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

A companion to

Dr. V. Abdur Rahim
SELECTIONS FROM THE
GLORIOUS
QUR'AN
WITH LEXICAL AND GRAMMATICAL NOTES

A Companion to

السورة الشعرية

Dr V. Abdur Rahim

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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 tāʿalā help us serve the language of his Glorious Book better.

H. Abdur Raqeeb
General Secretary
Islamic Foundation Trust

Chennai-12
11.07.2008
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FOREWORD

The need for a book containing selections from the Glorious Qur’an with explanations in English and within the framework of my book Durūs al-Lughāh al-‘Arabiyyah li-Ghayr al-Nā‘iqīn Bihā has long been felt. I hope this book will meet this need.

It contains eight selections taken from different parts of the Qur’an, 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’an, 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, V. Abdur Rahim
22 Jumādā al-‘Ākhirah, 1429 AH
26 June, 2008 CE

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأئمة، وأمرسلين، نبينا
محمود وعلى آله وصحبئه أجمعين.
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 Mushaf al-Madinah al-Nabawiyyah published by King Fahd Qur’an Printing Complex, Madinah Munawwarah. I have provided more space between the words of the text to help the reader go through the text more easily.

2) In the second section, 'Lexical and Grammatical Notes', each āyah is given with the translation of its meanings. The translation is based on some of the existing translations, especially M. M. Pickthall's, but slightly modified in the light of my own judgment. All translations of Qur’ānic texts are in boldface.

3) The text and its translation are followed by lexical and grammatical notes. I occasionally refer the reader to my book Durūs al-Lughah for a fuller treatment of the grammatical point in question. This I do by saying, See D3:7 which stands for Durūs al-Lughah, Part 3, Lesson 7.

4) The aim of the third section, 'Additional Notes' is to provide the reader with a fuller discussion of a lexical or grammatical point, or more Qur’ānic material on a particular subject. The sign [AN#] placed at the end of a lexical or grammatical note in Section Two points to the existence of an Additional Note in this Section.
5) The last section, Exercise, is meant to test the student in comprehension, grammar and some language skills.

*****

NOTES ON THE ENTRY OF VERBS

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

<table>
<thead>
<tr>
<th>سَحْطَ يَصَحْتُ</th>
<th>a-u</th>
<th>فَتْحَ يَفْتُحُ</th>
<th>a-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>جَلَسَ يَجِيسُ</td>
<td>a-i</td>
<td>وَرَثَ يَرْثُ</td>
<td>i-i</td>
</tr>
<tr>
<td>شَرَبَ يَشْرَبُ</td>
<td>i-a</td>
<td>كَرَابَ يَكْرَابُ</td>
<td>u-u</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>فعل</th>
<th>افتَعالَ افتِعالاً</th>
<th>افتَعالَ افتِعالاً</th>
<th>v</th>
</tr>
</thead>
<tbody>
<tr>
<td>فعلَ يَفعَلَ</td>
<td>ii</td>
<td>افعلَ افعالاً</td>
<td>ix</td>
</tr>
<tr>
<td>فعلَ مفَاعِلةَ، وَفَعَالاً</td>
<td>iii</td>
<td>افعالَ افعالاً</td>
<td>ixa</td>
</tr>
<tr>
<td>افعالَ افعالاً</td>
<td>iv</td>
<td>استفعالَ استفعالاً</td>
<td>x</td>
</tr>
<tr>
<td>تعَمَّلَ تعَمَّلَ</td>
<td>v</td>
<td>افعالَ افعالاً</td>
<td>xi</td>
</tr>
<tr>
<td>تعَمَّلَ تعَمَّلَ</td>
<td>vi</td>
<td>افعالَ افعالاً</td>
<td>xii</td>
</tr>
<tr>
<td>افعالَ الْمِعَالاً</td>
<td>vii</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
The *maṣdar* of each verb is mentioned immediately after the verb, and is given in the *mansūb* case thus making it the *mas'ūl muṭlaq* as it is done in Arabic dictionaries.

*****

NOTES ON TRANSLITERATION AND ABBREVIATIONS

Transliteration:
š is used for ș.
h is used for tā marbūtah (٢).

Abbreviation:
Q, the Qurʾān. It is used in referring to an āyāh, e.g. Q2:255.
sjj, *ism al-jins al-jamʿ*.
pl, plural.
fem, feminine.
AN, Additional Notes.
D, *Durūs al-Lughah al-ʿArabiyyah li-Ghayr al-Nāṭiqin 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 Qurʾānic passage from the cassette/CD twice.
2) The students then try to understand the first āyāh with the help of the Lexical and Grammatical Notes. They are advised not to look into the translation until they have understood the āyāh completely on their own.
3) After the time fixed for the study of the āyah is over, the instructor asks the students to translate the meaning of the āyah. 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 āyah from the cassette/CD. Then the students start reciting it.

5) The class then moves on to the next āyah.

6) After the students have studied all the āyaāt in the passage in this manner, they listens to the recitation of the entire passage once again.

7) The class then answers the questions mentioned at the end of the lesson first orally in the class, then in writing at home.

8) The instructor may ask additional questions as he deems fit.

****

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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

آهِدِنَا الصَّرْطَ الْمُسْتَقِيمَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۱ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْكَلِمِينَ
۲ ٱلرَّحْمَنِ ٱلرَّحِيمِ ۳ مَلَكُ يَوْمِ ٱلنُّبُوَّةِ ۴ إِيَّاكَ
۵ نَبِيُّ وَإِيَّاكَ نَسْتَعِينُ ۶ آهِدِنَا الصَّرْطَ الْمُسْتَقِيمَ
۷ صَرْطَ ٱلَّذِينَ آمَنُواْ عَلَيْهِمْ غَيْرُ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا
[الفاتحة:17]
LEXICAL AND GRAMMATICAL NOTES

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

1) In بِسْمِ the alif has been omitted in writing also. In some آية it is retained, as for example, in the following آیة:

قُسْبَحُ وَأَسْمَيْرُ كَرِيْكَ أَنْظَمَـيْ (الواقعة ٧٤).

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

2) The جَارِ and its مَجْرِرِ are related to a verb like أَبْدَا، 'I commence', or أَقْرَا، 'I read'.

3) In the word اللَّهُ، the initial letters اللَّهُ do not constitute the definite article, but they are part of the name. The هَمْزَة is هَمْزَة الْوَاَضِلِ، and it is omitted in pronunciation when the word is preceded by another word, e.g. مِنَ اللهِ، but it is not omitted in يا الله which is pronounced يَا الْلَّهَ.

رَحْمَةُ اللهِ فَلَانَا رَحْمَةُ، ورَحْمَةٌ، ورَحْمَةٌ (٤).

The ism al-fā‘il is رَاحِمٌ، and the ism al-mubālaghā is رَحْمَةُ. The الرَّحْمَةُ is another ism al-mubālaghā.

The pattern فعل signifies an inherent quality as in كَرِيمٍ، سَحِيٍّ، جَليلٍ، whereas the pattern فعلان signifies a momentary quality as in عَطْشَانٍ، عَطْشَانٍ. So points to the inherent
quality of mercy in Allah ﷺ, and to the manifestation of His quality of mercy in time and space.

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

(1) حمَّدًا (i-a), to praise.

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

2. أَرْبَابُ الرَّبّ, lord, master, pl/ أَرْبَابُ الرَّبّ. [AN2]

Here رَبّ is the badal of الله.

3. عَالَمُونَ, world, pl/ عَالَمُونَ.

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

a) proper names, e.g. الإِبْرَاهِيمُونَ, المُحَمَّدُونَ.

b) derived nouns and adjectives referring to male human beings, e.g. صَلِيْحُونَ, مَهْنِئُونَ, مَدْرَسُونَ.

Both these rules have exceptions which you may learn later in ša’ Allâh.

Derived nouns mean derivatives like ism al-fâ’il, ism al-mafîl and al-ṣifâh al-muṣabbahâh.

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

---

1 If a proper name is made plural, it takes the definite article al- because after it becomes plural, it is no longer a proper name.
this plural form, because though it is a *ism al-fā‘il*, it is feminine.

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

عَالَمُونَ *pl of عَالَمْ* [AN3]

أَهْلُونَ *pl of أَهْلْ* (year). Note that in the plural the second letter (١) has *fatha*.

سِنَانُ *pl of سِنَة* (year). Note the the *fatha* of the first letter has changed to *kasra* in the plural.

ذَرُوْرُ *pl of ذَرْ* (year). It has no *nun* at end because it is always *mu’daf*.

أَوْلُوْرُ *pl of أَوْلُْ* (year). It has no *nun* at end because it is always *mu’daf*.

Likewise عَشْرُونَ (year).

Note that عَالَمُ has a broken plural also. It is عَالَمْ.

(3) the Compassionate, the Merciful.

(4) Owner of the Day of Judgment.
1. مَلْكَ مَلِكًا (a-i) to own.

The *ism al-lā'īl* is مَلِكُ, pl مَلُوكُ.

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

الدِّيَانُ (one who repays abundantly) is an attribute of Allah subhānahū wa ta’ālā.

Its *ism al-mafūl* is مُدَّيْنٌ. It occurs in the following āyah,

أُوْدَأْ مَنْ تَبِّكَ تُرَابًا وَعَطْلَةٌ أُوْدَأْ مُدَّيْنٌ [الصافات 53].

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

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

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

1. عَبِيدَ عِبَادَةٍ (a-u), to worship.

2. أعْوَانُ, helper, pl أعْوَانُ.

3. أعْطَانَا إِعَانَةً (iv), to help. (The *ism al-lā'īl* is مُعَاِنِ.)

استَعِانَانَا, and خَلِفَانَا إِعَانَةٌ x, to seek help.

The *ism al-mafūl* is مُسْتَعِنٍ as in اللّهُ الْمُسْتَعِنُ, Allah is the One Whose help is sought.

(3) یَا بَلَكَ نَسْتَعِبَ. The object has been placed before the verb for the sake of emphasis, so the meaning is 'We worship none but You.'
(6) Guide us to the straight path,

لَهَدِّئَنَا الْصِّرَاطَ الْمُسْتَقِيمَ (6)

1) هَدَى اللَّهُ فَلَانَا الْطَّرِيقَ هَدَايَةً (1)

(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,

قَلْ إِنِّي هَدْنِي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا فُرُوضَهُ إِبْرَاهِيمَ حَسَنًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ (الأنبام 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 لَهَدِّئَنَا الْصِّرَاطَ الْمُسْتَقِيمَ (6)

وَقَالُوا اللَّهُمَّ اهْدِنَا الْبَيْتَ الَّذِي هَدَنَا لِهَذَا وَمَا كَانَ لُهُمْ مَا يَفْضَلُ إِلَّا أَنْ هَدَنَا اللَّهُ (الأعراف 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 the pronoun نَا the first mafūl bihi, and the الصَّرَاطُ is the second.

1. الصرَاطُ, way, path, road, path, "straight."

2. الصَّرَاطُ, way, path, road, "straight.

3. x, to be straight. [AN4]

---

1 Al-Durr al-Maṣūm.
(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) is *badal* of  الصِّرَاطُ in the previous *āyāh*.

2) iv, to bestow favours.

3) The sentence صِلَاحُ السَّمْوَةِ is أَتَعْمَتَ عَلَيْهِمْ, and the pronoun هُمُ in عَلَيْهِمْ is the عَالِدُ.

4) is *badal* of  الَّذِينَ غَيْرَ (i-a), to be angry.

5) غَضَبُ عَلَى فُلَانِ غَضَبَا (i-a), to be angry.

The *ism al-mafʿūl* of  مَغْضُوبٌ عَلَيْهِ is مَغْضُوبٌ عَلَيْهِ, and its plural is مَغْضُوبٌ عَلَيْهِ. The feminine singular is مَغْضُوبَةٌ عَلَيْهَا and the *pl*, مَغْضُوبَاتٌ عَلَيْهِنَّ.

In the same way the *ism al-mafʿūl* of  مَشْكُوكٌ فِيهِ is مَشْكُوكٌ فِيهِ, and its plural is مَشْكُوكُ فِيهِمْ.

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

1) The definite article الْ is of three kinds. They are:
   a) Referential,
   b) Generic,
   c) Extra.

The Referential الْ

This الْ points to an object known both to the speaker and to the listener. The source of this common knowledge may be one of the following:
   a) The presence of the object in their vicinity. Referring to man who is in their vicinity, one may say, "نَادَ الرَّجُلَ" (Call the man).
   This is known as الْالْمُعْهَدُ الحضوَرِيَّ.
   b) The fact that the object has already been mentioned by one or both of them, e.g. "جَاءَنِي رَجُلٌ غَرِيبٌ فِي مَكَانِي. كَانَ الرَّجُلُ بُدَوْنَا. 'A stranger came to me in my office. The man was a Buddhist.'
   This is known as الْالْعَهَدُ الدُّكَرِيَّ.
   c) The context, e.g. when the grammar teacher says الْ، الْهَمْأَا الْدَّفَارَئِرُ، the students know that they have to submit the grammar notebook.
   This is known as الْالْعَهَدُ الْذَّهَنِي.

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.
'Grapes are more expensive than apples.'
The generic *الَّذي البُن" أَغْلَى مِنَ التَّفَاحِ"* may refer to every member of the genus as in:

وَحَلَقَ أَلَّا يَنْسَى صَمِيمًا

And man was created weak. (4: 28)

Here *الْإِنْسَانُ الْجَنِسِيَّةُ لِإِسْتِفْرَاقِ الْعُرُقُ"* means 'every man'. This is called the generic *الَّذِي* 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 أَفْوَى مِنَ النَّسَاءِ"* 'Man is stronger than woman', but this cannot be said of every man and woman.

The Extra *الَّذِي*

The third kind of *الَّذِي* is neither referential nor generic, but it depends upon the usage, e.g. the *الَّذِي* in *اللَّاتِي، العَرْوَى، القَاهِرَةُ"*. The use of *الَّذِي* in such words is mandatory.

There is another kind of the extra *الَّذِي* 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 *عَبَّاسُ"* literally means one with a frowning face. If a man with this name is referred to as *العَبَّاسُ"*, it is suggested that he is in fact a man who never smiles. But this also follows Arab usage, and one may not add *الَّذِي* to any proper name they like.

2) The feminine of *رَبُّ رَبَّةٌ البَيْتِ"* is *رَبَّةٌ البَيْتِ*، *رَبَّاتٌ*، *رَبَّاتِ البَيْتِ"*. Note that *رَبَّةٌ البَيْتِ* means housewife.
3) Here are some *āyāt* in which أَرْبَابُ has been used:

> وَيَصُدُّ قُلُوبَ الْمُنْتَزِهِمُّ مِنْ أَرْبَابٍ مُّعَجَّزِينَ خَلَقَةَ أَمِّيِّ اللَّهِ الَّذِي جَعَلَهُ مُقِيّاً [يوسف 39]

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

> قَلْ يَا أُهْلَ الْكِتَابِ تُصَلُّوا إِلَى سَكَنَةِ نُورِ بَيْنَةَ وَتَبَكَّرَ أَلاَّ تُضَلُّ إِلَّآَّ الَّذِينَ كَذَّبُوا وَلَا نَشْرَكَ بِهِ شَيْئًا وَلَا يَتَبَكَّرَ بِضُرُّ أَرْبَابٍ مَّعَ دُونِ اللَّهِ إِنَّ اللَّهَ لَا يَشَاءُ إِلَّا مُحْلِمُ [آل عمران 14]

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)

> أَخْضَعُوا أَحْبَارَهُمْ وَعِبَادَةَ هُمْ أَرْبَابًا مَّنْ دُورِ اللَّهِ وَلَّا يُخْلِصُونَ الْمُسْلِمِينَ الْمُسْلِمِينَ [التره 14]

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:

> سَيُقُولُ لِلَّذِينَ مُخَلَّفُونَ مِنَ اللَّهِ وَآيَاتِهِ وَأَهْلُونَا فَأُسْتَفْقَفُوا 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:
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, '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 يَنْتَهِ [الْمُدَّةُ ۰]
ب) مَّثَلَّ فَرْعَوْنَ كَمِشْكَرَوْنَ فِي هَٰذَا مَصَابُّ الْيَسِيرِ ﴿۳۰﴾ ﴿الْبَرْدُ﴾
ت) مَّثَلُ الَّذِينَ حَصَلَوا الْقَوْرَةَ ﴿۵﴾ لَمْ لَّمْ يَحْسَبُوهُ كَمَثَلِ الحَجَّازِ ﴿۵﴾ ﴿الْحَجَّازِ﴾
ث) أَتَلَّهْ أَحْمَدُ وَبَلَاءُ فِي مَسَّائِهِ فَقَالَ بَلَاءَ : نَسَأَلُ عَنْهَا الشَّيْخَةُ
ج) قَلْتُ لِإِبْرَاهِيمَ : لَمَّا هِيَ السَّيَّارَةُ ؟ قَالَ : لَا أَدْرِي.

