

KEYS TO KNOWLEDGE

Questions & Answers

About the Arabic Language

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By

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Ibn 'Abbas رضي الله عنه was asked how did he acquire knowledge.

He responded:

بِلِسَانٍ سَأُولٍ، وَقَلْبٍ عَقُولٍ

"Because of a tongue that never ceased asking questions and because of an ability to understand."

We ask that you make dua for the students who contributed to successfully compile and edit this document.

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May Allah سبحانه و تعالى make this a means for us to be among the righteous in Jannah.

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1. Why there is a و in 'Amr's name and not in Umar?

Answer: Well, both names are comprised of the same letters ع م ر
And in the past there was no markers like fatha, kasra, dhamma, etc written on words.
Because both names were spelled the same way it caused confusion when a person read عمر. They didn't know whether the name Umar or 'Amr was intended.

To fix this problem they added a و to 'Amr and it became عمرو.

Hope that answered your question, والله تعالى أعلى وأعلم.

2. "Where do they get his 'real name' when Allaah uses Nuh? What's the daleel for this, is this from ahadeeth?"

Answer: Jazaakallah khayran for your very important question.

The reality is that this is a science in Islam called genealogy. The salaf would memorize and learn lineages of others. It could be taken from directly the Prophet (peace be upon him) or it could of been knowledge that the companions and others of that time preserved in their chests.

The narration that speaks about Nuh's name and the reason why he was given the name Nuh is collected by Haakim in his Mustadrak of the "sahihayn". *Reference: 2/545.*

The name Nuh was not his birth name and was given after his birth because of a certain attribute - crying alot. You can say it is more of a لقب.

Just as Ibrahim is known as Khalilullah which is not his name but a title.

Likewise as we saw in our post on Prophet Idrees. Idrees wasn't his real name but Allah عز و جل mentioned it in Surah maryam. His real name was Akh-nookh.

Hope that answered your question, والله تعالى أعلى وأعلم.

3. What is the meaning of جنة when there is a fatha, dhumma, and kasra on the letter ج?

Answer: With a fatha: جَنَّة, Paradise

As Allah عز و جل has promised the believers in many verses. For example,

(يا آدم اسكن أنت وزوجك الجنة)

With a dhumma: جُنَّة, Protection

As the Prophet صلى الله عليه وسلم said in a hadith, الصوم جنة,

With a kasra: جِنَّةٌ, Jinn

As Allah عز و جل said, (الذي يوسوس في صدور الناس من الجنه والناس)

It can also mean "madness" as Allah عز و جل said in Surah as-Saba, (أفترى على الله كذبا أم به جنه)

Hope that answered your question, والله تعالى أعلى وأعلم.

4. Why the word " Aam ul huzn" is used for the grief period after the death of Sayyidah Khadija (R A) and the Uncle of Prophet Salallaahu alaihi wasalam ?

Answer: Thank you for your question.

This wording is not from the Quran, Sunnah, or even statements of the Salaf. Latter generation of scholars came up with this wording. We are speaking about how these words are used in the texts and how they were understood by the Arabs at the time of Prophet Muhammad صلى الله عليه وسلم.

This is what Shaykh Albaani رحمه الله said about that particular wording:

قال الشيخ الألباني رحمه الله : " فإني بعد مزيد البحث عنه لم أقف عليه " يعني مسندا . انتهى من " دفاع عن الحديث النبوي " (ص 18)

He mentions that after extra research, he hasn't even come across a narration from the salaf that mentions that wording.

Also, whenever you read the books of Seerah about that year, authors and great imaams who gave importance to narrations like Imaam Ibn Kathir, Dhahabi, Ibn Qayyim, Nawawi, Ibn Hajar and

others, never used that term to describe that year.

All of this shows that this wording عام الحزن was given by latter day scholars.

Hope this was clear. والله تعالى أعلى وأعلم

5. At least once a week we hear the Imaam say on Jumua'h, "Amma Ba'd!".

What does it actually mean and how is it used?

Answer: In this piece Shaykh Zayd al-Madkhali, may Allah have mercy on him, explains in his explanation of al-Adab al-Mufrad:

Zayd ibn Aslam [may Allah be pleased with him] said,
أُرْسَلَنِي أَبِي إِلَى ابْنِ عُمَرَ، فَرَأَيْتُهُ يَكْتُبُ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، أَمَّا بَعْدُ

"My father sent me to Ibn 'Umar and I saw him write, 'In the Name of Allah, the All-Merciful, Most Merciful. Following on from that'" [Bukhari - Book of Manners #1120]

Hisham ibn 'Urwa [may Allah be pleased with him] said,
رَأَيْتُ رَسَائِلَ مِنْ رَسَائِلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُلَّمَا انْقَضَتْ قِصَّةٌ قَالَ: أَمَّا بَعْدُ

"I saw some of the letters of the Prophet, may Allah bless him and grant him peace. After the introduction he said, 'Following on from that'" [Bukhari - Book of Manners #1121]

The Shaykh comments on these narrations in his explanation of al-Adab al-Mufrad by Imaam Bukhari on page 251 Vol 3. He said, This

phrase "Following on from that" [or "To proceed" as some have translated] is from the different styles of writing.

It is said that this phrase is from "Faslul Khitaab" that was given to Dawud, peace be upon him.

وَأَتَيْنَاهُ الْحِكْمَةَ وَفَصَّلَ الْخِطَابِ

"...and We [Allah] gave him [Dawud] wisdom and Faslal Khitaab [discernment in speech]." [Surah Saad: 20]

Some say that this Faslal Khitaab is the saying Amma Ba'd "following on from that/to proceed". *Refer to Ibn Abi Haatim in his Tafsir 10/3237, at-Tabari in his Tafsir 21/173 for more commentary*.

This statement is written in messages addressed to kings [those of high status] and as well as to regular people. It is a phrase that separates between two topics, and it is used to indicate that the content that comes after will be a different topic/subject from what was previously spoken of. There is nothing that prevents a person from using this phrase repeatedly in one message - depending on the need of its usage.

Hope that answered your question, والله تعالى أعلى وأعلم.

Source:

<https://tryingtofollowthesalaf.com/2015/08/01/what-does-amma-bad-mean-and-how-is-it-used-shaykh-zayd-al-madkhali/>

6. What are the categories of اسم الجنس?

Answer: اسم الجنس is broken into 3 categories:

a. **Ismul Jins Jam'ee** اسم جنس جمعي

- Indicates 3 or more of a particular category (jins)
- Its singular form has either a yaa ي or closed taa ة (known as تاء الوحدة) attached to the end of the word.

Meaning:

- If it does not have a ي or ة at the end, then it is considered to be plural.
- If it does have a ي or ة at the end, then it is considered to be singular.

For example: عرب: عربي / روم: رومي / تمر: تمر / بقر: بقرة

b. **Ism Jins Ifraadee** اسم جنس إفرادي

- Can indicate a few or many of a particular category (jins), and it is not differentiated by a ي or a ة.

