

سورة التين



# القرآن الكريم

﴿أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ﴾



(البقرة: ١٢٥)

## Question

فضيلة الشيخ،

When there is no *sākin* letter before or after **يَاءُ الْمُتَكَلِّمِ**, in what situations does it still take a *fathah*? - such as:

﴿أَنْ طَهَّرَا بَيْتِي لِلطَّائِفِينَ﴾ (البقرة: ١٢٥)

﴿أَسْلَمْتُ وَجْهِيَ لِلَّهِ﴾ (آل عمران: ٢٠)

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



Vocalising the *yā al-mutakallim* with *fathah* is of two kinds:

1) Mandatory

2) Optional

- **Mandatory**

It is mandatory if it is preceded by:

a *sākin alif* or

a *sākin yā* as in:

أَبَوَايَ ؛ مِنْ أَبَوَيَّ

My parents; from my parents

- **Optional**

The optional kind is used on euphonic consideration i.e. to make a word or words sound better. An example of euphonic consideration in British English is the insertion of an **r** when a word ends in a vowel and the next word begins with a vowel, as in:

‘China and Japan’ which is pronounced: ‘China **r** and Japan’.

- **Poetry**

In poetry, the *yā* is vocalised with a *fathah* for metrical reasons. E.g.:

نَعَمْ , أَنَا مُشْتَاقٌ وَعِنْدِي لَوْعَةٌ.

Here, if the word **عِنْدِي** is pronounced **عِنْدِي**, the metre is one foot less.

### ● Non-Poetic Language

In non-poetic language, the *yā* is vocalised with a *fatḥah* on euphonic consideration as mentioned before. So it is an extra-grammatical phenomenon.

### ● The Glorious *Qur'ān*

In the Glorious *Qur'ān*, in the *qirā'ah* of **حَفْص** which is widely read in most of the countries, the *yā* takes a *fatḥah* if it is followed by a word with a *kasrah* – as you see in the *āyahs* mentioned.

This is because the *yā* and the *kasrah* have the same point of articulation. So dissimilation takes place. But this is only in most cases, not always.

Also in most cases, if the *yā* is followed by a **هَمْزَةُ الْوَصْلِ** it takes a *fatḥah* as in:

﴿نَعْمَتِي الَّتِي﴾ (البقرة: ٤٠)

But not in:

﴿عَهْدِي الظَّالِمِينَ﴾ (البقرة: ١٢٤)

- Other قِرَاءَاتٌ (Qur'āmic readings)

In other قِرَاءَاتٌ we have different vocalization. E.g. in

﴿وَجْهِيَ لِلَّذِي﴾ (الأَنْعَامُ: ٧٩)

Nāfi', ibn 'Āmir, Ḥafs and Abu Ja'far read the *yā al-mutakallim* with *fathah*, and in other قِرَاءَاتٌ it was read with *sukūn*.

# القرآن الكريم

## بِالْغَدَوَةِ وَالْعَشِيِّ



(الكهف: ٢٨)

### Question

Please clarify why *alif ṣaghīrah* sits on a *wāw* and the sound is an *ā* in the following *āyahs*:

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَوَةِ وَالْعَشِيِّ  
يُرِيدُونَ وَجْهَهُ ۖ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا ۖ

(الكهف: ٢٨)

فَارْدَنَّا أَنْ يُبَدِّلَهُمَا رَبُّهُمَا خَيْرًا مِمَّنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا

(الكهف: ٨١)

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



Dear Br Abū Maryam, حفظك الله

وعليكم السلام

In the Qur'ānic Orthography, if the miniature **ألف** is placed right on top of a letter such as a **وَ** or a **يَاء**, only the **ألف** has to be pronounced and the letter on which it is placed is dropped in pronunciation, as in the two examples you have cited, and also in words like:

مُوسَى،

يَحْيَى etc.

But if the miniature **ألف** is written next to a letter, both the letter and the **ألف** are to be pronounced as in the word:

سَمَوَات ← سَمَآوَات

(e.g., *al-Qur'ān* 2:29) where there is a miniature **ألف** next to the **ميم** and another one next to the **وَ**.

So both the **ميم** and the **ألف** are pronounced. And also both the **وَ** and the **ألف**.

I hope this answers your question.

والسلام

abdur rahim

# القرآن الكريم

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ  
وَلَا الضَّالِّينَ﴾



(الفاتحة: ٧)

## Question

Respected Shaykh, in *Al-Fātiḥah*, āyah 7:

1. Why is there *fāṭḥah* on ﴿صِرَاطَ﴾ and *kasrah* on ﴿غَيْرِ﴾ ?
2. Why is the *ism manṣūb* after ﴿غَيْرِ﴾ and ﴿لَا﴾ ?



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



1. ﴿صِرَاطٌ﴾ in this *āyah* is a *بدل* of the word ﴿الصِّرَاطُ﴾ in the previous *āyah*.

﴿غَيْرٌ﴾ is *majrūr* because it is a *بدل* of ﴿الَّذِينَ﴾ which is *في محل جر* because it is *مُضَافٌ إِلَيْهِ*.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ means:

«صِرَاطَ الْمُنْعَمِ عَلَيْهِمْ».

2. You say that the *ism* is *manṣūb* after *غَيْرٌ*? How is it possible?

غَيْرٌ is always *مُضَافٌ* and the noun following it is *مُضَافٌ إِلَيْهِ* and therefore it is *مَجْرُورٌ*.

Hope this answers your questions.

# القرآن الكريم

﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾



(الفاتحة: ٧)

## Question

Regarding *al-Fātiḥah*, āyah 7:

- 1) What is the *i'rāb* of ﴿الضَّالِّينَ﴾? Is it *majrūr* or *manṣūb*?
- 2) What type of لَا is in ﴿وَلَا الضَّالِّينَ﴾?

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



1) ﴿الضَّالِّينَ﴾ is *majrūr* because it is *ma'tūf* of ﴿الْمَعْضُوبَ عَلَيْهِمْ﴾.

2) لَا is of course *nāfiyah*.

In this usage it is زَائِدَةٌ لِلتَّأْكِيدِ, as we say:

مَا جَاءَ بِلَالٌ وَلَا كَمَالٌ.

مَا رَأَيْتُ بِلَالًا وَلَا كَمَالًا.

It has the force of *neither ... nor*.

It is غَيْرُ عَامِلٍ, i.e., it does not change the *i'rāb* of the following word.

# القرآن الكريم

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾



(الفاتحة: ٧)

## Question

In *sūrah al-Fātiḥah*, the word صِرَاط is used twice.

The first has «ال» and the second has no «ال». Why?

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



وعليكم السلام

This is because the second صِرَاط is *muḍāf*.

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ...﴾

And the *muḍāf* does not need the definite article «ال», but is definite by position.

# القرآن الكريم

﴿مَالِكِ يَوْمِ الدِّينِ﴾ (الفاتحة: ٤)

﴿مَلِكِ النَّاسِ﴾ (الناس: ٢)



## Question

How do we read ﴿مَلِكِ﴾ in *Sūrah al-Fātiḥah* and ﴿مَالِكِ﴾ in *Sūrah al-Nās*?

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



Dear Br Prasetya

وعليكم السلام

﴿مَالِك﴾ *māliki* in 1:4 is read with the *alif* and without it.

There is a phenomenon in the Qur'ān known as الْقِرَاءَاتُ.

It means that certain words in the Qur'ān have more than one way of reading them. The Prophet (May peace and blessings of Allāh be upon him) taught this.

Now the word

مَالِك

*māliki* (with an أَلِف after the مِيم) means 'master' or 'possessor'.

The other way of reading it is

مَلِك

*maliki* (without an أَلِف) which means 'king'.

So this word can be pronounced in both these ways.

But مَلِك *malik* in

﴿مَلِكِ النَّاسِ﴾ (114:2) has only one pronunciation.

I hope this answers your question.

abdur rahim

# القرآن الكريم

﴿مَالِكِ يَوْمِ الدِّينِ﴾ (الفاتحة: ٤)

﴿مَلِكِ النَّاسِ﴾ (الناس: ٢)



## Question

How do we read ﴿مَلِكِ﴾ in *Sūrah al-Fātiḥah* and ﴿مَالِكِ﴾ in *Sūrah al-Nās*?



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



Dear Br Prasetya

وعليكم السلام

﴿مَالِك﴾ *māliki* in 1:4 is read with the *alif* and without it.

There is a phenomenon in the Qur'ān known as الْقِرَاءَاتُ.

It means that certain words in the Qur'ān have more than one way of reading them. The Prophet (May peace and blessings of Allāh be upon him) taught this.

Now the word

مَالِك

*māliki* (with an أَلِف after the مِيم) means 'master' or 'possessor'.

The other way of reading it is

مَلِك

*maliki* (without an أَلِف) which means 'king'.

So this word can be pronounced in both these ways.

But مَلِك *malik* in

﴿مَلِكِ النَّاسِ﴾ (114:2) has only one pronunciation.

