

Who Broke the Idols¹?

من كسر الأصنام؟

1. The Seller of the Idols²

١ - بائع الأصنام

Before many days, very many.³

قَبْلَ أَيَّامٍ كَثِيرَةٍ. كَثِيرَةٍ جَدًّا.

There was in a village⁴ a very famous man.⁵

كَانَ فِي قَرْيَةٍ رَجُلٌ مَشْهُورٌ جَدًّا.

And the name of this⁶ man was Âzar.⁷

وَكَانَ اسْمُ هَذَا الرَّجُلِ آزَرَ.

And Azar used to/would sell idols.⁸

وَكَانَ آزَرٌ يَبِيعُ الْأَصْنَامَ.

And there was a very large house in this town.

وَكَانَ فِي هَذِهِ الْقَرْيَةِ بَيْتٌ كَبِيرٌ جَدًّا.

And there were idols in this house, very many idols.

وَكَانَ فِي هَذَا الْبَيْتِ أَصْنَامٌ، أَصْنَامٌ كَثِيرَةٌ جَدًّا.

And the people would prostrate to these idols.⁹

وَكَانَ النَّاسُ يَسْجُدُونَ لِهَذِهِ الْأَصْنَامِ.

And Azar would prostrate to these idols.

وَكَانَ آزَرٌ يَسْجُدُ لِهَذِهِ الْأَصْنَامِ.

And Azar would worship these idols.¹⁰

وَكَانَ آزَرٌ يَعْبُدُ هَذِهِ الْأَصْنَامَ.

¹ الأصنام – “idols”, has *fathah* on the end because of *nasb*: it’s the object of كسر (“broke”).

² This construction is *mudaf/mudaf ilayh* (مضاف/مضاف إليه) – possessive phrase).

³ *Qabla* – adverb of time (thus it’s in *nasb* – *fathah* on the end). *Ayyaamin* – ‘days’ – is the *mudaf ilayh* of *qabla*. Adverbs of time are combined with *isms* as *mudaf/mudaf ilayh* structure, *ism* will be in *jarr*, the meaning is maybe not really possessive but it has the structure of that relationship grammatically. *Katheerah* – ‘many’ – it describes *ayyaam* and since nonhuman plurals are treated as feminine singular, it is in that form. *Jiddan* – ‘very’ – is an adverb modifying an adjective, thus it is in *nasb*.

⁴ *Qaryah* – ‘village’ or ‘town’. Notice that the phrase ‘*fee qaryatin*’ together is the *khavar* (predicate) of *kaana* (‘was’) and it should thus be in the *nasb* grammatical state. However, the word ‘*qaryatin*’ reflects *jarr* because it is the object of the preposition and that structure takes precedence in what is reflected on the end of ‘*qaryah*’.

⁵ The *ism* (subject) of *kaana* comes after the *khavar* in this sentence.

⁶ *Hadha* (‘this’) is not visibly reflecting its *jarr* even though it is in *jarr* because of being the *mudaf ilayh*. There are words in the language that experience grammatical states but do not reflect them in their endings. (This is a different issue than words that do not reflect changes in grammatical states because of pronunciation difficulties, like ‘*Musaa*’.) We will study these insha-Allâh...

⁷ *Ismu hadhar-rajul* is the *ism* of *kaana*; *Âzar* is the *khavar* (predicate).

⁸ Whenever *kaana* couples with the *mudaari* (present tense) verb, it causes **past continuous tense** meaning: “he used to sell” or “he would sell”. (Recall, *kaana* with the *maadi* (past tense) produces the past perfect tense: *Kaana baa’a* = “he had sold...”)

⁹ Question: Why doesn’t the “*kaana*” conjugation doesn’t match “*yasjudoona*”; i.e. why not “*kaanoo yasjudoona*”? Answer: Every *fi’l* needs a *fa’il* in the form of a noun or a pronoun (not both). The pronouns are the endings in the conjugation table. In this case, there is already a *faa’il* for *kaana* – “*an-naasu*” so it doesn’t need the additional

2. Âzar's¹¹ Son

And Azar had a very intelligent son.¹²

And the name of this boy was Ibrahim عليه السلام.¹³

And Ibrahim would see the people prostrating to the idols.

And he would see the people worshipping the idols.

And Ibrahim عليه السلام would recognize that¹⁴ the idols were stone.

And he would recognize that idols do not speak and do not listen/hear.

And he would recognize that idols do not harm and do not bring benefit.

And he would see that the fly sits upon the idols [and] then they do not defend [against it].

And he would see the mouse eating the idol's food [and] then they do not prevent [it].

And Ibrahim عليه السلام would say to¹⁵ himself: Why do the people prostrate to the idols?

And Ibrahim would ask himself: Why do the people ask the idols.¹⁶

٢ - ولد آزر

وَكَانَ آزَرُ لَهُ وَلَدٌ رَشِيدٌ، رَشِيدٌ جَدًّا.

وَكَانَ اسْمُ هَذَا الْوَلَدِ إِبْرَاهِيمَ.

وَكَانَ إِبْرَاهِيمُ يَرَى النَّاسَ يَسْجُدُونَ لِلْأَصْنَامِ.

وَيَرَى النَّاسَ يَعْبُدُونَ الْأَصْنَامِ.

وَكَانَ إِبْرَاهِيمُ يَعْرِفُ أَنَّ الْأَصْنَامَ حِجَارَةٌ.

وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ.

وَكَانَ يَعْرِفُ أَنَّ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ.

وَكَانَ يَرَى أَنَّ الذُّبَابَ يَجْلِسُ عَلَى الْأَصْنَامِ فَلَا تَدْفَعُ.

وَكَانَ يَرَى الْفَارَّ يَأْكُلُ طَعَامَ الْأَصْنَامِ فَلَا تَمْنَعُ.

وَكَانَ إِبْرَاهِيمُ يَقُولُ فِي نَفْسِهِ: لِمَاذَا يَسْجُدُ النَّاسُ

لِلْأَصْنَامِ؟

وَكَانَ إِبْرَاهِيمُ يَسْأَلُ نَفْسَهُ: لِمَاذَا يَسْأَلُ النَّاسُ

الْأَصْنَامَ؟

Note: Conjugations #1 and #4 (singular male and female, third person) are the 'empty' conjugations, respectively – i.e. they could be considered to have an implied pronoun or not. In other words, if the subject of the verb is explicitly in the sentence, then you use these conjugations; but if the subject noun is not explicitly mentioned, then these conjugations would also be used if appropriate and you would consider them to have a hidden 'he' or 'she' pronoun in them.

conjugated pronoun. *Yasjudoona* needs its own subject, since *an-naasu* is already used for *kaana*. So *yasjudoona* has a pronoun as its subject, reflected in its conjugation (#3).

¹⁰ Some verbs take an object in *nasb*, others need a prepositional phrase: e.g. *yasjudu* vs. *ya'budu*.

