

SELECTIONS FROM THE GLORIOUS QUR'AN

WITH LEXICAL AND GRAMMATICAL NOTES

A companion to

لغة القرآن

Dr. V. Abdur Rahim

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GLORIOUS
QUR'AN

WITH LEXICAL AND GRAMMATICAL NOTES

A Companion to



Dr V. Abdur Rahim

Publisher



Islamic Foudation 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 *subhānahū wa tā'alā* help us serve the language of his Glorious Book better.

H. Abdur Raqeeb

Chennai-12
11.07.2008

General Secretary
Islamic Foundation Trust

CONTENTS

Foreword	vi
Introduction	vii
Lesson 1 الفَاتِحَةُ	1
Lesson 2 كَمْ مِنْ فِئَةٍ قَلِيلَةٍ	15
Lesson 3 لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ	27
Lesson 4 وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً	45
Lesson 5 بِسْمِ اللَّهِ مَجْرِيهَا وَمُرْسَاهَا	61
Lesson 6 وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ	85
Lesson 7 وَجُودُهُ يَوْمَئِذٍ مُسْفَرَةٌ	109
Lesson 8 فَلَا اقْتَحَمَ الْعَقَبَةَ	119

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

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

The need for a book containing selections from the Glorious Qur'ān with explanations in English and within the framework of my book *Durūs al-Lughah al-'Arabiyyah li-Ghayr al-Nāṭiqīn 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-Madinah al-Munawwarah,
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 *Muṣḥaf al-Madīnaḥ al-Nabawiyyaḥ* 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 *āyaḥ* 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 *māḍī* (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	وَرِثَ يَرِثُ	i-i
شَرِبَ يَشْرَبُ	i-a	كَثُرَ يَكْثُرُ	u-u

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

فَعَلَ	-	اِفْتَعَلَ اِفْتِعَالًا	viii
فَعَّلَ تَفْعِيلًا	ii	اَفْعَلَ اَفْعِلَالًا	ix
فَاعَلَ مُفَاعَلَةً، وَفَعَالًا	iii	اَفْعَالَ اَفْعِلَالًا	ixa
اَفْعَلَ اِفْعَالًا	iv	اِسْتَفْعَلَ اِسْتِفْعَالًا	x
تَفَعَّلَ تَفَعُّلًا	v	اَفْعَوْعَلَ	xi
تَفَاعَلَ تَفَاعُلًا	vi	اَفْعَوَّلَ	xii
اِنْفَعَلَ اِنْفِعَالًا	vii	-	-

The *maṣḍar* of each verb is mentioned immediately after the verb, and is given in the *manṣūb* case thus making it the *maf'ūl muṭlaq* 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-jins al-jam'*.

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 *âyaḥ* is over, the instructor asks the students to translate the meaning of the *âyaḥ*. 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 *āyaḥ* from the cassette/CD. Then the students start reciting it.
- 5) The class then moves on to the next *āyaḥ*.
- 6) After the students have studied all the *āyaāt* in the passage in this manner, they listen 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.

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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 Ṣāliḥ al-Nawwār 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 ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ

نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

الضَّالِّينَ ﴿٧﴾ [الفاتحة ١-٧]

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 بِاسْمِ 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 أبدأ, 'I commence', or أَقرأ, 'I read'.

3) In the word اللَّهُ, the initial letters — ال do not constitute the definite article, but they are part of the name. The *hamzaḥ* is *hamzaḥ al-waṣl*, and it is omitted in pronunciation when the word is preceded by another word, e.g. مِنَ اللَّهِ, but it is not omitted in يَا اللَّهُ which is pronounced *yā ʿallāh*.

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

The *ism al-fāʿil* is رَاحِمٌ, and the *ism al-mubālaghaḥ* is رَحِيمٌ.

الرَّحْمَنُ is another *ism al-mubālaghaḥ*.

The pattern فَعِيلٌ signifies an inherent quality as in كَرِيمٌ، سَخِيٌّ، whereas the pattern فَعْلَانٌ signifies a momentary quality as in غَضْبَانٌ، سَكْرَانٌ، عَطْشَانٌ. So الرَّحِيمُ points to the inherent

quality of mercy in Allah *وَسُبْحَانَهُ وَتَعَالَى*, and *الرَّحْمَنُ* 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) *حَمِدَ* (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) *الرَّبُّ*, lord, master, *pl* *أَرْبَابٌ*. [AN2]

Here *رَبٌّ* is the *badal* of *الله*.

3) *عَالَمُونَ*, world, *pl* *العَالَمُ*.

There are two types of nouns which have the sound masculine plural form (*جَمْعُ الْمَذَكَّرِ السَّالِمِ*). They are:

a) proper names, e.g. *الإِبْرَاهِيمُونَ*, *الْمُحَمَّدُونَ*.¹

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

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'ul* and *al-ṣifāḥ al-muṣabbahaḥ*.

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:

عَالَمٌ *pl* of عَالَمٌ.

أَهْلٌ *pl* of أَهْلٌ. [AN3]

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

سِنَةٌ *pl* of سِنَةٌ (year). Note the the *fathah* of the first letter has changed to *kasrah* in the plural.

ذُوٌ *pl* of ذُوٌ. It has no *nūn* at end because it is always *muḍāf*.

أُولُوٌ *pl* of ذُوٌ. It has no *nūn* at end because it is always *muḍāf*.

Likewise تِسْعُونَ through عِشْرُونَ.

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

الرَّحْمَنُ الرَّحِيمُ

(3) the Compassionate, the Merciful.

مَلِكِ يَوْمِ الدِّينِ

(4) Owner of the Day of Judgment.

1) مَلِكٌ مَلَكًا (a-i) to own.

The *ism al-fā'il* is مَالِكٌ, *pl* مُلَاكٌ.

2) دَانَ فُلَانًا دِيْنًا (a-i), to requite, repay, recompense.

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

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

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَءِنَّا لَمَدِينُونَ [الصافات ٥٣].

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 نَسْتَعِيْظُ

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

1) عَبْدَ عِبَادَةً (a-u), to worship.

2) أَعْوَانٌ helper, *pl* عَوْنٌ.

أَعَانَ فُلَانًا إِعَانَةً (The *ism al-fā'il* is مُعِينٌ).

اسْتَعَانَ فُلَانًا، وَبِفُلَانٍ اسْتِعَانَةً x, to seek help.

The *ism al-maf'ūl* is مُسْتَعَانٌ as in اللَّهُ الْمُسْتَعَانُ, 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.'

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

(6) Guide us to the straight path,

1) هَدَى اللهُ فَلَانًا الطَّرِيقَ 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 إِنِّي هَدَيْتَنِي رَبِّيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيمًا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ [الأَنْعَام 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 لَ with the second object as in the following *āyah*,

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ [الأَعْرَاف 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 اهْدِنَا الصِّرَاطَ, the pronoun نَا is the first *maf'ul bihi*, and الصِّرَاطَ is the second.

1) أَصْرَاطٌ، صُرُطٌ *pl*, way, path, road, الصِّرَاطُ

3) اسْتَقَامَ يَسْتَقِيمُ اسْتِقَامَةً x, to be straight. [AN4]

¹ *Al-Durr al-Maṣūn*.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

(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) صِرَاطَ is *badal* of الصِّرَاطَ in the previous *āyah*.
- 2) أَنْعَمَ اللَّهُ عَلَيْهِ إِنْعَامًا iv, to bestow favours.
- 3) The sentence أَنْعَمْتَ عَلَيْهِمْ is صِلَةُ الْمَوْصُولِ, and the pronoun هُمْ in عَلَيْهِمْ is the عَائِدُ.
- 4) غَيْرِ is *badal* of الَّذِينَ.
- 5) غَضِبَ عَلَى فُلَانٍ غَضَبًا (i-a), to be angry.

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

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

- 6) ضَلَّ 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 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 الحُضُورِيُّ**.

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

This is known as **العَهْدُ الذِّكْرِيُّ**.

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

This is known as **العَهْدُ الذِّهْنِيُّ**.

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.

وَالْعِنَبُ أَغْلَى مِنَ التُّفَاحِ, 'Grapes are more expensive than apples.'

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

وَخُلِقَ الْإِنْسَانُ ضَعِيفًا

And man was created weak. (4: 28)

Here الِ الْجِنْسِيَّةُ لِسِتْغَرَاكِ means 'every man'. This is called الِ الْجِنْسِ (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.

The Extra ال

The third kind of ال is neither referential nor generic, but it depends upon the usage, e.g. the *al-* in اللَّاتُ، الْعُزَّى، الْقَاهِرَةُ. 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, رَبَّاتٌ. Note that رَبَّةُ الْبَيْتِ means housewife.

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

يَصْحَبِي السِّجْنِ ۚ أَرْبَابٌ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ الْوَاحِدُ الْقَهَّارُ [يوسف ٣٩]

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

قُلْ يَتَاهَلِ الْكُتُبِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّنْ دُونِ اللَّهِ فَإِنْ

تَوَلَّوْا فَقُولُوا اشْهَدُوا 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)

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِّنْ دُونِ اللَّهِ

وَالْمَسِيحَ ابْنَ مَرْيَمَ [التوبة 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 الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا [الفتح 11].

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* :

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
 عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
 يُؤْمَرُونَ [التَّحْرِيمُ 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 الظِّلُّ وَالْعُودُ أَعْوَجُ؟', '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) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ [الْعَلَقُ ٥]

ب) مَثَلُ نُورٍ كَمِشْكُورٍ فِيهَا مَصْبَاحٌ الْمَصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ... [التَّوْرُ ٣٥]

ت) مَثَلُ الَّذِينَ حُمِلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا [الْجُمُعَةُ ٥]

ث) اخْتَلَفَ أَحْمَدُ وَبِلَالٌ فِي مَسْأَلَةٍ فَقَهِيَّةٍ. فَقَالَ بِلَالٌ : نَسَأَلُ عَنْهَا الشَّيْخَ.
ج) قُلْتُ لِإِبْرَاهِيمَ : لِمَنْ هَذِهِ السَّيَّارَةُ؟ قَالَ : لَا أَدْرِي.

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

أ) إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ [آلْ عِمْرَانُ ١٩]

ب) إِنَّمَا تُوْعَدُونَ لَصَادِقٍ ﴿٥﴾ وَإِنَّ الدِّينَ لَوَاقِعٌ ﴿٦﴾ [الذَّارِيَاتُ ٥ - ٦]

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

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).

هَؤُلَاءِ الرَّجَالُ (وَثِقَ بِهِ).

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

مُسْلِمٌ، مُرَضِّعٌ، مُؤَذِّنٌ، إِمَامٌ، عَالِمٌ، مُحَمَّدٌ، وَلَدٌ، سَنَةٌ، رَجُلٌ، مُسَلِّحٌ.

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

○ كَانَتْ الْمَرْأَةُ حَامِلًا.

○ مَنْ هَذَا الَّذِي يَدْخُلُ حَامِلًا طَبَقَ حَلْوَى؟

- 9) Give the إعراب of the following:

صَرَطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

LESSON 2

كَمْ مِّن فِئَةٍ قَلِيلَةٍ

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَّمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ ءَامَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

[البقرة ٢٤٩-٢٥٢].

LEXICAL AND GRAMMATICAL NOTES

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ بِإِذْنِ اللَّهِ وََاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

(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 فُضُولًا (a-i), to set out. (See Q12:94).

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

[AN1]

3) الْجُنْدُ (sjj), army, *pl* جُنْدِيٌّ (singular), soldier).

[AN2]

This و is not وَاءُ الْعَطْفِ. It is وَاءُ الْمَعِيَّةِ (the *wāw* of accompaniment). Here is an example from the Glorious Qur'an (34:10):

يَجِبَالُ أَوَّي مَعَهُ وَالطَّيْرِ [سَبَّأ ١٠]

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

10) طاقة, ability, strength, power.

11) ظَنَّ here means to be sure.