I hope this answers your question.

abdur rahim

# القرآن الكريم

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾



(الناس: ٤)

## Question

Respected Shaykh,

Regarding *Al-Nās*, *āyah* 4:

On which pattern is the word *waswāsil* formed?

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



Dear Br Alamgir,

وعليكم السلام

You say, "On which pattern is *waswāsil*"?

Is there such a word in Arabic?

You have added the *lām* of the next word to this word (وَسْوَاسِ الْ-).

The verb is رَبَّاعِيٌّ . وَسْوَاسٌ . It is رَبَّاعِيٌّ .

It has two *maṣḍars*:

«وَسْوَاسٌ» and «وَسْوَاسَةٌ» like:

«زَلْزَلَةٌ» and «زَلْزَالٌ» from the verb زَلَزَلَ.

«وَسْوَاسٌ» is a اِسْمُ الْمَصْدَرِ .

Satan has been named with the اِسْمُ الْمَصْدَرِ .

# القرآن الكريم

﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾



(الناس: ٤)

## Question

خَنَّسَ (to intensify in whispering):

How did خَنَّسَ become ﴿الْخَنَّاسِ﴾ (wa huwa muḍāf) ?

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



Dear Br Alamgir,

وعليكم السلام

خَنَاسٌ is not a verb. It is *ism al-mubālaghah* like

رَزَاقٌ

غَفَّارٌ

خَلَّاقٌ.

You say, ﴿الْوَسْوَاسِ﴾ is *muḍāf*.

No it is not *muḍāf*.

﴿الْخَنَاسِ﴾ is a *naʿt* of ﴿الْوَسْوَاسِ﴾, so it is *manʿūt*.

And ﴿الْوَسْوَاسِ﴾ is *muḍāf ilayhi*.

The verb خَنَسَ does not mean *to whisper*.

It means *to withdraw, to slink*.

When Allāh's name is mentioned he withdraws.

# القرآن الكريم

﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾



(الناس: ٦)

## Question

In *Al-Nās*, *āyah* 6:

Is the word ﴿الْجِنَّةِ﴾ the feminine of *jinn* or plural of *jinn*?

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



Dear Br Alamgir,

وعليكم السلام

جِنِّي is اسمُ الْجِنْسِ الْجَعْمِيّ, and its singular is جِنٌّ.

الْجِنَّةُ has the same meaning as الْجِنُّ, so both of them are plural.

Hope this answers your questions.

abdur rahim



# القرآن الكريم

﴿وَلَا تُكْذِبَ﴾



(الأنعام: ٢٧)

## Question

I am unable to understand why ﴿نُكْذِبَ﴾ is *manṣūb* in:

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتَنَّا نُرَدُّ وَلَا نُكْذِبَ بِآيَاتِ رَبِّنَا وَنَكُونَ مِنَ الْمُؤْمِنِينَ﴾ (الأنعام: ٢٧)

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



﴿وَلَا تُكَذِّبُ﴾:

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

لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ.

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 اللَّبَنَ.

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 manṣūb* in this construction is a **مَصْدَرٌ مُؤَوَّلٌ**.

In the first example:

لَا تَأْكُلِ السَّمَكَ وَتَشْرَبَ اللَّبَنَ.

The *taqdīr* is:

لَا تَأْكُلِ السَّمَكَ وَأَنْ تَشْرَبَ اللَّبَنَ.

which is equal to:

لَا تَأْكُلِ السَّمَكَ مَعَ شُرْبِ اللَّبَنِ.

In the second example:

لَا تَنَّهُ عَنْ خُلُقٍ وَتَأْتِي مِثْلُهُ

the *taqdīr* is:

لَا تَنَّهُ عَنْ خُلُقٍ وَأَنْ تَأْتِي مِثْلُهُ.

which is equal to:

لَا تَنَّهُ عَنْ خُلُقٍ مَعَ إِتْيَانِهِ.

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

﴿وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبَ 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

# القرآن الكريم

﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾



(القيامة: ١٨)

## Question

Please grammatically analyse the word: قُرْآنٌ.

What is its literal meaning?

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



Dear Br Alamgir,

وعليكم السلام

You say grammatical analysis of قُرْآنٌ.

How can there be grammatical analysis of a word?

Grammatical analysis is for a sentence.

The word قُرْآنٌ is the *maṣḍar* of the verb قَرَأَ meaning *to read*.

So قُرْآنٌ literally means *reading*.

Allāh سبحانه وتعالى says:

﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ (القيامة ١٨)

قِرَاءَتُهُ means قُرْآنُهُ.

# القرآن الكريم

﴿فِي الْحُطْمَةِ﴾ (الهمزة: ٤)

﴿فِي عَمَدٍ مُمَدَّدَةٍ﴾ (الهمزة: ٩)

﴿فِي أَنْفُسِكُمْ﴾ (البقرة: ٢٨٤)



## Question

*Al-Humazah, āyah 4 says:* ﴿فِي الْحُطْمَةِ﴾

*Āyah 9 says:* ﴿فِي عَمَدٍ مُمَدَّدَةٍ﴾

*Al-Baqarah, āyah 284 says:* ﴿فِي أَنْفُسِكُمْ﴾

When is «فِي» pronounced:

«فِ» (without a stretch),

«فِي» (with a stretch)

and «فِي» (with a longer stretch) in the Qur'ān?

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



Dear Br Prasetya

وعليكم السلام

## 1) When Long Vowels Get Shortened

a) When *ā* is pronounced *a*:

Long vowels (*ā*, *ī*, *ū*, ) get shortened in pronunciation when they are followed by a *sākin* letter.

E.g.

فَهَمْنَا

has a long *ā*: *fahimnā*.

But in

فَهَمْنَا الْكِتَابَ

*fahimnā l-kitāba*

the long *ā* gets shortened and becomes *a*.

فَهَمْنَا الْكِتَابَ (We understood the book).



It is written : فَهَمَّنَا الْكِتَابَ

but pronounced: . فَهَمَّنَ الْكِتَابَ

b) When  $\bar{u}$  is pronounced  $u$  :

In وَجَدُوا there is a long  $\bar{u}$  :

وَجَدُوا

*wajadū.*

But in

وَجَدُوا الْبَيْتَ

*wajadū l-bayta,*

the long  $\bar{u}$  gets shortened and becomes  $u$  :

وَجَدُوا الْبَيْتَ

*wajadu l-bayta.* (They found the house).

It is written:

وَجَدُوا الْبَيْتَ

but pronounced:

وَجَدُ الْبَيْتَ

*wajadu l-bayta.*

c) When *ii* is pronounced *i* :

In

فِي بَيْتِكَ

there is a long *ī* :

فِي بَيْتِكَ

*fīi baytika.*

But in

فِي الْبَيْتِ

*fīi l-bayti,*

the long *ī* gets shortened and becomes *i* :

فِي الْبَيْتِ

*fī l-bayti.*

pronounced:

فِي الْبَيْتِ

*fī l-bayti.*

## Summary

$\bar{a} + s\bar{a}kin \longrightarrow$  becomes *a*.

$\bar{u} + s\bar{a}kin \longrightarrow$  becomes *u*.

$\bar{i} + s\bar{a}kin \longrightarrow$  becomes *i*.

The long vowels are shortened to overcome **التقاء الساكنين**.

## 2) Rules of *Tajwīd*

According to the rules of *tajwīd*, a long vowel gets extra lengthening when it is followed by **هَمْزَةُ الْقَطْعِ** as in:

جَاءَ   سُوءٌ   جِيءَ

Here the long vowels (  $\bar{a}$ ,  $\bar{u}$ ,  $\bar{i}$  ) and the *hamzah* are in the same word.

But it is possible that a word ends in a long vowel, and the next word begins with a *hamzah*.

The rule applies in this case also.

Such a case is:

﴿ فِي أَنْفُسِكُمْ ﴾ (البقرة: ٢٨٤)

Pronounced: *fiii anfusikum*

Hope this answers your question.

والسلام

abdur rahim

# القرآن الكريم

﴿قَالَ لَوْ شِئْتُ لَتَّخَذْتُ عَلَيْهِ أَجْرًا﴾



(الكهف: ٧٧)

## Question

A) Please show how the word تَقْوَى is derived.

*Weight's* Grammar hints towards some kind of secondary formation.

What exactly are secondary formations?

B) Please give some examples from the Qur'ān.

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



Dear Br Asim Iqbal,

وعليكم السلام

A) اتَّقَى

*itdaqā* is originally

اوْتَقَى

*iwdaqā*.

As a *sākin wāw* does not occur after *kasrah*,

اوْتَقَى,

it is changed to:

اِيْتَقَى

*iydaqā*.

Then the *yā'* is omitted,

اِتَقَى

and the *tā'* is doubled for compensation resulting in

اتَّقَى

*ittaqā*.

There is a principle in Arabic grammar called *تَوْهْمُ أَصَالَةِ الْفَرْعِ* which means that a secondary element is regarded as the original one, and new words are created on this assumption.

E.g: in the word:

مَذْهَبٌ, the *mīm* is an extra formative element, and not one of the radicals.