¹¹ The vowel on the end of *Azara* here is *fathah*; even though it should be *kasrah* because it is *mudaf ilayh*, it is 'change restricted' and thus doesn't get a *kasrah* on its end, even if it is in the state of *jarr*. This is "Discussion 3" later insha-Allâh...

¹² More literal translation: "And Azar, there was for him, a very intelligent son."

¹³ Advanced note: *Hadhal-waladu* is a demonstrative pronoun combined with the thing being referred to (it is not a noun-adjective – *mawsoof/sifat* – construction exactly.)

¹⁴ *Anna* – 'that' – is a sister of *inna*, so the *ism* of *anna* is in *nasb* grammatical case, thus it is '*anna-l-asnaama*'.

¹⁵ Literally, 'in himself'.

¹⁶ Note: *Nafsahu* and *asnaama* are both in *nasb* case because they are object (*maf'ul bihi*) of the verb *yas'alu*.

3. The Advice¹⁷ of Ibrahim¹⁸ عليه السلام

And Ibrahim عليه السلام would say to his father:

O my father, why¹⁹ do you worship these idols²⁰?

And o my father, why do you prostrate to these idols?

And o my father, why do ask these idols? Verily these idols do not speak²¹ and do not hear.

And verily these idols do not harm and do not benefit.

And for what [reason]²² do you put²³ for them food and drink,

Although²⁴ these idols, o my father, do not eat and do not drink?

And Azar would become angry and not understand.

And Ibrahim عليه السلام would advise his people.

And the people would become angry and not understand.

Ibrahim عليه السلام said: I²⁵ will break the idols when the people go out.²⁶

And thereupon the people will understand.

٣ - نصيحة إبراهيم

وَكَانَ إِبْرَاهِيمُ يَقُولُ لَوَالِدِهِ :

يَا أَبِي، لِمَاذَا تَعْبُدُ هَذِهِ الْأَصْنَامَ؟

وَيَا أَبِي لِمَاذَا تَسْجُدُ لِهَذِهِ الْأَصْنَامِ؟

وَيَا أَبِي لِمَاذَا تَسْأَلُ هَذِهِ الْأَصْنَامَ؟

إِنَّ هَذِهِ الْأَصْنَامَ لَا تَتَكَلَّمُ وَلَا تَسْمَعُ !

وَإِنَّ هَذِهِ الْأَصْنَامَ لَا تَضُرُّ وَلَا تَنْفَعُ !

وَلَا لِي شَيْءٌ تَضَعُ لَهَا الطَّعَامَ وَالشَّرَابَ؟

وَإِنَّ هَذِهِ الْأَصْنَامَ يَا أَبِي لَا تَأْكُلُ وَلَا تَشْرَبُ !

وَكَانَ آزَرَ يَغْضَبُ وَلَا يَفْهَمُ.

وَكَانَ إِبْرَاهِيمُ يَنْصَحُ لِقَوْمِهِ، وَكَانَ النَّاسُ

يَغْضَبُونَ وَلَا يَفْهَمُونَ.

قَالَ إِبْرَاهِيمُ أَنَا أَكْسِرُ الْأَصْنَامَ إِذَا ذَهَبَ النَّاسُ،

وَحِينَئِذٍ يَفْهَمُ النَّاسُ.

Question: When does *raf* get reflected, for example in *khavar* of *inna*?

Answer: A predicate (*khavar*) could be one word, or a phrase—two or more words. Sometimes *raf* is reflected, sometimes it isn't. Examples:

- *Zaydun taajirun* (*raf* reflected in *khavar*)

¹⁷ *Nasihah* – “advice”, is the *mudaf*.

¹⁸ *Ibrahima* – this is a foreign word whose ending does not change to *kasrah* to reflect *jarr*.

¹⁹ *Limadha* = for what [reason]...? i.e. why... ?

²⁰ *Hadhih-il-asnaama* – is the *ism* of *inna*, so it's in *nasb*.

²¹ *Mudaari* form of verb **does** experience grammatical states. By default it's in *raf*. Some articles, like “*lan*” (“will never”) are governing agents on *mudaari* and changes last letter of the verb to *fathah*. Another group of articles cause *jazm* -- *sukoon* on last letter of *mudaari* verb. “*Tatakallamu*” here has *dhammah*, not because it is *khavar* of *inna*, but because of absence of any particles to give any other effect, so it's *raf* by default. In other words, it ends with *dhammah* because no there is no ‘*nasb-giver*’ and no ‘*jazm-giver*.’

²² *Li ayyi shayin* = for which thing....? i.e. why... ? This is a preposition *li* followed by *mudaf/mudaf ilayh*.

²³ *Tadha'u* – is a *mudaari* verb but only two base letters are visible. It lost the first one: *waw*.

²⁴ The *waw* here, coming between an interrogative and declarative sentence, is translated “although”.

²⁵ The pronoun *ana* (“I”) is repeated separately for stress.

²⁶ *Idha dhahaba* – “will go”; *idha* converts the past tense into future.

- *Zaydun taajirun ghaniyyun* (*raf* reflected in both words of the *khavar* because *mausoof/sifat*)

- *Zaydun taajiru ahlihi* (not all the words are reflecting *raf* -- only the first reflects *raf*, *mudaf*, because the *mudaf ilayh* has its own predetermined state of *jarr*; can't be something else)

- The *khavar* could also be an entire sentence: then the *raf* is sacrificed, can't be reflected any more because that sentence itself needs to reflect its own grammatical states. e.g. *Zaydun aboohu taajirun* - '*abu*' is *raf* because it is *muftada* of its own sentence; *taajirun* because it is *khavar* of '*abuhu*'.

4. Ibrahim ؑ Breaks the Idols

And the day of *eid* (celebration) came, so the people rejoiced.

And the people left (went out) for the *eid* and the children left.

And Ibrahim's ؑ father left and he said to Ibrahim ؑ: Are you not leaving with us? Ibrahim ؑ said: I am sick.

And the people went and Ibrahim ؑ remained in the house.

And Ibrahim ؑ came to the idols, and he said to the idols: Do you not speak? Do you not hear?²⁷

This is food and drink! Do you not eat?

And the idols remained silent²⁸ because they are stones and do not speak.

Ibrahim ؑ said: What is with you [that] you do not speak.

And the idols remained silent and did not speak.

Thereupon Ibrahim ؑ became angry and took the axe.

And Ibrahim ؑ hit the idols with the axe and he broke the idols.

And Ibrahim ؑ left the biggest idol and hung the axe on its neck.

٤ - إبراهيم يكسر الأصنام

وَجَاءَ يَوْمَ عِيدٍ فَفَرِحَ النَّاسُ.

وَخَرَجَ النَّاسُ لِلْعِيدِ وَخَرَجَ الْأَطْفَالُ

وَخَرَجَ وَالِدُ إِبْرَاهِيمَ وَقَالَ لِإِبْرَاهِيمَ: أَلَا تَخْرُجُ مَعَنَا؟

قَالَ إِبْرَاهِيمُ: أَنَا سَقِيمٌ!

