

القرآن الكريم

شَهْرُ رَمَضَانَ

﴿شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى

لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ

شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا

أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمْ

الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ

تَشْكُرُونَ﴾

[البقرة: ١٨٥]

Translation of Meaning

Ramaḍān is the month in which was revealed the *Qur'ān* as a guidance for mankind, and clear proofs of guidance, and criterion (of right and wrong).

Whoever of you is present in the month should fast in it.

And whoever is sick or on a journey (should complete) the same number of other days.

Allaah desires for you ease.

He does not desire hardship for you.

And (He does not desire hardship for you) so that you may complete the prescribed period, and glorify Allāh for having guided you and in the hope of your being thankful.

(البقرة: ١٨٥)

Translation of Meaning

شَهْرُ رَمَضَانَ

Ramaḍān

الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

is the month in which was revealed the *Qur'ān*

هُدًى

as a guidance

لِلنَّاسِ

for mankind,

وَبَيِّنَاتٍ مِنَ الْهُدَى

and clear proofs of guidance,

وَالْفُرْقَانِ

and criterion (of right and wrong).

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

Whoever of you is present in the month...

فَلْيَصُمْهُ

should fast in it.

وَمَنْ كَانَ مَرِيضًا

And whoever is sick...

أَوْ عَلَى سَفَرٍ

or on a journey

فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

(should complete) the same number of other days.

يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ

Allāh desires for you ease.

وَلَا يُرِيدُ بِكُمْ الْعُسْرَ

He does not desire hardship for you.

وَلِتُكْمِلُوا

And (He does not desire hardship for you) so that you may complete...

الْعِدَّةَ

the prescribed period,

وَلِتُكَبِّرُوا اللَّهَ

and glorify Allāh...

عَلَىٰ مَا هَدَاكُمْ

for having guided you

وَلَعَلَّكُمْ تَشْكُرُونَ

and in the hope of your being thankful.

(*Qur'ān* 2:185)

إيضاحات نحوية

﴿شَهْرُ رَمَضَانَ﴾

رَمَضَانَ is مَمْنُوعٌ مِنَ الصَّرْفِ because it is a proper noun ending in extra *alif* and *nūn*.

﴿شَهْرُ رَمَضَانَ الَّذِي﴾

شَهْرُ is *mubtada'*, and its *khavar* is الَّذِي.

﴿أُنْزِلَ فِيهِ الْقُرْآنُ﴾

أُنْزِلَ فِيهِ الْقُرْآنُ is صَلََةُ الْمَوْصُولِ، لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ.

فِيهِ The pronoun هـ in فِيهِ is the عَائِد.

الْقُرْآنُ is نَائِبُ فَاعِلٍ.

﴿هُدًى لِلنَّاسِ﴾

هُدًى is حَالٌ.

It is in the sense of هَادِيًا لِلنَّاسِ.

'...*as* a guidance for mankind'.

الْقُرْآنُ is صَاحِبُ الْحَالِ.

﴿وَبَيِّنَاتٍ﴾

بَيِّنَاتٍ is *ma'ṭūf* of هُدًى

﴿فَمَنْ شَهِدَ﴾

مَنْ is اِسْمٌ شَرْطٍ جَارِمٌ.

شَهِدَ is فِعْلٌ شَرْطٍ فِي مَحَلِّ جَزْمٍ.

﴿فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ﴾

شَهِدَ is مَفْعُولٌ بِهِ of الشَّهْرَ.

﴿فَلْيَصُمْهُ﴾

فَلْيَصُمْهُ is جَوَابُ شَرْطٍ.

فَلْيَصُمْهُ It has *fā'* attached to it because it is فَعْلٌ طَلَبِيٌّ.

فَلْيَصُمْهُ The *lām* is the *lām al-'amr*, and it has *sukūn* instead of *kasrah* as it is preceded by *fā'*.

فَلْيَصُمْهُ The pronoun هُ is مَفْعُولٌ فِيهِ.

We say:

صُمْتُ يَوْمًا / أُسْبُوعًا / شَهْرًا

I fasted for a day / a week / a month.

Note that the verb **صَامَ** is **فَعْلٌ لَازِمٌ**.

Here is another example:

صُمْتُ رَمَضَانَ

I fasted *Ramaḍān*.

Its meaning is:

صُمْتُ فِي رَمَضَانَ.

I fasted in *Ramaḍān*.

i.e. in the period of / for the period of *Ramaḍān*.

﴿وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ﴾

وَمَنْ كَانَ مَرِيضًا

is also **شَرَطٌ** and the *jawāb* is **فَعْدَةٌ**.

It has *fā'* attached to it as it is a *jumlah ismiyyah*.

﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

عِدَّةٌ

is *muftada'*, and its *khavar* has been omitted.

The omitted *khavar* is عَلَيْهِ :

فَعَلَيْهِ عِدَّةٌ مِنْ أَيَّامٍ أُخَرَ،

He must fast for the prescribed period on other days.

﴿...وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ﴾

Here the verb has been omitted.

The *taqdīr* is:

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ لَا يُرِيدُ اللَّهُ بِكُمْ
الْعُسْرَ.

Allāh does not desire hardship for you in order to enable you to complete the prescribed period, and to glorify Him, and to be thankful to Him.