nouns in the following sentences:

<sup>1</sup> جَلِيسٌ means 'companion', literally, 'one who sits with you always.'

<sup>2</sup> If the *fā'il* of بَسَّ and بَسَّ is feminine, these two verbs may take the feminine tā' (يُغَمِّتُ and يُبَسِّتُ), but this is optional.

(1) إِنَّ وَفَاتِهِ كَانَتْ فِي حَادِثٍ سَيَّارَةٍ.

(2) لَا تَرْفَعُوا أَصْوَاتَكُمْ.

(3) إِنَّ صِفَاتِهِ كُلُّهَا صِفَاتٌ حَمِيدَةٌ.

(4) لَمَّا وَصَلْنَا الْمَيْقَاتَ، أَحْرَمْنَا.

(5) اسْأَلِ الثَّقَاتِ مِنَ الْعُلَمَاءِ.

(6) إِنَّ مَحْيَاهُ وَمَمَاتُهُ كَانَا فِي سَبِيلِ اللَّهِ.

13) The word قَوْمٌ occurs in āyahs 6 and 11. What does it mean in each of these two āyahs?

14) The word خُطْوَةٌ (footstep) has three sound plural forms. What are they?

15) What does the pattern فُعْلَةٌ denote in نُسْخَةٌ and خُطْبَةٌ?

16) What letter has been omitted in لَا يَغْتَابُ, and why?





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والحمد لله الذي بنعمته تتم الصالحات<sup>1</sup>، وصلى الله على نبينا  
محمد وعلى آله وصحبه وسلّم تسليماً كثيراً.

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1 عن عائشة رضي الله عنها قالت : كان رسول الله ﷺ إذا رأى ما يحب قال : «الحمد لله الذي بنعمته تتم الصالحات»، وإذا رأى ما يكره قال : « الحمد لله على كل حال» (رواه ابن ماجه في كتاب الأدب : 55)

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 **Sūrat al-Hujurāt** which is followed by lexical and grammatical notes and copious exercises in the fields of comprehension and language skills.

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