

القرآن الكريم

﴿كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ﴾



(يوسف: ٦)

Question

A *ḥarf jarr* is followed by an *ism majrūr*.

But in many places the word **قَبْلُ** is preceded by **مِنْ** and it is *marfūʿ*.

E.g. in *sūrah* Yūsuf:

﴿كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ﴾ (يوسف: ٦)

And *sūrah* Jumuʿah:

﴿وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ﴾ (الجمعة: ٢)

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



Dear Brother,

السلام عليكم

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

قَبْلَ الصَّلَاةِ،

قَبْلَ الْأَذَانِ،

قَبْلَ الدُّخُولِ.

Now, consider this sentence:

أَنَا الْآنَ مُدِيرٌ، وَكُنْتُ قَبْلَ ذَلِكَ مُدَرِّسًا.

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 *muḍāf ilayhi*.

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

If we omit the *muḍāf 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 مَرْفُوع. It is 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 *fatḥah*) and does not change when preceded by the *ḥarf 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 *muḍāf ilayhi* has been restored.

Hope this has helped you.

والسلام,
abdur rahim