But treating it as a radical we create the verb:

تَمَذَّهَبَ meaning *to follow a madhhab* (a legal school).

On the basis of this principle, the first *tā'* in اتَّقَى

اتَّقَى (which is originally a *wāw*) is treated as an original *tā'*, and the word تَقَوَّى is formed on the pattern of:

فَعَّلَى.

Here is another example.

The word **أَتَّخَذَ** is originally **أَتَّخَذَ**.

In the secondary form the first radical (*hamzah*) has changed to *tā'* under the influence of the second *tā'* which is a formative element.

**أَتَّخَذَ**      **أَتَّخَذَ**      **أَتَّخَذَ** ←

On the assumption of its being the radical, a secondary unaugmented (مُجَرَّد) form **تَخَذَ** is formed.

B) ﴿... قَالَ لَوْ شِئْتُ لَتَّخَذْتُ عَلَيْهِ أَجْرًا﴾

The word

﴿لَتَّخَذْتُ﴾ in *sūrat al-Kahf* (āyah 77), is

﴿لَتَّخَذْتُ﴾ in the reading of ibn Kathīr and Abū 'Amr.

Another good example is **ثَرَاتٌ** (heritage) which is from **وَرِثَ** (to inherit).

You write *Weight's* Arabic Grammar. It seems to be a misprint for *Wright*.

abdur rahim

# القرآن الكريم

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ﴾



(البقرة: ١٤٤)

## Question

What is the meaning of «قَدْ» in the following *āyāt* :?

﴿قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ﴾ (البقرة: ١٤٤)

﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُّكَ الَّذِي يَقُولُونَ﴾ (الأنعام: ٣٣)

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



التَّحْقِيقُ is the meaning of ﴿قَدْ﴾ in the *āyahs* mentioned in the question.



# القرآن الكريم

﴿فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾



(البقرة: ١٨٤)

## Question

In *Al-Baqarah*, *āyah* 184, the word ﴿أَيَّامٍ﴾ is *ghayr ʿāqil* and *plural*.

So why is its adjective ﴿أُخَرَ﴾?

Why is it not feminine singular: «أَيَّامٍ أُخْرَى»?

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



The نَعْتُ of the plural of غَيْرَ عَاقِلٍ can be feminine singular, and this is the one which is used in ordinary language, أَيَّامٌ أُخْرَى.

But it can be feminine plural as in this āyah ﴿أَيَّامٌ أُخْرَى﴾.

This is used in literary language.

# القرآن الكريم

يَغْشَاهُ



(النور: ٤٠)

## Question

I'm currently studying the Shaykh's wonderful book on *Sūrat al-Nūr*.

Who or what does the *ḍamīr* ﴿ه﴾ refer to in ﴿يَغْشَاهُ﴾ of *āyah* 40?:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ  
بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْ رَاهَا...﴾

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



Dear Sister Halimah,

وعليكم السلام

In reply to your question regarding who is meant by the pronoun ﴿هُ﴾ in ﴿يَغْشَاهُ﴾ (Sūrat al-Nūr : 40), here is the answer:

There are two views:

The first is: that the pronoun refers to the word ﴿بَحْرٍ﴾ which immediately precedes it:

﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ يَغْشَاهُ﴾.

So the sentence ﴿يَغْشَاهُ﴾ is a *naʿt* of this word. And the meaning is:

*Or like layers of darkness in a fathomless sea covered by waves  
[lit: covering it are waves] above which are waves above which are clouds.*

The second view is: that the pronoun refers to the man in the layers of darkness who is not explicitly mentioned here, but is alluded to in:

﴿إِذَا أَخْرَجَ يَدَهُ﴾ [... his hand].

Most of the Qurʾānic grammarians hold the first view.

But I have followed the other view in the book.

# القرآن الكريم

﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي ...﴾



(الهمزة ١-٢)

## Question

Does adding a *kasrah* to the *nūn* of *tanwīn* in *iltiqā al-sākinayn*, happen in pronunciation only or in writing as well?

For example in:

سَمِعَ فَيَصِلُ الْأُذَانَ.

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



وعليكم السلام

In normal Arabic orthography, the *nūn* is not written.

It is only in pronunciation.

But in Qur'ānic orthography, in the Indian sub-continent *muṣḥaf* (copy of the Qur'ān), a miniature *nūn* with *kasrah* is placed in such situations.

See for example سُورَةُ الْهُمَزَةِ (104) : *āyāt* 1 & 2.

والسلام

abdur rahim

# القرآن الكريم

﴿وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا﴾



(الفرقان: ٦٣)

## Question

What is the grammatical role of ﴿سَلَامًا﴾ in:

﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ

قَالُوا سَلَامًا﴾ (الفرقان: ٦٣)

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



وعليكم السلام

There are two possibilities regarding the word ﴿سَلَامًا﴾ in this *āyah*.

1) It is the *maf'ūl bihi* of ﴿قَالُوا﴾.

2) It is *maf'ūl muṭlaq*.

If so it is the *ism al-maṣḍar* of the verb نُسَلِّمُ.

The *taqdīr* is:

قَالُوا : نُسَلِّمُ عَلَيْكُمْ سَلَامًا

*Bāb* فَعَال has *ism al-maṣḍar* on the pattern of فَعَال as:

سَلِّمَ سَلَامًا

كَلَّمَ كَلَامًا

طَلَّقَ طَلَاقًا

وَدَّعَ وَدَاعًا

Hope this answers your question.

abdur rahim



# القرآن الكريم

﴿وَإِذَا أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ﴾ (البقرة: ٨٣)

﴿وَإِذَا أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ﴾ (البقرة: ٨٤)



## Question

I am curious about the verb forms in *Al-Baqarah* āyāt 83-84.

The 'amr verbs are normal (i.e. *mabniyy*) e.g.:

﴿وَقُولُوا﴾ و﴿وَأَقِيمُوا﴾

but the *nahy* verbs are all *marfū'* e.g.:

﴿لَا تَعْبُدُونَ﴾ و﴿لَا تَسْفِكُونَ﴾

Why are they not *majzūm*?

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



Dear Br Yazan,

السلام عليكم

The expression:

﴿أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآئِيلَ﴾ (We made a covenant with Banī Isrā'īl)

has the force of an oath (قَسَم).

And the statement:

﴿لَا تَعْبُدُونَ إِلَّا اللَّهَ﴾

is جَوَابُ الْقَسَم , and as it is negative, it is not emphasized.

As a جَوَابُ الْقَسَم , it has the force of a command like saying,

'You should not worship anyone other than Allāh.'

The statement:

﴿لَا تَسْفِكُونَ دِمَاءَكُمْ...﴾

is جَوَابُ الْقَسَم with the force of a command like saying:

*'You should not shed the blood of your people.'*

I hope this has helped you.

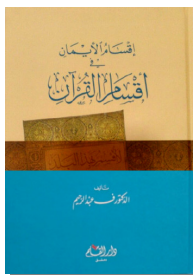
والسلام

abdur rahim

---

Admin's note:

See our Shaykh's:



أَقْسَامُ الْإِيمَانِ  
فِي  
أَقْسَامِ الْقُرْآنِ

# القرآن الكريم

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

And *sūrah* Jumu'ah:

﴿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 *fathah*) 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

# القرآن الكريم

﴿وَلَاتَ حِينَ مَنَاصٍ﴾



(ص: ٣)

## Question

Dear respected Shaykh,

Could you please grammatically analyze the last part of the verse [38:3]:

﴿وَلَاتَ حِينَ مَنَاصٍ﴾



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



Dear Brother Tanweer,

وعليكم السلام

This is part of *āyah* 3 of *Sūrat Ṣād*.

Here is the complete *āyah*:

﴿كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوْا وَلَاتَ حِينَ مَنَاصٍ﴾.

*How many a generation We destroyed before them, and they cried out when it was no longer time for escape.*

In the expression

لَاتَ حِينَ مَنَاصٍ

the word لَاتَ is the particle لَا which has the meaning of لَيْسَ and acts like لَيْسَ.

With the addition of a ت it becomes لَاتَ, and is mostly used with words denoting time.

The *ism* of لَاتَ is mostly omitted.

Its *khabar* is mentioned, and it is *manṣūb*.

A poet says:

نَدِمَ الْبُغَاةُ وَلَاتَ سَاعَةَ مَنَدَمٍ

The rebels regretted  
When it was no time for regret.

الْبُغَاةُ  
is the plural of  
الْبَاغِي / بَاغٍ

In the above-mentioned poetic line the *taqdīr* of:

وَلَاتَ سَاعَةَ مَنَدَمٍ

is: وَلَاتَ السَّاعَةُ سَاعَةَ مَنَدَمٍ

where السَّاعَةُ is the *ism* of وَلَاتَ, and سَاعَةَ is its *khavar*.

In this *āyah* the *taqdīr* of:

﴿لَاتَ حِينَ مَنَاصٍ﴾ is:

لَاتَ الْحِينُ حِينَ مَنَاصٍ

meaning: *The time is not the time of escape.*

مَنَاصُ is the *maṣḍar mīmīyy* of :

نَاصَ يَنْوِصُ نَوْصًا *to escape.*

مَنَاصُ is also the *ism al-makān* meaning *a refuge.*

Hope this has helped you understand this subject.