وَذَهَبَ النَّاسُ وَبَقِيَ إِبْرَاهِيمُ فِي الْبَيْتِ.

وَجَاءَ إِبْرَاهِيمُ إِلَى الْأَصْنَامِ، وَقَالَ لِلْأَصْنَامِ:

أَلَا تَتَكَلَّمُونَ؟ أَلَا تَسْمَعُونَ؟

هَذَا طَعَامٌ وَشَرَابٌ! أَلَا تَأْكُلُونَ؟ أَلَا تَشْرَبُونَ؟

وَسَكَتَ الْأَصْنَامُ لِأَنَّهَا حِجَارَةٌ لَا تَنْطِقُ.

قَالَ إِبْرَاهِيمُ: (مَا لَكُمْ لَا تَنْطِقُونَ).

وَسَكَتَ الْأَصْنَامُ وَمَا نَطَقَتْ.

حِينَئِذٍ غَضِبَ إِبْرَاهِيمُ وَأَخَذَ الْفَأْسَ.

وَضَرَبَ إِبْرَاهِيمُ الْأَصْنَامَ بِالْفَأْسِ وَكَسَرَ الْأَصْنَامَ.

وَتَرَكَ إِبْرَاهِيمُ الصَّنَمَ الْأَكْبَرَ وَعَلَّقَ الْفَأْسَ فِي عُنُقِهِ

²⁷ He addresses them using masculine plural conjugation (#9) which is usually reserved for human/intelligent beings because of the presumption that if they were worthy of being worshipped, they should have been intelligent and thus addressable in speech.

²⁸ *Sakata* = became/remained quiet.

5. Who Did This?

And the people returned and they entered (in) the idols' house.

And the people intended to²⁹ prostrate to the idols because it is the day of Eid.

However the people because astonished and they were shocked.

And the people became regretful and they became angry.

They said: Who did this with our gods?

They said: We heard a youth mentioning them³⁰, he is called³¹ Ibrahim.³²

They said: Did you³³ do this to our gods, o Ibrahim?

He said: Rather, this big one³⁴ of them did it, so ask them if they can speak.

And the people were recognizing that the idols were rock.

And they were recognizing that rock does not hear nor speak.

And they were recognizing that the biggest idol was also a rock.

And that the biggest idol is not able to walk and move.

And that the biggest idol is not able to break the idols.

So they said to Ibrahim ﷺ: You know that idols do not speak.

Ibrahim ﷺ said: So how do you worship idols although they do not harm nor benefit?

And how do you ask idols although they do not speak and do not hear?

Don't you understand anything? Don't you have any sense?

And the people became quiet and they became embarrassed.

ه - من فعل هذا؟

وَرَجَعَ النَّاسُ وَدَخَلُوا فِي بَيْتِ الْأَصْنَامِ.
وَأَرَادَ النَّاسُ أَنْ يَسْجُدُوا لِلْأَصْنَامِ لِأَنَّهُ يَوْمُ عِيدٍ.
وَلَكِنْ تَعَجَّبَ النَّاسُ وَدَهِشُوا.
وَتَأَسَّفَ النَّاسُ وَغَضِبُوا.

قَالُوا: (مَنْ فَعَلَ هَذَا بِآلِهَتِنَا؟)
(قَالُوا: سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ).
(قَالُوا: أَأَنْتَ فَعَلْتَ هَذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ)
(قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ).

وَكَانَ النَّاسُ يَعْرِفُونَ أَنَّ الْأَصْنَامَ حِجَارَةٌ.
وَكَانُوا يَعْرِفُونَ أَنَّ الْحِجَارَةَ لَا تَسْمَعُ وَلَا تَنْطِقُ.
وَكَانُوا يَعْرِفُونَ أَنَّ الصَّنَمَ الْأَكْبَرَ أَيْضًا حَجَرٌ.
وَأَنَّ الصَّنَمَ الْأَكْبَرَ لَا يَقْدِرُ أَنْ يَمْشِيَ وَيَتَحَرَّكَ.
وَأَنَّ الصَّنَمَ الْأَكْبَرَ لَا يَقْدِرُ أَنْ يَكْسِرَ الْأَصْنَامَ.
فَقَالُوا لِإِبْرَاهِيمَ: أَنْتَ تَعْلَمُ أَنَّ الْأَصْنَامَ لَا تَنْطِقُ
قَالَ إِبْرَاهِيمُ: فَكَيْفَ تَعْبُدُونَ الْأَصْنَامَ وَإِنَّهَا
لَا تَنْصُرُ وَلَا تَنْفَعُ؟

وَكَيْفَ تَسْأَلُونَ الْأَصْنَامَ وَإِنَّهَا لَا تَنْطِقُ وَلَا تَسْمَعُ؟
أَلَا تَفْهَمُونَ شَيْئًا، أَفَلَا تَعْقِلُونَ؟
وَسَكَتَ النَّاسُ وَخَجِلُوا !

²⁹ "An" (alif noon) particle takes the verb and changes to the *masdar* (infinitive) meaning -- removes tense.

³⁰ They use *hum* because they don't think of the animals as non-animate.

³¹ Literally, 'it is said about him' or 'about whom it is said.'

³² *Ibrahimu* -- is the 'deputy-doer' = *na'ib fa'il* and thus in *raf'*.

³³ Separate pronoun *anta* for emphasis.

³⁴ "*hadhaa*" can be used primarily in two ways -- 1. on its own as *mubtada*. 2. in conjunction with an *ism* that comes after it. Can tell by whether the *ism* after it has 'al' or not. So say you want to use *hadhaa* in the second way, with an

6. A Cold Fire³⁵

The people gathered³⁶ and they said: What do we do?

Indeed Ibrahim³⁷ broke the idols³⁸ and he disgraced³⁹ the gods!

And the people asked: What is Ibrahim's punishment? What is Ibrahim's recompense? The reply was: Burn⁴⁰ him and support your gods.

And likewise it came to be: They ignited a fire and they threw in it Ibrahim.

However⁴¹ Allah helped Ibrahim and He said to the fire:

Oh fire! Be(come)⁴² cold and peaceful upon Ibrahim.

And likewise it came to be: The fire was cold and peaceful upon Ibrahim.

And the people saw that the fire does not harm Ibrahim.

And the people saw that Ibrahim is happy and that Ibrahim is safe.

And the people were shocked and they became bewildered.

٦ - نَارٌ بَارِدَةٌ

اجْتَمَعَ النَّاسُ وَقَالُوا: مَاذَا نَفْعَلُ؟

إِنَّ إِبْرَاهِيمَ كَسَرَ الْأَصْنَامَ وَأَهَانَ الْآلِهَةَ!