12) لَقِيَ فُلَانًا لِقَاءً (i-a), to meet. Also لَقِيَ مُلَاقَاةً وَلِقَاءً iii. Its *ism al-fā'il* is مُلَاقٍ, *pl* مُلَاقُونَ.

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

مُسْلِمُو كَنَدَا, Muslims of Canada,

مُدَرِّسُو اللُّغَةِ الْعَرَبِيَّةِ, Arabic language teachers.

14) فِئَةٌ, group, band, party, *pl* فِئَاتٌ. [AN4]

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

16) كَمْ الْخَبَرِيَّةُ : 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 *tamyīz*, and the sentence غَلَبَتْ is its *khabar*.

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

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَقَبَّلْ أَدْعَانَا وَأَنْصُرْنَا 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]
 - 2) فَرَغْتُ مِنْ كِتَابَةِ التَّقْرِيرِ (a-u), to finish, e.g. فَرَغَ مِنَ الْعَمَلِ فَرَاغًا (a-u), 'I finished writing the report at 5.', السَّاعَةَ الْخَامِسَةَ, to grant someone patience. وَأَفْرَغَ اللَّهُ عَلَى فُلَانٍ الصَّبْرَ iv, to pour out. أَفْرَغَ الْمَاءَ إِفْرَاغًا (a-u), to stand firm, to hold out. ثَبَّتَ ثُبُوتًا (a-u), to enable someone to hold out (lit. to fix someone's feet to the ground). ثَبَّتَ اللَّهُ قَدَمَيْهِ تَثْبِيْتًا ii, to enable someone to hold out (lit. to fix someone's feet to the ground).
 - 3) أَقْوَامٌ, people, pl الْقَوْمُ (a-u), to stand firm, to hold out.
 - 4) ثَبَّتَ اللَّهُ قَدَمَيْهِ تَثْبِيْتًا ii, to enable someone to hold out (lit. to fix someone's feet to the ground).
- As the word قَوْمٌ is plural in meaning, it is treated as plural as in عَلَى الْقَوْمِ الْكَافِرِينَ.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ
الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ

بَعْضُهُمْ بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ
عَلَى الْعَالَمِينَ ﴿٢٥١﴾

(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 هَزْماً، وهَزِيمَةً (a-i), to defeat.
- 2) آتَانِي iv, to give. It takes two objects, e.g. أَسَانِي. المدرّسُ كتاباً مُفيداً.
- 3) حِكْمٌ، wisdom, pl حِكَمٌ.
- 4) لَوْلَا، but for ... , e.g. لَوْلَا مَا تَعَلَّمْتُ اللُّغَةَ الْعَرَبِيَّةَ. 'But for this book I would not have learnt Arabic.' See D3:22.
In the *āyah* دَفَعَ is *mubtada'*, and its *khavar* is understood which may be construed as مَوْجُودٌ. And the sentence لَفَسَدَتِ الْأَرْضُ is the *jawāb* of لَوْلَا.
- 5) دَفَعَ دَفْعاً (a-a), to push, repel. [AN6]
- 6) دَفَعَ اللَّهُ النَّاسَ : here النَّاسَ is the *maf'ul bihi* of the *maṣdar* دَفْعٌ، and بَعْضُ is the *badal* of النَّاسِ.
- 7) فَسَدَ فَسَاداً (a-i), to become bad, rotten, corrupted.

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا 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) تَلَا يَتْلُو تِلَاوَةً (a-u), to recite. [AN7]

2) The sentence نَتْلُوهَا عَلَيْكَ is *ḥāl*, and the *ṣāhib al-ḥāl* is the *fā'il* of the verb نُشِيرُ (We point to). Note that *asmā' al-iṣārah* like تِلْكَ تِلْكَ actually mean نُشِيرُ or أَشِيرُ (I/we point to).

3) أَرْسَلَ إِرْسَالًا iv, to send. The *ism al-maf'ūl* 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 أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ
الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسَاطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

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 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'ul*. 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.

- دَفْعَةٌ, the amount pushed out at any one time, group of students who pass out in the same year from دَفَعَ (a-a), to push.
- حَفْرَةٌ, 'a hole that has been dug up' from حَفَرَ (a-i), to dig.
- نَخْبَةٌ, the pick, the best from نَخَبَ نَخْبًا¹ (a-u), to choose, pick, select.

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

5) Note: شَخَصِيَّاتٌ بَارِزَةٌ, outstanding personalities.

6) مَدْفَعٌ, gun, cannon (an instrument of pushing), مَدَافِعُ *pl*.
مَدْفَعٌ رَشَاشٌ, machine gun.

7) تَلَا يَتْلُو تُلُوًّا (a-u), to follow, to come after another. التَّالِي, the next, the following.

Note this: هُوَ يُرَاسِلُنِي : يُرْسِلُ إِلَيَّ رِسَالَةً تَلُوًّا أُخْرَى, 'He writes to me sending one letter after another.'

¹ Cf. اِتَّخَذَ اِتِّخَاظًا viii, to select.

EXERCISE

1) Identify the following grammatical elements in the text:

(١) لَمَّا الْحِينِيَّةُ

(٢) لَا النَّافِيَةُ لِلْجِنْسِ

(٣) اللَّامُ الْمُزَحَلَّةُ

(٤) حَرْفُ امْتِنَاعٍ لَوُجُودِ

(٥) الْبَدَلُ

(٦) جَمْعُ الْمَذَكَّرِ السَّالِمِ الْمَحذُوفِ التَّنُونِ لِلإِضَافَةِ.

(٧) الْعَلَمُ الْأَعْجَمِيُّ

(٨) كَمْ الْخَبَرِيَّةُ

2) Correct the following sentences:

(١) تَخَرَّجْتُ وَصَدِيقِي بِلَالُ عَامَ ٢٠٠٥ م.

(٢) أَيْنَ أَبُوكَ؟ --- خَرَجَ وَعَمِّي إِبْرَاهِيمُ قَبْلَ قَلِيلٍ.

(٣) يَا عَلِيُّ اذْهَبْ وَأَخُوكَ إِلَى الْمَسْجِدِ الْآنَ.

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

your answer with full vowel marks: وَقَتَلَ دَاوُدُ 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 يَطْعَمْهُ refer to?

b) Who is meant by the pronoun in مِنِّي?

c) Why do فَلَيْسَ and فَإِنَّهُ 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 مُسْتَشْنَى مِنْهُ in this sentence.

d) Is the *naṣb* 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 خَطَا يَخْطُو (to step),¹ مَضَغَ يَمْضَغُ (to chew), حَسَا يَحْسُو (to sip), حَزَمَ يَحْزِمُ (to tie up, bundle).

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

○ هَنَأَ النَّاسُ بَعْضُهُمْ بَعْضًا.

○ سَلَّمَ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ.

(١) صَافَحَ النَّاسُ

(٢) نَظَرَ النَّاسُ

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

٣) يَنْبَغِي أَلَّا يَشُكَّ الْأَصْدِقَاءُ.....

٤) يَنْبَغِي أَنْ يُسَاعِدَ النَّاسُ.....

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

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

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

لَوْلا، لَمَّا، قَتَلَ، اغْتَرَفَ، عَلَّمَ.

LESSON 3

لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾
لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

[سورة البقرة (٢) : ٢٥٥-٢٥٨].

LEXICAL AND GRAMMATICAL NOTES

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ
كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

(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* إِلَهِة. Note that إِلَه is written without the *alif* after the *lām* as its normal spelling should be إِلَاه.

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

لَا إِلَهَ إِلَّا هُوَ : Here إِلَه is *اسْمُ لَا النَّافِيَةِ لِلْجِنْسِ*, and its *khavar* is omitted which may be construed as *يَسْتَحِقُّ الْعِبَادَةَ* (deserves worship). And هُوَ is *badal* of the *damir mustatir* in *يَسْتَحِقُّ*.

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

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

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

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ

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 حَيٌّ, living, *pl* أحياء.

4) قَامَ بِالْأَمْرِ, to undertake, carry out, execute.

قَيُّوْمٌ is on the pattern of فَيُعَوِّلُ from قَامَ, so it is originally قَيُّوْمٌ.

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

5) سِنَنٌ is the *maṣḍar* of وَسِنَ يَوْسَنُ وَسَنًا (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 *muḍāri'* as وَجِلَ

يَوْجَلُ, to be afraid. [AN3]

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

وَزَنَ يَزِنُ وَزْنًا، وَزِنَةٌ.

وَعَدَ يَعِدُ وَعْدًا، وَعِدَةٌ.

وَعَظَ يَعِظُ وَعَظًا، وَعِظَةٌ.

وَصَفَ يَصِفُ وَصْفًا، وَصِفَةٌ.

وَتَقَّ يَتَّقُ وَتُقًا، وَتَقَّةٌ.

وَسِنْ يَوْسُنُ وَسَنًا، وَسِنَّةً.

وَشَى يَشِي وَشْيًا، وَشِيَّةً. [AN4]

6) شَفَعَ فِي الْأَمْرِ 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 نَنْفَعُهُمْ شَفْعَةُ الشَّافِعِينَ [الدُّرُّ ٤٨].

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

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ [السَّجْدَةُ 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) مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ : Here مَنْ is *mubtada'*, and the *ism al-iṣṛāḥ*¹ ذَا is its *khavar*. الَّذِي is *na't* of ذَا, and the sentence يَشْفَعُ صَلََةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ is عِنْدَهُ.

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

مَفْعُولٌ بِهِ فِي مَحَلِّ نَصْبٍ مَا : يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ : Here مَا is مَحَلِّ نَصْبٍ, and the *ṣibh jumlaḥ* بَيْنَ أَيْدِيهِمْ is صَلََةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ.

9) أَحَاطَ بِالشَّيْءِ إِحَاطَةً iv, to surround, encircle.

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

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

The *ism al-fā'il* is مُحِيطٌ.

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

بِمَشِيئَةِ اللَّهِ, wish, desire. بِمَشِيئَةِ اللَّهِ, God willing.

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

12) وَسِعَ يَسْعُ سَعَةً (i-a), to hold, accommodate, contain, comprehend, encompass. It takes an object, e.g. تَسْعُ هَذِهِ السَّيَّارَةُ 'This car can accommodate six.'

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

لَا إِكْرَاهَ فِي الدِّينِ قَدْ بَيَّنَّ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمَرْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

(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 تَبَيُّناً v, to become clear, to be clearly distinguished.

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

[AN6]

4) غَوَى غِيًّا، وَغَوَايَةً (a-i), to err, go astray.

The *maṣḍar* غِيٌّ is originally غَوِيٌّ, but the *wāw* has been assimilated to the *yā*.

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

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ [النساء 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.

اسْتَمْسَكَ بِالشَّيْءِ اسْتِمْسَاكًا x, to hold fast, hold on, grasp.

7) عُرِيْ, loop, buttonhole, handle (of a jug, etc.), *pl* عُرَى.

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

The *ism al-fā'il* is وَثِيقٌ meaning 'firm', and the *ism al-tafdīl* is وَثَقَ, and its feminine is وَثَقَى.

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

الابْنُ الْأَكْبَرُ, the eldest son.

الْبِنْتُ الصُّغْرَى, the youngest daughter.

الدِّرَاسَاتُ الْعُلْيَا, higher studies. [AN8]

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

10) فَمَنْ يَكْفُرُ بِالطَّاغُوتِ ... فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى : This is *ṣarṭ* and its *jawāb*. And the *jawāb* has *fā* as it commences with قَدْ.

The *jawāb* is فِي مَحَلٍّ جَزْمٍ.

11) لا انفِصَامَ لَهَا : This is *ḥāl*, and the *ṣāhib al-ḥāl* is الْعُرْوَةُ.

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

(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) أَوْلِيَاءُ, friend, protector, patron, guardian, *pl* وَلِيٌّ.

2) الَّذِينَ : This is *mubtada'* and its *khavar*: اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا : This is *ṣarṭ* and its *jawāb*: صِلَةُ الْمَوْصُولِ لَا is ءَامَنُوا, and the sentence مُضَافٌ إِلَيْهِ فِي مَحَلٍّ جَزْمٍ. مَحَلٍّ لَهَا مِنَ الْإِعْرَابِ.