Meaning:

- The singular and plural share the same form.

For example: تراب / عسل / ذهب

All refer to both singular and plural, depending on the context it is being used in.

c. **Ismu Jins Ahaadee** اسم جنس أحادي

- When one from a category (jins) is intended, but it is not specified

which one.
For example:

أَسَدٌ : A lion, but it is not specified which lion.

ذئبٌ : A wolf, but it is not specified which wolf. Etc.

Hope that answered your question, والله تعالى أعلى وأعلم.

7. In Surah Maryam verse 20 Allah says: وَلَمْ أَكُ بَغِيًّا, Why is it **يَكُ** and not **يَكُنْ**? Where did the ن go?

Answer: It is permissible جائز to omit the ن in the verb كان if the following five conditions are met:

1. The verb كان must be in its present tense form and also مجزوم
2. The verb كان must be مجزوم بالسكون and not مجزوم بالحذف.

Example: **إِنْ تَأَخَّرْتُمْ لَمْ تَكُونُوا مُسْتَفِيدِينَ**

Here the **فِي تَكُونُوا** is: **النون مجزوم بحذف النون** & it is not **مجزوم بالسكون**, Therefore the ن cannot be omitted.

3. There cannot be a connected pronoun ضمير متصل in the state of نصب attached.

Example: **إِنْ يَكُنْهُ**

Because of the attached pronoun هُ in the state of نصب, we cannot erase the ن.

4. A ساكن letter cannot come after (like **لام التعريف**).

Example: لم يَكُنِ الْجَوُّ صَحْوًا

Because the لام التعريف is ساكن and it comes after كان, the ن cannot be omitted.

5. The word كان cannot be the last word that is pronounced in the sentence وقفا - it must be followed by another word وصلا.

Therefore, if we apply all of these conditions, a sentence with an erased نون would look like this:

لَمْ يَكُ طَالِبُ الْعِلْمِ مَقْصِرًا

In this sentence we see that all 5 conditions are met and as a result the ن is omitted.

The فعل مضارع مجزوم وعلامة جزمه سكون النون المحذوفة: إعراب يَكُ would be: للتخفيف.

If these conditions are met, then it becomes permissible جائز to omit the ن or to leave it as it.

Hope that answered your question, والله تعالى أعلى وأعلم.

8. What are examples of some verbs which require two مفعول به ?

Answer: An example of a verb that requires two Maf'ul bihi (maf'ulayn) is the word جَعَلَ.

For example, Allah said in Surah Zhukhruf:

(إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا)

To elaborate on this, the word جَعَلَ, can mean, خَلَقَ to create, صَيَّرَ to make;

When جعل has 1 مفعول به then it will take the meaning of خلق.

Example: وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ

"And He created the darkneses (plural) and light."

Here, معطوف على الظلمات is مفعول به, while نور is مفعول به.

When جعل has مفعولين then it will take the meaning of صَيَّرَ.

Example: إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا

"Indeed we have made it an Arabic Quran"

Here, هُ is the first مفعول به, and قُرْآنًا is the second مفعول به

I want to highlight this point because there is a group known as the "Jahmiyyah" جهمية who roots go back to Jahm Bin Safwan. They have many issues in aqeedah, and from these issues is their denial of Allah's Names and Attributes).

The reason why I am mentioning them here is because of their belief that the Quran is "created" and that it is not the direct speech of Allah.

They believe that the word جعل in the Quran only means خلق. As a result, they use that meaning in the verse we just mentioned in Zukhruf to justify their claim that the Quran is created.

They say that the verse,

أَيُّ: إِنَّا خَلَقْنَاهُ قُرْآنًا عَرَبِيًّا, إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا
"Indeed we have 'created' an Arabic Quran".

But, because of their lack of understanding of Arabic & refusal to return back to the understanding of the Sahaabah, they made a major mistake in interpreting this verse & even bigger mistake in their belief.

Hope that answered your question, والله تعالى أعلى وأعلم.

9. What are the usages of المَفْعُولُ الْمُطْلَقُ?

Answer: A maf'ul mutlaq المفعول المطلق is:

1. A masdar مصدر
2. Mansub منصوب
3. It comes at the end of the completion of verbal sentence.
4. The مصدر used has to come from either the verb in wording and meaning or simply in meaning.

This type of maf'ul (al-mutlaq) has one of three purposes. Either it will:

a. Emphasize the sentence:

وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا

"And Allah (definitely) spoke to Musaa"

Here the مصدر takleem تكليم of the verb كَلَّمَ is used to emphasize the verb - that Allah surely did speak to Musaa without any shadow of

doubt. It is now considered to be مفعول مطلق, and the مفعول مطلق is emphasizing the verb كَلَّمَ in both its wording and meaning.

Notice that there is no additional NEW meaning added by the maful mutlaq. There is only emphasis of the original meaning.

b. Clarify the type of action by describing how the verb is carried out:

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا

"Indeed, We have (opened for you or) given you, [O Muhammad], a clear conquest"

Here the مصدر fath فَتَح of the verb فَتَح is used to describe how the "opening" occurred. It is now considered to be مفعول مطلق, and the مفعول مطلق is emphasizing the verb فَتَح in both its wording and meaning.

This second type is different from the first because in the first there was no additional meaning. However, in this type there IS an additional meaning, and it is the description of how the verb occurred.

c. Clarify the amount of times the verb occurs:

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً

"And the earth and the mountains are lifted and leveled with *one* blow"

Here the مصدر dakkatan دَكَّة of the verb dak-ka دَك is used to clarify that this blow will occur once (in number). It is now considered to be مفعول مطلق, and the مفعول مطلق is emphasizing the verb دَك in both its wording and meaning.

These are examples of the مفعول مطلق agreeing with the verb in wording and meaning. Let us take a look at an example of how it agrees with the word only in meaning:

جَلَسَ مُحَمَّدٌ قُعُودًا

The word قُعُودٌ has the same meaning as جلوس. Although it differs in wording, it shares the same meaning. As a result it is considered to be مفعول مطلق. In this case it falls under the first meaning of emphasis.

Hope that answered your question, والله تعالى أعلى وأعلم.

10. What part of the speech is كان and its sisters?

Answer: The words كان وأخواتها (& its sisters) are considered to be أفعال ناسخة وناقصة. However, they are not like regular verbs.

A regular fil entails two things:

1. An action حدث
2. Time زمن

For example:

كَتَبَ means to write. The action is "writing" while the time is in "past tense".

يَشْرَبُ means to drink. The action is "drinking" while the time is in "present tense".

However, with كان وأخواتها these files only have the "time" component and not the "action".

كان محمد قائماً, "Muhammad was standing"

Here, there's no action attached to كان - only the time "was".

For this reason these types of files are called ناقص or "deficient"; they do not meet the full requirements of a verb.

