

Qur'anic Ayah.

[DAY: 43]

Ayah :- 2:185

2nd Raf.

m+m

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

• Naasbul
Jaa'il

• MBF
Mukaddam

• Past

• Ism

• P. flexible

• Passive
(oo ee)

• Mawsool

(light)

• in it

• it was sent
down

• the one
who

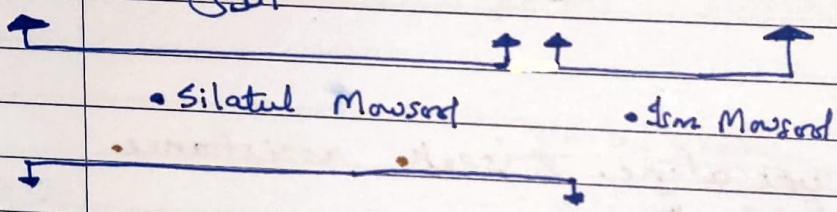
• Mubtada

• The month of
Ramadan.

• Aaid of
Jill

• Pronoun
هو

• Pronoun
هو
Match



• The Quran was
sent down in it (Aaid)

* Aaid is not translated (it) x

"The month of Ramadan is the one which the
Quran was sent down in."

* Since MBF is Mukaddam "especially" b'g of فيهِ

* It should have been:-

"The month of Ramadan is the one which the
Quran was especially sent down in."
(But especially won't be added in translation but
it's there)

If we were to translate :- Normal expected order of sentence :-

'The Quran was sent down in the month of Ramadan'

Naayebul Faa'il (Passive) Fi'l maadi J/M m+mi

(Kaf)

أُنْزِلَ الْقُرْآنُ فِي شَهْرِ رَمَضَانَ (JF)

• Parthiv flexi

Ⓐ رَمَضَانَ

Ⓑ رَمَضَانَ

Ⓒ رَمَضَانَ

STYLES OF SPEECH

إِظْنَاب

إِيجَاز

What is إِظْنَاب?

- When more words are used than expected it is called إِظْنَاب

What is إِيجَاز?

- When less words are used than expected it is called إِيجَاز

→ when we leave إِيجَاز (normal) & go to إِظْنَاب it's Balaghah.

• The month of Ramadan is referred only once

أُنْزِلَ الْقُرْآنُ فِي شَهْرِ رَمَضَانَ

(JF)

• This is Tamlah Jiliyah.

• It is easy to say so it is **إيجاز**

(JI)

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

① The month of Ramadan
② the one which
③ the one which

also refers to

also tells us about

• This is Tamlah Ismiyah

• It has more words than expected therefore it's **إطناب**

• The month of Ramadan is referred THrice.

• Linguistically there is something happening in this sentence :-

- it is JI.
- the month of Ramadan is Mubtada (topic) so it's the focus.
- focus is triple time more emphasised.

Another thing that's happening is :-

- أُنْزِلَ is past passive which means we don't know the doer. Of course, we know that Allah has sent Quran down but Allah has not mentioned himself in this particular ayah. (Normal way of communicating is active version)
Something in Past Passive is that you are trying to ignore someone.

eg: The game was won (By whom?)

ignored (the doer)

- So basically Mabridil Majhool (Past Passive) is not the normal way of speech.
 - In the ayah Allah is not mentioned but we know it's ALLAH who sent the Quran in the month of Ramadan.
 - Rhetorically, Allah is removing Himself from HIM being mentioned in this ayah.
 - The reason being that HE is putting extra stress on 2 things in this ayah.
a) on the month b) on the Quran.
(the only nouns that get attention)
 - The way of putting across to a believer is how important his connection to Allah becomes in the month of Ramadan.
 - Make the most of it to get closer to Allah in the month of Ramadan with the Quran (recite/memorise/ponder more than ever)
- v) فَبِ - also b'coz its mukaddam it gives additional attention to هَٰذَا الْقُرْآنِ

The opening statement has put lot of stress on the month of Ramadan by the way of all above reasons.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

مِنَ الْهُدَى وَالْقُرْآنِ

بَيِّنَاتٍ

Haq Aq.

الْبَيِّنَاتِ وَالْهُدَى

قُرْآنٍ

(Haal of شهر)
(Haal of Quran)
Masdar

J/m - Sifah.

(adjective of بَيِّنَاتٍ)

• Masnoon (common)

• J/m - Sifah

• Masnoon (common)

• Non flexi (we don't know status yet)

• from within the guidance

* here it is Nasb
• plural of evidences

J/Majnoon followed by common

ism is masnoon + sifah.

• guidance for people

Haq Aq carries the status (it could be

Nasb or Jarr)

• from within the guidance there are multiple evidences

بَيِّنَاتٍ

(R)

بَيِّنَاتٍ

(N)

• So it is NASB.

بَيِّنَاتٍ

(J)

• it can be Jarr if its MJ or HOJ before it which is not the case here

[Partly flexible]

Connection between

بَيِّنَاتٍ

&

قُرْآنٍ :-

- Since بَيِّنَاتٍ is Nasb & its connection with قُرْآنٍ with Haq Aq, قُرْآنٍ also got Nasbulized.
- The reason قُرْآنٍ is Nasb - it has to be a Masnoon (detail) of some kind in the sentence.

- هَوَى happen to be a Haal which can come as
 - Ism Sifah
 - Ism Faa'il
 - ✓ • Masdar
 - Ism May'ool.
- } different forms of Haal.

eg.1 Isim Faa'il ← أَنْزَلَ اللَّهُ الْقُرْآنَ هَادِيًا

Allah sent down the Qur'an as guide.

eg.2 Isim Sifah ← أَنْزَلَ اللَّهُ الْقُرْآنَ بَشِيرًا

Allah sent down the Qur'an as a giver of good news / congratulator.

eg.3 Masdar ← أَنْزَلَ اللَّهُ الْقُرْآنَ رَحْمَةً

Allah sent down the Qur'an as a mercy.