وَسَأَلَ النَّاسُ: مَا عِقَابُ إِبْرَاهِيمَ؟ مَا جَزَاءُ إِبْرَاهِيمَ؟

كَانَ الْجَوَابُ: «حَرِّقُوهُ وَأَنْصُرُوا آلِهَتَكُمْ».

وَهَكَذَا كَانَ: أَوْقَدُوا نَارًا وَأَلْقَوْا فِيهَا إِبْرَاهِيمَ.

وَلَكِنَّ اللَّهَ نَصَرَ إِبْرَاهِيمَ وَقَالَ لِلنَّارِ:

«يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ».

وَهَكَذَا كَانَ، كَانَتِ النَّارُ بَرْدًا وَسَلَامًا عَلَى إِبْرَاهِيمَ.

وَرَأَى النَّاسُ أَنَّ النَّارَ لَا تَضُرُّ إِبْرَاهِيمَ.

وَرَأَى النَّاسُ أَنَّ إِبْرَاهِيمَ مَسْرُورٌ، وَأَنَّ إِبْرَاهِيمَ سَالِمٌ.

وَدَهَشَ النَّاسُ وَتَحَيَّرُوا.

ism, so you need to put “al” on the *ism*, but what if the *ism* is prevented from having “al” because, e.g. it is *mudaf* so it can't have “al”. Then in this situation you invert the structure so the *hadhaa* comes after.

³⁵ Both words are *isms*. There are a number of ways to recognize different types of speech. For example, *tanween*, or a rounded *taa*, or occurrence as subject (*musnad ilayh*, whether as *muftada* or *faa'il*) or *mawsoof* are all indications that a word is an *ism*. This construction is *mawsoof-sifah*; note the femininity of the adjective reflected in the *taa marbutah*. The word “*naar*” is one of a couple dozen in the language that are deemed feminine without having any external signs thereof.

³⁶ *Ijtama'a* (“gathered” – intransitive) is *madhi* form. You can tell by the *fathah* on the end. The *hamzah* in front is extra for enabling pronunciation of first letter, which is *saakin*.

³⁷ Ibrahim is in *nasb* because it is *ism* of *inna*.

³⁸ ‘*Kasara al-asnaama*’ is said to be “in the place of *raf*” because it is *khavar* of *inna*, but it is a sentence in itself so it needs to reflect its own structure.

³⁹ *Ahaana* -- disgraced (base letters: *ha waw noon*), *waw* changed to *alif* – such changes may occur when one of the three base letters is a weak letter in order to help pronunciation; you learn these patterns also in *sarf*. *Ahaana* also has extra *alif* at the front for enhancement purposes.

⁴⁰ *Harriqoo* = conjugation #9 of the command form of the verb. The *hu* is the pronoun “him”. Normally conjugation #9 would have an extra *alif* after the *waw* pronoun – i.e. at the end of *harriqu*, see the next verb: *alqaw* – but it is not there when the *hu* pronoun is attached because that pronoun would never attach to the *waw* that means “and”, so there would never be any confusion whether about which type of *waw* it is.

⁴¹ *Laakinna* is an *inna*-sister, therefore *Allâh* is in *nasb*.

⁴² *Koonee* = “be!” or “become!” is feminine conjugation because *naar* is feminine. *Naaru* doesn't have *tanween* because it's vocative: one word being addressed causes *tanween* to be lost but still keeps the *dhammah*. *Bardan* and *salaaman* are *nasb* because *khavar* of *kaana*. The *ya* in *koonee* is the *ism* of *kaana*.

7. Who is My Lord?⁴³

٧ - مَنْ رَبِّي

One night,⁴⁴ Ibrahim ﷺ saw a star. So he said: This is my lord.

And when the star disappeared, Ibrahim ﷺ said: No! This is not my lord.⁴⁵

And Ibrahim ﷺ saw the moon, so he said: This is my lord.

And when the moon disappeared, Ibrahim ﷺ said: No! This is not my lord.

And the sun rose,⁴⁶ so Ibrahim ﷺ said: This is my lord, this is biggest.⁴⁷

And when the sun disappeared in the night, Ibrahim ﷺ said: No! This is not my lord.

Truly Allah is Living, He does not die.⁴⁸

Indeed Allah is remaining,⁴⁹ He does not disappear.

Indeed Allah is strong, nothing overpowers Him.

وَذَاتَ لَيْلَةٍ رَأَىٰ إِبْرَاهِيمُ كَوْكَبًا، فَقَالَ: هَذَا رَبِّي.
وَلَمَّا غَابَ الْكَوْكَبُ، قَالَ إِبْرَاهِيمُ: لَا! هَذَا
لَيْسَ بِرَبِّي!

وَرَأَىٰ إِبْرَاهِيمُ الْقَمَرَ فَقَالَ: هَذَا رَبِّي.
وَلَمَّا غَابَ الْقَمَرُ، قَالَ إِبْرَاهِيمُ: لَا! هَذَا لَيْسَ بِرَبِّي!
وَطَلَعَتِ الشَّمْسُ، فَقَالَ إِبْرَاهِيمُ: «هَذَا رَبِّي
هَذَا أَكْبَرُ».

وَلَمَّا غَابَتِ الشَّمْسُ فِي اللَّيْلِ قَالَ إِبْرَاهِيمُ: لَا!
هَذَا لَيْسَ بِرَبِّي.

إِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ.

إِنَّ اللَّهَ بَاقٍ لَا يَغِيبُ.

إِنَّ اللَّهَ قَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ.

⁴³ This is a *jumla ismiyyah* but the *raf* is not being reflected on either part of the sentence (*mubtada/khabar*).

“Man” - interrogative pronoun - stays the same no matter what grammatical position it’s in: referred to as *mabni*.

“Rabbi” - *mudaaf/mudaaf ilayh* structure; the ‘Ya’ is a pronoun necessitating *kasrah* before it. *Rabb* is thus in the state of *raf* with an assumed *dhammah*.

⁴⁴ *Dhaata laylatin* – literally means ‘possessor of a night’. This is a strange idiom; there’s a hidden *mawsoof* which is itself ‘night’, thus ‘a night which possesses a night.’ This is a way in the language of emphasizing a very dark night: taking something, extracting an attribute, and reattributing it to it. Like in English saying, “a man’s man.”

⁴⁵ The *bi* in *bi-rabbi* is to emphasize the negation.

⁴⁶ The *kasrah* on ‘*tala’ati*’ is for pronunciation: to connect it with the next word, which starts with a *sukoon*: “-*sh-shamsu*.” Otherwise it should be *tala’at* (conj #4).

⁴⁷ *Tafseer* scholars explain that all these statements were a rhetorical argument. He wasn’t saying them as if his belief was changing.

⁴⁸ *Allâh* has two *khabs* here, not necessary for *waw* to join them. The *mudhaari’* verbs in these couple of sentences, *yamutu*, *yagheebu*, *yaghlibu* are all in *raf* because there’s no *nasb*-giver or *jazm*-giver. So, the default position for imperfect verbs is *raf*.