The reason why they are called أفعال ناسخة - which means مبطله (abolishers) - is because they enter into a nominal sentence and cancel (or abolish) the إعراب of the sentence. The subject مبتدأ remains مرفوع and now becomes اسم كان, while the predicate خبر changes to منصوب and becomes خبر كان.

Hope that answered your question, والله تعالى أعلى وأعلم.

11. I have a problem in understanding the topic of بدل "substitution", could you please explain it to me in details? How does مبدل منه & بدل work?

Answer: No problem my brother, this topic is very easy to understand - in shaa Allah.

Firstly, what is بدل? This means a "substitute" and it is a noun used to substitute (in meaning) the noun that comes before it (it can also

be a verb that substitutes another verb).

The substitute is called **بَدَل**, the substituted is called **المبَدَل منه**

Rules: The **بَدَل** will follow and have the same harakah (fatha, dhumma, kasra, sukoon) of the **المبَدَل منه**.

There are four types of **بَدَل:**

a. The first type is when the substitution refers to the substituted in *ENTIRETY*. This type is known as:

بَدَل الكل من الكل or also known as **بَدَل الشيء من الشيء** or also known as **مطابق**

If you erased the **المبَدَل منه** the meaning of the sentence will remain the same due to the **البَدَل** referring back to the entirety of **المبَدَل منه**

Example: جاء زيدٌ أخوك

"Zayd came, your brother." You can substitute to, "Your brother came"

زيد: المبدل منه ; أخ: البَدَل

Here, "Zayd" and "your brother" are the same entities. Here when we add the **بَدَل** "Your brother" we are speaking about Zayd in his entirety, and not part of him.

b. The second type is when the substitution refers to *ONLY A PART* (physically) of the substituted. This type is known as:

بدل بعض من كل

So here after we mention the substituted, we want to specify only a part of it.

Example: قرأت القرآن ثلثه

"I read the Quran, a third of it" You can substitute to, "I read a third of it (the Quran)."

القرآن: المبدل منه

ثلث: البديل

Do you see how now the badal of "third" only specifies a PORTION and NOT the WHOLE of the substituted - which is "the Quran"?

أكلت السمك نصفه

"I ate the fish, a half of it." You can substitute to, "I ate half of it (the fish)"

Again, the substitution is referring back to the portion (half) of the whole (fish).

c. The third type is when the substitution refers to the substituted but is speaking about something that is connected to the substituted, OR something that the substituted possesses. This type is known as:

بدل الإشتمال

Example: أعجبني زيد خلقه

"Zayd amazed me, his good character" You can substitute to, "His good character amazed me"

زيد: المبدل منه ; خلق: البدل

Here we see that the substitution is not referring to Zayd as a whole, nor is it referring to part of Zayd, rather it is referring to something that is possessed by or connected to Zayd - which is his good manners.

نفعني زيدُ علمُهُ

"Zayd benefited me, his knowledge." You can substitute to, "His knowledge benefited me."

Here we are referring to his knowledge, which is connected to/ possessed by Zayd.

d. The fourth type is when someone makes a mistake in speech by saying something, and then corrects that mistake. This type is broken into two types:

i) **بدل الغلط**

When someone makes a mistake unintentionally, then corrects himself:

Example: رأيت زيدًا حمارًا

"I saw Zayd - (I mean) a donkey"

زيدا: المبدل منه

حمارا: البدل

Here he made a mistake and said Zayd, while intending to say

donkey.

ii) بدل الإضراب

When someone intentionally mentions the **المبدل** in his speech, but then decides he wants to change what he said. Example:

قرأت الصحيفة...الكتاب

"I read the page....(you know what, actually) I read the book"

الصحيفة: المبدل منه

الكتاب: البديل

Here, the person said they read the page, but then later changes it to book.

So that is how بدل works.

Hope that answered your question, والله تعالى أعلى وأعلم.

12. Do we know some implications of the word order in this pair of phrases (and other such pairs), especially when they come so close?

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ, 3:156

وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ 3:163

Answer: Na'am. This ties with something we mentioned tonight in Arabic 210: Quranic Parables course and that is regarding preceding تقديم and delaying تأخير parts of speech in Kalaam.

There are many classical works that specifically deals with this topic, like al-Kitaab by Sibawayh (Imaam an-Nahwu), as well as some later works like by al-Jurjaani (for further reading on this subject).

Basically, in the verses you shared, there are two "parts" you have to understand (this is not exclusive to al-baseer as there are many examples, ex: al-khabeer in juz qad sami'a).

In your example, there is the:

1. The action (He is knowing)
2. The Name & Attribute (He is All-Seeing)

To know which of the two precedes the other, it depends on the context of the verse. If the context of the verse is speaking about an action, then the action (1) precedes the Name and Attribute (2).

Example:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى
لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يَحْيِي
وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

"O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seeing of what you do."

Here, what action is Allah "All-Seeing of what they do"? He is All-Seeing of their statement (action) to their brothers when they travel through the earth or go out to fight, '.....'

Because of that, the action of *بِمَا تَعْمَلُونَ* precedes the Name & Attribute al-Baseer.

If the context is not speaking about an action, or if it is speaking about Allah or His Attributes, then the Name or Attribute (2) precedes the action:

هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِصِيرُ بِمَا يَعْمَلُونَ

"They are in varying grades with Allâh, and Allâh is All-Seer of what they do"

Here, is there an action? No, it's just a regular nominal sentence speaking about their varying grades. As a result, the Name & Attribute "Al-Baseer" (2) precedes the action (1). This is what is mentioned by some Mufasssireen.

Hope this was clear والله تعالى أعلى وأعلم.

13. I have a question in لا ريب there is a fatha on ريب because it is coming after لا but how can one explain no tanween.. Can we explain like this like this ريب is mabni?

Answer: This type of لا is known as *لَا لِنَفْيِ الْجِنْسِ* (Absolute Negation).

a. 'Iraab إعراب : In terms of 'iraab, this type of لا works the same as إِنَّ in the sense that it makes the مبتدأ (or subject) turn into منصوب and the خبر (predicate) stay as مرفوع.

The **مبتدأ** changes its name to **اسم لا**, and the **خبر** changes to **لا خبر**

The noun will ONLY take 1 Fatha.

لا رَجُلٌ = صح

لا رَجُلًا = خطأ

The noun must come immediately after "no" for this rule to work.

b. Meaning: This type of لا is used with words that are **نَكِرَةٌ** and negates the *entire meaning of the word and its "species"*. For example,

"No man is in the house"

لا رَجُلٌ فِي الدَّارِ

It is negating the entire "species" of men being in the house. It is not just referring to 1 particular man, but rather all men as a whole. For this reason, this type of لا is not used with words that are **مَعْرِفَةٌ**.

Other examples: لا إِلَهَ إِلَّا اللهُ

"There is (absolutely) no deity worthy of worship except Allah"

لا هِجْرَةَ بَعْدَ الْفَتْحِ

"There is (absolutely) no migration after the conquest (of Makkah)"

This is the origin and the basis of this rule. From this rule there branches off two other cases. Please understand this first rule clearly before moving on.