يُخْرِجُهُمْ is a second *khavar* of اللَّهُ. It may also be regarded as a *ḥāl* of وَلِيٌّ.

وَالَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ : Here الَّذِينَ is *mubtada'*, and its *khabar* is the nominal sentence أُولَئِكَ هُمُ الطَّاغُوتُ.

The sentence صِلَةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ كَفَرُوا is

يُخْرِجُونَهُمْ is another *khabar* of الَّذِينَ. It may also be regarded as a *hāl* of أُولَئِكَ

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

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

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ
رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي
بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

(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 رَأَى الْقَلْبِيَّةُ : This is أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ 1) because its meaning is a combination رَأَى and نَظَرَ, 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) iii, حَاجَّ يُحَاجُّ مُحَاجَّةً, to argue, dispute. [AN9]

حُجَّةٌ, argument, proof, evidence, *pl* حُجَجٌ.

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

أَنْ : Here the preposition لَ has been omitted. So أَنْ is for the original لَأَنْ. 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 is a *ẓarf zamān* and refers to an action in the past. It is followed by a verbal or a nominal sentence as its *muḍāf ilayhi*, e.g.:

سَاعَدْتَنِي إِذْ أَنَا طَالِبٌ بِالْجَامِعَةِ or سَاعَدْتَنِي إِذْ كُنْتُ طَالِبًا بِالْجَامِعَةِ

'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 الَّذِينَ كَفَرُوا

ثَانِي أَشْنَيْنِ إِذْ هُمَا فِي الْفَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ

إِنَّ اللَّهَ مَعَنَا [التَّوْبَةُ 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 مَحَلٍّ نَصَبٍ*.

إِذْ قَالَ إِبْرَاهِيمُ (عَلَيْهِ) : The king started the argument when Ibrāhīm (عليه) said to him that Allah gives life and death. The sentence *مُضَافٌ إِلَيْهِ فِي مَحَلٍّ جَرَّ* is *قَالَ إِبْرَاهِيمُ*.

5) *أَحْيَا يُحْيِي* iv, to bring to life, give life, revive.

The *ism al-fā'il* is *مُحْيِي*, and with *al-*: *الْمُحْيِي*.

6) *أَمَاتَ يُمِيتُ* iv, to cause to die.

7) *رَبِّ الَّذِي يُحْيِي وَيُمِيتُ* : Here *رَبِّ* is *mubtada'* and *الَّذِي* is its *khavar*, and the sentence *صِلَةُ الْمَوْصُولِ* is *يُحْيِي*. The *عَائِدٌ* is the *damir mustatir* in *يُحْيِي* which refers to *الَّذِي*.

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

إِذَا ادَّعَيْتَ الْإِحْيَاءَ وَالْإِمَاتَةَ فَهَذِهِ حُجَّةٌ أُخْرَى. إِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ.

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

9) *فَأْتِ* : Note that the *hamza al-waṣl* has been omitted, for it should have been *فَأْتِ* as we write *فَاذْهَبْ*, *وَاكْتُبْ*, but to avoid writing two *alifs* side by side, the *hamza al-waṣl* is omitted. For a full discussion of the formation of the *amr* from *أَتَى*, see D3: 9.

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

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ
[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)

بُهتَ فُلَانٌ بُهْتًا (passive), to be confounded, bewildered, perplexed.

نَائِبُ الْفَاعِلِ فِي مَجَلٍّ رَفَعَ الَّذِي : هُتِ الَّذِي كَفَرَ : Here the sentence كَفَرَ is صِلَةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ, and the عَائِدُ is the *damir mustatir* in كَفَرَ.

ADDITIONAL NOTES

1) Here is another *āyah* with the *muḍāriʿ* يُحْيِي :

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ

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

2) قِيِّم on the pattern of فَعِيل also means a manager. The great author of the famous book زَادُ الْمَعَادِ, Muḥammad ibn Abī Bakr al-Zuraʿī is known as ابْنُ قِيِّمِ الْجَوْزِيَّةِ (the son of the Manager of al-Jawziyyah School). It is sometimes shortened to ابْنُ الْقِيِّمِ (the son of the Manager).

3) Here are some examples of وَجَلَ :

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ 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)

وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ [الحجر ٥١-٥٣]

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 *شَيْءٌ* occurs:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا

شَيْءَ فِيهَا قَالُوا الْكَيْنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا 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 *لَا شَيْءَ فِيهَا* 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 لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ

حَتَّى يَكُونُوا مُؤْمِنِينَ [يونس]

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 ءَامَنَّا بِرَبِّنَا لِنَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَيْرٌ وَأَبْقَى

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).' (20:73).

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

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ 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-maṣḍar* meaning rectitude, e.g.

قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ 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 وَثِقَ بِهِ يَثِقُ وَثَقًا، وَثَقَةً (a-i) means to trust, place one's confidence. The *ism al-fā'il* from this *bāb* is وَاثِقٌ.

8) The verb دَنَا يَدْنُو دُنُوًّا (a-u) means to be near, to come or go near. Note, اُدْنُ مِنِّي, Come near! The *ism al-fā'il* is دَانٍ, and the *ism al-tafdīl* is أَدْنَى. Its feminine is دُنْيَا. The expression الْحَيَاةُ الدُّنْيَا means 'the nearest life' as against الْآخِرَةُ which will come later. (See Q2:85, 86). So the word الدُّنْيَا meaning 'the world' really means 'the nearest life'.

9) Note that اِحتَجَّ اِحتِجَاجاً viii means to protest.

EXERCISE

1) Give the إعراب of the following:

(a) اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا

(b) وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ

(c) رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

(d) فَبُهِتَ الَّذِي كَفَرَ

2) Translate : أَنَا أُحْيِي وَأُمِيتُ. Who said this, and to whom.

And in what context?

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

4) In وَلَا يَتُودُهُ حِفْظُهُمَا whom or what do the pronouns هُ and هُما refer to?

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

a) الْمَجْلِسُ الْأَعْلَى, the higher council.

....., اللّٰجَنَةُ, the higher committee.

b) الشَّرْقُ الْأَوْسَطُ, the middle east.

....., الصَّلَاةُ, the middle prayer.

c) الْجَانِبُ الْأَيْمَنُ, the right side.

....., the right hand.

d) الاسمُ الأحسنُ, the best name.

...., the best names.

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

وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى. (أَخْرَجَهُ الْبُخَارِيُّ فِي كِتَابِ الْوَصَايَا، الباب التاسع)

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

عُرْوَةٌ، وَلِيٌّ، دِينَ، نُورٌ، طَاغُوتٌ، نَارٌ، رَبٌّ، قَوْمٌ، مَشْرِقٌ، مَغْرِبٌ.

LESSON 4

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ ۚ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَبِهِ رَحْمَةٌ مِنَ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ ﴿١٠٨﴾ وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿١٠٩﴾ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

[آل عمران ١٠٣-١١٠]

LEXICAL AND GRAMMATICAL NOTES

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ
 كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا
 حُفْرٍ مِّنَ النَّارِ فَنَقَذَكُم مِّنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
 تَهْتَدُونَ ﴿١٠٣﴾

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

وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ

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

اعتَصَمَ بِكَذَا viii, to seek protection in something/someone.

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

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

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

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

وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا

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

Here لِتَعَارَفُوا is for تَتَعَارَفُوا.

5) ذَكَرَ ذِكْرًا (a-u), to remember.

6) أَنْعَمَ عَلَيْهِ إِنْعَامًا iv, to bestow favours, to confer. Its *ism al-maṣḍar* is نِعْمَةٌ.

7) For إِذْ see Lesson 3/āyah 258/Note 4.

8) اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً : Here إِذْ is *mafʿūl fihi* in relation to نِعْمَةٌ which has the force of أَنْعَمَ, i.e.

'Allah bestowed His favours on you when you were enemies'.

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

فَقُلْنَا يٰٓأَدَمُ إِنَّ هٰذَا عَدُوٌّ لَّكَ 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 لِّيَ إِلَّا رَبَّ الْعَالَمِينَ

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

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

وَاللَّهُ أَعْلَمُ بِأَعْدَائِكُمْ

Allah is better aware of your enemies.

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

أَلَّفَ بَيْنَ قُلُوبِكُمْ, He joined your hearts in love.

10) *أَصْبَحَ* iv, to become in the morning. Here it is a *nāqış* 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) *أَخٌ* brother, dual *أَخَوَانٍ*, *pl* *إِخْوَةٌ* and *إِخْوَانٌ*. The *pl* *إِخْوَةٌ* is mostly used to mean blood relationship, and *إِخْوَانٌ* to denote metaphorical fraternity.¹ See Q4:11, 176 and 12:5, 7, 58, 100. But in 9:24 *إِخْوَانٌ* is used for blood brothers, and in 49:10 *إِخْوَةٌ* is used for brothers in faith.

12) *شَفَا* brink. Its dual is *شَفَوَانِ*, and plural, *أَشْفَاءُ*. [AN2]

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

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

¹ Al-Şihāh: أخو.

14) أَنْقَذَ إِنْقَاضًا iv, to save, deliver, rescue.

15) بَانَ الشَّيْءُ بَيَانًا (a-i), to be or become clear, plain, evident. The *ism al-fā'il* is بَيِّنٌ like هَيِّنٌ from هَانَ يَهُونُ, and لَيِّنٌ from يَلِينُ.

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

ii, to explain, expound, make clear. بَيَّنَّ تَبَيَّنًا، وَتَبَيَّنًا

16) اهْتَدَى اهْتِدَاءً viii, to be guided.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾

(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 *ṣarī'ah*.

3) أَنْكَرَ إِنْكَارًا iv, to disown, disclaim, refuse to recognize. The *ism al-maf'ul* 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 *ṣarī'ah* as good.

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

عَذَابٌ عَظِيمٌ ﴿١٠٥﴾

(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) *مَا الْمَصْدَرِيَّةُ* : This is *مَا الْمَصْدَرِيَّةُ*, so the meaning is:

بَعْدَ مَجِيءِ الْبَيِّنَاتِ.

2) *أُولَئِكَ* : The *khavar* of *أُولَئِكَ* is the nominal sentence *لَهُمْ عَذَابٌ عَظِيمٌ*.

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ أُسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ

إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾

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

2) *أَبْيَضُ* ix, to become white.

- 3) اسْوَدَّ اسْوَدَادًا ix, to become black.
- 4) The verbal sentence تَبَيَّضُ وُجُوهُ is *muḍāf ilayhi*, and so it is فِي مَحَلِّ جَرٍّ.
- 5) وُجُوهُ is indefinite, and so means 'some faces'.
- 6) فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ ... : The *jawāb* of أَمَّا has been omitted which may be construed as فَيَقَالُ لَهُمْ, and this is the *khavar* of the *mubtada'* الَّذِينَ.
- 7) اسْوَدَّتْ وُجُوهُهُمْ : This verbal sentence is صِلَةُ الْمَوْصُولِ, and the وُجُوهُهُمْ in هُمْ is the pronoun عَائِدٌ.
- 8) ذَاقَ الشَّيْءَ ذَوْقًا، وَذَوَاقًا، وَمَذَاقًا، وَمَذَاقَةً (a-u), to taste.
- 9) بِمَا كُنْتُمْ تَكْفُرُونَ : the word بِمَا means 'on account of.'
- 10) مَا الْمَصْدَرِيَّةُ : This is بِمَا كُنْتُمْ تَكْفُرُونَ, and so the meaning is بِكُونِكُمْ تَكْفُرُونَ.

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَيَرْحَمُهُمُ اللَّهُ 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) الَّذِينَ فِي رَحْمَةِ اللَّهِ is the *khavar* of الَّذِينَ.
- 2) هُمْ فِيهَا خَالِدُونَ is *hāl*, and its *ṣāhib al-hāl* is the *fā'il* of the verb اسْتَقَرُّوا.