2) What does the word الْدُّنْيَا mean in each of the following ayahs?

أ) إِنَّ الْبَيْتَ عَنْدَ اللَّهِ أَطْرَافُ الْإِسْمِ [الْعُمَرَانِ ۱۹]
ب) إِنَّا نَعَمَّدُكُمَا لِصَدَاقَتٍ وَإِنَّ اللَّهَ لَرَفِيعٌ ﴿۳۰﴾ [الْبَرْدُ ۶ – ۵] (In ayah No 5, i.e. إِنَّہُ + mā al-mawsūlah).

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 ayah 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:

   - هَذَا الأَحْيَابُ ..... (شَكُّ فِيهِ).
   - هُؤُلَاءِ الرَّجَالُ ..... (وَيِّقِ يَهُ).

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

   - مُسِلِمٌ، مَرْضَعٌ، مُؤْدِنٌ، إِمَامٌ، عَالِمٌ، مُحَمَّدٌ، وَلِدٌ، سَنَةٌ، رَجُلٌ، مُسْلِحٌ.

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

   0 كَأَنتِ الْمَرَأَةُ حَامِلًا.

   0 مَنْ هَذَا الْذِّي يَدْخُلُ حَامِلًا طَبِيقَ حَلْوَى؟

9) Give the إعرَاب of the following:

   صِرْطَ الْدِّيَنِ أُنْصِمْ عَلَيْهِمْ.
LESSON 2

سَمِّمْ مَنْ فَسَّكَتْ قَلِيلًا

فَلَمَّا فَسَّكَتْ طَالُوتُ بِالْجَمِيعِ قَالَ إِنَّكَ أَلَّلَهُ مَبْتَلِيجُكَمْ ٍ شَهِيكَ فَقَمَّ شَرِبَ مِنْ فُلُسَّ مِقْ وَمَنْ لَمْ يَطْهِمْهُ فَإِنَّهُ مَيْتُ إِلَّا مَنْ أَعْتُرَفَ عِرْقَةُ يِلَيْوَانِ قَسَمَوا مِنْهَا إِلَّا قَلِيلًا يَتَهُمُّ فَلَمَّا جَاءُوْهُ ٍ هُوَ وَالذِّي كَفَارَ مَا مَعَهُ فَكَانُوا لَا طَافِقَةً لَّا أَيُّوْمٍ يَجَالُوْتُ وَجُهُوْروْدُ قَالَ أَلْفَ بَيْتَ يَظُنُّونَ أَنَّهُمْ مُنْتَقُوا أَلَّلَهُ يَقْدِرُ بِكُلِّ شَيْءٍ حَكِيمٌ وَلَمَّا بَرَزُوا يَجَالُوْتُ وَجُهُوْروْدُ قَالُوا رَبّنَا أَفْغِي عَلَيْنَا صَبْرًا وَتَجْهَلْنَا وَأَقْدِمْنَا وَانصرِنَا عَلَى الْقُوَّةِ الْمُحْكَمِيَّةِ ١٧٠ فَهُمُوْهُمْ بَيْنَ أَلَّلَهُ وَقَتَلَ دَاوُدَ جَالُوْتُ وَءَاتِيهِ أَلَّلَهُ أَلَّلَهُ وَالْبَيْتُ ١٧١ وَعَلَّمَهُ وَمَا يَكْفَأُ ٌ وَلَوْلَا دَفَعُ أَلَّلَهُ النَّاسِ بَصْحُهُم بِهِ بِحَضْرِ لَفْسَدِ الأَرْضِ وَلَحِكْمَ أَلَّلَهُ ذُو فَضْلٍ عَلَى الْكَلِمَيْنِ ١٧٢ فَأَيْنِ أَلَّلَهُ سَتُوْهَا عَلَيْكَ بِالْحَقِّ ٍ وَإِنَّكَ لَمْ نَعْلَمُ أَلَّلَهُ. ١٧٣

[البقرة 249:252-254].
LEXICAL AND GRAMMATICAL NOTES

(249) And when Ṭālūt (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 (Ṭālūt) 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. فُصِّلَ فُصُولاً (a-i), to set out. (See Q12:94).

2. طَالِوْتُ (sjj), army, pl جَنَّوْتُ، أَجْنَادُ (singular جَنِّي، جَنِّي، جَنِّي، جَنِّي، جَنِّي، جَنِّي، جَنِّي, soldier).

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LESSON 2

(4) باًلا الله العبد يبُلُوُه بلاء
(a-u), to try, test. Also
viii.

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

(6) طَعَمَ (i-a), to eat, to taste.

(7) غَرِفَ (a-i), to scoop up water with the curved
palm. And the amount of water so scooped up is
غَرَفَةَ غَرْفَافًا [AN3]
اغْتَرَفَ اغْتَرَافًا
viii means the same as
غَرَفَةَ.

(8) جَلَّ (iii), to pass by, walk past, cross.

(9) ضَمِيرُ ضَمِيرُ منْقَصِيلٍ
If a noun is to be joined to a
ضَمِيرٍ رَفِعٌ منْقَصِيلٍ
with a conjunction, the corresponding
ضَمِيرٍ لَمْ يُقَصِّلَ should first be mentioned as in this āyah. So it is it is wrong to
say,
خَرجَتْ وَحَامِدَ
خَرجَتْ أنا وحَامِدَ.
The correct construction is to join the noun
to the corresponding
ضَمِيرٍ منْقَصِيلٍ,
e.g. ضَمِيرٍ منْقَصِيلٍ.
Here is another example from the Glorious Qur'an (2:35),

وَقَلِإَنَّهُ يَتَكَبَّرُ أَسْكَنَ أَتَّ وَرَتَضَكَّ أَبْتَجَنَّ
And We said, 'O Adam! Dwell you and your wife in the Garden'.

There is another way of joining a noun to the attached pronoun
which does not require the use of the
ضَمِيرٍ منْقَصِيلٍ. But in this
construction the noun should be manṣūb, e.g.

0 دَهْبِتْ وَحَامِدًا إلى السَوق.

0 يا يَبْنَ الْعَيْبِ وَأَخاهُ.
This is not 

\( waw \) 

(\( waw \) of accompaniment). Here is an example from the Glorious Qur'an (34:10):

\[
\text{يَسِيلُ} \\
\text{أَوْلَى} \\
\text{مَعَهُ} \\
\text{وَالْعَلَّمُ} \\
\text{[سَبۥا. ۱]}
\]

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

\( طَقَةٌ \) (10), ability, strength, power.

\( ظَنٍّ \) (11) here means to be sure.

\( لَقَوْنَلَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلَقَوْنَلِ}
(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. (a-u), to emerge, come into view, appear. [AN5]

2. (a-u), to finish, e.g. فَرَغَ مِنْ الْعَمَلِ فَرَاغًا the fifth hour of the 5.

3. فأَرْغَ اللَّهُ عَلَى فُنَلَانِ الصَّبْرَ to grant someone patience.

4. فَنَبَتَ الْعَلَيْهِ نَبِيَّةً ii, to enable someone to hold out (lit. to fix someone's feet to the ground).

As the word قُوَّمٌ is plural in meaning, it is treated as plural as in على القَوِّمِ الكَافِرِينَ.
(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. هَزْمَ الْجَاهِلِيَّةِ هَزْمًا، وَهَزْمَةً (a-i), to defeat.
2. آتى يُؤْرِي إِسْتِعْبادًا (iv, to give. It takes two objects, e.g. آتانيَّ المُنْدَرْسٍ كِتَابًا مُفِيدًا.
3. حِكْمَةُ, wisdom, pl حُكْمَاتٌ.
4. ولولا هذا الكتاب ما تعلمته اللغة العربية 'But for this book I would not have learnt Arabic.' See D3:22.
In the āyah دُفِعُ is muḥtada', and its khabar is understood which may be construed as مُوجَرَدُ. And the sentence لَفَسَّدَتْ الأَرْضُ is the jawāb of لوّلا.
5. دُفِعَ دَفِعًا (a-a), to push, repel. [AN6]
6. دُفِعُ اللَّهِ النَّاسَ here is the mafūl bihi of the maṣdar دُفِعُ, and بَعْضَ the badal of النَّاسَ.
7. فُسَادًا (a-i), to become bad, rotten, corrupted.
(252) These are Allah's revelations which We recite to you in truth. And you certainly are one of the messengers.

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

2) The sentence تَتَّلُّوهَا عَلَيْكَ is هُدَى, and the شَهِيد al-flatMap is the fā'il of the verb نُشِيرُ (We point to). Note that اسم al-išārah like هذَا, هذَا, ذَلِكُ, ذَلِكَ actually mean أَشِيرُ or أَشِيرُ (I/we point to).

3) أَرْسَلَ إِرْسَالًا iv, to send. The ism al-mafūl is مُرْسَلُ (one who is sent) which has the same meaning as رَسُولُ.
ADDITIONAL NOTES

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

وَقَالَ لِهِمْ نَبِيُّهُ إِنَّ اللَّهَ فَعَلَ بِهِمْ طَالُوتَ مَلِكًا قَالَوْا أَنَّهُ يَكُونُ لَهُ الْمَلِكُ عَلَيْهِمْ وَلَيْثَ أَحْقَاقَ الْمَلِكِ بِمَنْ فَوَتَتْ سَحَابَةُ مَرْسَىٰ أَلْلَهَ قَالَ إِنَّ اللَّهَ أُصْبِقَ مِنْهُ عَلَى مَلِكِهِ وَرَأَدَهُ بَسْتَةً فِي السَّلَّمِ وَاِلْجَسَّمِ وَاَللَّهِ يُؤْتِي مَلِكَةُ مَنْ يَشَاءُ مِنْ ذَكَارَةِ اللَّهِ وَقُوَّةٍ عَلَيْهِمْ

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 لَجْنِيُّ الْمَجََّهُوْلُ for the unknown soldier.

3) غَرَْفَةُ means the amount of water scooped up. So it has the meaning of the ism al-mafūl. It is on the pattern of فَعْلَةُ, and is formed from some other verbs also like:
   
   ो १ शर्मा, amount of liquid consumed in one draught, dose.
   ो २ लुम्व, 'morsel' from लुम्ब (i-a), to eat, swallow.
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EXERCISE

1) Identify the following grammatical elements in the text:

1) لِمَا الْحَيْيَنَيْةُ
2) لَا الْتَّافِقِ لِلْجَنْسِ
3) الْلَاْمُ المُرْحَلَةُ
4) حَرْطُفُ اِمْسَتَنَاعٍ لِوُجُودِ
5) البَدَلُ
6) جَمْعُ الْمُذَكَّرِ السَّالِمُ المَحْذُوفُ الْبُيُونِ لِلْإِضَافَةِ
7) الْعَلْمُ الأَعْجَمِيُ
8) كَمِّ الْخَيْرَيْةُ

2) Correct the following sentences:

1) تَخْرَجَتْ وَصَدَيقَيُ بَنْ عَامِ ١٠٠٠ مِمَّا.
2) أَلَّا أَبَوَةٍ --- خَرَجَ وَعَمِي إِبْراهِيمُ فَيَدْلُ قَلِيلٌ.
3) يَا غَيْبُ أُذْهَبُ وَأَخْوَكُ إِلَى الْمَسْجِدِ الْآَنِ.

3) Rewrite the following sentence using the passive voice. Write your answer with full vowel marks: وَقَالَ دَاوُدُ جَالُوتُ.

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

فَخَرَسْ نَسَبَ مَنْهُ قُلْتُ مَيَّ وَمِنْ لَمْ يَظْهَمَهُ فَإِنَّهُ مَيَّ.

a) What do the pronouns in مَنْهُ and مَيَّ refer to?

b) Who is meant by the pronoun in مَيَّ?
c) Why do فَلَيْسَ take the فَا؟
5) Read the following and answer the questions that follow it:

فَسَيْرُوا مِنْهَا إِلَّا قَلِيلًا مِنْهُمْ

a) What does the pronoun in مِنْهَا refer to?
b) Who are meant by the pronoun in مِنْهُمْ?
c) Identify the مُسْتَنْتِئِي مِنْهُ in this sentence.
d) Is the naṣb in قَلِيلًا wājib or jā'iz?

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

اغْتَرَقْتُ مِنْ هَذَا النَّهْرِ الْجَمِيلِ عَرْقَةٌ.
أَرَيدُ عَرْقَةَ بِسِرْبِيْرِينِ.

7) You have learnt the word عَرْقَةَ for the amount of water scooped up. Derive the noun on the pattern of عَرْقَةٌ from حَفارَ (to dig), and مَضْحَعٌ (to sip), حَاضِرَ (to chew), حَاضِرُ (to step), حَارِمَ (to tie up, bundle).

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

بَعْضًا: هَنَاَّ النَّاسُ بَعْضُهُمُ بَعْضًا.
بَعْضًا: سَلَمُ النَّاسُ بَعْضُهُمُ عَلَى بَعْضَهُمُ.
(1) صَافِحُ النَّاسُ.....
(2) نَظَرُ النَّاسُ.....

1) It is used in two bāb: a-a and a-u.
LESSON 2

3) يَبْيَغُي أَلاَّ يَشْكُكَ الْأُصْدِيقَاءُ .

4) يَبْيَغُي أَنْ يُسَاعِدَ النَّاسُ .

9) Write the bāb of each of the following verbs:
فصل، طعم، هزم، غلب، نصر، لقي، برز، دفع، شاء، ظَّنَّ، فَسَدَ، تَلاَ،
جاوز، عَلَمَ، آتي، اعترف، ثَبِتَ، ابتلى، أفرغ.

10) Use each of the following words in a sentence of your composition:
لَوْلَا، لَمْ، قَتِلَ، اعْتَرَفَ، عَلِمَ.
LESSON 3

لا تأخذوه، سبعة ولا نوم

لا إله إلا الله لا تأخذوه، سبعة ولا نوم عليه ما في السماوات وما في الأرض من ذا الذئب يشفع عنه إلا بإذنه يعلم ما بين أبديهم وما خلقهم ولا يحيطون بهما إلا على ما شاء قلبه ------------

كرسي السماوات والارض ولا يعوده حفظهم وهو العلي العظيم لا إكراه في الدين قد بين الرشد من النبي فصين يحكم بالطغوت ويؤمن بالله فقد استمسك بالمهد الوَلِيِّ لا انفصام لما والله جميع علم الله ولي الدين اسمعوا يخيرهم من الظلمت إلى النور والدين كنوا أولياءهم الطغوت يخونونهم من النور إلى الظلمت وأولهم أصحب النار هم فيها خليثون ------------ آلهم تدر إلى الذي خرج إبراهيم في رحمة أن عاتيه الله المنبت إذ قال إبراهيم ربي الذي يحي ويوميت قال أنا أحيد وأصبر أذينه فلا إله إلاك إبن الله يأتي بالشمس من الشرقي فأذان يزيد العالم طلبيم [سورة البقرة 2: 258-260]
LEXICAL AND GRAMMATICAL NOTES

(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. إلَهَةٌ, god, deity, pl إلَهَاتٍ. Note that إلَهَةُ is written without the alif after the lām as its normal spelling should be إلَاثً.

2. اللهُ إلَّا هُوَ: Here اللهُ is the mubtada', and the sentence لا إلَى إلَهَةٍ إلَّا هُوَ is its khabar.

3. اِسْمُ لاِ النَّافِيَةِ لِلْجَنَّةِ: إلَّا إلَهَةٍ إلَّا هُوَ is omitted which may be construed as يَسْتَحْيَى العبادةً (deserves worship). And هُوَ is badal of the َذَامِرٍ ُمُسْتَطَثِّرِ in يَسْتَحْيَى.
LES L ESSON 3

(i-a), to live, be alive. [AN1]

Note: 'I will not forget your favour as long as live.'

