

An Ayah to Ponder

Speaking of a debtor in difficulties, Allaah *subhānahû wa ta'ālā* says:

﴿وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ، وَأَنْ

تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾

البقرة ٢٨٠

And if a (debtor) in difficulties is found, he should be given respite till the time of ease; but if you forgo it as an act charity, it is better for you, if only you knew.

Lexical & Grammatical Notes:

➔ 1) This is **كَانَ التَّامَّةَ** which takes a **فَاعِلٍ** as in the following sentence:

➔ **لَمَّا كَانَ اللَّيْلُ خَرَجْنَا مِنَ الْبَيْتِ.** *When it was night, we left the house.*

➔ 2) **ذُو** is the **فَاعِلٍ** of **كَانَ التَّامَّةَ**.

→ 3) عُسْرَةٌ, trying situation, distress, hard times. The word عُسْرٌ also has the same meaning,

→ 4) نَظْرَةٌ, delay, respite.

→ 5) مَيْسْرَةٌ, ease, prosperity, affluence.

The poet عَنَبْرُ بْنُ لَيْدِ الْعَدْرِيِّ says:

فَبَيْنَمَا الْعُسْرُ إِذْ دَارَتْ مَيَاسِيرُ

During the time of distress and hardship

Suddenly prevailed times of ease and prosperity.



→ 6) فَنَظْرَةٌ is جَوَابُ الشَّرْطِ, and it is the مُبْتَدَأُ, and its خَبَرٌ is omitted, and can be construed as عَلَيْكُمْ (you are required to give him respite).

→ 7) تَتَصَدَّقُوا is originally تَتَصَدَّقُوا.

→ 8) أَنْ تَتَصَدَّقُوا is مَصْدَرٌ مُؤَوَّلٌ, and it is the مُبْتَدَأُ, and its خَبَرٌ is خَيْرٌ لَكُمْ.