هَوَى يَهْدِي (Masdar)

- So in this ayah it is acting as a Masdar.

* When a Masdar is a Haal → it is greatest hyperbole possible for a Haal.

eg of hyperbole → He is wealthy. He is money (exaggerated)
He is ugly. He is ugliness itself.

(exaggerated)

Similarly: - Qur'an is a guide. Qur'an is guidance itself.

(becomes universal guidance)

→ So هَوَى (Masdar) becomes Haal of Qur'an.

Haal

vs

Adjective

eg. A baby crying

• Haal of baby

eg. An Afghan baby.

• Adjective of baby.

- Haal is a state which is observable.
(action taking place)

- It is active.

eg. A man walking

• Haal

eg. A knowledgeable man

• Sifah
(adj)

- It is dormant.

* So in the ayah هُدًى is not Ism Sifah but Haal → something that is taking place.

- Allah is describing the state of Qur'an. It is actively guiding all kinds of people continuously since the time it was sent down.

- The science it is taking place constantly.

ON OTHER INTERPRETATION:-

→ هُدًى can also Haal of شَهْرٌ → So month also has a quality of guidance.

- Whenever we experience the month, of guidance is also experienced. It comes to life.

بَيِّنَاتٍ → we know here it's Nasb & also Haal
it can be :
Isim Fa'il / Isim Sifah / Isim Maf'ul / Masdar

- Here it is Ism Sifah like كَرِيمٌ
- It was بَيِّنٌ but Arabs did not like the sound so it became بَيِّنٌ
- بَيِّنٌ → بَيِّنَةٌ (fem version)

feminine chart:-

بَيِّنَاتٌ	بَيِّنَتَانِ	بَيِّنَةٌ
بَيِّنَاتٍ (clear evidences)	بَيِّنَتَيْنِ	بَيِّنَةٌ
بَيِّنَاتٍ	بَيِّنَتَيْنِ	بَيِّنَةٌ

- It is a Sifah.
 - Plural of بَيِّنٌ (clear evidence)
 - guidance for people
 - multiple clear evidences
-] Haal (active & continuous)

بَيِّنَاتٍ مِنَ الْهُدَى

"Within the guidance, there are multiple clear evidences."

- Allah made evidence a part of guidance. He didn't send evidences separately.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ADV. NAHW DAY 43

AYAH OF RAMADAN

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَن شَهِدَ
مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ
الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُم وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٨٥﴾

مبتدأ

خبر

MBK

فعل

فاعل

مفعول

MBF

Harf

ناصب الفاعل مؤخر

أُنْزِلَ يُنْزِلُ إِنزَالًا

Non Flexible

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

* شَا is there
but it doesn't
get translated

صلت الموصول

اسم موصول

(مضاف البيت)
Portly Flex.

Khabar

FMR

Jumla Filiya

ممنوع من العرف

عائد

goes back to شهر

Book
علم المعاني

The month of Ramadan is the one in which the Quran was especially sent down.

→ [Expected] أُنْزِلَ الْقُرْآنُ فِي شَهْرِ رَمَضَانَ

The Quran was sent down in the month of Ramadan

→ إيجاز Use of less words than expected.

Expected was Jumla Filiya however Allah(SWT) used Jumla Ismiya.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

إطباب Use of more words than expected.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

Month of
Ramadan
(Aaid)

Month of
Ramadan
(Ism
Mowsool)

Month of
Ramadan
(Mubtada)
(Topic)

Three times more focused

أُنْزِلَ الْقُرْآنُ فِي شَهْرِ رَمَضَانَ

In Arabic, active
Fai' is normal.
Passive is not
normal.

Month of
Ramadan

Only one time

أُنْزِلَ اللَّهُ الْقُرْآنُ فِي شَهْرِ رَمَضَانَ

expected

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

مقدم MBF

Either Hasb/Jarr
No reason for Jarr so nasb

هُدًى لِلنَّاسِ وَبَيَّنْتَ مِنَ الْهُدَى وَالْفُرْقَانِ

جار مجرور ، صفت في محل نصب

Sifah

Mowsoof

Nasb
Haal
'Masdar'

Guidance for ppl

Ism Faail as Haal — أَنْزَلَ اللَّهُ قُرْآنًا هَادِيًا

Ism Sifah as Haal — أَنْزَلَ اللَّهُ قُرْآنًا بَشِيرًا

Possibilities for Haal

Example

When a Masdar is used as Haal - it is the greatest hyperbole possible for Haal. → He is 'ugliness' itself

'Quran is guidance itself'

ج
الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
HAAL OF QURAN: Observable state, taking place now صاحب الحال

Haal is living quality, constant happening whereas an Adjective is dormant, static, permanent. Sifah can be Sifah even it's not being acted out. Haal must be acted out.

It is actively guiding all kinds of ppl.

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ

or could be Haal of the 'Month'

أَبَانَ يُبَيِّنُ / بَيَّنَّ / بَيِّنَاتٍ تَبَيَّنَتْ

ج
هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ
multiple clear evidences from within the guidance & فرقان Haal: نَبَّهَ
فَعِيل: مَنَّتْ

clear evidence بَيِّنٌ ← بَيِّنٌ / بَيِّنَةٌ ← بَيِّنَاتٍ

Quran: guidance + Miracle (combined)

Other prophets: guidance & Miracle sent separately.