⁴⁹ Question: *Hayyun*, *Baaqin*, and *Qawiyyun* are all *khabar* of *inna* and thus should be in *raf*. However, *baaqin* is not reflecting a *dhammah*: why? Answer: It has an invisible *dhammah* - base letters are *ba qaf ya*, should have been *baaqiyyun* but *dhammah* dropped because of irregularity rules due to weak letter. But then ‘*baaqiyyin*’ would be hard to pronounce, so dropped the *yaa* and kept *kasratayn* on the *qaf*.

And the star is weak, the morning
overpowers it;
And the moon is weak, the sun overpowers
it.
And the sun is weak, the night overpowers
it, and clouds overpower it.
And the star will not help me,⁵⁰ because it
is weak.
And the moon will not help me, because it
is weak.
And the sun will not help me, because it is
weak.
And Allah will help me.⁵¹
Because Allah is alive, He does not die.
And (He is) remaining, He does not
disappear.
And (He is) powerful, nothing overpowers
him.

وَالْكَوْكَبُ ضَعِيفٌ يَغْلِبُهُ الصُّبْحُ.
وَالْقَمَرُ ضَعِيفٌ تَغْلِبُهُ الشَّمْسُ.
وَالشَّمْسُ ضَعِيفَةٌ يَغْلِبُهَا اللَّيْلُ وَيَغْلِبُهَا الْغَيْمُ.
وَلَا يَنْصُرُنِي الْكَوْكَبُ لِأَنَّهُ ضَعِيفٌ.
وَلَا يَنْصُرُنِي الْقَمَرُ لِأَنَّهُ ضَعِيفٌ.
وَلَا تَنْصُرُنِي الشَّمْسُ لِأَنَّهَا ضَعِيفَةٌ.
وَيَنْصُرُنِي اللَّهُ.
لِأَنَّ اللَّهَ حَيٌّ لَا يَمُوتُ.
وَبَاقٍ لَا يَغِيبُ.
وَقَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ.

⁵⁰ Only the *ya* suffix is the pronoun “me.” The purpose of the extra *noon* is to protect the verb from getting *kasrah* on its end, because the *ya* forces *kasrah* on the letter before it (see the footnote for the title of this section), but a verb can never get *kasrah* on its end (verbs don’t experience *jarr*). This is known as the *noon al wiqaayah* (*noon* of preservation).

⁵¹ In pronunciation, one has the option to connect over the *ya* to the next letter -- *yansuruni-llaahu* -- or you can put a *fathah* on the pronoun -- *yansuruni-yal-laahu*.

8. My Lord is Allâh

And Ibrahim ﷺ recognized that Allah is his Lord.
Because Allah is alive, He does not die.

And that Allah is remaining, He does not disappear.
And that Allah is powerful, nothing overpowers him.

And Ibrahim ﷺ recognized that Allah is lord of the star.⁵²
And that Allah is the lord of the moon.

And that Allah is the lord of the sun.
And that Allah is the lord of the worlds.⁵³

And Allah guided Ibrahim ﷺ and He made him a prophet⁵⁴ and a friend.
And Allah commanded Ibrahim ﷺ to invite⁵⁵ his people and prevent them from the worship of idols.

٨ - رَبِّيَ اللَّهُ

وَعَرَفَ إِبْرَاهِيمُ أَنَّ اللَّهَ رَبُّهُ .
لَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ .

وَأَنَّ اللَّهَ بَاقٍ لَا يَغِيبُ .

وَأَنَّ اللَّهَ قَوِيٌّ لَا يَغْلِبُهُ شَيْءٌ .

وَعَرَفَ إِبْرَاهِيمُ أَنَّ اللَّهَ رَبُّ الْكَوْكَبِ !

وَأَنَّ اللَّهَ رَبُّ الْقَمَرِ !

وَأَنَّ اللَّهَ رَبُّ الشَّمْسِ !

وَأَنَّ اللَّهَ رَبُّ الْعَالَمِينَ !

وَهَدَى اللَّهُ إِبْرَاهِيمَ وَجَعَلَهُ نَبِيًّا وَخَلِيلًا .

وَأَمَرَ اللَّهُ إِبْرَاهِيمَ، أَنْ يَدْعُوا قَوْمَهُ وَيَمْنَعَهُمْ مِنْ
عِبَادَةِ الْأَصْنَامِ .

⁵² 'Arafa - the fi'l, Ibrahim - the faa'il, next 4 words are all occurring as maf'ool bihi.

⁵³ 'Aalameen is a special form (sound masculine plural), which reflects its grammatical state via letter instead of vowel ending.

⁵⁴ Nabiyyan = second maf'ool bihi. The verb ja'ala (= "to make") takes two maf'ool bihi.

⁵⁵ Yad'uwa - in nasb because of 'an' - which is a nasb-giver; 'an' is special particle widely used, comes at beginning of mudaari verb and causes nasb; meaningwise it removes tense and puts the verb into the infinitive (masdar) meaning, e.g. "to invite".

9. Ibrahim's ﷺ Invitation⁵⁶

And Ibrahim ﷺ invited⁵⁷ his people⁵⁸ to Allâh and he prevented⁵⁹ them⁶⁰ from the worship of idols.

Ibrahim ﷺ said to his people: What⁶¹ do you worship?

They said: we worship idols.

Ibrahim ﷺ said:

Do they hear you⁶² when you call [them]⁶³?

Or benefit you or harm you?

They said: rather we found our⁶⁴ fathers doing likewise.

Ibrahim ﷺ: So [well], I⁶⁵ do not worship these idols.

In fact, I am an enemy for these idols.

I worship the Lord of the worlds.

٩ - دَعْوَةُ إِبْرَاهِيمَ

وَدَعَا إِبْرَاهِيمُ قَوْمَهُ إِلَى اللَّهِ وَمَنْعَهُمْ مِنْ عِبَادَةِ الْأَصْنَامِ

قَالَ إِبْرَاهِيمُ لِقَوْمِهِ: مَا تَعْبُدُونَ؟

«قَالُوا نَعْبُدُ أَصْنَامًا».

قَالَ إِبْرَاهِيمُ:

«هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ».

«أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ».

«قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ»

قَالَ إِبْرَاهِيمُ: فَأَنَا لَا أَعْبُدُ هَذِهِ الْأَصْنَامَ.

بَلْ أَنَا عَدُوٌّ لِهَذِهِ الْأَصْنَامِ.

أَنَا أَعْبُدُ رَبَّ الْعَالَمِينَ.

⁵⁶ Possessive phrase - *da'watu* is *mudhaaf* - no *al*- and no *tanween*.

⁵⁷ Base letters of *da'aa* are: *daal* 'ayn *waaw*; the *waaw* was changed to *alif* because of weak letter regulations of *sarf* - for the purpose of making pronunciation more natural.