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

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 ḥāyā, living, *pl* ṣā‘īāh.

4. Qām, to undertake, carry out, execute.

is on the pattern of Qām, so it is originally ʿiqūm. The meaning is He who manages the affairs of the whole universe. [AN2]

5. Ṣīnāya is the *maṣdar* of (i-a), to be drowsy.

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

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

<table>
<thead>
<tr>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>وَزَنَ ِرَن وَزِنَا وَزِنَّةَ</td>
</tr>
<tr>
<td>وَعَدَ ِبَعْد وَعَدَا وَعَدَّةَ</td>
</tr>
<tr>
<td>وَعَظَ ِبَعْظ وَعَظَا وَعَظَةَ</td>
</tr>
<tr>
<td>وَصَفَ ِصِصَف وَصِصَّةَا وَصِصَةَ</td>
</tr>
<tr>
<td>وَبَيَقَ ِبَيْق وَبَيْقَا وَبَيْقَةَ</td>
</tr>
</tbody>
</table>
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The *ism al-fā‘il* is مُجِبٌطِ، wish, desire. بِمُسۡتِيَّةٍ اللَّهِ, God willing.

10 (i-a), to want, wish.

11 is for عَادِلَ where the *damîr* is the بِمَا شَاءَهُ.

12 (i-a), to hold, accommodate, contain, comprehend, encompass. It takes an object, e.g. تَسۡعَ هَذِهِ السَّيۡارَةُ, 'This car can accommodate six.'

(a-u), to burden, weigh down, weary.

لَا إِذَاَ ذُكِرَ الْأَنْبَأُ قَدْ تَبَيَّنَ أَلْطَفَاكَ وَأَلْحَقَّ بِاللَّهِ فَقَدْ سَأَلَّيْتُكُمُ الْعَزْوُسُ أَنْ تَفْسِرُوا لَهَا، وَلَا تَنفَصَّلُوا مِنۡ يَقِيمِ عَلِيمٍ (65)

(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 iv, to compel, force. [AN5]

2 v, to become clear, to be clearly distinguished.

3 (a-u), to follow the right course, be well guided. [AN6]
(a-i), to err, go astray.

The *masdar* غَوْيَةٌ, غَوْيَةٌ, but the *waw* has been assimilated to the *ya*.

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

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

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

(a-i), to grasp, hold, take hold.

عِرْقٌ (6) مَسْكَةَ x, to hold fast, hold on, grasp.

المرْوَةُ (7) خُمُّبَةَ, loop, buttonhole, handle (of a jug, etc.), *pl* عِرْقٌ. ْوََّنَقَ يُوَمَّنُ وَتَائِفَةً (u-u), to be firm. [AN7]

The *ism al-fā'il* is ْوَنْقَي meaning 'firm', and the *ism al-taḍḍīl* is ْوَنْقَي, and its feminine is ْوَنْقَي. ْوَنْقَي.

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

أَوْنَقُي, the eldest son.

النَّسَبُ الصغير, the youngest daughter.

الدَّرَاسَاتُ العليا, higher studies. [AN8]
LESSON 3

9. انْفَصَّمَ الْفِصَامَا... (v, to crack, split, break without getting separated from the other part.

This is šart and its jawāb. And the jawāb has fa' as it commences with qa'd. The jawāb is في مَحْلٍ جَرْنَهُ.

الْعَرْوَةُ (لا انْفَصَّمَ لَهَا) (11)

اللهِ وَلِيُّ الَّذينَ آمَنوا يُخْرِجُونَ الْظُّلِّمَاتِ إِلَى النُّورِ وَالْدِيَارَ

كَفُرُوا وَأَوَلِيَّاءُهُمُ الطَّغْيَانِ يُخْرِجُونَهُمْ بِنَبِيّ النُّورِ إِلَى الْظُّلِّمَاتِ

أَوَلِيَّةً أَصْحَابُ الْقَرَاءَةِ هُمُ فِي هَلَى مُخْلَدُونَ

(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. وَلِيٌّ, friend, protector, patron, guardian, pl. وَلِيُّونَ

أوْلِيُّ بَاءُ الْلَّدِينَ (2)

اللهِ وَلِيُّ الَّذينَ آمَنوا is mubtada', and its khabar is صِبَةُ المُوصَولِ لَا آمَنُوا, and the sentence is مَحْلٍ لَهَا مِنَ الإِغْرَابِ, يُخْرِجُهُم is a second khabar of الله. It may also be regarded as a hāl of وَلِيّ.
Here is *mubtada*, and its *khabar* is the nominal sentence. It may also be regarded as a *ḥāl* of *ʿawāna*.

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

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

(258) Did you consider (O Prophet) the man who had an argument with Ibrāhīm about his Lord, because Allah had given him kingdom. Ibrāhīm said, 'My Lord is He Who gives life and death.' He said, 'I also give life and death.' Ibrāhīm 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.
LESSON 3

This is رأى القلبية and it takes إلّى because its meaning is a combination رأى نظّر, 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 صلى الله عليه وسلم or to man in general.

حاجج to argue, dispute. [AN9]

حجة argument, proof, evidence, pl حجج.

3. في رتب about his Lord, concerning his Lord.

أن آنآ إلّى الله المُلُك has been omitted. So is for the original لأن. 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. إذ is a zarf zaman and refers to an action in the past. It is followed by a verbal or a nominal sentence as its muḍāf ilayhi, e.g.:

ساعديني إذ أنا طالب بالجامعة or ساعديني إذ كنت طالبا بالجامعة

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

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

إلا نصبروا فقد نصبر أئمة الله إذ آخرهم الذين كفرão

تأتي أئمتين إذ هما في الفكر إذ يقول لكم بصحبة لا تحررون

إذ يкурك الله ممكنا [الثنية 14]

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 في مَحْلٍ نَصْبٍ.

The king started the argument when Ibrāhīm (عَلَيْهِ الصَّلَاةُ وَالْحَمْدُ) said to him that Allah gives life and death. The sentence مُضَافُ إِلَيْهِ فِي مَحْلٍ جَرْرٍ is قال إِبْرَاهِيمُ أَحَيْيَ أَحْيَيْيَ إِحْيَاءً (5) iv, to bring to life, give life, revive.

The ism al-fā'il is مُحْيِيٌّ, and with al-: المُحْيِيٌّ. iv, to cause to die.

6 أَمَاتُ يُعْبِتُ إِمَانَةٌ

7 رَبٌّ أَلْوَىٰ يُحْيِيٌّ وَيُعْبِتُ كَهْبَارُ, and the sentence is mubtada', which refers to the الَّذِي. The ism is the damir mustatir in الَّذِي يُحْيِي which refers to الَّذِي.

8 ظَائِرُ اللَّهِ يُأْتُيٌّ بِالْشَّمْسِ

This is the jawāb of a latent šart which may be construed as:

إِذَا أَدْعِيَتِ الْإِحْيَاٰ وَالْإِمَانَةُ فَهُذَا حَجَّةٌ أُخْرَىٰ, إِنَّ اللَّهَ يُأْتُيٌّ بِالْشَّمْسِ الْمُشْرِقِ فَأَتَّى بِهَا مِنَ اللَّمْعِرَبِ.' If you claim to be able to give life and death, then here is another argument. Allah brings the sun ...

9 فَأَتَتِ

Note that the hamzah al-wasl has been omitted, for it should have been فَأَتَتُ, but to avoid writing two alifs side by side, the hamzah al-wasl is omitted. For a full discussion of the formation of the amr from anī, see D3: 9. (a-a), to confound. See Q21:40,
بَلْ تَأْتِيهِمُ الْيَوْمُ مُسْتَطِعُونَ/فَلَا يُسْتَطِعُونَ رَدُّهَا وَلَأَ هُمْ يَضْطَرُّونَ

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)

(被动语态) to be confounded, bewildered, perplexed.

Here تَأْتِيهِمُ الْيَوْمُ is the قَبْهَتُ الَّذِي كَفَرَ, and the sentence صِلَةُ الْمُوْصُولِ لا مَيْلٌ لَهَا مِنِ الْإِعْرَابِ is the damir mustatir in كَفَرَ.
ADDITIONAL NOTES

1) Here is another āyāh with the muḍārī: 

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

2) on the pattern of also means a manager. The great author of the famous book, Muḥammad ibn Abī Bakr al-Zurāʿī is known as (the son of the Manager of al-Jawziyyah School). It is sometimes shortened to (the son of the Manager).

3) Here are some examples of Wājjal:

(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)

And inform them of Ibrāhīm'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 ٓشَيْبَةٌ occurs:

قَالَ إِنَّهُ يَقُولُ إِنَا بَقِرَةٌ لَا دَأْلُ بَقِرَةٌ الْأَرْضُ وَلاً نَّسِيَ الْجَرْنَ مُسْلَمَةٌ لَا ٓشَيْبَةٌ فِيهَا ٓفَاسَأَنَا أَلَّا يَقْتُلْهَا وَمَا كَأَدَأْنَا يَقْتُلُونَُّ [البقرة 71]

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)

화 ٓشَيْبَةٌ فيها means that it did not have a mark of a different colour.

5) Here are some more āyat in which the word أَكْرَهَ occurs:

وُلَوْ شَاءَ رَبُّكَ لَأَمَنَ مِنَ الْأَرْضِ كُلْهُمْ جَيْبًا أَنْ تُكَرِّهِ الْأَنَاسُ حَتَّى يَكُونُوا مُهَمِّدِينَ [يوس]

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 هَامِئًا بِرُبُنا لِيُنْفِرُ لَنَا خَطِينَا وَمَا أَكْرِهْتُنَا عَلَيْهِ مِنَ الْيَحْرِ 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. رَغِبَ يُرْسَدُ رَسَدًا, and the *ism al-fā‘il* from this *bāb* is رَغِبَ. Following are some *ayāt* containing some derivatives of this verb:

إِذَا أُوْىَ الْفِتْنَةُ إِلَى الْكِهْفِ فَقَالَوْاْ رَبَّنَا رَبُّنَا عَذِبْنَا مِنْ لَاتُكَ رَحْمَةً وَهُمْ يَعْلَمُ لَنَا مِنْ أُمَّا رَضِيْكَ [الكِهْفِ ۱۰].

(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)

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

قَالَ قَرْنُؤُنِّي سَمَا أُرَيْكُمْ أَلَا مَآ أَرَى وَمَا أَهْذِيْكُ إِلَآ سَيْبَلَ أَرْسَدٌ [غاَف].

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 وَرَهِقَ (a-i) means to trust, place one's confidence. The *ism al-fā‘il* from this *bāb* is وَرَهِقٌ.

8) The verb دَأْنَا يُذُوْذُو دُنْوَا (a-u) means to be near, to come or go near. Note, أَذُن هُنَّى, Come near! The *ism al-fā‘il* is دَأْنِ, and the *ism al-taḍīl* is دَأْنِيًا. Its feminine is الدَّنِيَا. The expression السُّلُنِّيَةُ التَّحِيَاةُ the nearest life means 'the nearest life' as against الآخرةُ which will come later. (See Q2:85, 86). So the word الدَّنِيَا meaning 'the world' really means 'the nearest life'.
9) Note that احتجاجاً viii means to protest.
EXERCISE

1) Give the إعراب of the following:

(a) الله وَلِيُّ الْذِّينَ كَفَرُوا

(b) وَالذِّينَ كَفَرُوا أُولِيَّةٌ مَّالٌ فَطَغَتْ

(c) رَبِّ الَّذِينَ يَحْيَوٌّ يَمِيتُ

(d) فَبَيِّنَ أَنَّ الْذِّينَ كَفَرُ

2) Translate : أنَّا أَحْيَٰيَ وَأَمِيتُ. Who said this, and to whom. And in what context?

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

4) In ولَا يَتَوَهَّمُ حَقُّ هَمَّا whom or what do the pronouns هُمَا and هُمَا refer to?

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

a) المَجْلِيسُ الأَعْلَى, the higher council.

..... اللِّجْنَةُ, the higher committee.

b) الشَّرْقُ الأَوْسَطُ, the middle east.

..... الصَّلاةُ, the middle prayer.

c) الجَانَبُ الأَيْمَانُ, the right side.
لَيْدُ, the right hand.

الإِسْمُ الْأَحْسَنُ, the best name.

الإِسْمَاءُ, the best names.

5) Translate the following hadith and explain it:

وَالْيَدُ الْعَلَّيَّةُ عَيْنَ الْيَدِ السُّفْلِيَّةِ. (أخْرِجَتْ الْبَخْارِيُّ فِي كِتَابِ الْوَصَائِل، الباب التاسع)

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

عَرْوَةٌ، وَلَيْيٌ، دَيْنٌ، نُورٌ، طَاغُوتُ، نَارٌ، رَبٌّ، فَرٌّ مَّ، مَسْرِقٌ، مَغْرِبٌ. 
LESSON 4

وأعتَصِمُوا بِحَبِيلِ اللَّهِ جَمِيعًا

وَأَعْتَصِمُوا بِحَبِيلِ اللهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا يَقْرَأَتُ اللهِ عَلَيْكُمْ

إِذْ كَتَمُّ أَعْمَالُكُمْ فَأَصَابِحُكُمْ فَآصَحَاحُكُمْ يَرَى جَهَنَّمَ فِي شَفَا

مَعَ جَهَنَّمَ فِي النَّارِ فَأَنْتَذَكُّوهُ مِنْهَا كُلُّ ذَٰلِكَ بِيَدِ اللهِ لَكُمْ عَلَى بِكْنَتِهِ بِلِبَارٍ قَبِلْتُونَ

وَلَنَتَقَنَّ مِنكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَتَهَوْنَ عَنْ

الْمُكَرِّرٍ وَأَوْلَٰٰيَكُمْ مِنَ الْمُفْتَحِوْتِ وَلَا تَكَرَّمُوا كَذَٰلِكَ بِيَدِ اللهِ لَكُمْ عَلَى بِكْنَتِهِ بِلِبَارٍ قَبِلْتُونَ

وَأَكْثَرُوا كَذَٰلِكَ بِيَدِ اللهِ لَكُمْ عَلَى بِكْنَتِهِ بِلِبَارٍ قَبِلْتُونَ

وَلَا تَكَرَّمُوا كَذَٰلِكَ بِيَدِ اللهِ لَكُمْ عَلَى بِكْنَتِهِ بِلِبَارٍ قَبِلْتُونَ

مَنْ بَعْدَ مَا جَاءَهُمْ الْيَتِمُّ وَأَوْلَٰٰيَكُمْ مِنَ الْعُدُوبِ عَلَى أَيْضَةٍ يَوْمَ بِيَتَّبِعُ وَجَوْرٌ

وَسَوْدَاءٌ وَجَوْرٌ فَأَمَّا الَّذِينَ أًسَدُّوا وَجَوْرَهُمْ أَكْثَرُمَا بَعْدَ إِيَمِّينَكُمْ فَدُفِنَتْ

الْعَذَابُ فَإِنَّمَا تَكَرَّمُوا (۱۶) وَأَمَّا الَّذِينَ أًبْيَضُوا وَجَوْرَهُمْ فَقَبْلَ رَحْمَةٍ

اللَّهُمَّ هَبْ لَهُمْ خَلِيَّةً (۱۷) ثَلَاثَ كَابِنَاتٍ اللهِ أُنْثَى عَلَيْكُمْ بِالْبَيْحَةِ وَمَا اللَّهُ بِيَدٍ

ظَلْلَا للْإِيَّابِينِ (۱۸) وَلَهَا مَا فِي الْكُتْبَ وَمَا فِي الْآرَى فَوَلَى اللَّهُ تَرْجِعُ

الأَمْرُ (۱۹) كَنِّمْ خَيْرَ أَمْرِكُمْ أُخْرِجْتُ إِلَيْكُمْ تَأْمُرُونَ بِالْمَعْرُوفِ

وَيَتَوَهَّمُونَ عَنْ الْمُكَرِّرِ وَيَوْمُونَ إِلَّا اللَّهُ وَأَهْلِ الصِّبْرِ

لَا يَكُونُ خَيْرًا لَهُمْ قَنَاعَةً لَهُمْ وَالْمُؤْمِنِينَ وَآخَرُهُمْ كَلِمَتَهُمْ (۲۰)

[آل عمران 2: 110-111]
LEXICAL AND GRAMMATICAL NOTES

(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:

وَلَوْ آتَيْتُكُمْ مِنَ النَّاسِ مَكُونًا "And Allah will protect you from the people. (5:67) [AN1]

اِعْتَصِمْ بِكُذَا viii, to seek protection in something/someone.

