

# القرآن الكريم

﴿وَلَا تُكذِّبَ﴾



(الأنعام: ٢٧)

## Question

I am unable to understand why ﴿كُذِّبَ﴾ is *mansūb* in:

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ النَّارِ فَقَالُوا يَلَيْتَنَا نُرَدُّ وَلَا نُكذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ  
الْمُؤْمِنِينَ﴾ (الأنعام: ٢٧)

Faḍīlat al-Shaykh Dr. V. Abdur Rahim (حفظه الله) replies:



﴿وَلَا تُكْذِبْ﴾:

This *وَ* is called *وَإِوَاءُ الْمَعِيَّةِ*, and the *muḍāriʿ* following it is *manṣūb* because of a latent *أَنَّ*, e.g.:

لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبْنَ.

The meaning is:

Do not eat fish *along with* the act of drinking milk.

This construction does not prohibit you from either eating fish or drinking milk. It prohibits you from combining these two acts.

But if we say:

لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبْنَ.

The meaning is:

Do not eat fish and do not drink milk.

It is a prohibition from both these acts.

Here is another example of *وَإِوَاءُ الْمَعِيَّةِ*. The poet says:

لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ

Do not prohibit (people) from a habit *while you* yourself are practicing it.

The *muḍāriʿ mansūb* in this construction is a **مَصْدَرٌ مُؤَوَّلٌ**.

In the first example:

لا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبْنَ.

The *taqdīr* is:

لا تَأْكُلِ السَّمَكَ وَأَنْ تَشْرَبِ اللَّبْنَ.

which is equal to:

لا تَأْكُلِ السَّمَكَ مَعَ شُرْبِ اللَّبَنِ.

In the second example:

لا تَنَّهُ عَنِ خُلُقٍ وَتَأْتِي مِثْلَهُ

the *taqdīr* is:

لا تَنَّهُ عَنِ خُلُقٍ وَأَنْ تَأْتِي مِثْلَهُ.

which is equal to:

لا تَنَّهُ عَنِ خُلُقٍ مَعَ إِتْيَانِهِ.

In the *āyah* there is **تَمَنَّ** (a wish): **يَا لَيْتَنَا**

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَىٰ النَّارِ فَقَالُوا يٰلَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ  
الْمُؤْمِنِينَ﴾

The meaning is:

*How we **wish** that we are returned to the worldly life once again **along with** our determination not to deny the message, and our desire to be believers.*

I hope this answers your question.

abdur rahim