

# القرآن الكريم

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾



(الحجر: ٢)

## Question

In the Shaykh's: «نصوصٌ من الحديثِ النبويِّ الشريفِ» the meaning of «الأَكْمَهُ» is explained as:

«الأَكْمَهُ: الْمُصَابُ بِالْكَمَةِ، وَهُوَ الْعَمَى يُوَلَّدُ بِهِ الْإِنْسَانُ، وَرُبَّمَا كَانَ مِنْ مَرَضٍ.»

Is the *mā* in «رُبَّمَا» *mawṣūlah* or *nāfiyah* ?

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



Dear Br Jafree,

وعليكم السلام

It is neither.

«...وَرُبَّمَا كَانَ مِنْ مَرَضٍ»:

This is «مَا» الزَّائِدَةُ (the extra *mā*).

«رُبٌّ» is followed by a *nakirah* noun. But after it takes the *mā al-zā'idah*, it may be followed by a *ma'rifah* noun, or by a verbal sentence as in the following *āyah*:

﴿رُبَّمَا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ﴾ (الحجر 15/2) 

*How much will those who have disbelieved wish they were Muslims.*

In this *āyah* the lightened form of «رُبٌّ» occurs, i.e., «رُبَّمَا» (*rubā-mā*).

But this lightened form is read by only three *qurrā'*, i.e., نافع، عاصم، أبو جعفر. The others read it with *shaddah*.

Hope this has helped you to understand this word.

والسلام

abdur rahim