

Q & A

«مِنْ قَبْلُ»

Question

Harfu jarr is followed by *ism majruur*, but word **قَبْلُ** in many places like *suurah Yuusuf* is used as *marfuu*”:

﴿... كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ﴾

[يوسف : 6]

and *majruur*:

﴿وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمَنِ الْغَافِلِينَ﴾

[يوسف : 3]

In *suurah Jumu”ah* : 2

﴿وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾

Answer

Our Shaykh Dr. V. Abdur Rahim **حَفِظَهُ اللهُ** replied (quote):

Dear Brother,

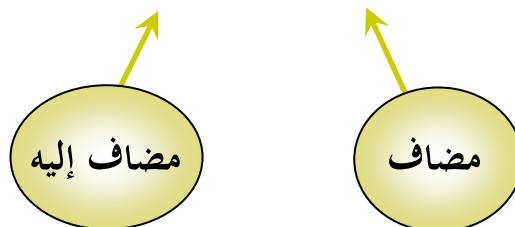
السلام عليكم

The word **قَبْلُ** is always *muDaaf*, and the noun following it is *muDaaf ilayhi*, and therefore, it is *majruur*, e.g.:

قَبْلَ الصَّلَاةِ،

قَبْلَ الْأَذَانِ،

قَبْلَ الدُّخُولِ.



Now, consider this sentence:

أَنَا الْآنَ مُدِيرٌ، وَكُنْتُ قَبْلَ ذَلِكَ مُدْرَسًا.

Now I am a headmaster, and **before that**, I was a teacher.

Now, **قَبْلَ ذَلِكَ** 'before that'

means:

'before being the headmaster'.

You can also say,

'Now I am a headmaster, and **earlier** I was a teacher.'

In this case you omit the *muDaaf ilayhi*.

In the Arabic sentence, the *muDaaf ilayhi* is the word **ذَلِكَ**.

أَنَا الْآنَ مُدِيرٌ، وَكُنْتُ قَبْلَ ذَلِكَ مُدَرِّسًا.

If we omit the *muDaaf ilayhi*:

وَكُنْتُ قَبْلَ ~~ذَلِكَ~~ مُدَرِّسًا.

the sentence becomes:

وَكُنْتُ قَبْلَ مُدَرِّسًا.

This is not possible in Arabic. So it is changed to:

وَكُنْتُ مِنْ قَبْلُ مُدَرِّسًا.

أَنَا الْآنَ مُدِيرٌ، وَكُنْتُ مِنْ قَبْلُ مُدَرِّسًا.

'Now I am a headmaster, and earlier I was a teacher.'

Here قَبْلُ is not مَرْفُوعٌ. It is *mabniyy*: مَبْنِيٌّ عَلَى الضَّمِّ.

As you know, the *mabniyy* noun has a fixed ending, and is not influenced by the preceding word like the word أَيْنَ which has a fixed ending (which is the *fatHah*) and does not change when preceded by the *Harf jarr* مِنْ.

We say: أَيْنَ ← مِنْ أَيْنَ

And we say: مِنْ قَبْلُ

But in the expression: مِنْ قَبْلِهِ, the word قَبْلُ returns to its original nature of being *mu"rab* because its *muDaaf ilayhi* has been restored.

Hope this has helped you.

Wassalaam,
abdur rahim

Admin.'s Notes:

The Shaykh explains this subject in:

Madinah Book 2, Key to Lesson 25.

Madinah Book 3, Key to Lesson 12.