

القرآن الكريم

﴿وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ﴾



(النساء: ١٧١)

Question

Regarding *Sūrah al-Nisā'*, āyah 171:

﴿إِنَّمَا الْمَسِيحُ عِيسَىٰ ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ﴾

the sentence ﴿أَلْقَاهَا إِلَىٰ مَرْيَمَ﴾ seems to be a *na't* of ﴿كَلِمَتُهُ﴾:

Shouldn't there be *التّي* before ﴿أَلْقَاهَا﴾ so that the sentence becomes *ṣilat al-mawṣūf*?

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



Dear Br Yazen Joudeh

وعليكم السلام

The sentence ﴿أَلْفَاها إِلَى مَرِيْمَ﴾ is *ḥāl*.

The rule is that a sentence occurring after a nakirah is naʿt, and one occurring after a maʿrifah is ḥāl.



This is clear from the following examples:

جَاءَنِي وَلَدٌ يَبْكِي. (يَبْكِي : نَعْت)

جَاءَنِي الْوَلَدُ يَبْكِي (يَبْكِي : حَال)

A verbal sentence with a verb in the *māḍiy* functioning as *ḥāl* is to be emphasized with **قَدْ**, e.g.:

دَخَلْتُ الْمَسْجِدَ وَقَدْ قَرَأَ الْإِمَامُ الْفَاتِحَةَ.

If **قَدْ** is not mentioned, it is *muqaddar*.

abdur rahim