القرآن الكريم

﴿ يَتِيماً **ذَا** مَقْرَبَةٍ ﴾

(البلد: **15**)

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## Question

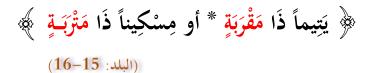﴿ يَتِيماً **ذَا** **مَقْرَبَةٍ** * أو مِسْكِيناً **ذَا** **مَتْرَبَةٍ** ﴾

(البلد: **15–16**)

Am I right to say that red words above are feminine?

If this is true then why masculine **ذَا** is used instead of feminine ذات?

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## Reply from Admin (checked by our Shaykh):

In the above *aayah*, **ذا** is a na't of يَتِيماً which is masculine.

So its **نعت** is masculine.

In the following *aayah*, ذو is a **نعت** of وجهُ:

$$﴿وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ والْإِكْرامِ﴾$$

(الرحمن: **27**)

In the following *aayah*, ذِي is a **نعت** of (ك)ـرِّب :

$$﴿تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ والْإِكْرامِ﴾$$

(الرحمن: **78**)

In the following two *aayahs*, ذاتُ is a **نعت** of السماء and الأرض which are feminine words:

$$﴿والسماءِ ذَاتِ الرَّجْعِ * والأرضِ ذَاتِ الصَّدْعِ﴾$$

(الطارق: **12-11**)

An indication that ذو، وذا، وذي are a **نعت** of the words before them, is proven by the fact that they follow the **إعراب** of the words preceding them, as a **نعت** follows its **منعوت**.

Here the **نعت** (in red) is **منصوب** because the **منعوت** (in green) is **منصوب**:

... **ذَا** **يَتيماً**

...**ذَا** **مِسْكيناً**


Here the نعت is مجرور:

...**ذِي** **ربِّـكَ** تبارك اسمُ

... **ذَاتِ** **والسماءِ**

...**ذَاتِ** **والأرضِ**


Here the نعت is مرفوع:

... **ذُو** **ربِّكَ** **وجهُ** ويبقى


*Admin*