2) حَـبَلٌ, rope, chord, pi. حِبَالٌ. By 'rope' is meant 'a binding force' which is Allah's covenant.

3) جَمِيعًا, altogether. This is hāl, and its šāhib al-hāl is the fā'īl of اعْتَصِمُوا (i.e. the wāw).
v, to be or become scattered, split, disunited, divided.

Note that لا تَتَفْرَقُوا is originally with two ء. This omission is for the sake of euphony, and takes place in forms v and vi when the harf al-mudārah ٌأ happens to be ٌأ. Here is an example of this omission in form vi from the Glorious Qur'ān (49:13):

وَجَعَلْنِي ضُرِّبًا وَقَبَلَ لَيْتُحَارِفُوا

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

Here لَيْتُحَارِفُوا is لَيْتُحَارِفُوا.

ذَكَرْ ذَكْرًا (a-u), to remember.

أَنْعِمَ عَلَيْهِ إِنَّ عَلَيْهِ إِنَّ (6) iv, to bestow favours, to confer. Its ism al-maşdar is نَعْمَة.

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

Here إِذ is maf'ūl fihi in relation to نَعْمَة which has the force of أَنْعِمَ, i.e.

أَنْعِمَ الله عَلَيْكُمْ إِذْ كُنْتُمْ أُعْدَاءٌ, '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:

فَقَلُنَا يَتَعَارَفُ إنَّ هَذَا عَدُوٌّ لَكُمْ وَلَزُوْجٌ لَكُمْ

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:

They are indeed enemies to me except the Lord of the worlds.
(26:77).
It has also a plural form, أُعْدَاءُ as in this āyah which we are studying, and in the following āyah (4:45),

Allah is better aware of your enemies.

ii, to unite, join, combine, put together.

He joined your hearts in love.

iv, to become in the morning. Here it is a nāqīs 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.

brother, dual إِخْوَانُ, أَخْوَانٌ. The pl إِخْوَانٌ 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 إِخْوَانٌ is used for brothers in faith.

brink. Its dual is شَفَافٌ, and plural, أَشْفَافٌ. [AN2]

(a-i) to dig. [AN3]

hole, pit, pl حَفَرُ. The pattern فَعْلَةُ حَفَرْ أَنْ أَحْفَرَ has the meaning of ism al-maf'ūl in some words. See Lesson2/āyah 249/Note7/AN2.

¹ Al-Sīḥāḥ: أَخُ.
14. أَفْقَدْتُ إِلَّا ذَٰلِكَ (iv), to save, deliver, rescue.

15. بَانَ الشَّيْءُ بِيَانًا (a-i), to be or become clear, plain, evident. The ism al-fā‘il is لَيْسَنُ هَمْ يَهْوَنُ لَهُنَّ بَيْنَ هُنَّ, and from لَنَ يَلْيَنُ, clear proof, pl بُيُّنَاتُ (See āyah 105).

16. بَيْنَ هُنَّ بَيْنَ حَيْثُ, and بَيْنَ هُنَّ, to explain, expound, make clear.

18. اهْتَدِى اهْتَدَاءً (viii), to be guided.

(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. وَلْتَنَّكُنَّ مِنْكُمْ أُمَّةً يَدْعُونَ إِلَى الْحَقِّ وَيَأْمُرُونَ إِلَّا الْفَوْقَ وَيَنْهَونَ عَنِ السَّرِّيْرِ (lam al-amr). This is lam al-amr. Note that it has sukūn because of the preceding wāw. (See D3:13).

2. ٱلْمَعْرُوفَ (a.l-murrūf) means that which is known, well-known, universally accepted, and as an Islamic term, it means that which is recognized as good by the šarī‘ah.

3. أَفْكَرْ إِبْكَارًا (iv), to disown, disclaim, refuse to recognize. The ism al-maf‘ūl is مَفْكَرٌ. 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 šarī‘ah as good.
(105) And do not be like those who split into factions and disputed after clear proofs had come to them. For them is a terrible punishment ...

1. This is the meaning of the word 'بَعْدُ مَعْيَ الْيَتَابَاتِ' (After the happenings of the women).
2. The khabar of 'اُولِي الْكَلِمَةِ' is the nominal sentence 'لَهُمْ عَذَابٌ عَظِيمٌ' (To them is a terrible punishment).

(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. يَوْمُ is maf’ul fihi and points to the time of 'يُعَذَّبُونَ' (they will be punished) which is understood from the word 'عَذَابٌ occurring at the end of the previous āyāh.
2. اَيْضًا, to become white.
3. aswad aswada: ix, to become black.

4. The verbal sentence تبيض وجهّه is muḍaf ilayhi, and so it is في محل جر.

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

6. The jawab of آمًا الذين أسودت وجههم أُكمَلَّهُم ... Thejawabof آمًا الذين أسودت وجههم أُكمَلَّهُم ... has been omitted which may be construed as فِي مَصَدِّرِهِمْ, and this is the khabar of the mubtadaً.

7. This verbal sentence is صبئة الموصول, and the وجههم هم في is the pronoun وجههم هم in عائد.

8. دَقَّ ذِي الشَّيْء ذُو قَدْرٍ, and so the meaning is ذاق الشيء ذو قدراً, ذو قدرًا, ذو قدرة, and مَدَاقَة (a-u), to taste.

9. بما كنتم تكفرون (بما كنتم تكفرون) the word ب— means 'on account of:'

10. This is بما كنتم تكفرون (بما كنتم تكفرون) and so the meaning is بكونكم تكفرون.

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

1. في رحمة الله is the khabar of الذين.

2. هم فيها خالدون is hāl, and its šāhib al-hāl is the fā'il of the verb استلقوها.
In a sentence like 

في البيت

is said to be the khabar, but the actual khabar is said to be a verb which may be construed as استقر meaning to settle down, to establish oneself, to take up one's position.

This applies to the zarf also, e.g.

المدرسة عند المدير. Here also the actual khabar is استقر.

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

1. is ḥāl, and its ṣāliḥ al-ḥāl is آيات...

The lām in لَامُ الْتَقویة is called ُللعالمین (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 āyah:

بِأيامها أظلمًا أظلمًا في زُرُعَتِي إن كُنْتُ لِلَّهِ نَصِيرًا

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

Here the maf'ūl bihī (الرؤيا) precedes the verb, and so it has taken the lām al-taqwiyyah. It does not need the lām if it follows the verb (إن كنت نعورون الرؤيا).

b) If it is the maf'ūl bihī of a masdar or of a derivative like the ism al-fā'īl or the ism al-mubālāghah, e.g.
Here is the *māfūl bihi* of the *maṣdar* ْكَبْرِ. It does not need the *lām* if it is the *māfūl bihi* of the verb directly as in,

لا يُريدُ اللهُ أن يَظْلَمَ العالِمِينَ

أرسله ممَّعَادًا يَزْرِعُ وَيَلْمِسُ وَإِنَّا لِلَّهِ مُحْفَظُونَ

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

Here the *māfūl bihi* (ِه) has taken the *lām* because its َعَامِل is an *ism al-fā‘il* (ِه). If it is the *māfūl bihi* of the verb, it has no need of the *lām* (ِه).

إِنَّ رَبِّكَ يَفْعَلُ مَا يَرْيَدُ

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

Here the *māfūl bihi* (ِه) has the *lām* because its َعَامِل is an *ism al-mubālaghah* (ِه). If the verb is used, there is no need of the *lām* (ِه).

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

وَلَنَّهُ ْمَا فِي السَّمَاوَاتِ وَمَا فِي الْاَرْذَٰلِ ْلِلَّهِ رَحْمَةُ الْأَمْرِ 18

(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 (a-i), to come back, return as in:

ما ترى رجعت من مكة؟

'When did you return from Makkah?'

Here is an example from the Glorious Qur’an,

فَرَجَعَ مُوسَى إِلَى قُرْءَانٍ عَضْبُينَ آيَفًا

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

This is the intransitive use of رَجَعَ.

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

أخذت كتابي قبلي شهر ولم ترجع إلي إلى الآن.

'You took my book a month ago, and have not yet returned it to me.'

Here is an example from the Glorious Qur’an,

فَرَجَعَنَا إِلَى أُمَّامٍ كَيْ نَقُر عَيْنَاهَا وَلَا نَحْزَن

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.

كُتِبَ خَيْرُ أَمْثَلٍ أُخْرِجَتْ إِلَى النَّاسِ تأَمَّرُونَ يَلَمَعُونَ وَتَنْهَوُنَّ عَن

الْمَكْسَرِ وَتَوْمَوُنَّ يَأْمَرُونَ إِلَى أَهْلِ الْحَكِيمِ لَكَانَ خَيرًا

لَهُمْ مِنْهُمْ المَوْمُوتَ وَأَصْحَابُهُمُ الْقَيِّمُونَ

(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 صلى الله عليه وسلم), it would have been better for them. Among them are believers, but most of them are transgressors.
LESSON 4

1. This is the type of كَانَ which does not signify a past action, but is used to emphasize the relationship between its ism and khabar as in the following ایَّاتِ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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

وَلَا تَقْرِبُوا الْزِّنَةَ إِنَّهُ كَانَ فَنْسَحًا وَسَسَاءَ سَبِيلًا

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

فَآمَرَتْ إِلَيْهِمْ قَالُوا كَيْفَ تَكْتُمُونَ مِنْ كَانَ في الْمِهِيدِ صَبِيبًا

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

أَخُرِجْتُ لِلنَّاسِ: This sentence is a na’t of أَمَةُ.

ثَأَصَرَوْنَ بالغُرُورِ: This is hāl and its sāhib al-hāl is خَيْرَ أَمَةٍ.

لَكَانَ خَيْرًا لَهُمْ: The ism of كَانَ is the čamir mustatir which refers to الإِيمَانُ. The sentence may be construed as,

وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ الإِيمَانُ خَيْرًا لَهُمْ.

For نَورُ see D3:12.
ADDITIONAL NOTES

1) The capital city is called \\١٣\\ because it protects the country.

2) The word اَكَابَهُ شَمْنًا occurs in the Glorious Qur’ān twice. Here is the other āyāh:

\\١٨\\

[al-Baqarah: 109]

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 حافَر means hoof (literally, that which digs).

4) As in the following āyāhs:

\\١٩\\

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

Here the word عبدَه is the maf’ūl bihi of the mašdar رَحْمَة, yet it has not taken the lām al-taqwiyah.
So do not think that Allah will fail to keep His promise to His messengers... (14:47)

Here is the *māfūl bihi* of the *maṣdar*, yet it has not taken the *lām al-taqwiyyah*. 
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?

حَبَلُ اللَّهِ شَفَا خَفْرَا مِنَ الْيَوْمِ، يَوْمَ بَيِّضَ وَجَهَّةُ الْمَغْفُورِ فَالمُنَكِّرُ.

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

ولَدَكُمْ مَنِيكُمْ أُمَّةً (a)

وَمَا أَلَّهُ يُرُيدُ طَلَّباً لِلْمُتَلَمِّينَ (b)

لَكُمْ خَيْرُ أَهْلِهِمْ (c)

وَبَلَغُوْاْ يِمَّا أُنَّسَلَتْ مُصْدِقًا لِمَا مَعَكُمْ [البقرة 41] (d)

وَالْعَصْرَ (1) إِنَّ الْإِنْسَانَ لَيَسْتَفْنَى خَسَرَ (e)

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

وَأَلْتَبَّكَ هُمُّ الْمُفْلِحُونَ (a)

هُمُّ فِيَهَا خَالِدُونَ (b)

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

بَعْدَ أَنْ أُرِجُحُ مِنَ الْسَفَرِ سَأُرِجُحُ لِكَ الْمَبْلِغِ إِنْ شَاءَ اللَّهُ.
7) The word عَدُوُّ 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:

حَبَّلُ، نَعْمَةٌ، شَفَاءٌ، حُفْرَةٌ، أَمْلِيَّةٌ.
LESSON 5

سَايِرُ اللهُ مْجَرَنَّهَا وَمُرْسَسَهَا

وَأَوْهِكَ إِلَى نَجِيَّ آتِهِ. لَنْ يُؤْمِنُنَّ بِيَوْمِ قِيَمَةِ إِلَّآ مِنْ ذَٰلِكَ حَاضِرٌ فَلا
تَبْتَسَسْ يَا كُلُّ مَّأْمَرٌ ۛ وَأَصَّبَ عَلَى الْأَلْبَاطِ يُؤْتِينَهَا وَمُجَرَّنَّهَا وَلا
مِنْطَبِ حَيْثُ دَخَلَ فِي الْإِنْسَةِ طَلُوا أَيْنَّهُ مُضْرَفُونَ ۛ وَأَصَّبَ عَلَى الْأَلْبَاطِ وَحْكَمَ
مَّأْمَرَهُ مَّلَأً مِّنْ قِيَمَةِ ۛ قَفْتُوا مِنْهُ قَالَ إِنْ تَسْحَرْوا بِهِنَّ إِنَّا نَسْحَرُ
مَّائَمَكَ كَمَا نَسْحَرُونَ ۛ قَسَوْفُ نُبْلُكَ مِنْ تَأْيِيدِ عَذَابٍ ذُبُرِّي وَهَيَّل
عَلَى عَذَابٍ مُّقَيَّسٍ ۛ حَقَّ إِذَا جَاهِلَ أَمْرُهُ وَفَازَ الْمُسْتَغْزَرُ فَلَنَا لَحْقٌ فِيٰ
مَّأْمَرٍ ذُبُرِّي مُّقَيَّسٍ إِنْ ذُبُرِّي مَّأْمَرٍ ۛ وَفَازَ الْمُسْتَغْزَرُ فَلَنَا لَحْقٌ فِيٰ
مَّأْمَرٍ ذُبُرِّي مُّقَيَّسٍ إِنْ ذُبُرِّي مَّأْمَرٍ ۛ وَفَازَ الْمُسْتَغْزَرُ فَلَنَا لَحْقٌ فِيٰ
من المُشرِقِينَ (٤٢) وقيل: يتأذّرُ أَبْنِيُّ مَآَكَ وَنَسَمَأَهُ أَلَهِي وَغَيِّضَ
الَّمَا وَفَضِيَّ الْأَمَرَ وَأَسَّوَّتَ عَلَى الْجُهُودِ وَقَيل: بعَدًا لِّلْفَوْرِ الْمُلْلِمَينَ (٤٣)
وَنَادَى تَحْدِّي رَبِّهِ، فَقَالَ رَبِّي إِنَّ أَبِيَنَ أَهْلِي وَأَنَّ مَعِيْذَكَ الْحَقُّ وَأَنَّ
أَعْلِمُ المُلْكِينَ (٤٤) فَقَالَ يَا نَحْوُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلَ عَلَى صِدْقِ
فَلَا تَقْنُنَّ ما لَيْسَ لَكَ بِهِ عَلَمُ إِنَّكَ أَعْلَمُ أَنْ تَكُونَ مِنَ الْجَهَلِينَ (٤٥)
فَقَالَ رَبَّي إِنِّي أَعْوَدُكَ أَنْ أَسْتَكِبَّ مَا لَيْسَ لِي بِهِ عَلَمُ وَلَا تَقْنُنَّ
لِي وَتُرْجِمَنِ أَحَسِنَ مِنَ الْخَيْرِينَ (٤٦) قَدْ يَنْتَجُ هَيْثُ يَسْلُمُ مِنَا وَتُرْكَتْ عَلَيْكَ وَلَمْ يَأْمُرْ مِنْ مَعْلُوكَ وَأَمْرُ مَسْتَمَعُهُمْ تَمْ يَسْمَعُ
مِنَ أَعْذَبِ الْأَيَّامِ (٤٧) يَلَكَ مِنْ أَنْبِيَّ الْقَدِّيْرِ نَحْوَيْهَا إِلَيْكَ مَا كَتَبْ
نَعْلُوهَا أَنَّهُ وَلَا قَوْمٌ مِنْ قَبْلِ هَذَا فَأَصِيرُ إِنَّ الْمُلْقِيَةِ لِلْمُلْقِيَاتِ
[٤٨] (فُوَقَ ٢٦:٤٩)
LEXICAL AND GRAMMATICAL NOTES

وَأُوْحِيَ إِلَّا نُوحٌ أَنَّهُ أَنْ يُؤْمِنَ بِمَّنْ فَقُولُكَ إِلَّا مَنْ قَدَّ آمَنَ فَلا

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

iv, to inform by revelation. Note that is changed from the original , divine revelation. It is the maṣdar of (a-i) which lexically means to communicate with sign, sound or writing.

