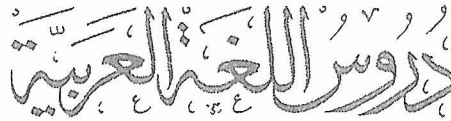


Publication No. 206

SELECTIONS FROM THE
GLORIOUS
QUR'AN

WITH LEXICAL AND GRAMMATICAL NOTES

A Companion to



Dr V. Abdur Rahim

Publisher



Islamic Foudation Trust

138, Perambur High Road, Chennai - 600 012

LESSON 3

لَا تَأْخُذْهُ سِنَّةٌ وَلَا نَوْمٌ

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

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

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

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

[سورة البقرة (٢) : ٢٥٥-٢٥٨].

LEXICAL AND GRAMMATICAL NOTES

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

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

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

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

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

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

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

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

لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ

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

The *ism al-fā'il* is حَيٌّ, living, *pl* أحياء.

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

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

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

5) سِنَنٌ is the *maṣḍar* of وَسِنَ يَوْسَنُ وَسَنًا (i-a), to be drowsy.

Note that the *wāw* of the *mithāl wāwī* in certain verbs belonging to i-a and u-u groups are not omitted in the *muḍāri'* as وَجِلَ

يَوْجَلُ, to be afraid. [AN3]

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

وَزَنَ يَزِنُ وَزْنًا، وَزَنَةً.

وَعَدَ يَعِدُ وَعْدًا، وَعِدَةً.

وَعَظَ يَعِظُ وَعَظًا، وَعِظَةً.

وَصَفَ يَصِفُ وَصْفًا، وَصِفَةً.

وَثَقَ يَثِقُ وَثُوقًا، وَثَقَةً.

وَسِنْ يَوْسُنُ وَسَنًا، وَسِنَّةٌ.

وَشَى يَشِي وَشْيًا، وَشِيَّةٌ. [AN4]

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

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

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

فَمَا نَنْفَعُهُمْ شَفْعَةُ الشَّافِعِينَ [الدُّرُّ ٤٨].

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

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ [السَّجْدَةُ ٤].

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

7) مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ : Here مَنْ is *mubtada'*, and the *ism al-isārah*¹ ذَا is its *khavar*. الَّذِي is *na't* of ذَا, and the sentence يَشْفَعُ صَلََةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ is عِنْدَهُ.

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

مَفْعُولٌ بِهِ فِي مَحَلِّ نَصَبٍ مَا : يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ : Here مَا is مَحَلِّ نَصَبٍ, and the *sihb jumlah* صَلََةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ is بَيْنَ أَيْدِيهِمْ.

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

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

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

The *ism al-fā'il* is مُحِيطٌ.

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

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

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

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

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

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

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

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

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

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

[AN6]

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

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

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

يُرِيدُونَ أَنْ يُتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ [النساء ٦٠]

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

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

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

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

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

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

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

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

الابْنُ الْأَكْبَرُ, the eldest son.

الْبِنْتُ الصُّغْرَى, the youngest daughter.

الدِّرَاسَاتُ الْعُلْيَا, higher studies. [AN8]

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

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

The *jawāb* is فِي مَحَلٍّ جَزْمٍ.

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

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

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

1) أَوْلِيَاءُ, friend, protector, patron, guardian, pl وَلِيٍّ.

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

يُخْرِجُهُم is a second *khavar* of اللَّهُ. It may also be regarded as a *ḥāl* of وَلِيٍّ.

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

The sentence صِلَةُ الْمَوْصُولِ لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ كَفَرُوا is

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

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

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

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

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

إِلَى رَأَى الْقَلْبِيَّةُ : This is أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ 1) because its meaning is a combination رَأَى and نَظَرَ, and this special construction means 'consider' or 'ponder'. It occurs in the Glorious Qur'an in 31 *āyahs*. It is addressed to either the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) or to man in general.

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

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

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

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

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

سَاعَدْتَنِي إِذْ أَنَا طَالِبٌ بِالْجَامِعَةِ or سَاعَدْتَنِي إِذْ كُنْتُ طَالِبًا بِالْجَامِعَةِ

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

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

إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا

ثَانِيَانِ إِذْ هُمَا فِي الْفَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ

إِنَّ اللَّهَ مَعَنَا [التَّوْبَةُ ٤٠]

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

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

As a *zarf* it is *فِي مَحَلٍّ نَصَبٍ*.

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

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

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

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

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

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

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

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

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

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

بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنْظَرُونَ

[الأنبياء ٤٠].

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

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

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

ADDITIONAL NOTES

1) Here is another *āyah* with the *muḍāri'* يُحْيِي :

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى

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

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

3) Here are some examples of وَجَلَ :

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ [الأنفال ٢]

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

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

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

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

4) Here is an *āyah* wherein the word *شِيَّةٌ* occurs:

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

شِيَّةٌ فِيهَا قَالُوا الْكَيْنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ [البقرة ٧١]

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

Here *لا شِيَّةٌ فِيهَا* means that it did not have a mark of a different colour.

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

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ

حَتَّى يَكُونُوا مُؤْمِنِينَ [يونس]

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

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

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

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

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا [الكهف ١٠].

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

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

قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ [غافر].

Pharaoh said, 'I do not suggest to you except what I think is right, and I do not show you except the path of rectitude.' (40:29)

7) Note that وَثِقَ بِهِ يَثِقُ وَثِقًا، وَثَقَةً (a-i) means to trust, place one's confidence. The *ism al-fā'il* from this *bāb* is وَاثِقٌ.

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

9) Note that اِحتَجَّ اِحتِجَاجاً viii means to protest.

EXERCISE

1) Give the إعراب of the following:

(a) اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا

(b) وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ

(c) رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

(d) فَبُهِتَ الَّذِي كَفَرَ

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

And in what context?

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

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

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

a) الْمَجْلِسُ الْأَعْلَى, the higher council.

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

b) الشَّرْقُ الْأَوْسَطُ, the middle east.

....., الصَّلَاةُ, the middle prayer.

c) الْجَانِبُ الْأَيْمَنُ, the right side.

....., the right hand.

d) الاسمُ الأَحْسَنُ, the best name.

...., the best names.

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

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

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

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