والسلام

abdur rahim

# القرآن الكريم

## الضبط

### Question

Yesterday I read an Indian Qur'ān.

I noticed in the *āyah*:

﴿...وَفِي الْآخِرَةِ حَسَنَةٌ وَقَدْ آتَيْنَا النَّارَ﴾ (البقرة: ٢٠١)

- in ﴿وَقَدْ﴾, the letter *wāw* has *shaddah*.

But in other copies, there is no *shaddah*.

Are both correct?

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



وعليكم السلام

The addition of diacritical signs to the text (like *fathah*, *kasrah*, *ḍammah*, *shaddah*) is called الضَّبُّ.

These signs were not used at the time of the Prophet (صلى الله عليه وسلم).

These signs are not found in the *muṣḥaf* prepared by ‘Uthmān (رضي الله عنه).

When non-Arabs entered into the fold of Islām and made mistakes in reading the text, it was decided to add these diacritical signs to help them read the Qur’ān correctly.

A few important signs were added in the beginning. Later a detailed system was evolved. But there is more than one system.

One system is used in Arab countries like Saudi Arabia, Egypt, Syria, Iraq etc. There is another system in Arab countries like Morocco, Algeria, Tunisia, etc. A third system is used in the Indian sub-continent.

The pronunciation is the same, but the systems of adding a *fathah*, *kasrah*, *ḍammah* and *shaddah*, are different.

So yes, both systems are correct. The *shaddah* on *wāw* occurs in the Indian and Pākistāni *muṣḥaf*s.

Please note that it is not correct to say 'Indian Qur'ān'. The correct word to be used in this context is *muṣḥaf* (مُصْحَف) which means: a written/printed copy of the Qur'ān.

This way we can speak about matters pertaining to spelling and writing.

abdur rahim

# القرآن الكريم

## الإملاء القرآني

### Question

In words like:

إِسْحَاقُ، هَارُونُ، الرَّحْمَنُ، السَّمَوَاتُ

there is an *alif* that is pronounced but not written.

In the Qur'ān the *alif* is indicated by **الألفُ الخنجريةُ**.

Is it wrong to write these words (outside of the *muṣḥaf*) with the *alif* or should we leave it out?

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



Dear Sr Fulānah,

السلام عليكم

The Qur'ānic orthography is to be followed in the Qur'ān.

Outside the *muṣḥaf*, one may write these words in the normal orthography if there is one, e.g., in Syria, the word مائة (hundred) is written without the unpronounced *alif* مئة.

But words like:

هَذَا، ذَلِكَ، الرَّحْمَنُ، إِلَهَ

are written outside the *muṣḥaf* as they are written in the *muṣḥaf*.

Some people write هَارُونُ، إِسْحَاقُ with *alif*, and there is nothing wrong about this.

I hope this has helped you.

والسلام

abdur rahim



# القرآن الكريم

## الرسم العثماني

### Question

Dear respected Shaykh, why is it:

﴿بَسَطَتْ﴾ in the Indo-Pak script (i.e. *shaddah* on *tā'*) and:

﴿بَسَطَتْ﴾ in the Uthmāniyy script of the Glorious Qur'ān (no *shaddah* on *tā'*)?

Are they both correct?

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



Dear Br Abdullah Abdur-Raheem

وعليكم السلام

At the outset, I would like to correct some of your ideas expressed in your question.

1. There is no such thing as Uthmānic script.

It is Uthmānic Orthography, i.e., spelling system.

The Committee which recorded and wrote the *muṣḥaf* (copy of the Qurʾān) under the direction of ʿUthmān رضي الله عنه omitted weak letters in some words like العلمين (for العالَمين) which a man knowing the language can easily recognize.

This is one of the points in which the Uthmānic Orthography differs from Modern Arabic Orthography.

2. The addition of short vowel marks like *fāṭḥah*, *ḍammah*, *kasrah*, etc. (known as ضَبْط) took place later on.

So these vowel marks are not part of the Uthmānic Orthography.

3. The Indo-Pak *Muṣḥaf* is also written according to Uthmānic Orthography, but the system of ضَبْط is different.

4. The word:

بَسَطَ (Qur'ān 5:28) has two different *dabṭs*.

a) In the Indo-Pak *Muṣḥafs*, it is written with *sukūn* on the ط, and *shaddah* on the ت:

﴿بَسَطَتْ﴾:

﴿لَنْ بَسَطَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا ...﴾

b) But, according to the other system, the ط has no *sukūn*, nor has the ت *shaddah*:

﴿بَسَطَتْ﴾:

﴿لَنْ بَسَطَ إِلَى يَدِكَ لِتَقْتُلَنِي مَا ...﴾

According to both the systems, its pronunciation is the same.

The letter ط is assimilated to ت to the extent that it loses its *qalqalah*, but it retains its quality of being a *muṭbaq* letter.

Hope this is clear.

والسلام

abdur rahim

# القرآن الكريم

*‘The Message of the Qur’ān’*

by Muhammad Asad

## Question

I purchased *The Message of the Qur’ān* by Muhammad Asad but somebody advised me to be very careful and read only an accurate translation of the Qur’ān. Otherwise a person could go astray.

I feel terrified after listening to this.

Could you please advise me?

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



Dear Sr Farah,

السلام عليكم

The warning given to you by a well-wisher is correct to some extent.

Not all translations of the Glorious Qurʾān are good.

Muhammad Asad has mentioned in his translation some views which are contrary to those of the majority of the Muslims (جُمْهُور).

I will mention here two of them.

1. The majority of the Muslims believe that after the advent of Islām, the only way to salvation is to be a Muslim as in Qurʾān 3:85, and one of the basic tenets of Islām is to believe that Muhammad صلى الله عليه وسلم is the final messenger of Allāh.

Muhammad Asad does not seem to hold this view.

Commenting on Qurʾān 2:62, he says:

*'With a breadth of vision unparalleled in any other religious faith, the idea of "salvation" is here made conditional upon three elements only:*

*belief in God,  
belief in the Day of Judgment,  
and righteous action in life.'*

2. In Qur'ān 3:49 Allāh سبحانه وتعالى mentions some of the miracles given to 'Īsā, عليه السلام one of which is that he makes the shapes of birds out of clay and breathes into them, and they become birds.

Asad explains it away as referring to his followers who are made of clay and by breathing into them spirituality, creates for them a '*soaring destiny*'.

I think this is enough to give you an idea of Asad's thinking.

I hope this has helped you.

والسلام,

abdur rahim

# القرآن الكريم

﴿وَقُلُوبُهُمْ وَجِلَةٌ﴾



(المؤمنون: ٦٠)

## Question

In the *muṣḥaf*, the word وَجِلَتْ is spelt with normal *tā'*: **وَجِلَتْ** and also with *tā' marbūṭah*: **وَجِلَّةٌ** in:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَّةٌ﴾ (المؤمنون: ٦٠)

What's the reason behind it?

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



Dear Br qd

وعليكم السلام

The verb **وَجَلَ** means *to fear, to be afraid*.

Allāh says in the Qurʾān:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ﴾

Indeed believers are only those whose hearts quake with fear when Allāh is mentioned. (Q8:2. See also Q22:35)

Its *muḍāriʿ* is **يُوجَلُ** because this verb belongs to the *i-a bāb* like

**يَسْمَعُ**.

The *muḍāriʿ* occurs in Q15:53:

﴿قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ﴾

They (the angels) said (to Ibrāhīm عَلَيْهِ السَّلَامُ), 'Do not fear. We give you good tidings of a boy possessing knowledge.'

The *ism al-fāʿil* of this verb is:

**وَجِلٌ** (*afraid*).



Its plural is وَجُلُونِ.

This occurs in Q15:52:

﴿إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ﴾.

When they (the angels) entered the place where he was and said, 'Salutation!' He (Ibrāhīm عَلَيْهِ السَّلَامُ) said, 'We are indeed afraid of you.'

The feminine of وَجِلٌ is وَجِلَةٌ.

This form occurs in Q23:60:

﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ﴾.

And those who give what they gave with their hearts fearing that they are about to return to their Lord.

So please note that ﴿وَجِلَتْ﴾ in Q8:2 is a verb, whereas ﴿وَجِلَةٌ﴾ in Q23:60 is a noun, and it has *tanwīn*.

Hope this has helped you understand the problem.

والسلام

abdur rahim

# القرآن الكريم

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾



(الرعد: ٢٠)

## Question

Dear Shaykh,

May Allāh reward you for your beneficial knowledge and efforts and may He give you and all of us *Jannat al-firdaws*.