2) The pronoun in which refers to the sentence following it. This pronoun is used in English also as in. This sentence can also be constructed as follows, To go there is wrong:

Here is another example of :

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

This is , and the maṣdar muʿawwal is the . So it is . Here is the fāʿīl of as the istithnāʿ is

And is the ṣilah al-mawsūl.
5) For the word نوح and its being مصروف, see D3:34.
6) بَيْسَ اِبْنَؤُ‌ا اَيْبَاسا, to be distressed, be sad and worried. It is اَتْعَلَ. See Q12: 69.

الْفَطِيقُ وَبِمَا كَانُوا يُقَاطِعُونَ

7) ما is either مَسْدَارِيّا or مَوْسُولًا. In the first case, the meaning is 'at their doing', and in the second 'what they have been doing'. In this case the عائِد has to be supplied (يَقَاطِعُونَ).

(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 صَنُّعا, to make, manufacture.
2) الفَلْسُكُ, ship. It is feminine, but can also be masculine as in Q26:119,

فَقَلِهِ وَمَنْ مَعَهُ فِي الْفَلْسِ السَّحْوَجَينَ

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:
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 جَرِينَ which is third person feminine plural.

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

Note the word مَوَاحِرُ which is the plural of مَوَاحِرُ, from مَخْرُ مَخْرَاءَ مَخْروُرًا, to sail ploughing the sea.

3) In the Qurʾān the plural of عَيْنَ is عَيْنْ, and in the sense of 'fountain', 'spring' is عَيْونُ. See for example Q15:45; 26:57; 7:179; 5:83. Non-Qurʾānic Arabic does not make this distinction.

4) غَرَقَ غَرَقًا (i-a), to be drowned. The ism al-fāʿil غَرِيْبٍ, and its plural is غَرِيْبُ like مَرْضٍ. مُغَرَّقَ is the ism al-mafṭūl of form iv, غَرَقَ فِيْنَا إِغْرَاقًا iv, to make someone drown.

(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: The *mudari'* has been used for a picturesque presentation of the act of building. Cf. *وَهْيُ بِهِمْ نُحْرِي* in *ayah* 42.

2: Whenever it is made up of a *zarf*, which is here *masdariyyah*. This along with its مُضَافِفُ is a صِلَةُ. And the تَمْيَزَاء of *كلْمَا* is the verb in the محل جُرُ. (in this example سَخَرَوا). The sentence can be constructed as follows:

سَخَرَوا من نوح عليه السلام كل وقت مروهم به.

Here is another example of *كلْمَا* from the Qur’an:

كلمة أوقفوا نازرا لبذريَّة أطفالها الله

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:

كلمة زرته وجدته يقرأ أو يكتب.

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

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

4: سَخَرَ من فلان سَخَرِيَّة (i-a), to mock at, to make fun of.
and you shall soon know to whom a humiliating punishment will come, and upon whom a lasting torment will descend

(39) سَوْفَ (1), a particle denoting futurity like من. From this is derived سَوْفَةً (ii), to put off, procrastinate.

أخْرَى فَلَانُ فَلَانًا إِحْزَأَ الْعَذَّابُ (2) (i-a), to be contemptible. خُزْيٌ (ii), خُزْي (ii), iv, to disgrace, humiliate, put to shame.

The sentence يُخْزِيهُ is a نَافِئَةً.

حَلَّ عَلَيْهِ الْعَذَّابُ حُجْوًا (3) (a-i), to descend, befall.

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

(40) قَلِيلً (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.

أُوَامِرُ (1) (المَأْمَرَةُ) (2) matter, affair, pl أمُورٌ من أُوَامِرٍ (أُوَامِرِيَّةٌ) command, pl آمُرِيَّةٌ (2) فَارَ يُفْوِرُ فُوْراً، وَ فُوْراً (a-u), to gush out, boil over. [AN2]
3) **صَنِيرُ (انْتَوْرُ)**, oven, *pl. صَنَارِيُّْ.* [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) **حَمَّلَ حَمَّالًا** (a-i), to carry.

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

6) **زَوْجَانُ (انْتَانُ)**, a pair.

7) **ما مَعَهُ إِلَّا قَيلٌ** (a-i) is the * passive* form of مَعَٰهُ. This is a *naʿ* of زَوْجَانُ (انْتَانُ). The words زَوْجَانُ (انْتَانُ) are used for emphasis, e.g. لَيْ أَخْرَانَ اِنْتَانَ وَأَحْتَ وَاحِدَةً. اسْتَنَاءَ (مَعَٰهُ) إِلَّا قَيلٌ (a-i)

8) **فَقَالَ أَرْضَكِ بِهِمْ يَسِيرَ اللَّهُ بِجَرْنِهَا وَمُرْسِئُهَا إِنْ رَبِّي لَفَيْسَ غَرْمُهُ** (41)

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

1) **رَكَبَ فِي السَّفِينَةِ رُكْبَةً** (i-a), to board a ship.

2) **رَكَبَ الفَرْسَ** (i-a), to mount a horse.

3) **حَرَّبَ الْمَالَ حَرْبًى** (a-i), to flow.

4) **حَرَّبَ السَّفِينَةُ** (i-a), to sail.

مَجْرَى is the *ism al-makān* and *ism al-zaman*, and means place and time of sailing. It may also be *maṣdar mūmī* meaning sailing.
Note that the word مَجَرِّهَا in this āyah is pronounced majrēhā.

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

(1) (a-u) رَسَأَ يُرْسَأَ وُرْسَأَ (3) رُسَأَ (of a ship). [AN4]

Arsēa ʾūrsēa ʾīrsēa (iv) to fix something firmly. (2) to anchor (a ship).

مَسْتَرَى ʾipal al-makān and ʾipal al-zamān, and means place and time of anchoring. It may also be maṣdar mīmī meaning anchoring.

بَسْمَ الَّهِ مَجَرَأَهَا is the mubtada’, and its khabar is ʾbismillāh. The meaning is, 'Its sailing and anchoring is in the name of Allah.'

(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, waves. It is ʾism al-jins al-jamʿ, and the singular is مَوجَة. See Q24:40. (See D3:3).
Lesson 5

(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.

أوَىٰ إِلَى الْشَّيْئِ أُوْيَا (1) to take refuge.

Note that سَآَوِي is for the سآوُي as for آكلٌ تُلْتَ (2) to protect.

The verbal noun is عَصْمَة. A prophet is said to be مَعْصُومٌ, i.e. protected from sins.
LESSON 5

3. This is because the مُستَسْتَنِثِيَ and the مُستَسْتَنِثِيَ مَنْهَةٌ مُنْهَةٌ مُسْتَسْتَنِثِيَ مَنْهَةٌ are not of the same kind. The مُسْتَسْتَنِثِيَ is the saved, and the مُسْتَسْتَنِثِيَ مَنْهَةٌ 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 الحَجِّ فِيْلَهُمْ إِلَى مَكَّةَ إِلاَّ الَّمَشْرَطَةُ، 'All the pilgrims have returned to Mecca, but the policemen have not yet returned.'

So the meaning of لا عاصمَ الْيَوْمَ مِنْ أَمْرِ اللهِ إِلَّا مَنْ رَحْمَ is, 'There is no savior today from Allah's decree, but those on whom Allah has mercy will be saved.' The khabar of يُعَصِّمُ لا النَّاهِيَةُ لِلْجَنَّةِ which is muqaddar:

And the الْيَوْمَ is maf'ul fihi, and its nāsib is the verb يُعَصِّمُ (yusum) لا عاصمَ الْيَوْمَ مِنْ أَمْرِ اللهِ.

4) In the عَائِدَ it is مَنْ رَحْمَة. The sentence صَلَةُ الموْصِولِ is رَحْمَة.

5) حالَ المَرْضُ حَالَ الشَّيءَ لَتَبَيِّنَ وَتَبَيِّنَ حَيْثُولة (a-u), to intervene, e.g. حالَ السَّفَرُ حَالَ الشَّيءَ لَتَبَيِّنَ وَتَبَيِّنَ السَّفَرُ, 'Sickness prevented me from travelling.' In the Qur'an (8:24):

وَأَعْلَمُوا أَنَّ اللَّهَ يُحَولُ بَيْنَ الْمَرْضَةِ وَقَلِيلَهُمُ

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.
(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. بَلْغَ بَلْعًا (i-a) also بَلْغَ (a-a) to swallow.
2. أَقْلَعْتُ عَنْ التَّدْخِينِ (iv, to abstain, refrain, e.g. I gave up smoking). [AN5]
3. غَاضَ فَلَانُ المَاءَ غَيْبًا (a-i), to reduce, decrease, غَيِّب أَلْمَاءُ, the water was reduced, made to subside.
4. فَصَادَ فِي صَاءٍ (a-i), to settle, close, complete, accomplish, fulfill.
5. اقْتَضَى عَلَى الشَّيَاءِ اسْتَوَاءً (viii, to rest on).
6. الجُوْدِيُّ, name of the mountain.
7. بَعْدَ بُعْدًا (u-u), to be far off, be far away.

The root مصدر التأيِبّ سُعْبِه يَعْلِهُ بُعْدًا, and the meaning is 'May they be removed far away!'
(45) and Nūh called out to his Lord and said, My Lord! My son is of my household, and your promise is true, and you are the most just of judges.’

1) Rāb is for یا رَبّ. See D3:26.

2) In وَعَدْكَ الْحَقّ is the khabar of إنّ وَعَدْكَ الْحَقّ.

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

4) أَحْكَمْ الْحَاكِمِينَ, the most just of judges.

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

1) The pronoun in إِنَّهُ عَمَّلَ غَيْرَ 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.
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 ʿāma.

The omission of the yā of the first person is common in the Qur'anic Arabic. See Q89:15, 16.

(a-i), to admonish, exhort, warn.

The maṣdar muʿawwal is muḍāf ilaihi, and the muḍāf is omitted which may be a word like خَشْيَة or كَرَاهَة, and this word is مَفْعُول لَهُ.

(i-a) (1) to be ignorant (2) to be irrational, or foolish.

The first is the opposite of عُلُم, and the second is the opposite of جَعْل. It has the first meaning in this āyah. Here is an example of the second meaning:
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LESSON 5

(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 (a-i), to take refuge.

2: Here the preposition مـن has been omitted from the original construction أَعُوذُ بِكَ أَنْ أَسَلَكُ. Prepositions may be omitted before the *maṣdar mu‘awwal*, e.g.

أَمَرْنَا اللَّهُ أَنْ تُصْلِي or أَمَرْنَا اللَّهُ بِأَنْ تُصْلِي → أَمَرْنَا للَّهُ بالصَّلَاةُ

3: Here is for لَإِلَّا Tā‘ifī (i-a), to incur a loss.
(48) It was said (to him), 'Nūh! Disembark with peace from Us and blessings upon you, and upon some of the communities (that will spring) from those who are with you. There will be other communities whom We will provide enjoyment (for a while), and then a painful punishment from Us will overtake them.'

1) هبطَ هبطَ طاَ (a-i), to descend, come down.

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

2) أمم, nation, community, plٌ. أمم.

3) متَع فلاناً تمتَيعاً (ii), to provide enjoyment.

4) مسَ مسَ مسَ (i-a, مسَسْتَ), to touch, to hit, befall.

5) آلامٌ, pain, suffering, plٌ آلامٌ.

6) أليمٌ, painful.

Here is mubtada’ because it is نكرةً موصوَقةً as it stands for آخرِ أممٍ.
"other communities (springing) from some of those who are with you'.

(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. أنباءً, news, tidings, pl. أَنْبَاءٌ.

2. عَوَاقِبَةٌ, end, result, outcome, pl. عَوَاقِبٌ. The future can be happy or unhappy. What is meant here is happy future.

3. If a noun is to be joined to a ضمير منقوص with a conjunction, the corresponding ضمير منقوص should first be mentioned as in this 

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ADDITIONAL NOTES

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

عن أبي هريرة رضي الله عنه قال: قال النبي صلى الله عليه وسلم: "يقول الله تعالى: أنا عهد علي عبدي بي، وأنا معه إذا ذكرني فإن ذكرني في نفسه، ذكرته في نفسها؛ وإن ذكرني في ملة، ذكرته في ملة الخير منهم؛ وإن تقرب إلى شيء تقربت إليه ذرعا، وإن تقرب إلى شيء تقرب إلى الله بآيا، وإن آتاني يمسيبي، أتينا هرونة".

On the authority of Abu Hurayrah who said, the Prophet صلى الله عليه وسلم 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: خرجت فوراً، رجعت فلان من فوره، دخولی, 'I went out soon after my entry'. (See D3:24).

The word فور has acquired the meaning of 'immediacy' from the idea of 'boiling' as if the second action takes place before the first cools down.
From is derived the Urdu فوار for a fountain.

But in Arabic a fountain is الکافورa.

Note that in modern Arabic قرص فوار is effervescent tablet.

3) The word تئور has been corrupted to تئور in Urdu.

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

خَلَقَ السَّمَاوَاتِ بِيَدِ يَدِهِ وَأَلْقَى فِي الْأَرْضِ رَأْسَیَّ أَنْ تَصْبِعَ يَكْمَ وَبَثَّ فِيهَا مِنْ كُلِّ دَابِثٍ وَأَنزَلْنَا مِنَ السَّمَاوَاتِ مَآءً فَاذْبَنَا فِيهَا مِنْ سَكَّلِ رَوْجَ 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 أُقَلَعَ means to take off (aviation), e.g. أُقَلَعَ الطائرة الساععة الثامنة, 'The plane took off at 8.'
مَتَى الإِقْلاَعُ؟, 'At what time is the take off?'
EXERCISE

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

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

(a) ِإِفَأَنَا نَسْخُرُ مِنْكُمْ كَمَا نَسْخُرُونَ  

(b) ِوَمَا َءَامَنْ مَعَهُو ئِلَّا َقَلِيلُ  

(c) ِفَلَآ َدْنَكَلْنِ ِمَا لَيْسَ َلَكَ بِهِ ْعَلَمُ  

3) What is the ُنَأْيِبِ ِالْفَأْيَل of ُأُحِيِ؟

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

   a) ِسَأَيم  
   b) ِمُدَاشَاف  
   c) ِمِثَال  
   d) ِمَاخْمُز  
   e) ِأَجْوَاف  
   f) ِنَاقِش  
   g) ِلَافِف  

5) Identify all the mujarrad verbs occurring in the text, and sort them out according to their ُبَهَّس.
6) Identify all the *mazid* verbs occurring in the text and mention the *bab* of each of them.

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

قَسُوفَ تَعَلِّمُونَ مَنْ يَأْنِيَ عَدَابٌ يُعْزِزُهُ وَيُقِيلُ عَلَيْهِ عَذَابٌ مُقْسِمٌ

a) What does the particle *qusof* denote?

b) What is the *iqrab* of the noun *ayn* and the sentence *yaini*?

عَذَابٌ يُعْزِزُهُ

b) What type of *mushaf* is *mcism*, and what does it mean?

8) Read the following, and answer the questions:

سَتَاوْهِي إِلَى جَبَلٍ يَقُصُّ مُنِّيَ الْمَلَأِ

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

b) What is the *iqrab* of the sentence *yiqsmuni min al-male*?