⁵⁸ *Qawma* = *maf'ool bihi*.

⁵⁹ The 'he' is inside the verb *mana'a* because it's conjugation #1 and there's no noun, so the verb is considered to include a hidden pronoun.

⁶⁰ The 'hum' ('them') is in the grammatical state of *nasb* because in the position of *maf'ool bihi*.

⁶¹ 'maa' here is not a *harf* -- to ask what grammatical state a *harf* is in is not a valid question. But since this 'maa' is an interrogative pronoun, therefore falls under *ism*, so it should have a grammatical state. It is *nasb* on basis of being *maf'ool bihi*, coming first in the sentence. Nothing in Arabic says *maf'ool bihi* can't come before the verb. This is a *jumla fi'liyyah*.

⁶² *Yasma'oonakum* - contains 2 pronouns: the *waaw* is the pronoun doer (the *noon* is to show state of *raf'*; it is not part of the pronoun), 'kum' is the *maf'ool bihi* (object of the verb).

⁶³ The 'them' should be there but was dropped for purpose of rhyming.

⁶⁴ The first 'naa' is 'we', second is in *jarr* - 'our'. Pronouns have grammatical states but they are not reflected on their last letters like most *isms*.

⁶⁵ 'ana' means "I" -- pronoun repeated separately for emphasis.

He Who created⁶⁶ me then He guides me⁶⁷.

And He Who feeds me and gives me drink.

And when I become sick, He cures me.

And He who causes me to die, then will bring me [back] to life.

And indeed idols do not create nor do they guide.

And verily they do not feed anyone nor do they give drink.

And when someone becomes sick, they do not cure.

And verily they do not cause anyone to die, nor do they give life.

«الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ» .
«وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ» .
«وَإِذَا مَرَضْتُ فَهُوَ يَشْفِينِ» .
«وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ» .
وَإِنَّ الْأَصْنَامَ لَا تَخْلُقُ وَلَا تَهْدِي .
وَإِنَّهَا لَا تُطْعِمُ أَحَدًا وَلَا تَسْقِي .
وَإِذَا مَرِضَ أَحَدٌ فِيهَا لَا تَشْفِي .
وَإِنَّهَا لَا تُمِيتُ أَحَدًا وَلَا تُحْيِي .

⁶⁶ *khalaqanee* - the *noon* is to receive the *kasrah* that the *yaa* suffix necessitates, so that the verb does not get a *kasrah* on its end.

⁶⁷ The *noon* at very end should have been the one followed by *yaa*, meaning 'me' (i.e. this is *noon wiqaayah*); but the *yaa* was dropped for rhyming purposes.

10. In Front⁶⁸ of the King⁶⁹

In the city was a very big, very oppressive king.

And the people would prostrate to the king.

And the king heard that Ibrahim عليه السلام prostrates to Allah and does not prostrate to anyone [else].

So the king became angry and he requested [or, sought/called for] Ibrahim⁷⁰ عليه السلام.

And Ibrahim عليه السلام came, and Ibrahim عليه السلام would not fear anyone except Allah.⁷¹

The king said: Who is your lord O Ibrahim?

Ibrahim عليه السلام said: My lord is Allah.

The king said: Who⁷² is Allâh, O Ibrahim?

Ibrahim عليه السلام said: (He) Who gives life and causes death.⁷³

The king said: I give life and cause death.

The king called a man and killed him.

And he called another man and he let him go.⁷⁴

١٠ - أمام الملك

كَانَ فِي الْمَدِينَةِ مَلِكٌ كَبِيرٌ جَدًّا، وَظَالِمٌ جَدًّا.
وَكَانَ النَّاسُ يَسْجُدُونَ لِلْمَلِكِ.

وَسَمِعَ الْمَلِكُ أَنَّ إِبْرَاهِيمَ يَسْجُدُ لِلَّهِ وَلَا يَسْجُدُ لِأَحَدٍ
فَغَضِبَ الْمَلِكُ وَطَلَبَ إِبْرَاهِيمَ.

وَجَاءَ إِبْرَاهِيمُ، وَكَانَ إِبْرَاهِيمُ لَا يَخَافُ أَحَدًا إِلَّا اللَّهَ
قَالَ الْمَلِكُ: مَنْ رَبُّكَ يَا إِبْرَاهِيمُ؟

قَالَ إِبْرَاهِيمُ: رَبِّيَ اللَّهُ!

قَالَ الْمَلِكُ: مَنْ اللَّهُ يَا إِبْرَاهِيمُ؟

قَالَ إِبْرَاهِيمُ: «الَّذِي يُحْيِي وَيُمِيتُ».

قَالَ الْمَلِكُ: «أَنَا أَحْيِي وَأُمِيتُ».

وَدَعَا الْمَلِكُ رَجُلًا وَقَتَلَهُ.

وَدَعَا رَجُلًا آخَرَ وَتَرَكَهُ.

⁶⁸ Amaama - adverb of place (*maf'ool fihi*) so *nasb*.

⁶⁹ Maliki - is *mudhaaf ilayh* so it is in *jarr*.

⁷⁰ Ibrahim is *nasb* - the object - so there's a hidden 'huwa' ("he") subject in the verb *talaba*.

⁷¹ Allâha - ends with *fathah* because of technical rules about the word following 'illa'. The word that follows *illa* is known as *mustathna* - that which is excluded (i.e. from what came before it in the sentence).

⁷² The *kasrah* on 'man' ("who?") is a "false *kasrah*" to help pronunciation with the next word; 'man' is in *ra'f* in the place of *mubtada*.

⁷³ The *maf'ool bihi* is missing here so it implies 'everyone'.

⁷⁴ The second man was one who was condemned to be executed, so the king thought he had "given him life."

And he said: I give life and cause death. I killed a man and I let go a man.
And the king was very ignorant [stupid] and likewise [is] every polytheist.⁷⁵
And Ibrahim ؑ intended for the king to understand⁷⁶ and his people to understand.
So Ibrahim ؑ said to the king: Then indeed Allah brings⁷⁷ the sun from the east so you bring it from the west!

The king was bewildered and he was silent.

And the king became embarrassed and he did not find an answer.

وَقَالَ: أَنَا أَحْيِي وَأُمِيتُ، قَتَلْتُ رَجُلًا وَتَرَكْتُ رَجُلًا
وَكَانَ الْمَلِكُ بَلِيدًا جَدًّا، وَكَذَلِكَ كُلُّ مُشْرِكٍ.
وَأَرَادَ إِبْرَاهِيمُ أَنْ يَفْهَمَ الْمَلِكُ، وَيَفْهَمَ قَوْمُهُ.
فَقَالَ إِبْرَاهِيمُ لِلْمَلِكِ: «فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ
مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ».
فَتَحَيَّرَ الْمَلِكُ وَسَكَتَ.
وَنَجَلَ الْمَلِكُ، وَمَا وَجَدَ جَوَابًا.