- Is the word **الْمِيثَاقُ** derived from **وَتَّقَ** or **وَأَتَّقَ** (*bāb 3*)?
- Is it a *maṣḍar*?
- Please clarify the difference between **الْمِيثَاقُ** and **عَهْدٌ** as occurs in:

﴿الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾ (الرعد: ٢٠)

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



Dear Br Abu Safiyyah

وعليكم السلام ورحمة الله وبركاته

Here is a brief reply to your query:

The verb وَثِقَ بِفُلَانٍ يَثِقُ ثِقَةً (i-i) means

*to trust someone, to have confidence in someone.*

We say:

أَنَا وَاثِقٌ meaning, *I am sure.*

بِلَالٌ مَوْثُوقٌ بِهِ means, *Bilāl is trustworthy.*

وَثِقَ يُوَثِّقُ وَثَاقَةً (u-u) means, *to be firm, to be solid.*

أَوْثَقَهُ يُوثِقُ فِي الْوَتَاقِ (iv) means, *to tie, to fasten.*

مِثَاقٌ is on the pattern of: مَفْعَالٌ

It is originally: مَوْثَاقٌ

Being preceded by *kasrah* : مَوْثَاقٌ

the *wāw* changes to *yā'*: مِثَاقٌ

as in: مِيزَانٌ

for the original: مَوْزَانٌ .

\* \* \*

The word مِثَاقٌ - which means

*covenant, agreement, contract, treaty, pact, charter*

– is a sort of اسمُ الآلَةِ because it is an instrument that binds the contracting parties together.

It also has the meaning of an infinitive as in the following *āyah*:

﴿الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ﴾

Those who break the covenant of Allāh after ratifying it... (Q2:27)

The verb **عَهْدَ يَعْهَدُ** (i-a) means *to make a covenant*, and **عَهْدٌ** means *a covenant*.

In the *āyah* Q13:20:

﴿الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾

by ﴿عَهْدِ اللَّهِ﴾ is meant the covenant that Allāh made with man and which is referred to in Q36:60-61:

﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ. وَأَنْ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾.

Did I not make a covenant with you, O Children of Adam, that you should not serve Satan - surely he is a manifest enemy to you – and that you should serve Me? This is a straight path.

It may also include all of Allāh's commandments.

And by **مِيثَاقٍ** is meant any contract or treaty that people make with others. And all treaties have to be kept and honoured.

Allāh's covenant has been mentioned first, because that is the basis for honouring all mutual treaties.

Commentators have other views also, but this, in my view, is the best.

In

﴿الَّذِينَ يُوْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ﴾

the relative pronoun ﴿الَّذِينَ﴾ is a *naʿt* of ﴿أُولَئِكَ﴾ in the previous *āyah*.

﴿إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾

But it is only men of understanding who pay heed.

The verbal sentence ﴿يُوفُونَ﴾ is *ṣilat al-mawṣūl* which has no *iʿrābīc* status.

I hope this has helped to understand the *āyah*.

والسلام,  
abdur rahim

# القرآن الكريم

﴿إِنْ يُرِدْنِ الرَّحْمَنُ...﴾



(يس: ٢٣)

## Question

May I know why the verb يُرِدْ has the pronoun مَنْ (i.e. fem. plural) in *Sūrah Yāsīn*, āyah 23?:

﴿أَتَّخِذُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي شَفَاعَتُهُمْ﴾ (يس: ٢٣)

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



Dear Br Junayd,

وعليكم السلام

In Qurʾān 36:23, the word is not يُرْدَنَ *yurid-na*.

It is يُرْدِنِ *yurid-ni*.

It is actually يُرْدِنِي *yurid-nī* where the *yā'* of نِي has been omitted which is a normal omission.

يُرْدُ is the *majzūm* form of يُرِيدُ, and it is *majzūm* because it is *fi'l al-shart*.

نِي is the *maf'ūl bihī* meaning *me*.

So ﴿إِنْ يُرْدِنِ الرَّحْمَنُ بَضْرًا﴾ means,

*'If the Gracious Allāh intends me any harm...'*

See also Q39:38, where the same idea occurs, but the verb used there is *māḍī*.

Hope this has helped you.

والسلام

abdur rahim



# القرآن الكريم

﴿إِنَّا بَلَوْنَاهُمْ﴾



(القلم: ١٧)

## Question

Q1. *Sūrah Qalam*, āyah 17 says:

﴿بَلَوْنَاهُمْ﴾ : the verb is بَلَآ with a yā'.

Shouldn't it be بَلَيْنَا?

Q2. Is there a difference between هَمْزَةُ الاسْتِفْهَامِ and «هَلْ»?

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



Dear Br Junayd,

وعليكم السلام

1. The third radical in بَلَا is *wāw*.

It is بَلَا يَلُو.

It is like:

دَعَا يَدْعُو، تَلَا يَتْلُو، خَلَا يَخْلُو.

So 'We tested' is بَلَوْنَا.

2. There are ten points in which هَمْزَةُ الاسْتِفْهَامِ and هَلْ differ from each other. As it needs a lengthy answer, I will write about this separately sometime later *in shā'* Allāh.

Hope this has helped you.

والسلام

abdur rahim

# القرآن الكريم

﴿وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾



(البقرة: ٢٤٤)

## Question

Br Asif said that أن + its *ism* + *khavar* is also a *maṣḍar mu'awwal*.

I request the respected Shaykh to elaborate and quote some examples from the Holy Qur'ān.

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



Dear Br Adil,

وعليكم السلام

Here is an example:

أَتَعْرِفُ أَنَّ بِلَالًا مَرِيضٌ؟

Here  $\text{أَنَّ} + \text{its } ism (\text{بِلَالًا}) + \text{its } khabar (\text{مَرِيضٌ})$  constitute a *maṣḍar mu'awwal* which is the *maf'ūl bihī* of  $\text{تَعْرِفُ}$ .

It represents:

أَتَعْرِفُ مَرَضَ بِلَالٍ؟ or

أَتَعْرِفُ كَوْنَ بِلَالٍ مَرِيضًا؟

Here is an *āyah*:

﴿وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ (Q2:244)

Know that Allāh is All-hearing, All-knowing.

Here the *maṣḍar mu'awwal* ﴿أَنَّ اللَّهَ سَمِيعٌ﴾ is the *maf'ūl bihī* of ﴿اعْلَمُوا﴾.

It represents:

وَاعْلَمُوا كَوْنَ اللَّهِ سَمِيعًا عَلِيمًا.

Here is another *āyah*:

﴿اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (Q5:98)

Hope this is clear.

والسلام,

abdur rahim

# القرآن الكريم

﴿قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ﴾



(البقرة: ٢٤٦)

## Question

We learnt on one of the advanced courses by Dr. Abdur Rahim that for a *shibh jumlah*, the actual *khavar* is مُسْتَقَرٌّ or اسْتَقَرَّ.

Is this the case with the following *āyah*?:

﴿قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾ (البقرة: ٢٤٦)

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



Dear Brother

وعليكم السلام ورحمة الله وبركاته

The *shibhu jumlah* occurring as *khavar* is in fact مُتَعَلِّقٌ of the real *khavar* which is اسْتَقَرَّ or كَانُ.

In the āyah 2:246:

﴿قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾

﴿مَا﴾ is *mubtada'* and its *khavar* is كَانُ, and ﴿لَنَا﴾ is مُتَعَلِّقٌ بِهِ.

﴿مَا﴾ here is *istifhāmiyyah*, but signifies إنكار (rejection, non-acceptance).

In ﴿أَنْ لَا نُقَاتِلَ﴾ the *ḥarf jarr* فِي has been omitted.

A *ḥarf jarr* can regularly be omitted before a *maṣdar mu'awwal*.

So the full sentence is:

مَا لَنَا فِي أَنْ لَا نُقَاتِلَ

So the meaning of:

﴿وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ﴾

is:

وَمَا لَنَا فِي أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ

*'Why should we not fight for Allaah's cause when we have been driven out of our homes and our children?'*

Hope this has helped you to understand the *āyah*.

والسلام

Abdur rahim



# القرآن الكريم

﴿وَأُمِرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ﴾



(الزمر: ١٢)

## Question

Respected Shaykh

In *sūrah al-Zumar āyah 12*:

﴿وَأُمِرْتُ لِأَنَّ أَكُونَ أَوَّلَ الْمُسْلِمِينَ﴾

- I understand *lām* is لَامُ التَّعْلِيلِ.

But after it أَنْ has come and not a verb?

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



Dear Brother Adil

وعليكم السلام

لَامُ التَّعْلِيلِ is a *ḥarf jarr*.

A *ḥarf jarr* is used with a noun. It cannot be followed by a verb.

When we say:

جَلَسْتُ لِأَكْتُبَ

- there is an **أَنَّ** after the *lām* which may be omitted and may be mentioned as in this *āyah*.

This **أَنَّ** with the verb constitute a *maṣḍar mu'awwal*. As a *maṣḍar mu'awwal* has the function of a noun, it can be preceded by the *lām* which is a *ḥarf jarr*.

So جَلَسْتُ لِأَكْتُبَ is really: جَلَسْتُ لِأَنَّ أَكْتُبَ

which is like: جَلَسْتُ لِلْكِتَابَةِ where a real *maṣḍar* is used.

Hope this is clear.