In a sentence like *الْوَكْدُ فِي الْبَيْتِ*, the *šibh jumlaḥ* *الْبَيْتِ فِي* is said to be the *khavar*, but the actual *khavar* is said to be a verb which may be construed as *اسْتَقَرَّ* meaning to settle down, to establish oneself, to take up one's position.

This applies to the *ẓarf* also, e.g. *الْمُدْرَسُ عِنْدَ الْمُدِيرِ*. Here also the actual *khavar* is *اسْتَقَرَّ*.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٨﴾

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

1) *نَتْلُوهَا* ... is *ḥāl*, and its *ṣāḥib al-ḥāl* is *آيَاتُ*.

2) *لَا مُنَاقَاةَ لِلَّهِ* : The *lām* in *لِلْعَالَمِينَ* is called *لَامُ التَّقْوِيَةِ* (the *lām* of strengthening). This is prefixed to the *maf'ūl 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'ūl bihī* precedes the verb as in the following *āyaḥ*:

يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ

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

Here the *maf'ūl 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 (إِن كُنْتُمْ تَعْبُرُونَ الرُّؤْيَا).

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

وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ

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

لَا يُرِيدُ اللَّهُ أَن يَظْلِمَ الْعَالَمِينَ.

أَرْسَلَهُ مَعَآ غَدًا يَرْتَعُ وَيَلْعَبُ 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* (هُ) 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 فَعَّالٌ لِّمَا 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-mubālaghah* (فَعَّالٌ). If the verb is used, there is no need of the *lām* (إِنَّ رَبَّكَ يَفْعَلُ مَا يُرِيدُ).

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

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِلٰى اللَّهِ تُرْجَعُ الْاُمُورُ ﴿١٠٩﴾

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

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

a) رَجَعَ رُجُوعاً، وَمَرَجَعاً، وَرُجِعَ (a-i), to come back, return as in:

وَمَتَى رَجَعْتَ مِنْ مَكَّةَ؟ 'When did you return from Makkah?'

Here is an example from the Glorious Qur'ān,

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسِفًا

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

This is the intransitive use of رَجَعَ.

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

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

Here is an example from the Glorious Qur'ān,

فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ

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.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

(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 Muḥammad ﷺ), it would have been better for them. Among them are believers, but most of them are transgressors.

1) كُنْتُمْ خَيْرَ أُمَّةٍ : This is the type of كَانَ which does not signify a past action, but is used to emphasize the relationship between its *ism* and *khavar* as in the following *āyāt*:

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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

وَلَا تَقْرَبُوا الزِّنَى إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

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

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًا

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

2) أُخْرِجَتْ لِلنَّاسِ : This sentence is a *na't* of أُمَّةٍ.

3) تَأْمُرُونَ بِالْمَعْرُوفِ is *hāl* and its *ṣāhib al-hāl* is خَيْرَ أُمَّةٍ.

4) لَكَانَ خَيْرًا لَهُمْ : The *ism* of كَانَ is the *ḍamīr mustatir* which refers to الْإِيمَانُ. The sentence may be construed as,

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ الْإِيمَانُ خَيْرًا لَهُمْ.

For لَوْ see D3:12.

ADDITIONAL NOTES

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

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

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلَىٰ تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ
 أَسَّسَ بُنْيَانَهُ عَلَىٰ شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا
 يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ [التوبة ١٠٩]

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 *حافر* means hoof (*literally*, that which digs).

4) As in the following *āyahs*:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

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

Here the word *عبدَهُ* is the *maf'ul bihī* of the *maṣdar* *رَحْمَةً*, yet it has not taken the *lām al-taqwiyah*.

فَلَا تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ

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

Here رُسُلُهُ is the *maf'ūl bihī* of the *maṣḍar* وَعَدَ، 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 حُفْرَةَ مِنَ النَّارِ، يَوْمَ تَبْيَضُّ 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) لَكَانَ خَيْرًا لَهُمْ

(d) وَءَامِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِمَا مَعَكُمْ [البقرة ٤١]

(e) وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

- 5) What is the إعراب of the pronoun هُمْ in each of the following:

(a) وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

(b) هُمْ فِيهَا خَالِدُونَ

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

بَعْدَ أَنْ أَرْجَعَ مِنَ السَّفَرِ سَأَرْجِعُ لَكَ الْمَبْلَغَ إِنْ شَاءَ اللَّهُ.

7) The word عُدُوُّ 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 جَرَدَهَا وَمُرْسَهَا

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا
تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾ وَأَصْنَعُ الْفُلَكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا
تُخَاطَبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾ وَيَصْنَعُ الْفُلَكَ وَكُلَّمَا
مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ
مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ
عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا
مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ
وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴿٤٠﴾ وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرَدَهَا
وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ
وَنَادَىٰ نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَىٰ أَرْكَبَ مَعَنَا وَلَا تَكُنْ
مَعَ الْكَافِرِينَ ﴿٤٢﴾ قَالَ سَاوِيَ إِلَىٰ جِبَلٍ يَْعَصِمُنِي مِنَ الْمَاءِ قَالَ لَا
عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ

مِنَ الْمُغْرَقِينَ ﴿٤٣﴾ وَقِيلَ يَارْضُ أَبْلِغِي مَاءَكَ وَنَسَمَاءُ أَقْلِي وَغِيضَ
 الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ ﴿٤٤﴾ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ
 وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ
 أَحْكَمُ الْحَكَمِينَ ﴿٤٥﴾ قَالَ يَنْوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
 فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾
 قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرَ
 لِي وَتَرْحَمَنِي أَكُنَ مِنَ الْخَسِرِينَ ﴿٤٧﴾ قِيلَ يَنْوحُ أَهْبِطْ بِسَلَامٍ مِّنَّا
 وَبَرَكَاتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِّمَّنْ مَعَكَ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ
 مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾ تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ
 تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَقِيبَ لِلْمُتَّقِينَ

﴿٤٩﴾ [هُود ٣٦-٤٩]

LEXICAL AND GRAMMATICAL NOTES

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا
تَبْتَئِسْ بِمَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

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

1) وَأَوْحَىٰ إِلَىٰ فَلَانِ يُوحِي إِيحَاءً (1) iv, to inform by revelation. Note that إِيحَاءٌ is changed from the original إِوْحَايُ.

وَالْوَحْيُ, divine revelation. It is the *maṣḍar* of وَحَىٰ يَحِي (a-i) which lexically means to communicate with sign, sound or writing.

2) The pronoun in أَنَّهُ is the ضَمِيرُ الشَّأْنِ 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 الشَّأْنِ :

مَرْيَمُ لَا يُمَكِّنُهَا أَنْ تُسَافِرَ لِأَنَّهُ لَيْسَ لَدَيْهَا جَوَازُ سَفَرٍ.

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

3) أَنَّهُ لَنْ يُؤْمِنَ : This is أَنْ الْمَصْدَرِيَّةُ, and the *maṣḍar mu'awwal* is the فِي مَحَلِّ رَفْعٍ of وَأَوْحَىٰ. So it is

4) إِلَّا مَنْ : Here مَنْ is the فَاعِل of لَنْ يُؤْمِنَ as the *istithnā* is *mufarragh*. And قَدْ ءَامَنَ is the *ṣilah al-mawṣūl*.

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

6) اِفْتَعَلَ اِبْتِئَاسًا viii, to be distressed, be sad and worried. It is from بَأْسٌ. See Q12: 69.

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

وَأَصْنَعَ الْفُلَّكَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ



(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) الْفُلُّ, ship. It is feminine, but can also be masculine as in Q26:119,

فَأَنْجَيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلِّ الْمَشْحُونِ

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 يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِحِمِّ يَرِيحٍ

طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ 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 جَرَيْنَ which is third person feminine plural.

وَتَرَى الْفُلْكَ مَوَاجِرَ فِيهِ [النحل: ١٤]

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

Note the word مَوَاجِرَ which is the plural of مَاجِرَةٌ, *ism al-fā'il* from مَخَرَ مَخْرًا و مُخَوْرًا (a-u), to sail ploughing the sea.

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

4) غَرِقَ غَرَقًا (i-a), to be drowned. The *ism al-fā'il* is غَرِيقٌ, and its plural is مَرِيطٌ مَرِيطٌ like مَرِيطٌ مَرِيطٌ. مُغَرِّقٌ is the *ism al-maf'ul* of form iv, أَغْرَقَ فُلَانًا إِغْرَاقًا iv, to make someone drown.

وَيَصْنَعُ الْفُلْكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأَ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ

تَسَخَرُوا مِنَّا فَإِنَّا نَسَخَرُ مِنْكُمْ كَمَا تَسَخَرُونَ ﴿٣٨﴾

(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) وَيَصْنَعُ : The *mudari'* has been used for a picturesque presentation of the act of building. Cf. وَهِيَ تَجْرِي بِهِمْ in *āyah* 42.

2) كُلَّمَا, whenever. It is made up of كُلُّ which is here a *zarf*, and مَا which is here *maṣdariyyah*. This مَا along with its صلة is مُضَافٌ. And the نَاصِبُ of كُلُّ is the verb in the جَزَاء (in this example سَخِرُوا). The sentence can be constructed as follows:

سَخِرَ الْمَلَأُ مِنْ نُوحٍ عَلَيْهِ السَّلَامُ كُلَّ وَقْتٍ مُرُورِهِمْ بِهِ.

Here is another example of كُلَّمَا from the Qur'an:

كُلَّمَا أَوقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا 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 زُرْتُهُ وَجَدْتُهُ يَقْرَأُ أَوْ يَكْتُبُ.

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

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

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

فَسَوْفَ تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُقِيمٌ ﴿٣٩﴾

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

1) سَوْفَ, a particle denoting futurity like سَ. From this is derived

ii, سَوْفَ تَسْوِيفاً to put off, procrastinate.

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

The sentence يُخْزِيهِ is a *na't*.

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

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

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ
اثنَيْنِ وَاهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا
قَلِيلٌ ﴿٤٠﴾

(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) الْأَمْرُ (1) matter, affair, *pl* أُمُورٌ (2) command, *pl* أَوَامِرُ

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

3) تَنَانِيرُ, oven, *pl* تَنَانِيرُ. [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.

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

5) زَوْجَانِ, a pair.

احْمِلْ is the مَفْعُولُ بِهِ of زَوْجَيْنِ.

6) اثنان: This is a *naʿt* of زَوْجَانِ. The words وَاحِدٌ and اثنان are used for emphasis, e.g. لِي أَخَوَانِ اثنانِ وَأُخْتٌ وَاحِدَةٌ.

7) اسْتِثْنَاءٌ : Here قَلِيلٌ is the فَاعِلٌ of آمَنَ, and the مُفَرَّغٌ is مُفَرَّغٌ.

وَقَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرِّبَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ﴿٤١﴾

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

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

رَكِبَ الْفَرَسَ, to mount a horse.

2) جَرَى الْمَاءُ جَرِيًا، وَجَرِيَانًا (a-i), to flow.

جَرَتِ السَّفِينَةُ, to sail.

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

Note that the word مَجْرِيهَا in this *āyah* is pronounced *majrêhā*.

Pronouncing *a* as *e* is called *imālah* (الإمالة). 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*.

3) رَسَا يَرْسُو رَسَوًا، وَرُسُوًا (a-u) (1) to be firmly fixed. (2) to dock (of a ship). [AN4]

أَرْسَى يُرْسِي إِرْسَاءً 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 *maṣḍar mīmī* meaning anchoring.

4) مَجْرَاهَا is the *mubtada'*, and its *khavar* is بِسْمِ اللَّهِ.

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

وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ، وَكَانَ فِي مَعْرِلٍ
يَبْنَىٰ أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴿٤٢﴾

(42) and it sails with them amidst waves like mountains, and Nūḥ 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-jins al-jam'*, and the singular is مَوْجَةٌ.

See Q24:40. (See D3:3).