⁷⁵ Allâh's capabilities of giving life, causing death, hearing, seeing are beyond *asbaab*; they are not like the creations' (e.g. human beings') actions to which we apply the same words.

⁷⁶ The particle 'an' is changing the verb's meaning to the infinitive and gives *nasb*; thus *yafhamu*.

⁷⁷ The verb *ya'ti* means coming, but when followed by the 'bi' particle, the meaning changes to 'bring'.

11. Inviting the Father

And Ibrahim عليه السلام intended to invite⁷⁸ his father also, so he said to him:

O my father⁷⁹! Why⁸⁰ do you worship what does not hear nor see?

And why do you worship what does not benefit nor harm?

O my father! Do not worship⁸¹ the shaytaan.

O my father! Worship the most merciful.

And Ibrahim's father became angry, and he said: I will beat⁸² you, so leave me and do not say anything.

And Ibrahim عليه السلام was forbearing, so he said to his father: Peace be upon you.

And he said to him: I⁸³ am going from here and I will supplicate [to] my lord.

And Ibrahim عليه السلام became very regretful and he intended to go to another city and worship his lord and invite the people to Allah.

١١ - دعوة الوالد

وَأَرَادَ إِبْرَاهِيمُ أَنْ يَدْعُوَ وَالِدَهُ أَيْضًا، فَقَالَ لَهُ :

« يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ .

وَلِمَ تَعْبُدُ مَا لَا يَنْفَعُ وَلَا يَضُرُّ .

« يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ !

يَا أَبَتِ اعْبُدِ الرَّحْمَنَ !

وَعَضِبَ وَالِدُ إِبْرَاهِيمَ، وَقَالَ : أَنَا أَضْرِبُكَ ، فَاتْرُكْنِي وَلَا تَقُلْ شَيْئًا .

وَكَانَ إِبْرَاهِيمُ حَلِيمًا، فَقَالَ لِوَالِدِهِ : «سَلَامٌ عَلَيْكَ»

وَقَالَ لَهُ : أَنَا أَذْهَبُ مِنْ هُنَا وَأَدْعُو رَبِّي .

وَتَأَسَّفَ إِبْرَاهِيمُ جَدًّا، وَأَرَادَ أَنْ يَذْهَبَ إِلَى بَلَدٍ آخَرَ، وَيَعْبُدَ رَبَّهُ، وَيَدْعُوَ النَّاسَ إِلَى اللَّهِ.

Mufti Yusuf's post from the forum regarding attached pronouns:

How to determine the state of an attached pronoun

* The pronoun will either be attached to a verb or a non-verb.

* **If it is attached to a verb**, it will either be from the endings you learnt in Sarf or it won't.

* **If it is from the endings you learnt in Sarf** such as the `tu` in dharabtu, or the waw in yafàloona.. then the pronoun will be in the state of raf either because of faail, or naaib faail.

* **If it is not from the endings you learnt in Sarf**, it will be in nasb on the basis of maful bihi.. like dharabahu (he hit him)... the example is the *hu* at the very end.. disregard the dhammah on it.. we're not talking about vowels right now, we're talking about states.

⁷⁸ *da'aafyad'oo* = call / invite / supplicate

⁷⁹ The *taa* here adds a sense of compassion.

⁸⁰ *lima* = *li* + *maa* = for what (reason)...? or why....?

⁸¹ *ta'bud* is a *nahy* verb in the state of *jazm*; the *kasrah* on the end is only to join with the *sheen* in the next word, to avoid gathering of two *saakins*. Note: Whenever gathering of two *saakins* occurs between long vowel (*alif*, *waw*, *ya*) and another letter, then the long vowel will drop. Justification is that the long vowel would be preceded by a corresponding vowel on the letter before to leave behind a trace of the letter that was dropped.

⁸² Notice the *hamzah* on '*adhribuka*' is a real *hamzah*. The pronoun '*ka*' ('you') is in *nasb* because it is attached to a verb that expects a *maf'ool bihi*. The *fathah* on the *kaaf* is not significant as far as reflecting/determining the grammatical state.

⁸³ Pronoun *ana* is brought out in front of the verb to make the statement a little more emphatic. The technical name for this structure is: *taqdeemul musnad ilayh alal musnad-il-fi'liy* - taking the subject and bringing it before the verbal predicate (which is against the norm in Arabic). It is used for two purposes: either for (a) emphasis/stress or (b) restriction (as in "I alone...").

- * **If it is attached to a non-verb** then that would either be an ism or a harf.
- * **If it is an ism** then the state will be jarr on the basis of mudhaf ilayh, and you don't even have to think about it e.g. *kitabuhu* (his book)
- * **If it is attached to a harf**, the harf will either be a preposition or one of the inna sisters.
- * **If it is attached to a preposition**, the state will be jarr because of coming after a preposition e.g. *fihī*
- * **If it is an inna sister**, the pronoun will be in nasb because of being the ism of inna

How to pronounce certain attached pronouns

Third person attached pronouns, mansoob and majroor, non-number four (i.e. not the 3rd pers fem sing):

When they follow either a letter with a kasrah or a yaa sakinah, they will be pronounced:

hi, himaa, him, hinna

Otherwise:

hu, humaa, hum, hunna

12. To Makkah⁸⁴

١٢ - إلى مكة

And Ibrahim's⁸⁵ people became angry, and the king became angry and Ibrahim's father became angry.

وَعَصِبَ قَوْمُ إِبْرَاهِيمَ وَعَصِبَ الْمَلِكُ وَعَصِبَ
وَالِدُ إِبْرَاهِيمَ.

And Ibrahim ﷺ intended to travel to another city⁸⁶ and to worship⁸⁷ Allah in it and to call the people to Allah.

وَأَرَادَ إِبْرَاهِيمُ أَنْ يُسَافِرَ إِلَى بَلَدٍ آخَرَ وَيَعْبُدَ فِيهِ
اللَّهَ وَيَدْعُو النَّاسَ إِلَى اللَّهِ.

And Ibrahim ﷺ exited the city and he bid farewell to his father.

وَخَرَجَ إِبْرَاهِيمُ مِنْ بَلَدِهِ وَودَّعَ وَالِدَهُ.

And Ibrahim ﷺ made Makkah his destination and along with him⁸⁸ was⁸⁹ his wife Haajar⁹⁰.

وَقَصَدَ إِبْرَاهِيمُ مَكَّةَ وَمَعَهُ زَوْجَتُهُ هَاجِرٌ.
وَكَانَتْ مَكَّةَ لَيْسَ فِيهَا عُشْبٌ وَلَا شَجَرٌ.

And Makkah, in it there was no grass nor tree.

⁸⁴ "Makkata": Makkah is one of the 'change-restricted' words: no *kasrah*, no *tanween*. Note: change-restricted is different than *mabni* (unchanging).