Now, there are two other cases where the case ending of لا اسم can change for singular words.

For example:

a. If there is something in between the لا and its "noun" اسم, then the noun returns to being مرفوع and reverts being called مبتدأ

لا فِي الدَّارِ رَجُلٌ

"In the home, there is no man"

Here رَجُلٌ is مُؤَخَّرٌ مبتدأ

Additional Benefit Some grammarian scholars say that in this case, one has also repeat the "Laa" twice in the sentence.

لا فِي الدَّارِ رَجُلٌ وَلَا امْرَأَةٌ

While others say that it is not obligatory to do so, but it is better.

b. If you repeat the لا twice in a sentence and the لا اسم comes directly after the لا, then both لا اسم will be either منصوب or مرفوع.

لا رَجُلًا فِي الدَّارِ وَلَا امْرَأَةً

Or you can say,

لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ

In summary there are 3 cases:

a. The لا اسم comes directly after the لا. In this case the لا اسم is منصوب

with 1 fatha.

b. There is something between the لا and اسم لا. In this case the اسم لا now reverts to being called مبتدأ. The مبتدأ مؤخر also reverts to being مرفوع.

Some scholars say that the لا has to be repeated again, while some say no it is not obligatory

c. The لا is repeated twice with two different nouns. In this case one has the choice to make both اسم لا in the state of مرفوع OR منصوب with 1 fatha.

These are very basic rules in regards to how this type of Laa works with a singular word. There are more details for other types of words and their usages. This can be found in Alfiyyah ibn Maalik.

Hope this was clear والله تعالى أعلى وأعلم.

14. **Jumlah Filiyah** - خروج المدرس الفصل &

Jumla Ismiyya - المدرس خرج الفصل

Normally both the sentences are translated the same way... Which is the correct or better opinion.. Please explain this.

Answer: This deals with التقديم والتأخير which is a chapter in ilm al-ma'aani.

There are a few different reasons why the noun precedes the verb,

and of course in order to know the reason one will have to look at the context.

Example:

جاء محمد

محمد جاء

From the purposes of the noun preceding the verb is to show التشويق إلى المتأخر.

Perhaps the one who made the statement missed Muhammad. In order to express this feeling, the speaker mentions the name first then the action.

"Muhammad *finally* (to show how much Muhammad was missed) arrived!"

Or perhaps Muhammad is mentioned first for another reason known as التخصيص, to single him out.

"Only Muhammad arrived (and no one else)"

Or perhaps Muhammad is mentioned for another reason with is الإنكار والتعجب, to show disapproval and amazement.

"Muhammad arrived?! (Why would he even come here?)"

So depending on the context the purpose will be made clear. These are just a few purposes. This topic will be studied in Arabic 301 in shaa Allah for those interested.

Another example of التقديم والتأخير in regards to the faa'il (doer) and

maf'ul bihi (object):

قتل الحاكم المجرم
قتل المجرم الحاكم

In the second sentence the maf'ul bihi precedes the doer. Why is that?

It is done because the speaker wants to highlight the criminal and not the one who did the killing.

Anyone could of done the killing, but that isn't the speaker's concern or intent behind making the statement. His intent was to highlight that the criminal was killed.

Abdul-Qaahir al-Jurjaani, may Allah have mercy on him, discusses this chapter التأمير والتأخير in detail in his book "Dalaa'il al-'Ijaaz".

Hope that answered your question, والله تعالى أعلى وأعلم.

15. Can you use a word in jar جر status to show ta'dheem with it? For example in Surah Ibrahim: 2, some scholars say regarding Allah's Name: ...مجرور للتعظيم

Answer: When some people present their 'iraab of لفظ الجلالة and they mention the state of مجرور مرفوع etc., they mention للتعظيم out of respect for Allah's Name. So they would say:

منصوب للتعظيم

Instead of, for example, مفعول به

This can be found in the Alfiyyah of Al-Aathaary:

خاتمةُ الفصولِ إعرابُ الأدبِ ... مع الإلهِ ، وهو بعضُ ما وجبُ
فالربُّ مسؤولٌ بأفعالِ الطلبِ ... كما غفرَ لنا والعبْدُ بالأمرِ انتدبِ
وفي: سألتُ اللهَ في التعليمِ ... تقولُ منصوبٌ على التعظيمِ

Hope that answered your question, والله تعالى أعلى وأعلم.

16. What is the difference between the statement: ما أدراك (past tense) and ما يدريك (present tense) in the Quran?

Answer: Sufyaan bin 'Unayyah (may Allah have mercy on him) said,

كُلُّ شَيْءٍ فِي الْقُرْآنِ وَمَا أَدْرَاكَ فَقَدْ أَخْبَرَهُ بِهِ ، وَكُلُّ شَيْءٍ فِيهِ وَمَا يُدْرِيكَ فَلَمْ يُخْبِرْهُ بِهِ

- This means that any time you find in the Quran where Allah says 'وما أدراك' He then explains and informs us of that thing in the next verses.

For example,

وما أدراك ما ليلة القدر...ليلة القدر خير من ألف شهر...
وما أدراك ما سجين...كتاب مرقوم...إلخ...

- And whenever Allah says ما يدريك, then He does not explain what comes after it.

For example: وما يدريك لعل الساعة تكون قريبا

The reason is because these affairs are only known by Allah.

Hope that answered your question, والله تعالى أعلى وأعلم.

17. How to say 300-900 in Arabic?

Answer: The great scholar of Arabic grammar Sibawayh discusses this matter in his book which has been given the name "al-Kitaab". Here is a summary of his speech on this issue:

It is said **ثَلَاثُ مِائَةٍ**, however in reality one should say, **ثَلَاثُ مِئِينَ وَمِئَاتٍ**

Just as it is said, **ثَلَاثَةُ آلَافٍ**

Instead of using the singular **أَلْفٍ**, the plural is used **آلَافٍ**, that is because the word that comes after 3-10 must be in the plural state:

ثَلَاثَةُ رِجَالٍ
عَشْرَةُ دَرَاهِمٍ

However, 300-900 are expressed by the Arabs in a similar makeup of numbers:

ثَلَاثَةُ عَشَرَ 13 and **أَحَدَ عَشَرَ 11**

(Where the word 10 'A-sha-ra is not made into the plural but remains in its singular state. Likewise, 100 **مِائَةٌ** also remains in its singular

state)

And this is in accordance to what has been used in the Quran, like in Surah al-Kahf:

وَلَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ

Hope that answered your question, والله تعالى أعلى وأعلم.

18. **Ustadh, why is Allāh azzawajal using both سنة and عام here to refer to 'years'? Is there a difference between the two?**

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ
And indeed We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allah (Monotheism), and discard the false gods and other deities], and the Deluge overtook them while they were Zalimun (wrongdoers, polytheists, disbelievers, etc.) (29:14)

Answer: Excellent question. It is said that the word سنة is used to refer to years of hardship while عام is used to refer to years of ease.

