

Q & A

كَمَا and

كَمَا of مُتَعَلِّقٌ

Question

السلام عليكم dear respected Shaykh

May Almighty Allah reward you greatly for the work you are carrying out and May Almighty Allah allow us to benefit from yourself.

We find the use of the *Harf al-jarr kaaf* with a *maa maSdariyyah*.

Grammatically how would we break such a sentence down?

For example, we find in the Glorious Qur'aan:

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ
السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ﴾ (البقرة: ١٣)

﴿أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ
يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ﴾ (البقرة: ١٠٨)

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ
وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ﴾
(البقرة: ١٥١)

Are these all grammatically looked at in the same way?

Answer

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

Dear Brother,

وعليكم السلام

As you have mentioned, the *kaaf* is حَرْفٌ جَرٌّ, and *maa* is مَصْدَرِيَّةٌ.

- So the *taqdiir* of:

﴿... آمَنُوا كَمَا آمَنَ النَّاسُ﴾

is:

آمَنُوا كَيْمَانَ النَّاسِ.

Here the *kaaf*

آمَنُوا كَيْمَانَ النَّاسِ

is *fii maHalli naSb* because it is *na''t* of the *maSdar* which has been omitted.

The *taqdiir* is:

آمَنُوا **إِيمَانًا** كَيْمَانَ النَّاسِ.

﴿وَإِذَا قِيلَ لَهُمْ آمَنُوا كَمَا آمَنَ النَّاسُ﴾

﴿وَإِذَا قِيلَ لَهُمْ آمَنُوا **إِيمَانًا** كَيْمَانَ النَّاسِ قَالُوا...﴾

فِي مَحَلِّ نَصْبٍ، نَعْتُ لـ «إِيمَانًا»

So in the *ayah*:

﴿وَإِذَا قِيلَ لَهُمْ آمَنُوا **كَمَا** آمَنَ النَّاسُ﴾

the *kaaf* is actually *maf'uul muTlaq*.

As the *kaaf* here has an *i'raabic* status, it is regarded as a noun like **مَثَلٌ**.

- *Aayah* 108 has the same *i"raab* as this *aayah*.

So the *taqdiir* of:

﴿ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ ﴾

is:

كَسْؤَالِ مُوسَىٰ

The *kaaf* is *fii maHalli naSb* because it is *na"t* of the *maSdar* which has been omitted. The *taqdiir* is:

﴿ أَنْ تَسْأَلُوا رَسُولَكُمْ سُؤَالًا كَسْؤَالِ مُوسَىٰ ﴾

فِي مَحَلِّ نَصْبٍ، نَعْتٌ لـ «سُؤَالًا».

In the *aayah* the *kaaf* is *maf'uul muTlaq*.

﴿ كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴾

(البقرة: ١٥١)

- What is the *muta"allaq* of كَمَا in the above *aayah*?

Grammarians have mentioned a number of possibilities.

The clearest of these is that its *muta"allaq* is

﴿ وَلَا تُمِّ نِعْمَتِي عَلَيْكُمْ ﴾ (in the previous *aayah*)

meaning, '*so that I may complete My favours to you*'.

With ﴿ كَمَا أَرْسَلْنَا ﴾, the *taqdiir* of:

﴿ وَلَا تُمِّ نِعْمَتِي عَلَيْكُمْ ... ﴿ كَمَا أَرْسَلْنَا... ﴾

is as follows:

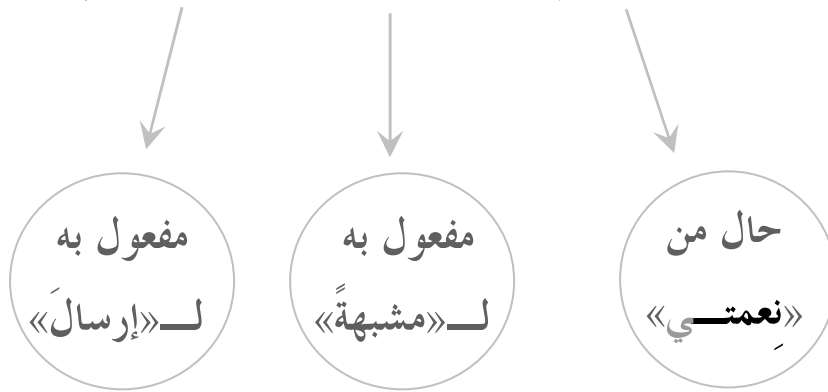
﴿ وَلَا تُمِّ نِعْمَتِي عَلَيْكُمْ مُشْبِهَةً إِرْسَالِنَا رَسُولًا فِيكُمْ. ﴾

'so that I may complete My favours to you resembling (the favour of) Our sending amongst you a prophet!

The word مُشَبَّهَةٌ is *Haal*, and إِرْسَالٌ is its *maf"uul bihii*.

And the word رَسُولًا is the *maf"uul bihii* of إِرْسَالٌ.

وَلَأْتِمَّ نِعْمَتِي عَلَيْكُمْ مُشَبَّهَةٌ إِرْسَالَنَا رَسُولًا فِيكُمْ.



I hope this has helped you to understand these *aayaat*.

Wassalaam,
abdur rahim

Admin.'s Notes:

a) A similar grammatical analysis of *aayahs* 13 and 108 above, is given by the Shaykh in *Suurah al-Hujuraat - With Lexical & Grammatical Notes aayah 2* (pg. 20 of the on-line publication in the [Library](#) section).

b) For more detailed discussions and a thorough practice of these elements please see our Shaykh's:

المُسَعَفُ فِي لُغَةِ وَإِعْرَابِ سُورَةِ يُوسُفَ