والسلام

abdur rahim

# القرآن الكريم

﴿النَّجْمُ وَالشَّجَرُ يَسْجُدَانِ﴾



(الرحمن: ٦)

## Question

In *Sūrat Al-Raḥmān*, may I know why النَّجْمُ is translated as:

*herbs (or stars) prostrate*

Where is its meaning *herbs* derived from?

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



The word نَجْمٌ has two meanings:

1) Herbs,

2) Star.

The مُفَسِّرُونَ have explained this word in *Sūrat al-Najm* in both these senses.

Some مُفَسِّرُونَ think that as the *āyah* in *Sūratu l-Rahmān* speaks of النَّجْمُ وَالشَّجَرُ it is more appropriate to take النَّجْمُ to mean:

*herbs or plants* so that the meaning is,

*'Both the trees and the plants prostrate themselves to Allāh.'*

Here, I would like to narrate to you an experience I had with a bedouin Arab.

I asked him how the Arabs call the herbs that grew outside our office. He asked me to show him the herbs. We went out, and I showed him the herbs. He exclaimed, «هَذَا نَجْمٌ!»

Hope this is clear.

والسلام,

abdur rahim

# القرآن الكريم

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ ٱللَّهُ﴾



(الفتح: ١٠)

## Question

Regarding the *āyah*:

﴿وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ ٱللَّهُ فَسِيُؤْتِيهِ أَجْرًا عَظِيمًا﴾

«هـ» in ﴿عَلَيْهِ﴾ has a *dammah* instead of *kasrah*.

Should it not be: عَلَيْهِ here?

What is the rule regarding it?

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




وعليكم السلام

The change of <sup>u</sup> to <sub>u</sub> after a *kasrah* or *sākin yā'* is not a grammatical phenomenon. It is a phonetic phenomenon.

This change takes place because of vocalic harmony.

According to phonetics,  (u) is a back vowel,

i.e., it is articulated with the back of the tongue, whereas  (i)

is a front vowel which is articulated with the front of the tongue.

And *yā'* is a sound very close to *kasrah*.

On this basis, a back vowel following a front vowel is not harmonious.  
So it is changed to a front vowel.

So we say:

بَيْتُهُ *baytu-hū* (two back vowels)

but

مِنْ بَيْتِهِ *bayti-hī* (two front vowels).

But some Arabs did not mind saying:

مِنْ بَيْتِهِ *bayti-hū*

So in their dialect this phonetic change does not take place.

In the Glorious Qur'ān, two words reflect the pronunciation of this dialect.

They are:

﴿وَمَا أَنْسَانِيهِ﴾

*wa mā ansānī-hu* in 18:63, and

﴿بِمَا عَاهَدَ عَلَيْهِ اللَّهُ﴾

*bi-mā 'āhada 'alay-hu llāhu* in 48:10.

Please note that in the Sudanese dialect even today it is

فِيهِ *fī-hu*

instead of the normal فِيهِ *fī-hi* (*in it*).

Hope this has helped you understand this phenomenon.

والسلام,  
abdur rahim

# القرآن الكريم

﴿فَذَانِكَ﴾

﴿فَذَانُّكَ﴾



(القصص: ٣٢)

## Question

يا شيخنا

I read in «جَامِعُ الدُّرُوسِ الْعَرَبِيَّةِ» that *ismu l-ishārah* can be used with *shaddah*.

Can you please elaborate with examples Shaykh as I didn't understand this.



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



وعليكم السلام

What the book you refer to says is that the *nūn* in

ذَانِ (هَذَانِ)،

ذَيْنِ (هَذَيْنِ)

تَانِ (هَاتَانِ)،

تَيْنِ (هَاتَيْنِ)

may take *shaddah*.

With the *shaddah*, ذَانِ becomes ذَانٌّ, and ذَيْنِ becomes ذَيْنٌّ.

In the same way تَانِ becomes تَانٌّ, and تَيْنِ becomes تَيْنٌّ.

In some *qirā'āt* ﴿ذَانِكَ﴾ in Qur'ān 28:32, and ﴿هَاتَيْنِ﴾ in Qur'ān 28:27 are pronounced with *shaddah*:

﴿فَذَانُّكَ بُرْهَانَانِ مِنْ رَبِّكَ﴾ (Q 28:32)

﴿قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ﴾ (Q 28:27)

والسلام

abdur rahim

# القرآن الكريم

﴿كَثِيرٌ مِنْهُمْ فَاسِقُونَ﴾



(الحديد: ٢٦)

## Question

In Madinah Book 2, Lesson 21, we find the following sentence:

«كَثِيرٌ مِنَ الطُّلَّابِ لَمْ يَفْهَمُوا هَذَا»

Why is the *mubtada* «كَثِيرٌ», indefinite instead of definite?

And what is the grammatical role of «مِنَ الطُّلَّابِ»?

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



Dear Brother Tanweer

وعليكم السلام

In this sentence, «مِنَ الطُّلَّابِ» is a *naʿt* of «كَثِيرٌ».

A *nakirah* can be the *mubtada'* of a sentence if it is مَوْصُوف , i.e., qualified by a *naʿt*.

كَثِيرٌ in:

«كَثِيرٌ مِّنَ الطُّلَّابِ لَمْ يَفْهَمُوا هَذَا»

is like the *āyah* (57:26):

﴿وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ﴾.

Hope this is clear.

والسلام,

abdur rahim

# القرآن الكريم

﴿وَكَلِمَتُهُ أَلْقَاهَا إِلَىٰ مَرْيَمَ﴾



(النساء: ١٧١)

## Question

Regarding *Sūrah al-Nisā'*, āyah 171:

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

the sentence ﴿أَلْقَاهَا إِلَىٰ مَرْيَمَ﴾ seems to be a *naʿt* of ﴿كَلِمَتُهُ﴾:

Shouldn't there be *الَّتِي* 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 ﴿أَلْقَاهَا إِلَى مَرْيَمَ﴾ 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

# القرآن الكريم

﴿سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ﴾



(النساء: ١٧١)

## Question

What is the *taqdīr* of the *āyah*:

﴿سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ﴾ (النساء: ١٧١)

Is مِنْ implied after «سُبْحَانَهُ» here:

«سُبْحَانَهُ مِنْ أَنْ يَكُونَ لَهُ وَلَدٌ»?

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



Dear Br Yazen Joudeh

وعليكم السلام

﴿سُبْحَانَ (هُ)﴾ is *maf'ūl muṭlaq*.

It is الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ.

It has the meaning of سَبَّحُوهُ (glorify Him).

The *taqdīr* is:

سَبَّحُوهُ عَنْ أَنْ يَكُونَ لَهُ وَلَدٌ.

والسلام

abdur rahim

# القرآن الكريم

﴿فَكُلُّوْهُ هَنِئًا مَّرِيئًا﴾



(النساء: ٤)

## Question

Dear Respected Shaykh,

Regarding *Sūrah al-Nisā'*, āyah 4:

﴿فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوْهُ هَنِئًا مَّرِيئًا﴾

I have always been curious what ﴿هَنِئًا مَّرِيئًا﴾ means.

No translation gives its exact meaning.

Please shed some light on its meaning.



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



Dear Br Abdullah Abdur-Raheem

وعليكم السلام

هَنُؤَ الطَّعَامُ يَهْنُؤُ هَنَاءً (u-u) means *to be wholesome, salubrious, healthy*.

This is said of food.

هَنِئٌ is *wholesome, healthy and salubrious*.

The word مَرُؤَ الطَّعَامُ يَمْرُؤُ مَرَاءً also has the meaning.

And مَرِيءٌ has the same meaning as هَنِئٌ.

Mostly, these two words are used together.

Offering food to someone, one may say:

كُلْهُ هَنِئًا مَرِيئًا

Meaning, 'Eat this, may it be wholesome and salubrious to you'.

Even nowadays when an Arab sees someone eating, he says: هَنِئًا.

In the *āyah* (4:4), the word ﴿كُلُوا﴾ has been used with the meaning of '*make use of*', but in view of its original meaning the words هَنِئًا مَرِيئًا have been used with it.

So the meaning of:

﴿فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا﴾

is that *if the wives grant you part of their mahr of their own accord, accept it, and make use of it in a wholesome manner.*

Hope this has helped you to understand the *āyah* better.

abdur rahim

# القرآن الكريم

﴿وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾



(النساء: ١٥٩)

## Question

Allāh عَزَّ وَجَلَّ says in *sūrah al-Nisā' āyah* 159:

﴿وَأِنْ مِنْ أَهْلِ الْكِتَابِ إِلَّا لِيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ﴾

Please explain the grammar.

I don't understand it because of the structure:

﴿إِنْ مِنْ ... إِلَّا لِيُؤْمِنَنَّ﴾

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



First of all, the word ﴿إِنْ﴾ here is the negative particle النَّافِيَةُ «إِنْ».

It is like مَا.

There are two *i'rābs* of this part of the *āyah*. They are:

1) The phrase ﴿مِنْ أَهْلِ الْكِتَابِ﴾ is the *naʿt* of أَحَدٌ which is *muqaddar*:

«وَإِنْ أَحَدٌ مِنْ أَهْلِ الْكِتَابِ...»