So in this verse:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ
"And indeed We sent Nuh (Noah) to his people, and he stayed among them a thousand years less fifty years..." (29:14)

950 years سنة refers to the years spent calling his people to Tawheed

and the ridicule & hardships he faced while doing so.

The last 50 years refer to the time spent after Allah saved him from his people.

The Salaf differed as to how long Nuh (alayhis-salaam) actually lived.

Qataadah said: he lived for 950 years. Ibn Abbas said: 1050 years - Ibn Kathir said this is the closest to the truth and Allah knows best. Ka'b al-Ahbaas said: 1020. Wahb bin Munabbih said: 1400

And there are other statements from the Salaf as well. Based on these statements, we see that some of the Salaf didn't understand the verse to mean that Nuh's lifespan was 950 years only. Instead, that time frame mentioned in the Quran referred to time of his da'wah.

What supports this view is the wordage in the verse itself:

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ

"Allah SENT Nuh TO his people and he lived among them..." This clearly refers to how many years he spent as a messenger and not how long he lived in totality.

Also, when we look at other verses using the words سنة and عام we see similar meanings:

تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

"The angels and the Ruh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years." (Ma'aarij: 4)

- The word سَنَةً is used to denote years of clear hardship (day of judgement)

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ ۗ أَرْبَعِينَ سَنَةً ۖ يَتِيهُونَ فِي الْأَرْضِ ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ
(Allah) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fasiqun (rebellious and disobedient to Allah)." Maai'dah: 26

- The word سَنَةً is used to denote years of clear hardship

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعَصِرُونَ
"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)." (Yusuf: 49)

- The word عَامٌ is used to denote years of ease and comfort.

Hope that answered your question, والله تعالى أعلى وأعلم.

19. What does "Sibghah" of Allah mean?

﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ﴾ [Al-Baqarah: 138]

Ustaadh in few tafseer I found 'صِبْغَةَ اللَّهِ' is interpreted as the "Deen of Allaah". In Bengali translation صِبْغَةَ اللَّهِ is translated as "Color of Allaah". Is this translation correct? Did any mufassir interpret this aayah as such?

Answer: The phrase صِبْغَةَ اللَّهِ has been presented in Muhsin Khan's & Sahih International's translation of Quranic meanings as "Deen of Allah"

"[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's?" [MK]

This agrees with what has been reported in narrations of the Salaf:

a. Ibn Jarir at-Tabari narrates that this was the view of: Qataadah, Abu Aaliyah, ar-Rabee', Mujaahid, Atiyyah, as-Suddi al-Kabir, Ibn Abbas, Ibn Zayd.

b. Others among the Salaf said that it also means:

فطرة الله

The Oneness of Allah with which He has created mankind.

This was the tafsir of the Salaf - and how wonderful it is!

Scholars (like Qurtubi, Baghawi, and others) then decided to explain the actual wording and why it was used. They say that **صِبْغَةً** is actually a metaphor. The meaning is similar to seeing a thobe that has been dyed. Meaning, once dye falls onto a thobe, it becomes impossible to take out. No matter how hard you try to wash that dye out, it will never (or it becomes extremely hard to) disappear. That dye now becomes a "sign" to show that the thobe was dyed.

Similarly, **صِبْغَةَ اللَّهِ** can mean the "sign" of Allah that He placed within the believers. For example, all of the Prophets (peace be upon them all) were sent with one message: to worship Allah and abandon shirk. All of them carried this identical "sign" of Allah with which they were distinguished by.

Likewise the believer... Whenever you meet one, there are certain common characteristics (a sign) that are clearly displayed by them.

Imaam as-Sa'di gives many examples of these characteristics in his tafsir. The following is a summary of some of those characteristics:

- Patience
- Courage
- Forgiving attitude
- Excellent behavior in words and deeds (never will you find a believer use foul speech unlike what you see today openly under the disguise of "being 100")
- Love, fear and hope in Allah through speech and actions
- Sincerity
- Establishing the salah
- Pleasing outer appearance (always smell good, clean, etc.)

Likewise, a scholar, a memorizer of Quran, a student of Hadith. Each share particular common qualities that distinguishes them from others; it's as if there is "a sign" embed within each of them.

Even non-muslims today can recognize Muslims because of the way they carry themselves and their distinct qualities.

This is what is intended by "صِبْغَةَ اللَّهِ", and hopefully this is what is intended by those who translate the meaning to mean "Color of Allah". This is one of those instances where "Color of Allah" would need footnotes with a more detailed explanation.

Hope that answered your question, **والله تعالى أعلى وأعلم**.

20. In the Noble Quran, there are specific letters - like Jeem ج, Taa ط, and others - that are put on some verses or places to indicate a mandatory stop in recitation. Who put these letters of stoppage and is it required to adhere to them?

Answer: Knowing that we hear some of the Imaams of the Haramain (Masjid Haram in Makkah & Masjid Nabawi in Madina) during the Taraaweeh prayers and they stop in other places where the letters of stoppage are not found, is this correct or not?

Shaykh Bin Baaz, rahimahullah, responded:

I do not know exactly who placed these letters, but some of the reciters of Quran placed these letters to help others to know that stopping at a particular place is permissible. They also did this to show that stopping at a particular place is not required due to preserving the meanings of a verse and to prevent the meaning from being cut off.

However, do not pay attention to these signs of stoppage; you are not obliged to follow these signs. Indeed, the Sunnah is to only stop at the end of a verse. The Prophet, peace be upon him, would only stop at the end of a verse, and this is what is best and most appropriate. As for these letters, then one is not required to abide by them.

But if a person wants to stop during a verse, then he should investigate and find the appropriate, suitable, and clear place in that verse. One cannot stop at a place that cause the meaning of the

verse to be incomplete.

If a verse is speaking about one connected idea then this should be recited until the entire meaning is made clear.

As for stopping at a particular place in a verse, then it is not needed - rather the verse should be recited in completion.

Source: Majmu' Ayaat min Al-Qur'an Al-Karim p. 329-330

Hope that answered your question, والله تعالى أعلى وأعلم.

21. What's the difference between the letters ح ح and ح?

Answer: At first glance you would think they are the same letters. But in the old days, one could represent ح, the other ح and the last as خ.

In those days, Arabic dots were not always written on letters. Due to their mastery of the language, Arabs at that time were able to understand what word was written due to their contexts. However over time, as Islam spreaded to other lands and Arabic became the second or third language for many, the need to begin writing the dots on words became increasingly apparent.

There were some who would interpret a word incorrectly within a passage because of the absence of dots. Some were well versed in Arabic, but because of poor condition of the text they were unable to figure the correct letter or word.

To help readers understand whether the author wrote a ح ج or خ scholars would use certain terminologies to clarify to the reader which letter was intended. May Allah reward them for this tremendous service!