2) عَزَلَ فَلَانًا 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) بُنِيَ is the diminutive of ابْنٌ. One of the meanings of *taṣghīr* is endearment. So يَا بُنَيَّ means 'O my dear son!'

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

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

قَالَ سَأُوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرِقِينَ ﴿٤٣﴾

(43) He said, 'I shall take refuge on a mountain that will save me from the water. He (Nūḥ) 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) أُوِي إِلَى الشَّيْءِ أُوِيًّا (a-i), to take refuge.

Note that سَأُوِي is for the سَأُؤْوِي as أَكُلُ is for أَكُلُ (آ → أَّ).

الْمَأْوَى, a shelter, place of refuge.

2) عَصَمَ عَصْمًا (a-i), to protect.

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

3) : لا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ (3) : This is استثناء مُنْقَطِعٌ, because the مُسْتَشْنَى and the مُسْتَشْنَى مِنْهُ are not of the same kind. The مُسْتَشْنَى is the saved, and the مُسْتَشْنَى مِنْهُ 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 الْحُجَّجُ 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 لا النَّاهِيَةُ لِلْجِنْسِ is يَعْصِمُ which is *muqaddar*.

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

4) In مَنْ رَحِمَ the عائِدٌ has been omitted. With the عائِدٌ it is مَنْ رَحِمَهُ. The sentence رَحِمَهُ is صلة الموصولِ.

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

وَأَعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ 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 يَا أَرْضُ ابْلَعِي مَاءَكِ وَيَسْمَاءُ أَقْلَعِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ
عَلَى الْجُودِيِّ 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) بَلَعَ بَلْعًا (i-a) also بَلَعَ بَلْعًا (a-a) to swallow.

2) أَقْلَعْتُ عَنِ التَّدخينِ iv, to abstain, refrain, e.g. أَقْلَعْتُ عَنِ الشَّيْءِ إِقْلَاعًا (2)
'I gave up smoking'. [AN5]

3) غَاضَ غَاضًا (a-i), to reduce, decrease,

غِيضَ الْمَاءِ, the water was reduced, made to subside.

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

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

6) الْجُودِيُّ, name of the mountain.

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

بُعْدًا is here الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ, and the meaning is 'May they be removed far away!'

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ
أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾

(45) and Nūḥ 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) رَبِّ is for يَا رَبِّي. See D3:26.

2) إِنَّ : Here الْحَقُّ is the *khavar* of إِنَّ.

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

أَحْكَمُ الْحَاكِمِينَ, the most just of judges.

قَالَ يَنْوُحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ
بِهِ عِلْمٌ إِنِّي أَعْطُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾

(46) He said, 'Nūḥ! 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.'

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

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ 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 .

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

وَعِظْ يَعِظْ وَعِظًا 4) (a-i), to admonish, exhort, warn.

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

جَهْلٌ جَهْلًا 6) (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 حِلْمٌ. It has the first meaning in this *āyah*. Here is an example of the second meaning:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ
الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

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

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي
وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴿٤٧﴾

(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) عَاذَ بِاللّٰهِ مِنَ الشَّيْطَانِ عِيَاذًا، و مَعَاذًا (a-i), to take refuge.

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

أَمَرْنَا اللّٰهَ أَنْ نُصَلِّيَ or أَمَرْنَا اللّٰهَ بِأَنْ نُصَلِّيَ → أَمَرْنَا اللّٰهَ بِالصَّلَاةِ

3) إِنَّ لَا إِلَّا : Here إِلَّا is for لَا.

جَوَابُ الشَّرْطِ is أَكُنْ and لَا تَغْفِرْ لِي is فِعْلُ الشَّرْطِ.

4) خَسِرَ خَسَارَةً، وَخُسِرَا، وَخُسِرَانَا (i-a), to incur a loss.

قِيلَ يٰنُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ وَعَلَىٰ أُمَمٍ مِّمَّنْ مَعَكَ
وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿٤٨﴾

(48) It was said (to him), ' Nūḥ! 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) هَبَّطَ هُبُوطًا (a-i), to descend, come down.

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

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

3) مَتَّعَ فُلَانًا تَمَتُّيعًا ii, to provide enjoyment.

4) مَسَّ يَمَسُّ مَسًّا (i-a, مَسِسْتُ), to touch, to hit, befall.

5) أَلَمٌ, pain, suffering, *pl* آلَامٌ.

أَلِيمٌ, painful.

6) وَأُمَمٌ سَنُمَتِّعُهُمْ : Here أُمَمٌ is *mubtada* because it is نَكِرَةٌ مَوْصُوفَةٌ as it stands for أُمَمٌ أُخْرَى

تَلَّكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ﴿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.

1) أَنْبَاءٌ, news, tidings, *pl* أَنْبَاءُ.

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

3) ضَمِيرٌ : If a noun is to be joined to a ضَمِيرٌ مُنْفَصِلٌ with a conjunction, the corresponding ضَمِيرٌ مُتَّصِلٌ 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 *ḥadīth*:

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 مَلَأٍ، ذَكَرْتُهُ فِي مَلَأٍ خَيْرٍ مِنْهُمْ؛ وَإِنْ تَقَرَّبَ إِلَيَّ شِبْرًا، تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا؛ وَإِنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا، تَقَرَّبْتُ إِلَيْهِ بَاعًا؛ وَإِنْ أَتَانِي يَمْشِي، 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-Tawḥīd, 15).

2) Note: خَرَجَتْ فُورَ, رَجَعَ فُلَانٌ مِنْ فُورِهِ, 'He returned immediately'. (See D3:24). دُخُولِي, 'I went out soon after my entry'.

The word فُورَ 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 فَوَّارَه for a fountain.

But in Arabic a fountain is النَّافُورَةُ.

Note that in modern Arabic قُرْصٌ فَوَّارٌ is effervescent tablet.

3) The word تَنُّور has been corrupted to تَنْدُور in Urdu.

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

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَأَلْقَىٰ فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ بِكُمْ وَبَثَّ
فِيهَا مِن كُلِّ دَابَّةٍ ۚ وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنبَتْنَا فِيهَا مِن كُلِّ زَوْجٍ 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. أَقْلَعَتِ الطَّائِرَةُ السَّاعَةَ الثَّامِنَةَ, 'The plane took off at 8.'

متى الإقلاع؟, '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 تَسْخَرُونَ

(b) وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ

(c) فَلَا تَسْأَلْنِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ

3) What is the *nā'ib al-fā'il* of **أَوْحِيَ**?

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

a) *sāim*

b) *muda'af*

c) *mithāl*

d) *mahmūz*

e) *ajwaf*

f) *nāqish*

g) *lafif*

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 وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾

a) What does the particle *سَوْفَ* denote?

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

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

8) Read the following, and answer the questions:

سَاوَىٰ إِلَىٰ جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ

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

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

9) Fill in the blank in each of the following sentences with a suitable *حَرْفُ جَرٍّ*:

أَوْحَىٰ اللَّهُ تَعَالَى..... نُوحٍ عَلَيْهِ السَّلَامُ.

لَا تَسْخَرْ..... أَخِيكَ الْمُسْلِمَ.

عِنْدَمَا رَأَيْتُ دُبًّا يُقْبِلُ عَلَيَّ أَوَيْتُ..... سَيَّارَتِي.

ارْكَبُوا..... الْحَافِلَةَ يَا إِخْوَانُ.

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

سَأَلْتُ الْمُدْرَسَ عَنْ مَوْعِدِ الْإِخْتِبَارِ.

سَأَلْتُ الْمُدْرَسَ كِتَابًا فِي النَّحْوِ.

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

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا ط قَالَ يَمْرَأَتُ أُنَى
لِّى هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ ط إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ



LESSON 6

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ

فَسُبِّحَنَ اللَّهُ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي
السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾
وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾
وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ
بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾ وَمِنْ
آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَأَخْلَفَ السِّنِينَ وَالْوَنُكْمُ إِنَّ فِي
ذَلِكَ لَآيَاتٍ لِلْعَالَمِينَ ﴿٢٢﴾ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ
مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾ وَمِنْ
آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنْزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾
وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ
الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾ وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهُ

قَنِينُونَ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدُؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ
 الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾ [الرُّوم :
 ١٧ - ٢٧]

The word *al-Rūm* (الرُّومُ) 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

فَسُبِّحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾

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

1) سَبَّحَ اللَّهُ 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, *ism al-maṣḍar* from سَبَّحَ. It is *maṣṭūb* as it is *mafʿūl mutlaq*. It is a *maṣḍar* functioning as its verb, so سُبْحَانَ اللَّهِ here means سَبِّحُوا اللَّهَ (Praise Allah).

2) حِينَ, period of time, أَحْيَانُ, and its *pl* is أَحْيَانُ.

حِينَ is here *mafʿūl fīhi*. Here is another example,

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

تُمْسُونَ : here حِينَ is *mudāf*, and the verbal sentence تُمْسُونَ is *mudāf ilayhi* and is, therefore, *fī maḥall jarr*.

3) 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.

4) 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 *جَلَسَ*, *خَرَجَ*, *دَخَلَ*. It is the opposite of a *nāqiṣ* verb which takes an *ism* and *khavar* like *صَارَ*, *كَانَ* etc. The following examples will make the point clear:

: *أَمْسَى*

Nāqiṣ: *وَأَمْسَى بِلَالٌ مَرِيضًا*, 'Bilal was sick in the evening'.

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

: *أَصْبَحَ*

Nāqiṣ: *وَأَصْبَحْتُ 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').

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾

(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 السَّمَوَاتِ وَالْأَرْضِ* is a parenthetical clause, and the word *عَشِيًّا* is *ma'tūf* of the word *حِينَ* in the previous *āyah*. So the construction of the sentence is like this:

فَسَبِّحُوا اللَّهَ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ، وَعَشِيًّا، وَحِينَ تُظْهِرُونَ. وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ.

- 2) حَمِدَ حَمْدًا (i-a), to praise. حَمِيدٌ, praiseworthy.
- حَمَدٌ تَحْمِيدًا ii, to praise excessively. Its *ism al-maf'ûl* is مُحَمَّدٌ.
- 3) وَلَهُ الْحَمْدُ : the *khavar* has been placed before the *mubtada'* for the sake of emphasis.
- 4) فِي السَّمَوَاتِ وَالْأَرْضِ : the *šibh jumlaḥ* is a *ḥāl* of الْحَمْدُ.
- 6) عَشِيٌّ, evening (from noon to sunset).
- عَشِيًّا is here *maf'ûl fihi*.
- 7) أَظْهَرَ إِظْهَارًا iv, to spend the noon (الظُّهْرُ), enter the noontide.
(This verb is not used as a *nāqiṣ* verb).
- 8) These two *āyaḥs* refer to the five daily prayers.
- تُمْسُونَ refers to *maghrib* and '*isā'* prayers.
- تُصْبِحُونَ refers to *fajr* prayer.
- عَشِيًّا refers to '*aṣr* prayer.
- تُظْهِرُونَ refers to *zuhr* prayer.¹

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا
وَكَذَلِكَ تُخْرَجُونَ ﴿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) حَيَّ يَحْيَا حَيَاةً (i-a), to live, be alive. حَيَّ with *idghām* is also used instead of حَيَّ. See Q8:42.

أَحْيَاءُ, live, living, *pl* أَحْيَاءُ.

أَحْيَا يُحْيِي إِحْيَاءً iv, to give life, quicken, revive. Its *ismu l-fā'il* is الْمُخْيِي : الـ and with مُخْيٍ.¹

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

يُحْيِي الْأَرْضَ yuḥyī l-arḍa → yuḥyi 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) يُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ : 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) أَرْضٌ, earth, *pl* أَرْضٍ (with al- الْأَرْضِي).

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

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

² *Muṣṣḥaf* 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 *muṣṣḥaf*'.