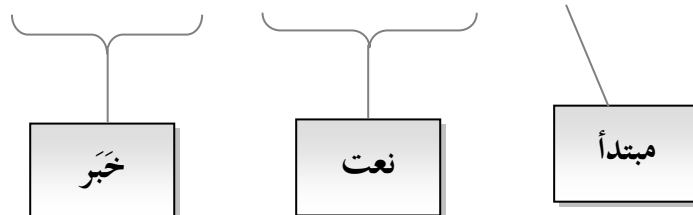
And this أَحَدٌ is the *mubtadaʿ*, and the sentence ﴿إِلَّا لَيُؤْمِنَنَّ بِهِ﴾ is the *khbar*.

So the *taqdīr* is:

«وَمَا (وَإِنْ) أَحَدٌ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ...»

Every one from the People of the Book will believe in him (Prophet ʿĪsā عليه السلام) before his death.

«وَمَا (وَإِنْ) أَحَدٌ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ...»



2) The phrase ﴿مِنْ أَهْلِ الْكِتَابِ﴾ is the *khavar muqaddam*, and the *mubtada'* is أَحَدٌ which is *muqaddar* :

«وَمَا مِنْ أَهْلِ الْكِتَابِ (أَحَدٌ) ...»

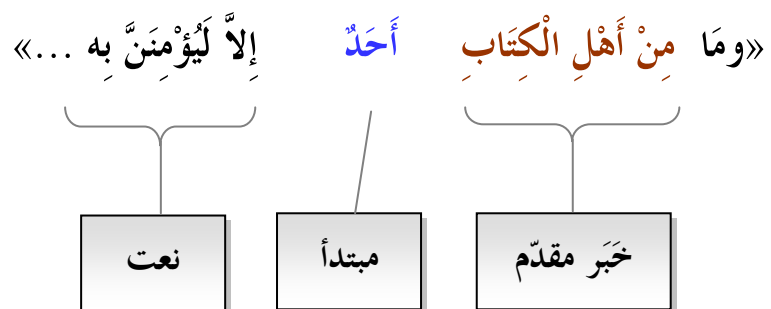
and the sentence ﴿إِلَّا لِيُؤْمِنَنَّ بِهِ﴾ is the *na't* of أَحَدٌ.

So the *taqdīr* is:

«وَمَا مِنْ أَهْلِ الْكِتَابِ أَحَدٌ إِلَّا لِيُؤْمِنَنَّ بِهِ ...»

And the meaning is:

*There is none from the People of the Book but will believe in him before his death.*



Hope this has helped you to understand the *āyah*.

والسلام,  
abdur rahim

# القرآن الكريم

﴿جَاءَهُمُ الْبَيِّنَاتُ﴾



(آل عمران: ٨٦)

## Question

Dear Shaykh,

Regarding the rules in *Grammar lesson 7* (on-line), is the same grammar rule applicable in:

﴿جَاءَهُمُ الْبَيِّنَاتُ﴾ (آل عمران: ٨٦)

﴿جَاءَتْهُمْ الْبَيِّنَاتُ﴾ (البقرة: ٢١٣)

or is there a different rule because the *fā'il*: ﴿الْبَيِّنَاتُ﴾ is not biologically feminine?

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



Dear Brother Mohsin,

وعليكم السلام

You are right.

The word **الْبَيِّنَاتُ** is not a biologically feminine noun.

It is a grammatically feminine noun.

The verb with such a feminine noun may be masculine without being separated from the *fā'il*.

E.g.

**جَاءَتِ الْبَيِّنَاتُ.**

**جَاءَ الْبَيِّنَاتُ.**

**خَرَجَتِ السَّيَّارَةُ.**

**خَرَجَ السَّيَّارَةُ.**

But if the *fā'il* is a pronoun referring to a feminine noun – whether it is a grammatical feminine or biological - the verb must be feminine.



E.g.:

الْبَيْنَاتُ جَاءَتْ.

السَّيَّارَةُ خَرَجَتْ.

زَيْنَبُ رَجَعَتْ.

In each of the above examples, the *fā'il* is the *ḍamir mustatir* ( هِيَ ) which refers to:

الْبَيْنَاتُ in the first example,

السَّيَّارَةُ in the second,

and to زَيْنَبُ in the third.

I hope this has helped you.

والسلام,

abdur rahim



# القرآن الكريم

﴿أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ﴾



(آل عمران: ٤٩)

## Question

In *Sūrah Āl-Imrān*, the *ḍamīr* is ﴿فِيهِ﴾ in:

﴿أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ﴾

whereas in *Sūrah Al-Mā'idah* it is ﴿فِيهَا﴾:

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأُذُنِي فَتَنْفُخُ فِيهَا﴾

The English translations of both are: *breathes into it*.

Why is one *ḍamīr* masculine and the other feminine?

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



Dear Br Mohsin Ayub,

وعليكم السلام

In both these *āyāt* (Q3:49, 5:110), there isn't a noun which can be regarded as the *marji'* (مَرْجِع) of the pronoun **هُ** or **هَا**. That is why the grammarians have suggested a number of options.

I shall mention to you the best of these options:

1. In Q3:49, the masculine pronoun **هُ** refers to the word **الْمَخْلُوق** which is understood from the context:

﴿أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ﴾

*I design for you from clay the likeness of birds, and breathe into it ...*

So the pronoun **هُ** here refers to '*the creature*'.

As if the Prophet 'Isā عليه السلام is saying:

*'I design for you from clay the likeness of birds, and breathe into the creature that I have designed for you...'*

2. In Q5:110, Allāh سبحانه وتعالى says to ʿĪsā عليه السلام :

﴿وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِأَمْرِ رَبِّكَ فَتَنْفُخُ فِيهَا﴾

*And (recall) when you were designing from clay the likeness of birds with My leave and breathing in them ...*

Here Allāh سبحانه وتعالى uses the feminine pronoun **هِيَ** . This refers to the word **هَيْئَةً**.

I hope this has helped you to understand the *āyāt*.

والسلام,

abdur rahim

# القرآن الكريم

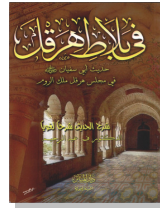
﴿وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ﴾



(الصافات: ١٠٤)

## Question

The Shaykh explains «أَنْ» المفسرة in



as follows:

Quote :

«فَزَعَمْتُ أَنْ لَا».

هذه «أَنْ» المفسرة، وتقع بعد جملة فيها معنى القول دون حروفه كما في قوله تعالى: ﴿فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلْكَ﴾ (المؤمنون: ٢٧). 

End quote

What does «مَعْنَى الْقَوْلِ دُونَ حُرُوفِهِ» mean, and when is أَنْ المفسرة used?

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



Consider the following sentences:

قَالَ لِي بَلَالٌ : اُنْتَظِرْنِي قَلِيلًا. ←

كَتَبَ إِلَيَّ بَلَالٌ : أَنْ اُنْتَظِرْنِي قَلِيلًا. ←

أَشَارَ بَلَالٌ : أَنْ اُنْتَظِرْنِي قَلِيلًا. ←

In the first sentence the verb قَالَ is used while in the other two sentences verbs other than قَالَ have been used, but they convey the same meaning.

When verbs other than قَالَ are used, but convey the meaning of قَالَ, the أَنْ التَّفْسِيرِيَّةُ / أَنْ الْمُفَسَّرَةُ is used as in the above examples.

Here are some āyāt :

﴿وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ﴾ (الصَّافَّات : ١٠٤) 

﴿مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ﴾ (الْمَائِدَة : ١١٧) 

Hope this has helped you to understand أَنْ التَّفْسِيرِيَّةُ.

والسلام

abdur rahim

# القرآن الكريم

﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ﴾



(البقرة: ٢٥٢)

## Question

Please clarify the *i'rāb* of the *āyah*:

﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ﴾ (البقرة: ٢٥٢)

I understand that ﴿نَتْلُوهَا﴾ is حال but what is صَاحِبُ الْحَالِ?

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



Dear Br Yazen,

وعليكم السلام

In ﴿تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ...﴾

the sentence ﴿نَتْلُوهَا﴾ is حال, and its صَاحِبُ الْحَالِ is ﴿آيَاتُ﴾.

The *taqdīr* is:

«تِلْكَ آيَاتُ اللَّهِ مَتْلُوءَةٌ عَلَيْكَ».

الحال

صاحب الحال

There is another possibility, and that is that its صَاحِبُ الْحَالِ is the ضَمِيرُ

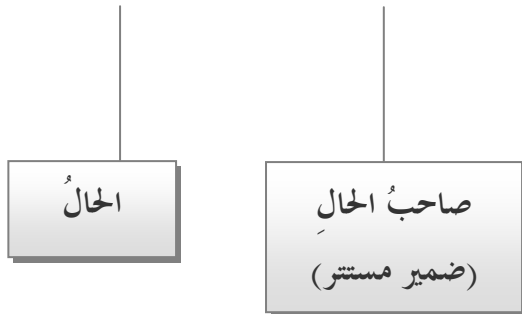
نُشِيرُ إِلَى in the *muqaddar* sentence: مُسْتَتِر

نُشِيرُ (نَحْنُ) إِلَى



So the *taqdīr* is:

«نُشِيرُ إِلَى آيَاتِ اللَّهِ تَالِينَ لَهَا».