You will find terminologies like:

- a. Letters that have dots like غ, ظ, خ, ب, etc. referred to as معجمة
- b. Letters without dots like ص, ع, ح, س, etc referred to as مهملة

These terminologies مهملة و معجمة are used with letters that are only differentiated by dots. An example of this can be seen in the beginning of "Tuhfatul Atfaal" when the author said,

همز فهاء ثم عين حاء ** مهملتان ثم غين خاء

The author referred ع and ح as being مهملة, meaning without dots.

Other terminologies include:

- a. When a letter has one dot like ب it is known as موحدة.
- b. When a letter has two dots like ت it is known as مثناة.
- c. When a letter has three dots like ث it is known as مثلثة.
- d. If a letter has two dots on top, then it'll be referred to as فوقية. For example: التاء = المثناة الفوقية
- e. If a letter has two dots on the bottom, then it'll be referred to as تحتية. For example: الياء = المثناة التحتية
- f. If a letter has a shaddah above it, then it'll be referred to as مشددة. If it doesn't have shaddah, then it'll be خفيفة.

It is also said that the letters ط is known as المهملة المشالة, so as not to confuse it with ص.

And ض is known as الظاء المعجمة المشالة, so as not to confuse it with ض.

In summary, here are some letters and how you will find them written:

/ ب = باء موحدة / ت = تاء مثناة فوقية / ث = مثلثة / ياء = مُثَنَّا تحتية / حاء = مهملة /
/ خاء = معجمة / د = مهملة ، ذ = معجمة / س = مهملة / ش = معجمة / ص = مهملة
ض = معجمة / ط = مهملة / ظ = معجمة / ع = مهملة / غ = معجمة.

This is important to know when reading books like Fathul Baari by Ibn Hajar, as he does this often in his explanation.

Hope that answered your question, والله تعالى أعلى وأعلم.

22. Could you please explain all the various uses of لام (ال) التعريف in Al Quran Al Kareem?

Answer: أل المعرّفة, as it is known, is broken into three types:

a. The first type should be familiar to everyone and it is known as الاستغراق. For example, the alif and laam in الحمد لله.

Now, what does استغراق mean here? It takes the meaning of *encompassing everything* of the word it is attached to. So الحمد essentially means any and all types of praise. Basically, if you replace it with the word كل, then you know that it is استغراق.

الحمد لله = كل حمد لله

b. The second type is known as **تعريف الجنس**. And it is speaking about a particular noun as a whole/as a species - and it is not specific. For example, the verse in the beginning of Surah Yusuf:

وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ

Prophet Ya'qub عليه السلام was afraid of a wolf eating Prophet Yusuf. Notice how the alif and laam is attached. Ya'qub wasn't speaking about a particular wolf, but rather "wolf" as a species - meaning generally. This alif and laam للجنس tells us that.

c. The third type is known as **تعريف العهد**. It is applied to a نكرة word that was once ambiguous, and now becomes clear who/what is being spoken about.

So for example, if we had a class together and you said جاء مدرس. I wouldn't know which teacher came, it is unclear. But if you said جاء المدرس, then it is clear that OUR teacher came. We have an understanding that there is a specific teacher that teaches the class, and it is specified at this point who you were speaking about without having to further elaborate.

The أل العهدية consists of 3 types:

i) The example we mentioned above is known as **عهد ذهني**. The understanding is in your head who is being spoken about. Example from Quran can be found in Surah Tawbah. When Allah spoke about The Prophet عليه الصلاة والسلام and Abu Bakr رضي الله عنه (make sure to make dua for them verbally),

إذ هما في الغار

"...When they both were in the cave..." which cave was it? Allah didn't need to explain because we know from studying the seerah it was the cave in jabal thawr when they were running away from the Quraysh. The أل here clarifies that to us, and we realize it in our ذهن (ج) أذهان

ii) The second type of أل العهدية is known as عهد حضوري. This is used to specify that the noun occurred at the time of the speech. Example from Quran in Surah Maa'idah:

اليوم أكملت لكم دينكم... الخ

"Today I have completed your religion..." meaning this present day, the day of Arafah.

Otherwise it could mean, "The day I completed your religion..." in this context you don't get the meaning of a specific day aka Arafah.

iii). The third type of أل العهدية is known as عهد ذكري. This is used to reference the same noun that was previously mentioned before. Example in Surah Nur:

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ

Do you see how after Allah mentions the lamp that there is a stop. Then Allah begins again by mentioning the lamp with أل

Hope that answered your question, والله تعالى أعلى وأعلم,

23. Could you explain the different usages of the word قد?

Answer: Sure no problem. قد can be an اسم or a حرف. We will explain each, in shaa Allah. Let's begin when قد works as a حرف, as this will be more familiar to you all.

When قد works as a حرف it can take one of five meanings depending on the context. These five meanings are used with past tense and/or present tense verbs.

a. The first is known as توقع or when you are expecting the verb that follows قد to happen. This is only used with present-tensed verbs Ex:

قد يحضر زيد, Zayd's presence is expected, or we are expecting Zayd to be present.

b. Is known as تقليل. Meaning "perhaps, maybe, etc." Ex:

قد يجود البخيل, Perhaps the stingy person will be generous.

c. It known as تقريب, when the verb has recently occurred. So if you said,

قام زيد, Zayd stood...it could mean he stood a long time ago or a few moments ago - you don't know. But if you add this قد التقريب, you understand that the verb just happened. This can only be used with past tensed verbs. Ex:

قد قام زيد, Zayd recently stood.

Or when we say *قد قامت الصلاة*. The prayer has been established a few moments ago with the beginning of the iqaamah.

d. Is known as *تحقيق* and it emphasizes the sentence. Can be only used with past tense verbs.

Example: *قد أفلح المؤمنون*

Certainly, successful are the believers.

e. Is known as *تكثير*. It shows that doer of the verb performs the action abundantly. It is used with present tense verbs. Ex:

قد يصدق الصدوق

The truthful one speaks the truth abundantly.

Now let us explain the instances when *قد* is an اسم,

As an اسم, it can work as:

a. A synonym to the word *حَسَبَ*, "depending on, considering, etc" Ex:

قَدْ زَيْدٌ دَرَهْمٌ

Most of the time there will be a sukoon on the daal, *قَدْ*. And very rarely will it be *معرب*.

قَدْ زَيْدٌ دَرَهْمٌ

b. It can also work as اسم الفعل and in this case it will mean *يكفي* sufficient. Ex:

قَدْ زَيْدًا دِرْهَمًا. أَي: يَكْفِي زَيْدًا دِرْهَمًا

A dirham is sufficient for Zayd.

Hope that answered your question, والله تعالى أعلى وأعلم.

24. Could you explain the different types of ما?

Answer: The word ما comes in the form of اسم and as well as حرف.

As a اسم, the word ما can take the meaning of:

a. Relative Pronoun **موصولة**: It will translate to: "what", "whatever", "which", and is used for non-living things (inanimate objects).

