

LESSON 2

كَمْ مِّن فِئَةٍ قَلِيلَةٍ

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

[البقرة ٢٤٩-٢٥٢].

LEXICAL AND GRAMMATICAL NOTES

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

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

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

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

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

[AN1]

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

[AN2]

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

يَجِبَالُ أَوَّي مَعَهُ وَالطَّيْرُ [سَبَّأ ١٠]

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

10) طاقة, ability, strength, power.

11) ظَنَّ here means to be sure.

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

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

مُسْلِمُو كَنَدَا, Muslims of Canada,

مُدَرِّسُو اللُّغَةِ الْعَرَبِيَّةِ, Arabic language teachers.

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

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

16) كَمْ الْخَبَرِيَّةُ : This is كَمْ مِنْ فِئَةٍ قَلِيلَةٍ (See D3:15). So the meaning is 'many a small group' or 'how many small groups!'

Here كَمْ is *mubtada'*, مِنْ فِئَةٍ is its *tamyīz*, and the sentence غَلَبَتْ is its *khabar*.

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

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَقَبَّلْ أَدْعَانَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

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

- 1) بَرَزَ بُرُوزًا (a-u), to emerge, come into view, appear. [AN5]
- 2) فَرَغْتُ مِنْ كِتَابَةِ التَّقْرِيرِ (a-u), to finish, e.g. فَرَغَ مِنَ الْعَمَلِ فَرَاغًا (a-u), 'I finished writing the report at 5.', السَّاعَةَ الْخَامِسَةَ, 'I finished writing the report at 5.'
- iv, أَفْرَغَ اللَّهُ عَلَى فُلَانٍ الصَّبْرَ, to grant someone patience.
- 3) ثَبَّتَ ثُبُوتًا (a-u), to stand firm, to hold out.
- ii, ثَبَّتَ اللَّهُ قَدَمَيْهِ تَثْبِيَةً (lit. to fix someone's feet to the ground).
- 4) أَقْوَامٌ, people, pl القَوْمُ.

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

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

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

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

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

تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ



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

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

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

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

ADDITIONAL NOTES

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

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ
الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسَاطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

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

2) Note الْجُنْدِيُّ الْمَجْهُولُ for the unknown soldier.

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

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

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

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

5) Note: شَخَصِيَّاتٌ بَارِزَةٌ, outstanding personalities.

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

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

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

¹ Cf. اِتَّخَذَ اِتِّخَاظًا viii, to select.

EXERCISE

1) Identify the following grammatical elements in the text:

(١) لَمَّا الْحِينِيَّةُ

(٢) لَا النَّافِيَةُ لِلْجِنْسِ

(٣) اللَّامُ الْمُزَحَلَّةُ

(٤) حَرْفُ امْتِنَاعٍ لِيُجُودَ

(٥) الْبَدَلُ

(٦) جَمْعُ الْمَذَكَّرِ السَّالِمِ الْمَحذُوفِ التَّنُونِ لِلِإِضَافَةِ.

(٧) الْعَلَمُ الْأَعْجَمِيُّ

(٨) كَمْ الْخَبَرِيَّةُ

2) Correct the following sentences:

(١) تَخَرَّجْتُ وَصَدِيقِي بِلَالُ عَامَ ٢٠٠٥ م.

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

(٣) يَا عَلِيُّ اذْهَبْ وَأَخُوكَ إِلَى الْمَسْجِدِ الْآنَ.

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

your answer with full vowel marks: وَقَتَلَ دَاوُدُ جَالُوتَ.

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

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي

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

b) Who is meant by the pronoun in مِنِّي?

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

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

فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

a) What does the pronoun in مِنْهُ refer to?

b) Who are meant by the pronoun in مِنْهُمْ?

c) Identify the مُسْتَشْنَى مِنْهُ in this sentence.

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

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

○ اغْتَرَفْتُ مِنْ هَذَا النَّهْرِ الْجَمِيلِ غُرْفَةً.

○ أُرِيدُ غُرْفَةً بِسَرِيرَيْنِ.

7) You have learnt the word غُرْفَةٌ for the amount of water scooped up. Derive the noun on the pattern of فُعْلَةٌ from حَفَرَ (to dig), and خَطَا يَخْطُو (to step),¹ مَضَغَ يَمْضَغُ (to chew), حَسَا يَحْسُو (to sip), حَزَمَ يَحْزِمُ (to tie up, bundle).

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

○ هَنَأَ النَّاسُ بَعْضُهُمْ بَعْضًا.

○ سَلَّمَ النَّاسُ بَعْضُهُمْ عَلَى بَعْضٍ.

(١) صَافَحَ النَّاسُ

(٢) نَظَرَ النَّاسُ

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

٣) يَنْبَغِي أَلَّا يَشُكَّ الْأَصْدِقَاءُ.....

٤) يَنْبَغِي أَنْ يُسَاعِدَ النَّاسُ.....

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

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

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

لَوْلا، لَمَّا، قَتَلَ، اغْتَرَفَ، عَلَّمَ.