9) Fill in the blank in each of the following sentences with a suitable *harf jon*:

أَوْحَى اللهُ تَعَالَى..... نَوحٌ عَلَيْهِ السَّلامُ

لا تَسْحَرْ..... أَحِيْكَ الْمُسْلِمِ

عَندَمَا رأَيْتُ دَبَّا يَقِيلُ عَلَيْهِ أَوْيَتُ..... سَيَأْرَبِي.
1) What does سَأَلَ mean in each of the following sentences?

سَأَلَ الْمُدْرِسَ عَنْ مَوْعِدِ الْاتِّخَاذِ.
سَأَلَ الْمُدْرِسَ كِتَابًا فِي النَّحْوِ.

11) Translate the following āyah (3:37):

کُلُّمَا دَخَلَ عَلَيْهِ عُلُوًا رُقُبَاهُ وَجَدَ عِنَدَهَا رَقَفًا قَالَ يَمْرُومُ أَنَّ
لَا بُدٍّ هَذَا قَالَتْ هُوَ مِنْ عِنَدِ اللَّهِ إِنَّ اللَّهَ يَزَرْعُ مِنْ يَـشَاءٍ يَغْيِبُ حِسَابٍ.
LESSON 6

ولَهَا الْحَمْدُ في السَّمَاوَاتِ وَالْأَرْضِ

قَبْسُبُحْنَ اللَّهَ جَنًّا نَمْسَوْنَ وَجَنًّا نَصِيْحُونَ ۗ وَلَهَا الْحَمْدُ في السَّمَاوَاتِ وَالْأَرْضِ وَعَيْشًا وَجَنًّا نَظُهِّرُونَ ۗ يُبْيِـِّـٰحَ الْحَيٍّ مِن اللَّمْبِثِ وَيُبْيِـِّـٰحَ الْمَيِّثِ مِن الْحَيٍّ وَيَبْيِـِّـٰحَ الْأَرْضَ بعَدَّ مَوْمُوحًا وَكَذَٰلِكَ تَخْرَجُونَ ۗ وَمِن مَا يَنْتَهِيُهُ ۖ أَنْ خَلَقْنَهُ يَغْرُدُ ثُمَّ إِذَا أَنْشَرَ بَشَّرْنَ تَخْرَجُونَ ۗ وَمِن مَا يَنْتَهِيُهُ ۖ أَنْ خَلَقْ لَكُمْ مِنْ أَنفَسِكُمْ أَزْوَاجًا لَّسُكُنْنَ إِلَيْهَا وَجِـٰعِلْ بَيَٰتُكُمْ فَوْدًا وَرَحْمَةً إِنْ فِي ذَلِكَ لَا يَنْتَهِي لِقُوْمٍ يُنْفِكُونَ ۖ وَمِن مَا يَنْتَهِيُهُ ۖ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَخْلِفَ أَنْسَابَ الْعِلْمِ وَأَلوْيَكَرُ ۖ إِنِّي فِي ذَلِكَ لَا يَنْتَهِي لِلْعَلِيْمِينَ ۙ وَمِن مَا يَنْتَهِيُهُ ۖ مَنَامُكَ بَيْلَ وَالْمَيْتَ وَابْقِ فَإِلَّا مِن فِضْلِهِ ۗ إِنَّ يَوْمَ يَقْرُبُ تَخْرَجُونَ ۗ وَمِن مَا يَنْتَهِيُهُ ۖ يُرِيُّكَمُ الْبَرَقُ خَوْفًا وَقَوْمًا وَيُغَيِّبُ مِن السَّمَاوَاتِ مَا لَهُ فَيِفْجِيَ يَوْمَ الْآخِرَةِ بعَدَّ مَوْمُوحًا ۗ إِنَّ يَوْمَ يَقْرُبُ تَخْرَجُونَ ۖ وَمِن مَا يَنْتَهِيُهُ ۖ أَنْ قُوْمُ السَّمَاوَاتِ وَالْأَرْضِ يَأْمُرُونَ ۗ ثُمَّ إِذَا دَعَاهُمْ دَعَوَّهُمْ مِنَ الْآخِرَةِ إِنَّهُ كَأَنتَ مِنْ خَيْرٍ ۗ وَلَهُمْ مِن فِي السَّمَاوَاتِ وَالْأَرْضِ سُكُنٌ لَّهُمَّ
The word *al-Rūm* (الروم) 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

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

1. سُبْحَانَ اللهِ تَسْبِيحًا 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-maṣdar from سُبْحَانَ. It is manṣūb as it is maṣūl muṭlaq. It is a maṣdar functioning as its verb, so سُبْحَانَ اللهِ here means سُبْحَانَوا اللهِ (Praise Allah).

2. أَحِيَانُ, period of time, pl أَحِيَانُ, and its pl is أَحِيَانٌ. أَحِيَانُ is here maṣūl fihi. Here is another example,

ضَرَأَتِكَ أَحِيَانٍ صَرِيحُ مَنْ أُلْمَسْجِدِ، 'I saw you when you left the mosque.'

ضَرَأَتِكَ أَحِيَانٍ here is muḍāf, and the verbal sentence ضَرَأَتِكَ is muḍāf ilayhi and is, therefore, fi mahall jarr.

3. أَمَسْاءُ, late evening (extends from the approach of sunset to the time of ‘iṣāʾ prayer).

4. أَصْبِحُ, iv, to spend the evening, enter into the evening.

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

Näqis: 'Bilal was sick in the evening'.
Tämm: 'When it was evening, Bilal went for a walk' (literally, 'when B. entered the evening, he ...').

Näqis: 'I was active in the morning'.
Tämm: 'I sat reading this book till it was morning (literally, '... till I entered the morning').

(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 عَشَيْبَا is ma'tūf of the word جَيْنَ in the previous āyah. So the construction of the sentence is like this:
فَسَبِحوا اللَّهُ جَيْنَ تُمْسَوْنَ وَجَيْنَ تُصِيَّحُونَ، وَعَشَيْبَا، وَحِينَ تُظَهَّرُونَ. وَلَهُ الْحَمْدُ
2. حَمْدُ، حَمْدٌ، praiseworthy.
   حَمْدُ تَحْمِيدًا ii, to praise excessively. Its ism al-maf‘ūl is مُحَمَّدٌ.

3. the khabar has been placed before the mubtada’ for the sake of emphasis.

4. في السمَوات والأرضِ: the šibḥ jumlaḥ is a hāl of the الحمَدُ.

5. غَصْبُ، evening (from noon to sunset).

6. غَصْبُ is here maf‘ūl fihi.

7. أَظْهَارًا, enter the noontide.
   (This verb is not used as a nāqiṣ verb).

8. These two āyāhs refer to the five daily prayers.
   المَسْنُونُ refers to maghrib and ‘iṣā’ prayers.
   تَصِيبُونَ refers to fajr prayer.
   غَصْبُ refers to ‘āṣr prayer.
   تَطْهِرُونَ refers to zuhr prayer.¹

(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 Tafsīr al-Ṭabarī.
(i-a), to live, be alive. حَيَّ with *idghām* is also used instead of حَيٌّ. See Q8:42.

أُحِياءَ, live, living, *pl*. أَحْيَاءَ iv, to give life, quicken, revive. Its *ismu l-fā‘il* is مُحِيّ، and with مُحِيّ.

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

يُحْيِي الأَرْضَ yuḥyī l-arda → yuḥyi l-arda.

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) : 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) أَرْضُ, earth, *pl* أَرْضَ (with al-الأَرْضِي). مَاتَ يَمُوتُ مُوتًا (a-u), to die. The *mādī isnāded* to *mutharrik* pronouns is مَتْ etc with *dammh*. [AN1]

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

2 *Musḥaf* 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 musḥaf'.
Here is *maʃ'ul muʃlaq* as it represents the *maʃdar*, because the meaning is *maʃdar* *maʃraʃ*, or *maʃdar* *maʃraʃ*. 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.

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

1. *آیة* (a-iyt), a sign, *pl* *آیات*.

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

3. The *maʃdar mu'awwal* *خَلَقْكُمْ* is the *mubaʃada* *mu'akhaft*, and the prepositional phrase *من* *آیاتِ* is the *khabar muqaddam*.

4. *تَرَاب* (*ṯ-r̥ab*), dust, *pl* *تَرابَات*.

5. * ثم* (*ṯ-am*), is a conjunction (*ʕaʃf* ʕarʃ) denoting delayed succession as seen in the following example, 'I had lunch, then went out (after sometime)' in contrast to 'I had lunch, then went out (immediately)'.

The conjunction *ثم* has been used here instead of *فَقَ* as the process of creation undergoes a number of stages till dust is converted into a moving human being.
6. إذاالْفُجُرَّاءَ (إذا)
7. بَشَرُّ، human beings. It is also used to denote a single human being as in:

قُلْ إِنِّيْ أَنَا بَشْرٌ مُّنْتَكِحٌ

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

8. البَشَرُونَ، to be scattered, spread out. The sentence البَشَرُونَ is a naʿt qualifying البَشَرُ.

وَمِنْ عَيْنِيْهِ أَنَّ خَلَقَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْواَجٌ لَّيْسَ كُنَّا إِلَيْهَا وَجَعَلَ بَيْنَهُم مَّودَةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَا يَنْبِئُ لَقَوْمٍ يَفْكَرُونَ

(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. أنفَسْ من أنفسكم، self, pl. من أنفسكم. Note that both the spouses are from the same species.
2. أَزْوَاجُ، spouse. It is used both for husband and wife, pl. أَزْوَاجٌ. 
3. سُكِنُوا، to be or become still, tranquil, to calm down, rest, repose.
4. لَامَ الْتَّلِل، and the mudāri' following it is manṣūb because of which is usually omitted, but may be mentioned as in Q39:12.
I have been commanded (to do this) so that I may be the first of those who surrender to Him."¹

Note that ʾān cannot be omitted if it is followed by lā al-nāfīyah as in 'Hurry up lest the director should leave his office.' And here is an example from the Qurʾān (2:150),

وَحَيْثَ مَا كُتِبَ فَوَلَوْا وَجُوِّهُمْ سَتَرًا. إِنَّا نَسْتَفْعَلُ الْمَيْتَاءَ عَلَىٰكُمْ حِجَّةً

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

5, the preposition ʾillā has been used with the verb ʿṣāknni ʾillāhā to suggest that it has been given the additional meaning of ʾmal 'to incline' which takes the preposition ʾillā.

6, ʿbi ʾtakmū is 'between you', i.e., between you and your spouses.

7, ʾawd ʾyūdū waʾrūdū (i-a) to love, to like, e.g., ʾawdīt ʾan ʿawrūk 'I wanted to visit you'.

8, ʾmaṣdar mīmī 'love' is the ʾmaṣdar mīmī. [AN2]

(jāl) (a-a), to make, create. Jāl in this sense takes only one object. Here is another example from the Qurʾān (6:1),

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ الْشَّمَّامِنَاتِ وَالْأَرْضِ وَجَعَلَ الْأَلَّامِنَاتِ وَالْنُّورِ

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

¹ The ʾmaʾāl bihi of ʿĀmirn ʾān ʾal-ʾulân ʾal-māsamīn is omitted. The sentence may be construed as ʿĀmirn ʾān ʾal-ʾulân ʾal-māsamīn.
For the other meanings of جعل see D3:25.

إن في ذلك لآيات 9: This is the al-lām al-muzahlāqah. This lām is attached to the khabar of إن, e.g.

وإن أوحى اليهين ليثبت الشكوب

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

إني في ذلك اعبرة لمن يخشى

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

قوم, people. It is an اسم الجمع, and its pl is أقوم. This word originally means a group of men (excluding women). It is used in this sense in Q49:11,

يايماها لذين كامثوا لا يسحَر قوم من قوم عسِجَ أن يكونوا خيرا منهم ولا

يساء من سالا عسِج أن ينكَ خيرا منهم

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 (زهير) says,

أقوم آل حصن أم نساء؟

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

viii, to contemplate, reflect.

The sentence يتبَّسَكَرون is a naʿt qualifying قوم.
(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.

Alongside the example given in English, the Arabic text translates to:

1. اختلف اختلفاً (iliki)  to differ, be different. Here is an example:

    إِنَّكَ لَأَلْبَيْنَ لِلْمُلُكِ

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

2. لسان (viii), tongue (in both senses), p1 of لَسَنَةَ and لَسَنَةٌ (viii) in the following "ayat it is used in the sense of tongue (the member),

    لَسَنَةٌ وَلِسَانٌ وَلِسَانْآتِ

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

    وَمَا أُرْسِلْنَا مِن رَسُولٍ إِلَّا يُلْسِنَانِ قَوْمِهِ لِيُبَيَّنَ لَهُمْ ُهَٰذِهِ

    And in the following "ayah it is used in the sense of language,

    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 اللغة,lisan though لِسَانُ is also used in certain contexts as in مَدْرَسَةُ الْلُسَانِ 'languages institute'.

3. لُونُ (viii), colour, p1 of لُوُنِ

4. عِلْمُ علماً (i-a), to know.

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5. this is in *qira‘ah* of Ḥafṣ (خَفْص). In other *qira‘at* it is لَعَلَّهُمْ لَقَوْرُ ِمَسْمَعُوْبَةً i.e. 'for the whole world'.

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

1. نَامْ نَامُ نُوْمًا (i-a), to sleep.

2. اللَّيْلَ (with al-اللَّيْلِ) night, *pl* لَيْلٌ (لَيْلَ). is the *masdar mimi*. Note that رأى في المنام means 'he saw in a dream', but literally it means, 'he saw in sleep', 'he saw while sleeping'. [AN3]

3. لَيْلَا لِيْلٍ (a-i), to seek. ابتَحَٰذْ لِيْيَعِي بَعْثٌ viii, also means to seek. The expression 'seeking of His bounty' means to work in order to earn. Obviously, this should also be understood to be by day and by night.

4. الفَضْلُ, grace, favour.

5. سَمِعْ سَمُّعًا وسَمَّاعَا (i-a), to hear, listen.
(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. بُرُوقٍ، lightning, *pl.* بُرُوقٍ.
2. رَأَى يُهْرِي إِرَاحَةً، to show. It is form iv of رَأَى. The *amr* is أَرِى, *pl.* أَرِينَ and its *pl.* أَرُوا.

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

وَكَذَاتٍ نُرِئِي إِنْ تَرَاهُمَ مَلِكَتَ الْعَرَّافَاتِ وَالْأَرْضِ

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

3. Here is for أَنْ يُرِيكُمْ which is *masdar* *mu‘awwal*, but the *ḥarf mašdari* (آنْ) has been omitted, and with its omission the verb has become *marfū‘*. Note this construction in the well-known Arabic proverb,

تَسَمَّعْ بِالْمُعَمِّلِيَّ حَيْرٌ مِنْ أَنْ تَرَاهُ

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

4. خَافَ خَوْفًا, (i-a), to be afraid of, to fear.
5. طَمَمَ في الشيء طَمَمًا, (i-a), to covet, desire, aspire, expect, hope.
6. خَوْفًا، طَمَمًا, are *mafūl* *li-ajlihi*.

---

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

قَامَ يَتَّقِمُ ١٦١ (a-u), to stand, be standing, exist.

The meaning of أن تقوم السماء والأرض is that they function according to the laws governing them.

دعوى (a-u), to call. دعوى is mašdar al-marrah. And in the sentence it is mafūl muṭlaq.

إذا دعاكم ١٦٢ (3) Here إذا is an adāh al-šart, and the jawāb al-šart is أنتم تخرجنون. It is a jumla ismiyyah, and so should take fā. But the fā has been replaced by إذا المجانيه. (D3:26)

سِبِّحُ جَمْلَٰٰهُ ١٦٣ (4) this sībḥ jumla is a hāl of the pronoun كُمُّم in دعاءكم.
(26) To Him belongs whoever is in the heavens and in the earth. All are obedient to Him.

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

قَنَّتْ قُوْتَكَ (a-u), to be obedient, humble.

(2) كُلُّ is always muḍāf, and so it is a maʾrifah.

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 السَّمَاءَ وَالْقَمَرَ كُلٌّ يَبْدِئُهُ إِلَّاٰ أَجْلَالَ مُسَمِّي

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

(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) Here هوَ الْذِي is mubtadaʾ and هوَ الْذِي is its khabar, and the sentence يَبْدِئُ أَلْخَلْقَ is silah al-mawsul (صلبة الموصول). And the sentence ثمَّ يَبْدِئُهُ is connected to the first sentence with the harf ʿatf بَدَأً (a-a), to begin.
3. أَعَادَ يُبِيعَدُ إِعَادَةً (iv, to repeat), do once again.