Example:

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ

"**Whatever** is with you will be exhausted, and **whatever** is with Allâh (of good deeds) will remain." (16:96)

b. Wonderment **تعجبية**: It is used with verbs to express amazement or to wonder about something good or bad. Examples:

قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ

"Be cursed (the disbelieving) man! **How** ungrateful he is!" (80:17)

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

"Then, **what** patience they (must) have over the fire!" (2:175)

c. Interrogative Pronoun **اسم الاستفهام**: It will translate to: "what", but in the form of a question. Example:

وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ

"And **what** is that in your right hand, O Mûsa?" (20:17)

d. Conditional **شرطية**: It takes the meaning of "what" or "whatever". It is used in a sentence that contains a **فعل الشرط** and **جواب الشرط**, and makes both present tense verbs **مجزوم**. It is also used in the context of non-living things (inanimate objects). Examples:

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا

"**Whatever** verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it" (2:106)

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

"And **whatever** good you do, (be sure) Allâh knows it." (2:197)

e. Complete Definite **المعرفة التامة**: This type comes after the words **نِعْمَ** and **بِئْسَ** and takes the meaning of **شيء**.

Examples:

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعْمًا هِيَ

"If you disclose your Sadaqât (almsgiving), *it is well*..." (2:271) [Muhsin Khan]

"If you disclose your charitable expenditures, they are good..." [Sahih International]

The meaning of **هي** here is **فَنِعْمَ الشيء هي**. Meaning, how good or great is the action of disclosing one's almsgiving.

f. Descriptive Indefinite **النكرة التامة or نكرة موصوفة**: This type comes as a description **صفة** and in the indefinite case **نكرة**. It is used to give an ambiguous meaning to its **موصوف**.

Examples:

قرأت قصة ما : "I read an unknown story"

ذهبت إلى مدينة ما : "I went to an unknown city"

*Before we get into the cases of when a ما is a حرف, I would like to mention a major difference between the two types. Hopefully this will help to differentiate the two:

The ما is a حرف is seen as an addition to the sentence. If you were to remove it from the sentence, the sentence would still make sense. However if you were to remove a ما that is a اسم the sentence would be incomplete.*

As a حرف, the word ما can take the meaning of:

a. Negation **حرف نفي**: This ما negates the meaning of the word that follows. For example:

مَا أَكَلَ : "He did not eat"

As a negation, ما can also work the same way as **لَيْسَ**.

Examples:

مَا هَذَا بَشَرًا "...This is not a man!" (12:31)

مَا أَنَا بِقَارِيٍّ "I cannot read!"

b. Harf Masdariyyah **حرف مصدرية**: It is possible to substitute this ما and the verb that follows with its مصدر. Examples:

لِيَجْزِيَنَّكَ أَجْرَ مَا سَقَيْتَ لَنَا

"...So that he may reward you for having watered (our flocks) for us..." (28:25)

Could be changed to, لِيَجْزِيَنَّكَ أَجْرَ سِقَايَتِكَ لَنَا

سَقَى - سِقَايَةٌ

Likewise:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

"They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope]." (51:17)

Could be changed to:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ هُجُوعُهُمْ

يَهْجَعُ - هُجُوعٌ

c. "Extra" **زائدة**: Many people have the wrong understanding of this type of ما (and generally all letters that are considered to be زائدة). They say, "how can the Qur'an have a letter that is زائد (extra) with no meaning/benefit behind it? How can it just be an "extra" letter? This is impossible!"

But when scholars of grammar mention a letter is زائد, they do not intend that the letter is “extra” in the sense that there is no benefit and that it is just “an extra letter”. Rather they intend that this letter contains an “additional meaning”.

Here is an example where the ما is considered to be “extra”:

وَإِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

“And if an evil whisper from Shaytan tries to turn you away (from doing good), then seek refuge in Allâh.” (41:36) [Muhsin Khan]

If we removed the ما it would look like this:

وَإِنْ يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ

So, what’s the meaning of the الزائدة ما in this verse?

In this verse, the “extra” ما takes the meaning of “immediately”.

“And if an evil whisper from Shaytan tries to turn you away (from doing good), then IMMEDIATELY seek refuge in Allah”.

24. Could you explain the different types of مِنْ in the Arabic language?

Answer: There are 15 different meanings the word مِنْ can take:

a. The meaning “From”, To begin “from” an area, إبتداء الغاية, this meaning is used the most.

مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى

"...FROM al-Masjid al-Haram to al-Masjid al-Aqsa..." (17:1)

b. To indicate "portion" التبعض

مِنْهُمْ مَن كَلَّمَ اللَّهُ

"...to SOME of them Allah spoke (directly)..." (2: 253)

c. To clarify/elaborate on a type of genus بيان الجنس.

In a sentence you will find this من occur usually after ما or مهما.

مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ

"Whatever Allah opens for man FROM mercy..." (35:2)

Here the word "from" clarifies what was opened for man (mercy).

If you translate the verse as "Whatever mercy Allah opens up for man..." it works smoother. However, the من بيان الجنس is lost. This is why translations will never allow you to taste the sweetness of Quranic Arabic.

d. To specify تعليل

مِمَّا خَطِيئَاتِهِمْ أُغْرِقُوا

"Because of their sins they were drowned..." (71:25)

Here the من is used to specify the reason why they were drowned and entered into the fire.

e. Substitution or preference over another person/thing بدل

أرضيتم بالحياة الدنيا مِنَ الآخرة

"...are you pleased with the life of this world OVER the Hereafter?" (9:38)

f. Synonym to the word عَنْ.

فويل للقاسية قلوبهم مِنْ ذكر الله

أَي: عن ذكر الله

"So, woe to those whose hearts are hardened AGAINST remembrance of Allah!" (39:22)

g. Synonym to (ب) الباء.

ينظرون مِنْ طرفٍ خفي

أَي: بطرف خفي

"...and looking WITH stealthy glance..." (42:45)

h. Synonym to فِي

للصلاة مِنْ يوم الجمعة

أَي: في يوم الجمعة

"...when the adhaan is called for the prayer ON the day of jumu'ah..."

i. Synonym to عَلَى

ونصرناه مِنْ القوم

أَي: على القوم

"We helped him AGAINST people who..." (21:77)

Hope that answered your question, والله تعالى أعلى وأعلم.

25. **"Please Ustaadh I would like you to explain the word "قَبْلُ" to me. When does it take a damma case ending, a fatha case ending, and a kasrah case ending?"**

Answer: In the Alfiyyah of Ibn Maalik the author said,

واضمم بناء غيرا ان عدمت ما له أضيف ناويأ ما عدما
قبل كغير بعد حسب أول ودون والجهات أيضاً وعل
وأعربوا نصباً إذا ما نكرا قبلا وما من بعده قد ذكر

In the explanation of these lines of poetry, scholars have mentioned that قبل can come in 4 different instances when it is مضاف.

These rules also apply to the following words:

غير / قبل / بعد / حسب / أول / دون،

the six directions: شمال / يمين / تحت / فوق / خلف / أمام، and عل.