6) وَكَذَلِكَ تُخْرَجُونَ : Here كَذَلِكَ is *maf'ul muṭlaq* as it represents the *maṣdar* إخراج, because the meaning is تُخْرَجُونَ إخراجاً مُمَاثِلاً, or تُخْرَجُونَ مِثْلَ ذَلِكَ الإخراج. 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 ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْشُرُونَ ﴿٢٠﴾

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

1) آيٌ، a sign, *pl* آيَاتٌ.

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* أَنْ خَلَقَكُمْ (= خَلْقُكُمْ) is the *mubtada'* *mu'akhkhar*, and the prepositional phrase مِنْ آيَاتِهِ is the *khavar muqaddam*.

4) تُرَابٌ, dust, *pl* أَتْرَابَةٌ.

5) ثُمَّ, is a conjunction (*ḥarf 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.

6) إذا الفجائية, this is إذا.

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) انتشر انتشاراً viii, to be scattered, spread out. The sentence تَتَشَرُّونَ is a *naʿt* qualifying بَشَرٌ.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ

بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾

(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) أَنْفُسُكُم, self, *pl* أَنْفُسُ. Note that مِنْ أَنْفُسِكُمْ means that both the spouses are from the same species.

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

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

4) لِتَسْكُنُوا, this is *lām al-taʿlīl*, and the *muḍāriʿ* following it is *manṣūb* because of أَنْ which is usually omitted, but may be mentioned as in Q39:12,

وَأُمِرْتُ لِأَنْ 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 لَعَلَّ يَخْرُجَ الْمُدِيرُ مِنْ مَكْتَبِهِ, 'Hurry up lest the director should leave his office.' And here is an example from the Qur'ān (2:150),

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ، إِنَّمَا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ

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 مَالَ 'to incline' which takes the preposition إِلَى.

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

7) مَوَدَّةٌ is the *maṣḍar mīmī* of وَدَّ يَوُدُّ وَدًّا وَوَدًّا (i-a) to love, to like, e.g., وَدِدْتُ أَنْ أَزُورَكَ, 'I wanted to visit you'.

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

8) 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 السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

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

¹ The *maf'ûl bihi* of أُمِرْتُ is omitted. The sentence may be construed as أُمِرْتُ بِذَلِكَ لِأَكُونَ أَوَّلَ الْمُسْلِمِينَ.

For the other meanings of جَعَلَ see D3:25.

9) إِنَّ فِي ذَلِكَ لَآيَاتٍ : This is the *al-lām al-muzahhalaqah*. This *lām* is attached to the *khavar* of إِنَّ, e.g.

وَأَنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ

Indeed the weakest of houses is the spider's house. (29:41)

But if the *khavar* 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,

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى

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

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

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا

فَسَاءٌ مِّن فِسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

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,

أَقْوَمُ آلُ حِصْنٍ أَمْ نِسَاءُ؟

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

11) تَفَكَّرَ viii, to contemplate, reflect.

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

وَمِنْ ءَايَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافُ اللِّسَانِ وَالْوَنُكُرُ
إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ ﴿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) *اختلَفَ* viii, to differ, be different. Here is an example:

إِنْكِلِيزِيَّةٌ أَمْرِيكََا تَخْتَلِفُ عَنْ إِنْكِلِيزِيَّةٍ بَرِيطَانِيَّةٍ فِي أُمُورٍ كَثِيرَةٍ.

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

2) *أَلْسُنٌ* and *أَلْسِنَةٌ*, tongue (in both senses), *لسان*.

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

أَلَمْ نَجْعَلْ 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 *āyah* it is used in the sense of language,

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ 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 *اللُّغَةُ* though *اللسان* is also used in certain contexts as in *مَدْرَسَةُ الْأَلْسُنِ* 'languages institute'.

3) *أَلْوَانٌ*, colour, *لون*.

4) *عَلِمَ* (i-a), to know.

5) لِلْعَالَمِينَ : this is in *qirā'ah* of Ḥafṣ (حَفْصٌ). In other *qirā'āt* it is لِلْعَالَمِينَ, i.e. 'for the whole world'.

وَمِنْ ءَايَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِّنْ فَضْلِهِ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ ﴿٢٣﴾

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

1) نَامَ يَنَامُ نَوْمًا (i-a), to sleep.

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

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

3) بَغَى يَبْغِي بَغْيًا (a-i), to seek. ابْتِغَاءٌ 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) الْفَضْلُ, grace, favour.

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

وَمِنْ ءَايَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً
فِيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٤﴾

(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) البَرْقُ, lightning, *pl* بُرُوقٌ.

2) أَرَى يُرِي إِرَاءَةً, to show. It is form iv of رَأَى. The *amr* is أَرِ, *pl* أَرِينِ, feminine singular is أَرِي, and its *pl* أَرِينِ.

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

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ

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

3) أُنْ يُرِيكُمْ : Here يُرِيكُمْ is for يُرِيكُمْ which is *maṣdar mu'awwal*, but the *ḥarf maṣdarī* (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 مِنْ أَنْ تَرَاهُ

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

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

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

6) خَوْفًا، طَمَعًا are *maf'ul 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 تَنْزِيلًا ii, to bring down.
 8) السَّمَاءُ here means the clouds.
 9) عَقَلَ عَقْلًا (a-i), to understand, comprehend.

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ 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 قِيَامًا (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. دَعْوَةٌ is *maṣdar al-marraḥ*. And in the sentence it is *maf'ūl mutlaq*.

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

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

وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونٍ ﴿٣٦﴾

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

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

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

2) كُلُّ : The word كُلُّ is always *muḍāf*, and so it is a *maʿrifah*.

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:

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِى إِلَىٰ أَجَلٍ مُّسَمًّى

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

وَهُوَ الَّذِى يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ

فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾

(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.

1) وَهُوَ الَّذِى : Here هُوَ is *mubtada'* and الَّذِى is its *khavar*, and

the sentence يَبْدَأُ الْخَلْقَ is *ṣilah al-mawṣūl* (صلة الموصول). And the

sentence ثُمَّ يُعِيدُهُ is connected to the first sentence with the *ḥarf* ثُمَّ *ʿatf*.

2) بَدَأَ بَدْءًا (a-a), to begin.

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

4) هَانَ يَهُونُ هَوْنًا (a-u), to be easy. Its *ism al-fā'il* is هَـئِينَ for the original هَيُونَ. (Cf. سَيِّدٌ for سَيَّوَدُ), and its *ism al-tafdīl* is أَهْوَنُ.

5) عَلَا يَعْلُو عُلوًّا (a-u), to be high, exalted, rise high. The *ism al-fā'il* is عَالٍ (with al- العَالِي), and the *ism al-tafdīl* is أَعْلَى (fem عُليًا).

6) مَثَلٌ, likeness, similitude.

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

- ذَلَّ ذُلًّا (a-i), to be humble, despised.
- قَلَّ قِلَّةً (a-i), to be few, little.
- دَقَّ دِقَّةً (a-i), to be fine, subtle.

The *pl* of عَزِيزٌ is أَعَزَّاءُ and أَعَزَّةٌ.

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

ADDITIONAL NOTES

1) The verb مَاتَ is also used in *bāb* سَمِعَ يَسْمَعُ, i.e. مَاتَ يَمَاتُ like خَافَ يَخَافُ and نَامَ يَنَامُ. The *māḍī isnāded* to *mutharrik* pronouns is مِتُّ etc with *kasrah*.

In the Qur'an both these forms occur.

مُتِّمٌ (with *ḍammaḥ*) occurs twice (3:157, 168).

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

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

مِيتَانَا (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 مَيِّتٌ for the original مَيِّتٌ. Cf.

- سَيِّدٌ for سَيِّدٌ from سَادَ يَسُودُ, to be or become a leader.
- هَيِّئٌ for هَيِّئٌ from هَانَ يَهُونُ, to be easy.

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

لَيْسَ مَنْ مَاتَ وَاسْتَرَاخَ بِمَيِّتٍ * إِنَّمَا الْمَيِّتُ مَيِّتٌ الْأَحْيَاءُ

'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 مَيِّتٌ is مَوْتَى, and that of مَيِّتٌ is أَمْوَاتٌ. 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 بِمَيِّتٍ ط

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

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى ط

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

أَيُّبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُهُمُوهُ

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 أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ

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 بَدِّي (*bidd-i*) which is a corruption of بُودِّي (*bi-wudd-i*), i.e., 'in my desire', e.g. بَدِّي أَكُلُ which literally means, 'It is in my desire that I eat.' In the classical Arabic بُودِّي is used in the sense of 'I wish', e.g., بُودِّي أَنْ أَسْأَلَهُ هَذَا السُّؤَالَ, 'I wish I could ask him this question.'

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

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ

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

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

وَهُوَ الْغَفُورُ الْوَدُودُ

He is the Oft-forgiving, the Loving.

Here is a *ḥadīth* wherein this word occurs:

تَزَوَّجُوا الْوَدُودَ الْوَلُودَ فَإِنِّي مُكَاثِّرٌ بِكُمْ الْأُمَمَ.

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

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

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

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا

تَرَى قَالَ يَتَابَتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾

When he (Ismā'il) was old enough to work with him, (Ibrāhīm عَلَيْهِ السَّلَامُ) 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* تَخْرُجُونَ ... إِذَا دَعَاكُمْ دَعْوَةً the word إِذَا 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 bihi*, (b) *maf'ūl fihi*, (c) *maf'ūl muṭlaq*, and (d) *maf'ūl li-ajlihī*.
- 5) Identify two examples of *maṣdar mīmī*, and one of *maṣdar al-marraḥ*.
- 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:
حَيٍّ، حَيٍّ، تُرَابٍ، لَيْلٍ، أَرْضٍ
- 10) What is the plural of مَيِّتٍ and مَيِّتٍ.
- 11) Give the two plurals of لِسَانٍ and آيَةٍ.
- 12) The word لِسَانٌ has two meanings. What are they? Quote two *āyahs* each containing one of the two meanings.
- 13) Use the word لِسَانٌ 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، دَعَا، قَتَلَ، بَدَأَ.
- 15) Give the *bāb* of each of the following:

تَنْتَشِرُونَ، يُخْرِجُ، يُعِيدُ.

16) Identify nine *maṣḍars* 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-tafḍīl*. From which verb is it derived? Give the *ism al-fā'il* of this verb?

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

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

b) ثُمَّ إِنَّهُ أَصْبَحَ فَأَسْلَمَ (part of a *ḥadīth* 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):

(١) أُرِيدُ أَنْ ... كِ سَاعَتِي الْجَدِيدَةَ.

(٢) يَا زَيْنَبُ، ... نِي هَذِهِ الْمَجَلَّةَ.

¹ A l-Muwaṭṭa': Ṣifaḥ al-Nabīy: 10.

٣) أَخَذْنَا زُمَلَاؤُنَا الْيَابَانِيُونَ إِلَى بُيُوتِ أَحَدِهِمْ، وَ... نَا أَشْيَاءَ غَرِيبَةً مِّنْ 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 أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ

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

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

إِنَّ اللُّغَةَ الْعَرَبِيَّةَ سَهْلَةٌ.
إِنَّ لِلِّسَانَ زَلَّاتٍ^١.

24) Which of the following is *maṣḍar al-marraḥ*: مَوَدَّةٌ، دَعْوَةٌ، رَحْمَةٌ.

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

خَلَقَ، ائْتَشَرَ، سَبَّحَ، اخْتَلَفَ، أَخْرَجَ، مَاتَ، أَعَادَ، عَزَّ، حَكَّمَ، دَعَا، تَفَكَّرَ، أَرَى، جَعَلَ، هَانَ، سَكَنَ، خَافَ، أَحْيَى، أَصْبَحَ، أَمْسَى.

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

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

27) In النَّسَاءُ مِتْنَ (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 زَلَّةٌ, slip, lapse.

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

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « لَا يَمْنَعَنَّ أَحَدُكُمْ هَيْبَةَ النَّاسِ أَنْ يَقُولَ فِي حَقِّ إِذَا رَأَاهُ، أَوْ شَهِدَهُ، أَوْ سَمِعَهُ ». وَقَالَ أَبُو سَعِيدٍ: « وددت أنني لم أسمعهُ ». (مُسْنَدُ أَحْمَدَ ٥: ٣).