However, the first *i'ṛāb* is preferable.

Hope this has helped you.

والسلام

abdur rahim



# القرآن الكريم

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ﴾



(البقرة: ٢٥٦)

## Question

What is the word ﴿الطَّاغُوتِ﴾ derived from? - as appears in the *āyah* :

﴿فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى﴾ (البقرة: ٢٥٦)



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



وعليكم السلام

The word «طَاغُوتٌ» is derived from طَغَا which has و as its third radical.

The word is on the pattern of فَعْلُوتٌ where the ع has *fāṭḥah*.

It is like جَبْرُوتٌ (omnipotence).

But the word طَاغُوتٌ has a peculiarity because of metathesis, i.e., exchange of radicals:

طَوَّغَ has become طَغَوَّ.

So طَاغُوتٌ is originally طَوَّغُوتٌ,

and as a *maftūḥ wāw* (طَوَّغُوتٌ) preceded by *fāṭḥah* (طَوَّغُوتٌ)

becomes *alif* (cf قَالٌ from قَوْلٌ), طَوَّغُوتٌ changed to «طَاغُوتٌ».

Hope this has helped you.

والسلام,

abdur rahim

# القرآن الكريم

﴿آمِنُوا كَمَا آمَنَ النَّاسُ﴾



(البقرة: ١٣)

## Question

Dear respected Shaykh,

May Almighty Allāh reward you greatly for the work you are carrying out and may Almighty Allāh allow us to benefit from yourself.

How do we understand a *ḥarf jarr*, *kāf*, used with *mā al-maṣḍariyyah* in the Qurʾān? e.g. in:

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ﴾ (البقرة: ١٣) 

﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ﴾ (البقرة: ١٠٨) 

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



Dear Brother

وعليكم السلام

As you have mentioned, the *kāf* is حَرْفُ جَرٍّ, and *mā* is مَصْدَرِيَّةٌ.

So the *taqdīr* of:

﴿آمِنُوا كَمَا آمَنَ النَّاسُ﴾ 

is: آمِنُوا كَإِيْمَانِ النَّاسِ.

Here the *kāf* is *fī maḥalli naṣb* because it is *naʿt* of the *maṣdar* which has been omitted.

The *taqdīr* is:

آمِنُوا إِيْمَانًا كَإِيْمَانِ النَّاسِ.

So in the *āyah*:

﴿وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ﴾ 

the *kāf* is actually *mafʿūl mutlaq*.

As the *kāf* here has an *iʿrābī* status, it is regarded as a noun like مِثْلَ.

*Āyah* 108 has the same *iʿrāb* as this *āyah*.

So the *taqdīr* of:

﴿أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ﴾ 

is: كَسْوَآلِ مُوسَىٰ

The *kāf* is *fī maḥalli naṣb* because it is *naʿt* of the *maṣḍar* which has been omitted. The *taqdīr* is:

أَنْ تَسْأَلُوا رَسُولَكُمْ سُؤَالًا كَسْوَآلِ مُوسَىٰ

In the *āyah* the *kāf* is *maḥḥul muṭlaq*.

I hope this has helped you to understand these *āyāt*.

والسلام,

abdur rahim

# القرآن الكريم

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا﴾



(البقرة: ١٥١)

## Question

Dear respected Shaykh,

How do we understand the following *āyah* which starts with **كَمَا** ?

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا﴾ (البقرة: ١٥١) 

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



Dear Brother

وعليكم السلام

What is the *muta'allaq* of ﴿كَمَا﴾ in the above *āyah*?

Grammarians have mentioned a number of possibilities.

The clearest of these is that its *muta'allaq* is:

﴿وَلَأُتِمَّ نِعْمَتِي عَلَيْكُمْ﴾ (in the previous *āyah*)

meaning, '*so that I may complete My favours to you*'.

With ﴿كَمَا أَرْسَلْنَا﴾, the *taqdīr* of:

﴿وَلَأُتِمَّ نِعْمَتِي عَلَيْكُمْ ..... ﴿كَمَا أَرْسَلْنَا...﴾

is as follows:

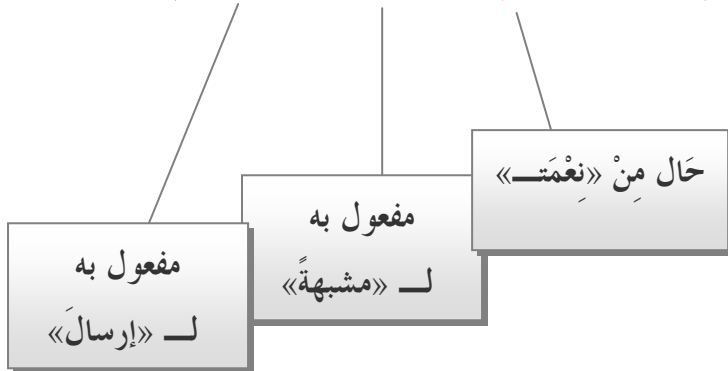
﴿وَلَأُتِمَّ نِعْمَتِي عَلَيْكُمْ مُشَبَّهَةً إِرْسَالَنَا رَسُولًا فِيكُمْ﴾

'so that I may complete My favours to you resembling (the favour of) Our sending amongst you a prophet'.

The word مُشَبَّهَةٌ is *ḥāl*, and إِرْسَالٌ is its *mafʿūl bihī*.

And the word رَسُولًا is the *mafʿūl bihī* of إِرْسَالٌ.

وَلَأْتِمَّ نِعْمَتِي عَلَيْكُمْ مُشَبَّهَةٌ إِرْسَالَنَا رَسُولًا فِيكُمْ.



I hope this has helped you to understand the *āyah*.

والسلام,

abdur rahim



# القرآن الكريم

﴿وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمًا﴾



(النساء: ١٧٥)

## Question

Regarding *Al-Nisā'*, āyah 175:

﴿وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمًا﴾ 

since ﴿إِلَيْهِ﴾ (the *muta'alliq*) has come before ﴿صِرَاطًا﴾, does it make ﴿إِلَيْهِ﴾ a *ḥāl*?

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



Dear Br Yazen Joudeh

وعليكم السلام

No, there is no *ḥāl* here:

﴿...وَيَهْدِيهِمْ إِلَىٰ صِرَاطٍ مُسْتَقِيمًا﴾

The *mutaʿalliq* has been brought forward for emphasis as in the following example:

عَنْ إِمَامٍ سَأَلْتُ لَا عَنْ مُدَرِّسٍ.

abdur rahim

# القرآن الكريم

﴿فَبِهْدَاهُمْ أَقْتَدَهُ﴾



(الأنعام: ٩٠)

## Question

What is the *i'rābic* status of ﴿هَ﴾ in ﴿أَقْتَدَهُ﴾ in the *āyah*:

﴿أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهْدَاهُمْ أَقْتَدَهُ﴾ (الأنعام: ٩٠) 

Is it مَفْعُول به?

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



Dear Br Maqbool Ahmad

وعليكم السلام

The *sākin* هاء at the end of ﴿اَقْتَدِهْ﴾ is هَاءُ السَّكْتِ as in:

﴿وَمَا أَدْرَاكَ مَا هِيَ﴾ 

in الْقَارِعَةُ: 10, which is a special feature of the وَقْف mode.

Some قُرَاء like Hamzah, al-Kisā'iyy, Ya'qūb, Khalaf and ibn 'Āmir pronounce it only in وَقْف mode, and drop it in وَصْل. Others pronounce it in both the modes for the sake of the رَسْم.

When pronounced in the وَصْل mode, it is regarded as مَفْعُولٌ مُطْلَق i.e., اَقْتَدِ اَقْتَدَاءً.

Hope this has helped you.

والسلام

abdur rahim

# القرآن الكريم

﴿يُغْشِي اللَّيْلَ النَّهَارَ﴾



(الأعراف: ٥٤)

## Question

Regarding the *āyah*:

﴿يُغْشِي اللَّيْلَ النَّهَارَ﴾ (الأعراف: ٥٤) 

Are both the following translations correct?:

1. He makes the night cover the day
2. He makes the day cover the night

If only one is correct, then what is the reason?

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



Dear Br Maqbool Ahmad

وعليكم السلام

﴿يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا﴾ 

The verb يُعْشِي which is *bāb* (iv) is the causative of غَشِيَ يَعْشِي meaning *to cover*.

So it means he makes A cover B.

So the *āyah* means that *Allāh makes the night cover the day*.



In a context where one cannot figure out which is the فَاعِل and which is the مَفْعُول بِهِ, the rule is to place the فَاعِل before the مَفْعُول بِهِ.

According to this rule, اللَّيْل is the original فَاعِل.

Hope this has helped you to understand the *āyah* better.

والسلام,

abdur rahim