Let's explain these four instances:

a. In the first instance, قبل is مبني على الضم fixed on dhumma.

This is when قبل is مضاف and its مضاف إليه is omitted, but its (مضاف إليه) meaning معنى is still intended in the sentence.

Example in Surah Rum:4,

(لله الأمر من قبلُ ومن بعدُ)

"...To Allah belongs the command before and after..." (Sahih International)

Here we see that قبل and بعد are both fixed on dhumma, while there is a حرف الجر that precedes.

The reason why they are fixed on dhumma and DO NOT change to kasra is because their مضاف إليه is:

1. Omitted and
2. The meaning of the مضاف إليه is still intended in the sentence.

What is their مضاف إليه that is omitted? It is the word: غلب.

The verse is saying:

مِنْ قَبْلِ غَلْبِهِمْ وَمِنْ بَعْدِ غَلْبِهِمْ

In the translation by S.I, you get a more literal meaning. However, when we look to Muhsin Khan's translation we see that he has included مضاف إليه's meaning that was omitted within his translation:

"The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans)."

And this is just another example of how precise and accurate Muhsin Khan was in his translation of the meanings in the Quran. May Allah reward him with good.

The إعراب for قبل will be: اسم مبني على الضم في محل جر

So that's the first instance of قبل and why it doesn't change to kasra. This is the only instance when قبل - and I guess you can say its sisters - is fixed on dhumma no matter what precedes. This is the meaning of the first words of the poem:

(... واضمم بناءً)

The next three instances we will see قبل as معرب and will take the case ending of anything that affects it.

b. The rule for the second instance is:

"The word قبل is مضاف and its مضاف إليه is omitted, but its (مضاف إليه) wording لفظ is intended."

Understand the difference? In the first instance the *meaning* was intended. In this second instance the *wording* is intended.

For example, if you had an appointment with another person and said, "I came before the appointment" in Arabic you can say:

جِئْتُ مِنْ قَبْلِ

Although you didn't mention the مضاف إليه which is "appointment" موعد, you intended its wording, and because of the context it is understood.

In this instance قبل's case ending now changes to kasra because of مِنْ, however it does not take tanween (and that is because it is still مضاف).

c. The rule for the third instance is:

"The word قبل is مضاف and its مضاف إليه is PRESENT."

In the first two instances the مضاف إليه was omitted, but now in this

third instance the مضاف إليه is now present. Example:

جِئْتُ مِنْ قَبْلِ الْمَوْعِدِ

In this instance قبل's case ending also changes to kasra because of مِنْ, however it does not take tanween (and that is because it is still مضاف).

d. The rule for the fourth instance:

"The word قبل's مضاف إليه is omitted, but both its (مضاف إليه) meaning & wording لفظ are NOT intended." Meaning that the meaning and wording is neither mentioned nor assumed in the sentence.

In this instance قبل can now take Tanween, is no longer مضاف, and its case ending is based on whatever عامل is affecting it.

Example:

فَسَاغَ لِي الشَّرَابُ وَكُنْتُ قَبْلًا ... أَكَادُ أَغْصُ

When is the ن omitted in the verb كَانَ / يَكُونُ?

Hope that answered your question, والله تعالى أعلى وأعلم.

26. What is the difference between the use of عند و مع since they have similar meaning?

Answer: The word **عند** can be:

a. Used as **إِسْمُ مَكَانِ الْحُضُورِ**. Meaning as a noun to show one was present at a certain place:

دَخَلْتُ عِنْدَ صَبَاحِي

"I entered (home, work, etc) every morning."

Here **عند** is referring to the place which is understood through context.

b. It can also be used as **ظَرْفَ لِيْزْمَانِ الْحُضُورِ**. This time it is used as a **dharf** and speaking about the time instead of place:

وَصَلَ عِنْدَ مَغِيْبِ الشَّمْسِ

"He reached at the time of sunset."

Here **عند** is "at the time" referring to the time.

c. It can also be used as a synonym to **لَدَى** meaning to have. However,

عند

would be used for something present OR absent:

عِنْدِي فُلُوسٌ

"I have money (could be present or not [at home or in the bank for example])."

While **لدى** can ONLY be used for something present:

لَدَيَّ فُلُوسٌ

"I have money (on me)."

Those are three instances in how عند is used. Now let's explain the usages of مع.

The word مع can be used to mean:

a. A synonym to عند. As the great grammarian Sibawayh mentioned in his "al-Kitaab":

ذَهَبْتُ مَعَ مَعَهُ

Meaning, ذَهَبْتُ مِنْ عِنْدَهُ

b. In the same place مكان with something or someone

أَنَا مَعَ مُحَمَّدٍ

"I am with Muhammad"

c. "With" in terms of time زمان

جِئْتُ مَعَ الْعَصْرِ

"I came at the time of asr."

Hope that answered your question, واللّٰه تَعَالٰى اَعْلٰى وَاَعْلَمُ.

27. What is the meaning of لَم and لَنْ and where -yani with which verb - do we use it?

Answer: The words لَمْ & لَنْ are used with present tense verbs.

As for لَمْ it is a:

a. Harf (particle) حرف not an ism (noun) or f'il (verb)

b. Jazm جزم So it is either going to make the last letter of the present verb take a SUKOON or omit the noon (if there is a noon attached).

c. Nafy نفي meaning it will negate the meaning of the present tense verb

d. Qalb قلب meaning although the verb is present tense, the meaning will change to past tense.

So basically, it is a harf that makes a present tense verb jazm (sukoon or erased noon) while negating (nafy) and changing (qalb) the meaning to past tense.

Example of jazm with sukoon:

يَقْرَأُ - He's reading

لَمْ يَقْرَأْ - He did not read (negation of past tense)

Example of jazm with omitted noon:

يَقْرَؤُونَ - They are reading

لَمْ يَقْرَؤُوا - They did not read (negation of past tense)

The حَرْفِ نَفْيٍ وَقَلْبٍ وَجَزْمٍ for لَمْ would be: حَرْفِ نَفْيٍ وَقَلْبٍ وَجَزْمٍ

As for لَنْ it is a:

a. Harf (particle) حرف not an ism (noun) or f'il (verb)

b. Nasb نصب So it is either going to make the last letter of the present verb take a FATHA or omit the noon (if there is a noon attached).

c. Nafy نفي meaning it will negate the meaning of the verb

d. Istiqbaal اِسْتِقْبَالَ meaning the verb is in future tense

So basically, it is a harf that makes a present tense verb nasb (fatha or erased noon) while negating (nafy) the future meaning of the verb.

Example of nasb with fatha:

يَقْرَأُ - He's reading

لَنْ يَقْرَأَ - He will never/not read

Example of nasb with omitted noon:

يَقْرُؤُونَ - They are reading

لَنْ يَقْرُؤُوا - They will never/not read

The حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ of لَنْ would be:

والله تعالى أعلى وأعلم, Hope that answered your question,