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ 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 Saʿīd said, '.....!'

LESSON 7

وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۚ ﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا
﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعَبَا وَقَضَا ﴿٢٨﴾ وَزَيَّنَّا وَنَخْلًا ﴿٢٩﴾ وَحَدَّيْقَ عُلْبًا ﴿٣٠﴾
وَفِكَهَةً وَأَبَا ﴿٣١﴾ مَلْعَا لَكُمْ وَلِإِنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاعَةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ
مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمُّهُ وَأَبِيهِ ﴿٣٥﴾ وَصَحْبِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ أُمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ
يُغْنِيهِ ﴿٣٧﴾ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاكِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ
﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

[عَبَسَ ٢٤-٤٢]

LEXICAL AND GRAMMATICAL NOTES

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

(24) Let man consider his food.

1) فَلْيَنْظُرِ : This is لَامُ الْأَمْرِ (See D3:13).

2) أَطْعَمَهُ, food, *pl* طَعَامٌ

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

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

1) أَنَا صَبَبْنَا الْمَاءَ : This is أَنْ الْمَصْدَرِيَّةُ, and so أَنَا صَبَبْنَا is a *maṣḍar mu'awwal* meaning صَبَبْنَا (our pouring) and this *maṣḍar mu'awwal* is بَدَلُ الْاِشْتِمَالِ of طَعَامِهِ. 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 صَبًّا (a-u), to pour.

3) مَفْعُولٌ مُطْلَقٌ لِلتَّكْثِيرِ This is صَبًّا

The reference is to heavy downpour.

ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾

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

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

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

فَأَنْبَتْنَا فِيهَا حَبًّا ۖ وَعِنَبًا ۖ وَقَضْبًا ۖ وَزَيْتُونًا ۖ وَنَخْلًا ۖ وَحَدَائِقَ غُلْبًا ۖ وَفِكَهَةً وَأَبًّا ۚ

(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) نَبَتَ نَبَاتٌ (a-u), to grow (of plants). النَّبَاتُ is *ism al-maṣḍar*.
 2) أَنْبَتَ إِنْبَاتًا iv, to cause (a plant) to grow. It is also used to refer to human growth. Speaking of the birth of Maryam عَلَيْهِهَا السَّلَامُ the Qur'ān (3:37) says,

فَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا

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

2) فِيهَا : The pronoun هَا refers to الْأَرْضُ mentioned in the previous *āyah*.

3) حَبٌّ (sjj), grains, pl حُبٌّ. (see D3:3).

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

5) قَضْبٌ, potherbs, greens.¹

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

الزَّيْتُ, olive oil, and by extension, any oil.

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

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

8) حَدِيقَةٌ, garden, *pl* حَدَائِقُ.

9) غَلَبَ غَلْبًا (i-a), to be thick-necked.

The *ism al-fā'il* is أَغْلَبُ, *fem* غَلْبَاءُ, *pl* of both غُلْبٌ like أَحْمَرُ, *fem* حُمْرَاءُ, and *pl* of both حُمُرٌ.

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

10) فَوَاكِهُ, fruit, *pl* فَوَاكِهُ.

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

مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ (٣٢)

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

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

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

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

فَإِذَا جَاءَتِ الصَّاعِقَةُ (٣٣)

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

1) صَحَّ الصَّوْتُ الْأُذُنَ صَحًّا (a-u), (of a noise) to deafen. الصَّاحَّةُ, the deafening shriek. It is one of the names of the Day of Resurrection.

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

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَحْبِهِ وَبَنِيهِ (٣٦)

(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 عَدُوِّهِ فِرَارًا (a-i), to flee from the enemy, escape.

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

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

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَلَيْسَ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةٌ
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) اَبْنٌ has two plurals: اَبْنَاءٌ and بَنُونَ. The sound *pl* is mostly used in the tribe names like بَنُو إِسْرَائِيلَ, بَنُو تَمِيمٍ, etc.

لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

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

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

There is a strange feature in the word اِمْرُؤٌ: 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 اِمْرُؤٌ, 'A man said.' (*qāla mru'u-n*).

سَأَلْتُ اِمْرَأَةً, 'I asked a man.' (*sa'altu mra'a-n*).

بَيْتُ اِمْرِئٍ, 'The house of a man.' (*baytu mri'i-n*).

Here are some examples from the Glorious Qur'ān:

إِنْ اِمْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ

If a man dies and has no children... (4:176)¹

يَتَأَخَّتْ هَرُونَ مَا كَانَ اَبُوكَ اِمْرًا سَوِيًّا وَمَا كَانَتْ اُمُّكَ بَغِيًّا

O sister of Hārūn! Your father was not a wicked man nor your mother a harlot. (19:28)

¹ In the Qur'rānic spelling there is an *alif* after the *wāw* bearing the *hamzah*, but is not to be pronounced.

أَيُّطَعُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ

Does every man among them hope to enter the Garden of Delight? (70:38).

2) شَأْنٌ, matter, affair, business, concern, *pl* شُؤْنٌ.

3) أَغْنَى iv, to suffice.¹

وَجْهٌ يُؤْمِدُ مُسْفِرَةٌ ۖ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۖ وَوَجْهٌ يُؤْمِدُ عَلَيْهَا غَبَرَةٌ ۖ تَرْهَقُهَا قَتَرَةٌ ۚ

(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) وَجْهٌ, face, *pl* وُجُوهُ.

2) أَسْفَرَ iv, to shine, glow.

3) اسْتَبَشَرَ x, to rejoice, be delighted.

4) غُبَارٌ, dust.

5) وَجْهٌ يُؤْمِدُ 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 لَّنَا، وَيَوْمٌ عَلَيْنَا.

'One day is favourable to us, another unfavourable.'

سَيَّارَةٌ تَدْخُلُ، وَسَيَّارَةٌ تَخْرُجُ.

¹ أَغْنَى 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 مُّسْفِرَةٌ، 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 التَّنْوِيعُ (diversification).

رَهَقَ رَهَقًا (i-a), to cover, overtake. [AN2]

قَتَرَةٌ, dust.

أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤٢﴾

(42) Those are the disbelievers, the wicked.

1) لا مَحَلَّ لَهُ مِنَ الْإِغْرَابِ, and so ضَمِيرُ الْفَصْلِ : هُمْ (See D3:26)

2) كَافِرَةٌ is one of the plurals of كَافِرٌ, and it is on the patterns of فَعْلَةٌ. Here are some examples:

فَجَرَةٌ → فَاجِرٌ.

سَاحِرَةٌ → سَاحِرٌ, sorcerer (See Q7:113,120; 10:80; 20:70; 26:38, 40; 29:41,46).

طَلَبَةٌ → طَالِبٌ.

If the second radical is a weak letter (و or ي), it is changed to

alif as:

بَائِعٌ, seller → بَاعَةٌ (for بَيْعَةٌ).

سَيِّدٌ, master → سَادَةٌ (for سَوْدَةٌ).

ADDITIONAL NOTES

1) Some verbs of *bāb* فَعَّل have an *ism al-maṣḍar* on the pattern of فَعَالٌ. Here are some examples:

كَلَّمَ تَكْلِيمًا، وَكَلَامًا.
سَلَّمَ تَسْلِيمًا، وَسَلَامًا.
أَذَنَ تَأْذِينًا، وَأَذَانًا.
وَدَّعَ تَوْدِيعًا، وَوَدَاعًا.

2) Here is an *āyah* with the word الْمَفَرُّ:

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾

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 (*maṣḍar* 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) مُرَاهِقَةٌ (*maṣḍar* of iii) meaning adolescence. 'Adolescent' is مُرَاهِقٌ.

EXERCISE

1) Identify the following in the text of the *sūrah*:

- a) three *muḍaʿaf* verbs.
- b) an *ism al-fāʿil* derived from a *muḍaʿaf* verb.
- c) an *ism al-fāʿil* derived from a *mujarrad sālim* verb.
- d) two examples of the *ism al-fāʿil* derived from *mazīd* verbs.
- e) two nouns belonging to the *al-asmāʾ al-khamsaḥ*.
- f) four nouns belonging to the *ism al-jins al-jamʿī*.
- g) a noun which has lost its *nūn* because of *iḍāfah*.
- h) A *ḍamīr al-faṣl*.
- i) a verbal sentence functioning as a *naʿt*.
- j) a noun which does not accept *tanwīn* for one reason.

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

مَاءٌ، أَرْضٌ، حَبٌّ، عِنَبٌ، مَتَاعٌ، امْرُؤٌ، شَأْنٌ، يَوْمٌ، صَاحِبَةٌ.

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

حَدَائِقُ، أَنْعَامٌ، وَجُوهٌ، فَجْرَةٌ، 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 أَقْنَحِمِ الْعَقَبَةَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ❶ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ❷ وَوَالِدٍ وَمَا وَلَدَ ❸ لَقَدْ
خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ❹ أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ❺ يَقُولُ
أَهْلَكَ مَا لَا يُبْدَأُ ❻ أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ❼ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ
❽ وَلِسَانًا وَشَفَتَيْنِ ❾ وَهَدَيْنَاهُ النَّجْدَيْنِ ❿ فَلَا أَقْنَحِمِ الْعَقَبَةَ ⓫
وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ⓬ فَكُ رَقَبَةً ⓭ أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ⓮
يَتِيمًا ذَا مَقْرَبَةٍ ⓯ أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ ⓰ ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا
وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ⓱ أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ⓲ وَالَّذِينَ كَفَرُوا
بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ⓳ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ⓴ [البلد ١-٢٠]

LEXICAL AND GRAMMATICAL NOTES

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ①

(1) Nay, not so. I swear by this City (Makkah).

1) أَقْسَمَ إِقْسَامًا iv, to swear.

The statement that follows the *qasam* (oath) is called *jawāb al-qasam* (جَوَابُ الْقَسَمِ). If the *jawāb al-qasam* commences with an affirmative verb in the *mādī*, it should be preceded by the emphatic particle لَقَدْ, e.g. وَاللَّهِ لَقَدْ رَأَيْتُهُ يُسْرِقُ, 'By Allah I saw him stealing.'

Here the *jawāb al-qasam* is لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ.

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 جَمِيلَةٌ. 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) الْبَلَدُ, city (and here by الْبَلَدُ is meant Makkah), بِلَادٌ pl.

وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ②

(2) And you are free in this City.

1) حَلَّ حِلًّا (a-i), to be permissible, to be unrestricted.

حِلٌّ is what is permitted. So also is حِلٌّ.

This *āyah* contains a prophecy that Makkah will be conquered by the Muslims, and that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ will be permitted to enter the City as a conqueror. So وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ means that you will be free to do what is needed during the conquest.

وَوَالِدٍ وَمَا وَلَدٌ ﴿٣﴾

(3) And by a father and his offspring.

1) Some commentators are of the opinion that by 'a father' is meant Ibrāhīm عَلَيْهِ السَّلَامُ whose son Ismā'īl عَلَيْهِ السَّلَامُ settled down in Makkah, and the Arabs are his progeny.¹ The Glorious Qur'ān has recorded Ibrāhīm's (عَلَيْهِ السَّلَامُ) prayer regarding Makkah in the following *āyah* (14:35):

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ

الْأَصْنَامَ ﴿٣٥﴾

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-Taḥrīr wa l-Tanwīr*.

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ 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 وَمَا وَلَدَهُ the عَائِدٌ has been omitted, i.e. وَمَا وَلَدَهُ.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ

(4) We have, indeed, created man in toil.

1) الكَبَدُ, toil, suffering.

