

— † شَهْرُ رَمَضَانَ † —

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى

وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ

فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ

وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمُ وَلَعَلَّكُمْ

تَشْكُرُونَ

[البقرة 185]

Translation of Meaning

RamaDaan is the month in which was revealed the *Qur'aan* as a guidance for mankind, and clear proofs of guidance, and criterion (of right and wrong).

Whoever of you is present in the month should fast in it.

And whoever is sick or on a journey (should complete) the same number of other days.

Allaah desires for you ease.

He does not desire hardship for you.

And (He does not desire hardship for you) so that you may complete the prescribed period, and glorify Allaah for having guided you and in the hope of your being thankful.

(*Qur'aan* 2:185)

Translation of Meaning (in parts)

شَهْرُ رَمَضَانَ

RamaDaan

الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ

is the month in which was revealed the *Qur'aan*

هُدًى

as a guidance

لِلنَّاسِ

for mankind,

وَبَيِّنَاتٍ مِنَ الْهُدَى

and clear proofs of guidance,

وَالْفُرْقَانَ

and criterion (of right and wrong).

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ

Whoever of you is present in the month...

فَلْيَصُمْهُ

should fast in it.

وَمَنْ كَانَ مَرِيضًا

And whoever is sick...

أَوْ عَلَى سَفَرٍ

or on a journey

فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

(should complete) the same number of other days.

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ

Allaah desires for you ease.

وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

He does not desire hardship for you.

وَلِتُكْمِلُوا

And (He does not desire hardship for you) so that
you may complete...

الْعِدَّةَ

the prescribed period,

وَلِتُكَبِّرُوا اللَّهَ

and glorify Allaah...

عَلَىٰ مَا هَدَاكُمْ

for having guided you

وَلَعَلَّكُمْ تَشْكُرُونَ

and in the hope of your being thankful.

(*Qur'aan* 2:185)

إيضاحات نحوية

شَهْرُ رَمَضَانَ

رَمَضَانَ is مَمْنُوعٌ مِنَ الصَّرْفِ because it is a proper noun ending in extra *alif* and *nuun*.

شَهْرُ رَمَضَانَ الَّذِي

شَهْرُ is *mubtada'*, and its *khabar* is الَّذِي.

...الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

أُنْزِلَ فِيهِ الْقُرْآنُ is صِلَةُ الْمَوْصُولِ، لَا مَحَلَّ لَهَا مِنَ الْإِعْرَابِ.

فِيهِ The pronoun هِ in فِيهِ is the عَائِدِ.

الْقُرْآنُ is نَائِبُ فَاعِلٍ.

...الْقُرْآنُ هُدًى لِلنَّاسِ

هُدًى is حَالٌ.

It is in the sense of هَادِيًا لِلنَّاسِ.

'...*as* a guidance for mankind'.

الْقُرْآنُ is صَاحِبُ الْحَالِ.

...وَبَيِّنَاتٍ

بَيِّنَاتٍ is ma"Tuuf of هُدًى

فَمَنْ شَهِدَ

مَنْ is اسْمٌ شَرْطٌ جَارِمٌ.

شَهِدَ is فِعْلٌ شَرْطٌ فِي مَحَلِّ جَزْمٍ.

فَمَنْ شَهِدَ مِنْكُمْ الشَّهْرَ

الشَّهْرَ is مَفْعُولٌ بِهِ of شَهِدَ.

فَلْيَصُمْهُ

فَلْيَصُمْهُ is جَوَابٌ شَرْطٍ.

فَلْيَصُمْهُ

It has *faa'* attached to it because it is
فِعْلٌ طَلْبِيٌّ.

فَلْيَصُمْهُ

The *laam* is the *laam al-'amr*, and it has *sukuun* instead of *kasrah* as it is preceded by *faa'*.

فَلْيَصُمْهُ

The pronoun هُ is مَفْعُولٌ فِيهِ.

We say:

صُمتُ يَوْمًا / أُسْبوعًا / شَهْرًا,

I fasted for a day / a week / a month.

Note that the verb صَامَ is فِعْلٌ لَازِمٌ.

Here is another example:

صُمْتُ رَمَضَانَ

I fasted *RamaDaan*.

Its meaning is:

صُمْتُ فِي رَمَضَانَ.

I fasted in *RamaDaan*.

i.e. in the period of / for the period of *RamaDaan*.

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ

وَمَنْ كَانَ مَرِيضًا is also شَرَطٌ and the *jawaab* is فَعِدَّةٌ.

It has *faa'* attached to it as it is a *jumlah ismiyyah*.

...فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

عِدَّةٌ

is *mubtada'*, and its *khavar* has been omitted.

The omitted *khavar* is عَلَيْهِ :

فَعَلَيْهِ عِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

He must fast for the prescribed period on other days.

...وَلِتُكْمَلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ

Here the verb has been omitted.

The *taqdiir* is:

وَلِتُكْمَلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ لَا يُرِيدُ اللَّهُ بِكُمْ الْعُسْرَ

Allaah does not desire hardship for you in order to enable you to complete the prescribed period, and to glorify Him, and to be thankful to Him.

Additional Benefit from Q & A

نَعْتُ جَمْعَ غَيْرِ الْعَاقِلِ

The respected Shaykh Dr. V. Abdur Rahim, حَفِظَهُ اللهُ was asked:

Question

My question is regarding this *ayah*:

﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ﴾

(البقرة 184)

أَيَّامٍ is plural and غَيْرِ عَاقِلٍ, so I thought the adjective should be singular feminine because كُلُّ جَمْعٍ مُؤَنَّثٌ ?

Answer

The Shaykh replied (quote):

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

But it can be feminine plural as in this *ayah*, أَيَّامٍ أُخْرَى.

This is used in literary language.

(End quote)

جَزَى اللهُ شَيْخَنَا خَيْرًا.