4. هَانَ يَهُونُ هُوَنَا (a-u), to be easy. Its ism al-fāʿil is هَيْنُ for the original يَهُونُ سِيَدُ, and its ism al-taftil is أَهْوَنُ.

5. عَالَ يَعْلُو عُلْوًا (a-u), to be high, exalted, rise high. The ism al-fāʿil is عَالَ with al-عَلَّابِي (fem عَلِيّاً).

6. مَثْلَ, likeness, similitude.

7. عَرْزَ عَرَّ (a-i), to be strong, powerful, respected. The ismu l-fāʿil is عَرِّيْزً like:

- ذَلِلُ (a-i), to be humble, despised.
- قَلِيلُ (a-i), to be few, little.
- دَقِيقُ (a-i), to be fine, subtle.

The pl of عَرِّيْزٍ is عَرْيَةٌ and عَرْيَاتٌ.

8. حُكْمُ حُكْمَاءٍ (u-u), to be wise. The ismu l-fāʿil is حُكْمَيْنَا, pl حُكْمَاءٌ.
ADDitional notes

1) The verb بَعْشٌ يَمَاتُ like نَامُ يَنَامُ and خَافُ يَخَافُ. The māḏī isnāde to mutharrak pronouns is etc with kasrah.

In the Qur'an both these forms occur.

(w ith ḏammah) occurs twice (3:157, 168).

(w ith kasrah) occurs once (23:35).

(w ith kasrah) occurs thrice (19:23, 66; 21:34).

(w ith kasrah) occurs five times (23:82; 37:16, 53; 50:3; 56:47).

But the muḏāri' is always with the ṭaw.

Its ismu l-fā'īl is مَيْسُوتُ مَيْسَتْ. Cf.

0 for سَأَدَّ يَسْوَدُ سِيْدَ سِيْدُ, to be or become a leader.

0 for هَانُ يَهُونُ هَيْنُ هَيْنُ, to be easy.

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

لَيَسَ مَنْ مَاتَ وَاسْتَرَاحَ بَمَيْتٍ إِنَّمَا الْمَيْتُ مَيْتُ الأَحْيَاءَ

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

The pl of مَيْتُ is مَيْتَ, and that of مَيْتُ مَيْتُ. Both the forms have been used in the Qur'an.

---

1 i.e. a man whose life is of no use to the society.
And death comes to him from every side, and yet he is not going to die. (14:17)

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

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

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

2) In Syrian and Lebanese dialects 'I want' is بَيْدُ (bidd-i) which is a corruption of بُوْدُ (bi-wudd-i), i.e., 'in my desire', e.g. بِيْدُ which literally means, 'It is in my desire that I eat.' In the classical Arabic بُوْدُ is used in the sense of 'I wish', e.g., بُوْدُ أَنْ أَسْأَلْ هَذَا السَّوْالَ, 'I wish I could ask him this question.' Note that وَدُّ لَوْ means to wish. Here is an example from the Glorious Qurʾān (2:96),

Each one of them wishes that he could be granted a life of a thousand years.
\textit{\textit{wādūd}}, loving. Here is an \textit{āyah} with this word (85:14),

\begin{center}
\textit{\textit{wādūd}}
\end{center}

He is the Oft-forgiving, the Loving.

Here is a \textit{hadīth} wherein this word occurs:

\begin{center}
\textit{\textit{wādūd}}
\end{center}

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

(Reported by Abū Dāwūd in \textit{Kitāb al-Nikāh}, 4).

3) Here is an \textit{āyah} with the word \textit{al-mānām} in the sense of dream (37:102),

\begin{center}
\textit{\textit{al-mānām}}
\end{center}

\begin{center}
\textit{\textit{al-mānām}}
\end{center}

When he (Ismā'īl) was old enough to work with him, (Ibrāhīm 
\textit{al-salām}) 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 \textit{in ṣā'Allah}.'
EXERCISE

1) There is an indication in the text that the word الأرض is feminine. What is it?

2) In the āyah نُمَّ إِذَا دَعَا كُمْ دَعْوَةً... تَخْرُجُونَ the word إذا 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 mu'ṭlaq, and (d) maf'ūl li-ajlihi.

5) Identify two examples of maṣdar mīmī, and one of maṣdar al-marrah.

6) Identify two sentences which are fī mahall jarr. One of them is to be maḍāf ilayhi, and the other a naʿt qualifying a majrūr noun.

7) Identify a sentence which is fī mahall raʿf.

8) Identify four examples of maṣdar muʿawwal.

9) Give the plural of the following nouns:

10) What is the plural of مَيْت and مَيْت.

11) Give the two plurals of إِيَّاه and إِيَّاه.

12) The word لسان has two meanings. What are they? Quote two āyāhs each containing one of the two meanings.

13) Use the word لسان in two sentence of your own, each containing one of its two meanings.

14) Write the bāb of each of the following verbs:

15) Give the bāb of each of the following:
16) Identify nine *masdars* of *thulāthī mujarrad*, and two of form viii occurring in the text.
17) Fill in the blanks in the following:

<table>
<thead>
<tr>
<th>كبير</th>
<th>أُهْوَنُ</th>
<th>طَيِّبٌ</th>
</tr>
</thead>
<tbody>
<tr>
<td>......</td>
<td>قَلِيلٌ</td>
<td>......</td>
</tr>
</tbody>
</table>

18) The word *أَهْوَنُ* is *ism al-tafdīl*. From which verb is it derived? Give the *ism al-ľa'il* of this verb?
19) Identify the *tāmm* and *nāqīs* أَصْبَحَ in the following examples:

a) (Q28:10) وأَصْبَحَ فَوَادُ أَمِّ مُرْسَىٰ فَارِغاً

b) *(part of a hadīth which speaks of a non-Muslim who came to the Prophet at night as a guest)*

20) Use the verb أَمْسَى in two sentences of your own each containing one of the two uses of the verb.
21) Fill in the blank in each of the following sentences with the suitable derivative of the verb أَرَى (vi):

1) أَرِيدُ أَنْ ... لَّكِ ساعَتِي الجَدِيدةَ.
2) يا زَيْبَةُ ... نَي هذِه المَجَلَّةَ.

\[1 \text{ A l-Muwatī'ā, Sifāh al-Nabī: 10.}\]
22) What grammar rule that you have learnt in this lesson is operative in the following āyah (39:64)?

قُلْ أَفْقَهْنَآ إِلَيْهِمَا يَا بَلَالُ...ۚ يَا سَيَارُّكَ.

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

23) Rewrite the following sentences using the al-lām al-muzahlaqaḥ:

إنَّ اللُّغَةَ العُرْوِيَّةَ سَهِلَةً.
إنِّي لِسَأَلَّنَّ زُلَّاتٍ.

24) Which of the following is maṣdar al-marraḥ: مُؤْدِئٌ، دَعُوَّةٌ، رَحْمَةٌ.

25) Derive the ism al-fāʿil from each of the following verbs:

خَلَقْتُ اللَّهُ الْعَرْوَى، سَجَحْتُ، عَلَّفْتُ، أَخْرَجْتُ، أَعَادْتُ، أَعَزَّ، حَكَمْتُ، دَعَّا، نَفَكْرَ، أَرَى، جَعَلْتُ، هَانَ، سَكَّنَ، نَفَكْرَتْ، أَحْيَى، أَسْبَحْتُ، أمْسَى.

26) What type of derivative are مَمَاثَتُ بَحْيًا and مَمَاثَاتُ بَحْيًا occurring in the following āyah?

قُلْ إِنَّ صَلَايَتِي وَلَسْتَكِي وَحَيَايَ وَمِمَّاثَتِي لِلْوَلَّادِينَ.

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

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1 Plural of زِلَة, slip, lapse.
28) Read the following hadith reported by Imām Aḥmad on the authority of Abū Saʻīd al-Khudrī, and translate the last untranslated part, and vocalize the word incorrectly:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لا يَمْسَكَنَّ أَحَدُكُمْ هَيْبَةُ النَّاسِ أَنْ يُقُولَ فِي حَقٍّ إِذَا رَأَهُ أوْ شَهِدَهُ أوْ سَمَّعَهُ». وَقَالَ آبَو سَعِيدٍ:

وددت أَلْيَ نَمْ أَسْمَعُوهُ. (مُسَنَّدُ أَحْمَدُ 3:5).

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ 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 Saʻīd said, '.........................'
LES S O N  7

وجوه يومن مسفرة

{45} فزورنا فيها حباً ٣٥ وعنباً وفضباً ٣٦ وزيوتاً وفخاراً ٣٧ وحدائقي عباً ٣٨ وفلكهما وأنا ٣٩ مnantك ولا أفنيك ٤٠ فإذا جاءت الصباحة ٤١ يوم نُفر الْرِّضْعا١٠٣ بين لحيه ٤٢ وأبيه ٤٣ وأبيه ٤٤ وحبيه ٤٥ فانه ٤٦ لكي أمرَ معه يومن مسفرة ٤٧ تضمنه ٤٨ وجه يومن مسفرة ٤٩ صاحبة مستبشرة١٠٤ ووجه يومن عليها عبرة ٥٠ ترهبها قذرة١٠٥ أولئك هم الكفرة الفجرا١٠٦ [عينه ٤٢-٤٤]
LEXICAL AND GRAMMATICAL NOTES

(24) Let man consider his food.

1. This is لَامِّ الْأَمْرُ (See D3:13).
2. أطِمْهَةٌ, food, pl.

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

1. This is وَأَنَّ الْمُصْدِرَةَ is a maṣdar mu‘awwal meaning صَبَّاً (our pouring) and this maṣdar mu‘awwal is بَدْلُ الْاِشْتِمالِ. 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. صَبَّاً (a-u), to pour.
3. مَفْعُولٌ مُّطَلِّقٌ للْتَأْكِيدِ صَبَّاً. The reference is to heavy downpour.

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

1. شَقَّاً (a-u), to split, cleave.

The reference is to the splitting of the soil in order to enable the tender sprout to come out.
(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. (a-u), to grow (of plants). The pronoun هَا refers to the plural الأَرْض mentioned in the previous اَيَّاه.
2. حَبْ (sāj), grains, pl. حَبْوَب (see D3:3).
3. عَنْب (sāj), grapes, pl. عَنْبَب.
4. قَضْب (sāj), potherbs, greens.
5. زَيْتُون (sāj), olive, olive tree.
6. الْزِّيَتُ, olive oil, and by extension, any oil.
7. نَخْلُ (sāj), date palm, singular نَخْلَة.

1 Ibn ʿAtiyah, al-Muḥarrar al-Wajīz, and al-Qurṭubī.
LESSON 7

8. حَدَاثَةٌ, garden, pl حَدَاثَاتٍ.

9. غَلِبَةٌ غَلِبَاءٌ (i-a), to be thick-necked.

The *ism al-fā‘il* is أَحْمَرُ غَلِبَاءٌ, *fem* غَلِبَاءٌ, *pl* of both like أَحْمَرُ, *fem* حُمْرَاءٌ, and *pl* of both حُمْرَاءٌ.

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

10. فَوْکَیْه، *fruit, pl* فَوْکَیْو، fruit.

11. أَبَآ, grass. This word occurs in the Qur‘ān only once.

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

1. *أُنْعَامُ* تَعْمُ. grazing livestock (camels, cattle, sheep and goats), *pl* أُنْعَامَ.

2. مَتَاعُ, provision, object of enjoyment, necessities of life, *pl* مَتَاعٍ. Originally a *ism al-maṣdar* of مَتَاعُ, to provide someone with the objects of enjoyment, or necessities of life. [AN1]

3. مَتَاعُ لَأَجْلِه نَمَأَحاً. The meaning is that Allah made these things to grow as a means of enjoyment for you and your livestock.

(33) When the deafening blast will come...
LESSON 7

1. صَحَبَ الصُّحُبَةَ الأَذْنَ صَحَبًا، the deafening shriek. It is one of the names of the Day of Resurrection.

2. فَإِذَا جَاءَتِ الصُّحُبَةُ فَتَعَلَّلُ كُلُّ، 'When the Deafening Shriek comes, every one will be busy with himself.'

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

1. فَرَّ مِنْ عَدُوٍّ فَرَّرَ، to flee from the enemy, escape.

2. مَلَكُ الْبَيْتِ، refuge, a place of escape.

1. صَاحِبُ صَحَبَةٌ, companion. The fem صَاحِبةٌ is also used to mean a wife, pl صَاحِبَةٌ. Here is another example from the Glorious Qur'an (6:101):

بَلِيَّتُ السَّمَوَاتِ وَالْأَرْضَ أَنَّكَ تَكُنَّ لَهُ، وَلَدَّ وَلَدَرْ تَكُنَّ لَهُ صَحِيْحَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ يَكْلُلُ شَيْءٍ عَلَيْهِ

The Originator of the heavens and the earth. How can He have a child when He has no consort? And He created all things, and is aware of all things? (6:101)
3. has two plurals: أبناء، بنون. The sound pl is mostly used in the tribe names like بنو إسرائيل، بنو تميم, etc.

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

1. man. With al- امرأة. It is has no plural, fem امرأة. For the plural رجال and نساء are used.

There is a strange feature in the word امرأة: 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:

قال امرأة, 'A man said.' (qala mru’u-n).

سألت امرأة, 'I asked a man.' (sa’altu mra’a-n).

بيت امرأة, 'The house of a man.' (baytu mri’i-n).

Here are some examples from the Glorious Qur’an:

إِنَّ أَمْرَأَ مَا هُدِّيَ لَكَ لَيْسَ أَنْ تَعَامَدَ وَلَكَ

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

يَتَأْتِيَ هَذَهُوَا مَا كَانَ أَبُوَّكَ أَمْرًا سَوَّى وَمَا كَانَتْ أَمْلَكُ بَيْنَاهُا

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

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1 In the Qur’ânic spelling there is an alif after the wāw bearing the hamzah, but is not to be pronounced.
LESSON 7

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

2. شَأْنُ, matter, affair, business, concern, pl. شُؤُونٌ.

3. أعْنِى إِغْنَاءً, iv, to suffice.¹

(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. وَجَهَةٌ, face, pl. وَجَهَاتٌ.

2. أَسْمَرُ إِسْماً, iv, to shine, glow.

3. أَسْتَبْيَشُ آسْتِبِيَّارًا, x, to rejoice, be delighted.

4. غَبَرٌ, dust.

5. 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:

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

¹ أَلِيَ عَنْهُ, 'it was of no use to him.' This expression occurs frequently in the Qur'an.
'One car is going in, another is going out.'
In the same way we have here:
'وَجَبَتْ بَيْنَهَا مَسْتَفْرَةٌ 'Some faces on that day will be bright, and some faces on that day will be covered with dust.'
This is called التَّنَوِّيعُ (diversification).
رَهْقَةٌ رَهِقًا (i-a), to cover, overtake. [AN2]
فَرْعَةٌ, dust.

(42) Those are the disbelievers, the wicked.