أَيَحْسَبُ 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 *khavar*, e.g. الْحَوُّ بَارِدٌ, 'The weather is cold.' → حَسِبْتُ الْحَوَّ بَارِدًا, 'I thought the weather was cold.' The Pre-Islamic Poet لَبِيدُ الْعَامِرِيِّ says,

حَسِبْتُ التَّقَى وَالْجُودَ خَيْرَ تِجَارَةٍ رَبَاحًا إِذَا مَا الْمَرْءُ أَصْبَحَ ثَقِيلاً

'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 تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ

Do not think that Allah is unmindful of what the unjust are doing. (14:42)

وَتَحْسَبُهُمْ آتِظَاتًا وَهُمْ رُفُودٌ [الكهف ١٨: ١٨]

And you would have deemed them awake though were sleeping. (18:18)

تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى

You think they are united, but their hearts are divided. (59: 14)

Its two objects may be replaced by *إن* and its *ism* and *khavar*,
e.g.

حَسِبْتُ أَنَّكَ مَرِيضٌ or حَسِبْتُكَ مَرِيضًا → أَنْتَ مَرِيضٌ

Here are some examples from the Glorious Qur'an:

وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ

And they deem that they are rightly guided. (7: 30)

وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

... yet they think that they are doing good work. (18: 104)

The particle *أَنَّ* has another 'lightened' form without the *šaddah* (أَنْ) known in Arabic as *الْمُخَفَّفَةُ*. Its *ism* which in this case is always the *ضَمِيرُ الشَّانِ* is omitted, and its *khavar* is usually a sentence, e.g. (أَشْهَدُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ). So in

أَيَحْسَبُ أَنْ لَنْ يَقْدَرَ عَلَيْهِ أَحَدٌ the particle *أَنْ* stands for *أَنَّهُ*.

2) قَدَرَ عَلَى الشَّيْءِ قُدْرَةً (a-i), to be able to do, have power over, to be in a position.

يَقُولُ أَهْلَكَ مَا لَأَ بُدَا

(6) He says (boastfully), 'Wealth in abundance have I squandered.'

1) هَلَكَ هَلَاكًا (a-i), to perish, die. [AN2]

أَهْلَكَ إِهْلَاكًا iv, to destroy.

2) كَبَدٌ, abundant.

أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾

(7) Does he think that no one has observed him?

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ

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

1) جَعَلَ here is in the sense of to make, create which takes only one object. See D3: 25.

2) شَفَاةٌ, pl شَفَاةٌ. The *mansūb* of شَفَاةٌ is شَفَاهِي or شَفَوِي (oral, labial), e.g. اِلْاِخْتِبَارُ الشَّفَوِي, oral examination, اَلْحُرُوفُ الشَّفَوِيَّةُ, labial letters (like م, و, ب). [AN3]

وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾

(10) And show him the two mountain paths?

1) هَدَاهُ اللهُ الطَّرِيقَ هِدَايَةً (a-i), to show the way, guide. For the different uses of هَدَى, see Lesson 1 / āyah 6/Note 1.

2) نُجُودٌ, أَنْجَادٌ, pl, highland, plateau; mountain path, pl. [AN4]

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

(11) But he has not stormed the summit.

1) اقْتَحَمَ اقْتِحَامًا viii, to storm, to attack, to rush into. (See Q38:59).

2) فَلَا اقْتَحَمَ الْعَقَبَةَ : The *māḍī* is negated with لَا in the following two cases:

a) if the verb is used to express a wish, e.g. لَا أُرَاكَ اللَّهُ مَكْرُوهًا, 'May Allah not show you anything unpleasant.' (D3:2)

b) if two verbs in the *māḍī* are negated together, e.g. لَا أَكَلْتُ وَلَا شَرِبْتُ, 'I neither ate nor drank.' Here is an example from the Qur'an (75:31):

فَلَا صَدَّقَ وَلَا صَلَّى ﴿٣١﴾

He neither believed nor prayed. (D3:25)

In فَلَا اقْتَحَمَ الْعَقَبَةَ the deep construction is,

لَا آمَنَ وَلَا اقْتَحَمَ الْعَقَبَةَ, 'He neither believed nor stormed the summit.'

The requirement of إِيْمَان is mentioned in *āyah* 17.

2) عِقَابٌ¹, the highest point in the highland¹, *pl*.

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾

(12) And what will explain to you what the summit is.

¹ *Tafsīr al-Taḥrīr wa l-Tanwīr* by ibn 'Ašūr.

1) دَرَى الشَّيْءَ وَبِالشَّيْءِ دِرَايَةً (a-i), to know.

iv, to inform, let someone know. دَرَاهُ الشَّيْءَ، وَبِالشَّيْءِ يُدْرِيه إِذْرَاءً

2) The sentence مَا الْعَقَبَةُ is the second object of أُذْرَى, and so it is فِي مَحَلِّ نَصَبٍ.

فَكَ رَقَبَةً ١٣

(13) (It is) to free a slave.

1) فَكَ رَقَبَةً : Here the *mubtada'* (هِيَ) has been omitted. With its restoration, the sentence may be construed as: هِيَ فَكَ رَقَبَةً.

2) فَكَ فَكًّا (a-u), to separate, disjoin, untie. [AN5]

3) الرَّقَبَةُ, neck, *pl* رِقَاب.

فَكَ رَقَبَةً is a metaphor (كِنَايَةً) 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'ān for emancipation is تَحْرِيرُ الرَّقَبَةِ *lit.* freeing the neck (see Q4:92; 5:89; 58:3). The plural الرِّقَابُ is also used in this sense (see Q2:177; 9:60).

أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ١٤ يَتِيمًا ذَا مَقْرَبَةٍ ١٥ أَوْ مِسْكِينًا ذَا

مَرَّةٍ ١٦

(14- 16) or to feed at a time of famine an orphan near of kin, or some poor wretch covered with dust,

1) سَغِبَ سَعْبًا (i-a), to be hungry.

سَاعِبٌ and سَعْبَانٌ, hungry.

مَسْعَبَةٌ is *maṣḍar mīmī*.

2) مَسَاكِينٌ, poor, miserable, *pl* مَسَاكِينُ.

3) تَرَبَّ تَرَبًا (i-a), to be covered with dust.

مَتْرَبَةٌ is *maṣḍar mīmī*.

مِسْكِينًا ذَا مَتْرَبَةٍ : 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) الْقُرْبَى and الْقَرَابَةُ, kinship. الْمَقْرَبَةُ also mean the same.

5) إِطْعَامٌ is the مَفْعُولُ بِهِ of the *maṣḍar* يَتِيمًا.

The *maṣḍar* acts like its verb whether it is *munawwan*, *muḍāf* or has ال prefixed to it. Here is an example of its being *muḍāf*:

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ﴿٢﴾

(This is) an account of the mercy of your Lord to His servant Zakariyyā (Q19:2).

Here عَبْدُ is the مَفْعُولُ بِهِ of the *maṣḍar*¹ رَحْمَةً, and so it is مَنْصُوبٌ.

ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَةِ ﴿١٧﴾ أُولَٰئِكَ

أَصْحَابُ الْمِثْنَةِ ﴿١٨﴾

¹ The word رَحْمَةً 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 *ḥarf ‘atf* and signifies delayed succession, e.g.

جَاءَ بِلَالٌ ثُمَّ حَامِدٌ, 'Bilal came followed by Hamid.'

دَخَلَ الْوَلَدُ الْغُرْفَةَ 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 كَانَ مِنَ الَّذِينَ آمَنُوا : This expression not only refers to someone's being a believer, but also to his belonging to the Muslim *ummaḥ*, and the following part of the *āyah* emphasizes the idea of communal life, and one's duty to the community.

3) ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا : The *ṣibḥ jumlaḥ* مِنَ الَّذِينَ is the *khavar* of صِلَةُ الْمُؤْمُولِ is آمَنُوا, and the verbal sentence

تَوَاصَى النَّاسُ تَوَاصِيًا vi, to exhort one another, urge one another.

4) الْيَمِينُ, right hand.

الْيَمِينَةُ, right side.

Another expression used in the Glorious Qur'ān for 'the Companions of the Right Hand' is أَصْحَابُ الْيَمِينِ (56: 27).

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾

(19-20) But those who disbelieve Our revelations are the Companions of the Left Hand. Fire will be closing in on them.

1) الْأَشْأَمُ, left.

الْمَشْأَمَةُ, left side.

Another expression used in the Glorious Qur'ān for 'the Companions of the Left Hand' is أَصْحَابُ الشِّمَالِ (56: 41).

2) The nominal sentence ... هُمْ أَصْحَابُ is the *khavar* of الَّذِينَ, and the sentence كَفَرُوا is صِلَةُ الْمُؤْصُولِ.

3) الْوَصِيدُ, threshold. (See Q18:18). أَوْصَدَ الْبَابَ إِيصَادًا iv, to close the gate. The *ism al-maf'ul* is مُؤْصَدٌ.

الْأَصِيدُ with a *hamzah* instead the *wāw* has the same meaning as الْوَصِيدُ. The verb is آصَدَ الْبَابَ (for أَأَصَدَ), 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 جَهَنَّمُ.

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 (عليه السلام) supplication (14:36-37)

رَبِّ إِنَّمَنْ أَضَلَّنَ كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ۖ وَمَنْ عَصَانِي
فَإِنَّكَ غَفُورٌ رَّحِيمٌ ﴿٣٦﴾ رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْنِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ
تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الشَّرَائِعِ 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 اسْتَهْلَكَ اسْتِهْلَاكًا x means to consume, مُسْتَهِلٌّ is consumer and مَوَادُّ اسْتِهْلَاكِيَّةٌ means consumer goods.

3) iii, شَافَهُ فُلَانًا مُّشَافَهَةً، وَشِفَاهًا (to speak (mouth to mouth)).

بَلَّغْتُ بِلَالًا مُّشَافَهَةً، I communicated to Bilal by word of mouth.

4) The highland in the Arabian peninsula is called نَجْدٌ (Nejd).

5) In modern Arabic فَكٌّ is used to mean to change money into smaller denominations, and the change is called فَكَّةٌ.

المِفْكُ means screwdriver.

Note that الفَكُّ is jaw, pl فُكوكُ.

6) There are many *āyāt* in the Glorious Qur'an exhorting Muslims to provide food to the poor and the needy. Here are some of these *āyāt*:

وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

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 ﴿٣٣﴾ وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿٣٥﴾

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 أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرٍ ﴿٤٢﴾ قَالُوا لَرُبُّكَ مِنَ الْمُصَلِّينَ ﴿٤٣﴾ وَلَمْ نَكُ نَطْعِمُ الْمَسْكِينِ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ ﴿٤٦﴾ حَقَّقَ أَتْنَا الْيَقِينَ ﴿٤٧﴾

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 بِالْإِيمَانِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾

وَلَا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿٣﴾

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) a nominal sentence functioning as the second *maf'ūl bihī*.
 - b) a nominal sentence functioning as the *khavar* of a *mubtada'*.
 - c) a *khavar* whose *mubtada'* has been omitted.
 - d) the *maf'ūl bihī* of a *maṣḍar*.
 - e) two nouns belonging to the *al-asmā' al-khamsaḥ*, one of them being *majrūr* and the other, *manṣūb*.
 - f) a *muthannā* noun.
 - g) a *jawāb al-qasam*.
 - h) a *maṣḍar mīmī*.
- 2) Correct the following sentences:

أ) وَاللَّهِ فَرِحْتُ بِلِقَائِكَ الْيَوْمَ.
 ب) رَأَيْتُ فِي الْمَسْجِدِ رَجُلًا ذُو لِحْيَةٍ يَبْضَاءَ.

- 3) What does لا in أَقْسَمُ لا signify?
- 4) Rewrite the following sentence using أَتَحْسَبُ with the 'lightened' لَمْ يَفْهَمُ كَلَامَكَ أَحَدٌ : أَنْ
- 5) What is the literal meaning of فَكُ 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 نَمْتُ.

هُوَ عَالَمٌ كَبِيرٌ، ثُمَّ إِنَّهُ كَانَ قَاضِيًا مُدَّةً طَوِيلَةً.

8) Give the plural of the following nouns:


شَفَّةٌ، نَجْدٌ، لِسَانٌ، 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.

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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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