This is هُمُّ, and so ضَمَّيرُ الفَصْلِ, and so لَا مَحَلُّ لَهُ مِنَ الإِعْرَابِ. (See D3:26)
is one of the plurals of كَافِرٌ كُفَرْتُهُ, and it is on the patterns of فَعَلْتَها. Here are some examples:
فَجَرْتُ → فَجَرْ.  
سَحْرَةُ, sorcerer → سَحْرةُ. (See Q7:113,120; 10:80; 20:70; 26:38, 40; 29:41,46).
طَلَبُهُ → طَالِبُ.
If the second radical is a weak letter (و or ي), it is changed to 
الـiـf as:
بَيْعَةٌ (بِيَّةٌ, seller → بَيْعَةٌ) (for بَيْعَةٌ).
سَمَّى (سَمَّدُ, master → سَمَّيْتَ) (for سَمَّدُ).
ADDITIONAL NOTES

1) Some verbs of bāb ْفَعْلُ have an ism al-маşdar on the pattern of ْفَعْلُ. Here are some examples:

كَلَّمَ تَكْلِيماً، وَكَلَّاماً
سَلَّمَ تَسْلِيماً، وَسَلَاماً
أَذَنَ تَأْذِيناً، وَأَذَاناً
وَدَعَ تَوْدِيحاً، وَوَدِياً

2) Here is an āyah with the word المُقَرَّر:

يُقُولُ اَلْإِسْمَٰنُ تَوَمِّمَيْنَ أَيْنَ أَلْقَّيْنَ

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) إِرْهَمْاْقٌ (maşdar of iv) meaning overwork. The doctor will tell you that you broke down because of إِرْهَمْاْقٌ. It occurs in the Glorious Qurʾān in a meaning very close to this (18:73, 80).

b) مْرَاهِقَةٌ (maşdar of iii) meaning adolescence. 'Adolescent' is مْرَاهِقٌ.
EXERCISE

1) Identify the following in the text of the sūrah:
   a) three muḍa‘af verbs.
   b) an ism al-fā‘i‘l derived from a muḍa‘af verb.
   c) an ism al-fā‘i‘l derived from a mujarrad sālim verb.
   d) two examples of the ism al-fā‘i‘l derived from mazīd verbs.
   e) two nouns belonging to the al-asma‘ al-khamsah.
   f) four nouns belonging to the ism al-jīns al-jāmi‘ī.
   g) a noun which has lost its nūn because of īḍafāh.
   h) A čamīr al-faṣl.
   i) a verbal sentence functioning as a na‘t.
   j) a noun which does not accept tānwīn for one reason.

2) Give the plural of each of the following nouns:
   ماء، أرض، حب، عنب، ماع، أمرو، شأن، يوم، صاحب.

3) Give the singular of each of the following nouns:
   حداد، أنعام، وجره، فجره، كفر.

4) What is the singular of غلب? 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 أَقْنِحُ المَقَبَّة

يَسِيرُ اللَّهُ الَّذِينَ يَعْمَلُونَ الْفَضْلًا

لاَ أَقْنِحُ بُلُوءًا أَبْكَارٍ ۬ۛ وَأَنتُ جَلَّ بُلُوءَا أَبْكَارٍ ۬ۛ وَأَلَّامُ وَا وَلّدٍ ۖ ۚ لَّكُمْ خَلْقُهُمْ فِي كَبِيرٍ ۛ أَيْحَبَّ رَبُّكُمْ أَنْ يَقْبَرَ عَلَيْهِمْ أَحَدٌ ۛ يَقُولُ أَهْلُكُمْ فَأَلِبًا ۖۛ أَيْحَبَّ رَبُّكُمْ أَنْ أَمِّ يُرَى أَحَدٌ ۛ أَلِّمُ وَسَعَٰلُ لَهُمْ عَيْنَيْنَۛ وَلَسَنَا وَشَفَانِيۡنَ ۛ وَهُدُيَتُهُمْ الْبَيْنِ ۚ فَلَا أَقْنِحُ الْمَقَبَّة ۚ ۚ وَمَا أَدْرِكَ نَفْسِي مَا الْمَقَبَّةُ ۛ فَلَكَ رَبِّيۡنَا أَوْ إِلَيْهِ سَيَوَرُ ۛ قَدْ كَانَ مِنْ الَّذِينَ عَامِنَّا وَتَوَاصَوْا بِالْمُشْرِكِينَ وَتَوَاصَوْا بِالْمُرْجَمِ ۛ أَلَيْتَ أَصْحَبَ الْأَلْسِنَةَ ۛ وَالَّذِينَ كَفَرُواٞ ۛ عَلَىٰ هُمْ نَارٍ مَّوْصِدًاٞ ۛ [البَلَد١۷۰۸]
LEXICAL AND GRAMMATICAL NOTES

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

1) لو أقسم إقسمًا (iv, to swear.

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

Here the jawab al-qasam is لَقَدْ خُلِقَ أَلْدَانُسُ فِي كِبْرِّهِ.

2) The negative particle لا in لو أقسم إقسمًا is not related to the verb أقسم. It is used to refute the arguments of the opponent. So the meaning is, 'The matter is not as you say. I swear ...'

This لا 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، لا، والله جميلة. This لا is used to remove the fear lurking in your mind that you might have been tricked into buying something of an inferior quality.

3) بلاد الْبَلَدُ, city (and here by الْبَلَدُ is meant Makkah), pl دِلَّ.  

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(2) And you are free in this City.

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

حَلَّلْ is what is permitted. So also is حَلَّ.

This āyāh contains a prophecy that Makkah will be conquered by the Muslims, and that the Prophet صلَّى الله عَلَیهِ وَسَلَّم will be permitted to enter the City as a conqueror. So means that you will be free to do what is needed during the conquest.

(3) And by a father and his offspring.

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

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَجِمِّلْ هَذَا الْبَلدَ مَآمَآ وَجَبِينِي وَبَيِّنَ أَنْ تَصَبَّدُ الْأَخْصَامُ

Remember when Ibrāhīm said, 'My Lord! Make this City safe, and preserve me and my sons from worshipping idols. [AN1]

2) The word مَا is mostly used to refer to things and animals. But less frequently it is used to refer to human beings also as in following āyāh (4:22),

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1 Al-Tahrij wa l-Tanwir.
And do not marry women whom your fathers married, except what has already happened in the past.

3) In the the has been omitted, i.e. وَمَا وَلَدَهُ.

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

(5) Does he think that no one has power over him?

It takes two objects which are originally *mubtada* and *khabar*, e.g. اِلَّا مَا فَتَتَّشَلَّتْ الْجَمَّةُ بَارِدًا, 'The weather is cold.' حَسَبَ الْحَجَرَ بَارِدًا, 'I thought the weather was cold.' The Pre-Islamic Poet لَيْبَدُ الْعَامِرِي says,

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:

Do not think that Allah is unmindful of what the unjust are doing. (14:42)
And you would have deemed them awake though were sleeping. (18:18)

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

Its two objects may be replaced by إنْ and its ism and khabar;
e.g.
حَسَبْتُ أَنْكَ مَرْيَضٌ or حَسَبْتُ مَرْيَضًا → أَنْتَ مَرْيَضٌ
Here are some examples from the Glorious Qur‘ān:

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

وَهُمْ يَتَّخِذُونَ أَنْفُسَهُمْ شَهْدَاءٌ صَانِعًا
...yet they think that they are doing good work. (18:104)

The particle أَنْ has another 'lightened' form without the šaddāh (أَنْ) known in Arabic as المُخفَفةُ. Its ism which in this case is always the ضَحَيرُ الْشَّانَانَ is omitted, and its khabar is usually a sentence, e.g. أَشْهَدْ أَنْ لا إِلَهَ إِلَّا اللَّهُ (أَشْهَدْ أَنْ لا إِلَهَ إِلَّا اللَّهُ) (i.e. أَشْهَدْ أَنْ لا إِلَهَ إِلَّا اللَّهُ). So in أَيْحَبْ أَنْ لَنْ يَقُدُّرُ عَلَيْهِ أَحَدٌ the particle أَنْ stands for أَنْهُ. قَدَرَ عَلَى الشَّيْءِ قُدْرَةٌ (2) (a-i), to be able to do, have power over, to be in a position.

يَقُولُ أَهْلَكَ مَا لَكَ لُبْدًا
(6) He says (boastfully), 'Wealth in abundance have I squandered.'

1. هَلَّكَ (a-i), to perish, die. [AN2]
2. أَهَلَّكَ إِلَّا كَأَنَّكَ iv, to destroy.
3. لِبَدَدَ (a), abundant.

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

أَلَّا تَجَّـَلَّ لَهُ عَيْنَيْنِ (a), لَيْسَانَا وَشَفَنَايِنَّبَ.

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

1. جَـمِلَ (a) here is in the sense of to make, create which takes only one object. See D3: 25.
2. The mansūb of شَفَتَيْنِ or شَفَتَيْنَ (oral, labial), e.g. الحُرُوفُ الشَّفَتَيْنِ, oral examination, labial letters (like ب, و, م). [AN3]

(10) And show him the two mountain paths?

1. هَدَايَةُ (a-i), to show the way, guide. For the different uses of هَدَايَة, see Lesson 1 /āyah 6/Note 1.
2. highland, plateau; mountain path, pl. جُنُجَدُ (a). [AN4]
(11) But he has not stormed the summit.

اقتحم العقبة 1 viii, to storm, to attack, to rush into. (See Q38:59).
The mādī is negated with لا in the following two cases:
a) if the verb is used to express a wish, e.g. لا أراك الله مكره و ظالون 'May Allah not show you anything unpleasant.' (D3:2)
b) if two verbs in the mādī are negated together, e.g. لا أكلت ولا شربت 'I neither ate nor drank.' Here is an example from the Qur'an (75:31):

He neither believed nor prayed. (D3:25)
In فلا اقتحم العقبة the deep construction is,
لا آمن ولا اقتحم العقبة, 'He neither believed nor stormed the summit."
The requirement of إيمان is mentioned in اية 17.
2, the highest point in the highland1, عقاب.

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

1 Tafsir al-Tahrir wa l-Tanwir by ibn 'Asur.
LESSON 8

1) دَرَى الشَّيءَ وَبِالشَّيءِ درَايَةً (a-i), to know.
أَدْرَاهُ الشَّيءَ، وَبِالشَّيءِ يُدْرِيْهِ إِذْرَاءً iv, to inform, let someone know.

2) The sentence سَمَا القَبْةُ is the second object of أَدْرَاهُ, and so it is في مَحْلِ تَصْبُّ.

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

1) فَكُ رَقَبَةً (Here the mubtada' (هي) has been omitted. With its restoration, the sentence may be construed as: هي فَكُ رَقَبَةً.
2) فَكُ فَكَا (a-u), to separate, disjoin, untie. [AN5]
3) رَقَبَةُ, neck, pl رَقَابٌ.

فلَكُ رَقَبَةٌ is a metaphor (كتَانِيَةٌ) for the emancipation of a slave. In this expression a slave is likened to an animal with a rope round its neck. Another expression used in the Glorious Qur'an for emancipation is تَحْرِير الرَّقَبَةَ lit. freeing the neck (see Q4:92; 5:89; 58:3). The plural الرَّقَابُ is also used in this sense (see Q2:177; 9:60).

أَوْ إِطْعَمْتُ فِي يَوْمٍ ذِي مَسْفَبَةٍ ١٦ يَسَمَا ذَا مَقْرَبِيَّةٍ ١٦ أَوْ يَسَكِينَا ذَا

(14-16) or to feed at a time of famine an orphan near of kin, or some poor wretch covered with dust,
(This is) an account of the mercy of your Lord to His servant Zakariyya (Q19:2). Here is the root of the masdar, and so it is مَعْوُل بِهِ رَحْمَةٌ. 1

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(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. ْثُمُّمُ is a harf ‘atf and signifies delayed succession, e.g.

جَاءَ بَلالْ ْثُمَّ حَامِدَا, 'Bilal came followed by Hamid.'

دَخَلَ الْوَلَدُ الْعَرَقَةَ ْ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.

وَبَلالٌ 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. ْثُمُّمُ كَانَ مِنَ الْذِّينَ آمَنُوا: This expression not only refers to someone's being a believer, but also to his belonging to the Muslim ummah, and the following part of the āyah emphasizes the idea of communal life, and one's duty to the community.

3. ْثُمُّمُ كَانَ مِنَ الْذِّينَ آمَنُوا, The šibh jumlah مِنَ الْذِّينَ آمَنُوا is the khabar of صلَةٌ الْمُوْصِولِ آمَنُوا, كَانَ, and the verbal sentence صلَةٌ الْمُوْصِولِ آمَنُوا is تَوَاصَيْنَا النَّاسُ تَوَاصِيًا vi, to exhort one another, urge one another.

4. الْيَمِينُ, right hand.

الْمِيَمَتْنُهُ, right side.
Another expression used in the Glorious Qur'an for 'the Companions of the Right Hand' is (56: 27).

(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.
2. المَسَاءَلَةُ, left side.

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

2) The nominal sentence ... هُمُ أَصْحَابُ الشَّمَالِ is the khabar of الْأَشْأَمُ, and the sentence صِلَةُ المُعْوَدَةِ is كَفَرُوا.

3) أُوْصِدَ الْبَابِ إِيَّاصًا, threshold. (See Q18:18) iv, to close the gate. The ism al-mafūl is مُوْصَدَّ.

The adjective with a hamzah instead the wāw has the same meaning as the wāw. The verb is أَوْصِدَ الْبَابِ (for أَوْصِدَ الْبَابِ), and its ism al-mafūl is مُوْصَدَّ.

4) تَأَرَّ مُوْصَدَّةً is 'transferred epithet' for it is not the fire which is closed, but the place holding the fire which is جَهَنْمُ. It may also be interpreted as the Fire closing in on the wrongdoers form all sides.
ADDITIONAL NOTES

1) Here are two more āyāhs containing Ibrāhīm's (عليه السلام) supplication (14:36-37)

۳۷۲۳۱۱۷۸۶۲۱۱۷۳۱۰۱۱۸۶۱۸۶۱۷۸۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱۱۴۱۱۸۶۱۷۸۱
5) In modern Arabic فَكَّ is used to mean to change money into smaller denominations, and the change is called فَكْشَة. المِفَكُّ means screwdriver.

Note that المَكُّ is jaw, pl. فَكُوكُ.

6) There are many ḥāyat in the Glorious Qur’ān exhorting Muslims to provide food to the poor and the needy. Here are some of these ḥāyat:

وَيَطَمُّونَ الْطَّعامَ عَلَى خَيْرِهِ مَسْكِينُ ۛ وَيَمِينُ ۚ إِنَّ نَظْرُهُمْ لَوَلِِّي أَنَّهَا لَ نَيِّدُ يَنْتَكَ جَرَّةَ ۚ وَلَا شَكُْرًا (٨) 

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 ḥāyat those not feeding the poor are censured:

إِنَّمَا كَانَ لَا يُؤْمِنُ بِاللَّهِ الْمَلِكِيِّ (٣٣) ۛ وَلَا يَخْصُصُ عَلَى طَمَامِ الْمَسْكِينِ (٣٤) فَلِيُّسَ لَهُ الْيَوْمُ هَذَا هَيْمٌ (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)

إِلاَّ أَحْصَبُ الْيَبِينَ (٣٤) فِي جَنَّتِ يَسَّاءَ لَوْنِ ۗ عَنْ الْمُجِيزَيْنِ (٣٥) ۛ وَلَا سَلَّمَ كَرَّ في سَقَرَ (٣٥) قَالُوا أَلَّا تَنَّكَ مِنَ الْمُتْصَلِّيْنِ ۛ وَلَا نَكَّ نَظْرِ الْمَسْكِينِ (٣٤) وَسُكْنَا بِحُجْوَضِ مَعَ الْمُتَضْيَنِ (٥٥) ۛ وَكَذَّبْتُ بِيَوْرِ الْيَبِينِ (٥٤) حَيْثُ أَنْتَ الْيَبِينُ (٥٤)

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...'

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 khabar of a mubtada’.
   c) a khabar whose mubtada’ has been omitted.
   d) the maf’ūl bihī of a maṣdar.
   e) two nouns belonging to the al-asma’ al-khamsah, one of them being majrūr and the other, manṣūb.
   f) a muthannā noun.
   g) a jawāb al-qasam.
   h) a maṣdar mīmī.

2) Correct the following sentences:

أَمَّا رَأَيْتُ فِي الْمَسْجِدِ رَجُلًا دُو لَحْيَةً يَبْضَاءً.

(ب) رَأَيْتُ فِي الْمَسْجِدِ رَجُلًا دُو لَحْيَةً يَبْضَاءً.

3) What does لَا in لا أَقْسِمُ signify?

4) Rewrite the following sentence using أَتَحْسَبُ with the 'lightened' لَمْ يَفْهَمُ كَلاَمَتُكَ أَحَدُ : أَنَّ.

5) What is the literal meaning of فَلَكُ رَقَّةً؟ And what is meant by this expression?

6) What are the two meanings of لِسْان؟ Use this word in two sentences of your own composition, each with one of the two meanings.

7) What does نَمْ mean in each of the following sentences?

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8) Give the plural of the following nouns:

شَفَةٌ، نَجَدُ، لِسانٌ، مَالٌ، رَقَبَةٌ، قَارِرٌ، يَتَيَمَّ.
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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