⁸⁵ *Ibrahima*: also 'change-restricted' like Makkah.

⁸⁶ *baladin aakhara* = *mawsoof/sifah* construction, but *aakhara* doesn't seem to be matching in grammatical state (because it has *fathah* on its end instead of *kasrah* like *baladin*) because it is also change-restricted. Both words are in the state of *jarr* but reflecting it in different ways.

⁸⁷ The *nasb* state is extended from the particle '*an*' to the other verbs in the sentence because of the '*waaw*' in between.

⁸⁸ *Ma'a hu* is *khavar*, even though it comes before the *mubtada* in the sentence, because adverbial (*ma'a* = 'along with' is an adverb) and prepositional phrases cannot be *mubtada*.

⁸⁹ Past tense of the verb *qasada* carries forward to the second part of this sentence.

⁹⁰ *Haajaru* is *raf'* because it has to match *zawjuhu*; *zawjuhu* is *raf'* because it is *mubtada*. Why do they have to match? So far we've seen matching happen with *mawsoof/sifah* and after a *waaw* extension... this is another type of extension that requires matching: let's call it the "paving the way" extension for now (this is not its real name)... *zawjuhu* "paves the way" for *Haajar*: both are referring to the same entity.

And Makkah, in it there was no well nor river.⁹¹

And Makkah, in it there was no animal nor human.

And Ibrahim ﷺ reached⁹² Makkah and he settled down in it.

And Ibrahim ﷺ left his wife, Haajar ﷺ, and his son, Isma'il ﷺ.

And when Ibrahim ﷺ intended to go, his wife Haajar ﷺ said:

To where, o sir? Are you leaving me⁹³ here?

Are you leaving me, whereas/although there is no⁹⁴ water here nor food?

Did Allah command you with this?

Ibrahim ﷺ said: Yes!

Haajar ﷺ said: Then⁹⁵ he will not waste us.

وَكَاَنَتْ مَكَّةَ لَيْسَ فِيهَا بئرٌ وَلَا نَهْرٌ.

وَكَاَنَتْ مَكَّةَ لَيْسَ فِيهَا حَيَّوَانٌ وَلَا بَشَرٌ.

وَوَصَلَ إِبْرَاهِيمُ إِلَى مَكَّةَ وَنَزَلَ فِيهَا.

وَتَرَكَ إِبْرَاهِيمُ زَوْجَهُ هَاجَرَ وَوَلَدَهُ إِسْمَاعِيلَ

وَلَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذْهَبَ قَالَتْ زَوْجُهُ هَاجِرُ

إِلَى أَيْنَ يَا سَيِّدِي؟ أَتَتْرَكُنِي هُنَا؟

أَتَتْرَكُنِي وَلَيْسَ هُنَا مَاءٌ وَلَا طَعَامٌ!

هَلْ أَمَرَكَ اللَّهُ بِهَذَا؟

قَالَ إِبْرَاهِيمُ: نَعَمْ!

قَالَتْ هَاجِرُ: إِذَا لَا يُضِيعَنَا!

⁹¹ Note this is a sentence nested in a sentence -- one starting with *kaana* and one with *laysa*. The *khavar* of *kaana* is the entire structure from *laysa* onwards.

⁹² The verb '*wasala*' (to reach) in Arabic is intransitive, doesn't take a direct object; '*reached*' in English is transitive - has to take a direct object.

⁹³ *Hamzah* at the beginning is a *harf*; '*tatruku*' contains a hidden '*anta*' ('you') pronoun doer; the *noon* at the end is just an extra letter for purpose of pronunciation, it does not convey any meaning at all; the *ya* at the end is a *nasb* pronoun.

⁹⁴ *Laysa* → negative *kaana* sister; means "is not".

⁹⁵ *Idhan* → *lan* sister; causes *nasb* on *yudhee'a*.

13. The Well of Zamzam⁹⁶

And Isma'il عليه السلام became thirsty once⁹⁷ and his mother intended to give him water to drink.

But where is water? Although, Makkah, in it there is no well; and Makkah, in it there is no river. And Haajar would search for water and would run from Safaa⁹⁸ to Marwah and from Marwah to Safaa.

And Allah helped Haajar عليها السلام and he helped Isma'il عليه السلام so He created for the two of them water.

And the water exited from the earth and Isma'il عليه السلام drank and Haajar عليها السلام drank and the water remained. So it⁹⁹ became the well of Zamzam¹⁰⁰. So Allah blessed Zamzam. And this¹⁰¹ is the very well from which people drink in the Hajj, and they bring the water of Zamzam to their cities. Have you drank the water of Zamzam?

١٣ - بئر زمزم

وَعَطِشَ إِسْمَاعِيلُ مَرَّةً، وَأَرَادَتْ أُمُّهُ أَنْ تَسْقِيَهُ مَاءً وَلَكِنْ أَيْنَ الْمَاءُ؟ وَمَكَّةُ لَيْسَ فِيهَا بئرٌ، وَمَكَّةُ لَيْسَ فِيهَا نَهْرٌ! وَكَانَتْ هَاجِرٌ تَطْلُبُ الْمَاءَ وَتَجْرِي مِنَ الصَّفَا إِلَى الْمَرْوَةِ وَمِنَ الْمَرْوَةِ إِلَى الصَّفَا.

وَنَصَرَ اللَّهُ هَاجِرَ وَنَصَرَ إِسْمَاعِيلَ فَخَلَقَ لَهُمَا مَاءً. وَخَرَجَ الْمَاءُ مِنَ الْأَرْضِ وَشَرِبَ إِسْمَاعِيلُ وَشَرِبَتْ هَاجِرُ وَبَقِيَ الْمَاءُ فَكَانَ بئرٌ زَمْزَمَ، فَبَارَكَ اللَّهُ فِي زَمْزَمَ وَهَذِهِ هِيَ الْبئرُ الَّتِي يَشْرَبُ مِنْهَا النَّاسُ فِي الْحَجِّ وَيَأْتُونَ بِمَاءِ زَمْزَمَ إِلَى بِلَدِهِمْ. هَلْ شَرِبْتَ مَاءَ زَمْزَمَ؟

⁹⁶ Zamzama is change-restricted.

⁹⁷ Marratan: adverb of time (maf'ool fihi)

⁹⁸ Safaa is majroor but has an assumed kasrah (it's not mabni)

⁹⁹ The ism of kaana is the hidden "huwa" inside kaana referring to the water.

¹⁰⁰ Bi'ra Zamzama: look like they're matching, but they're not; bi'ra is nasb (khabar of kaana), Zamzam is jarr (mudhaaf ilayh), but both words are change-restricted so Zamzam gets fathah instead of kasrah.

¹⁰¹ Haadhihi – first muftada, rest of the sentence (which is a sentence in itself) is its khabar. Hiya is the muftada again of the nested sentence, al-bi'ru is its khabar.

14. Ibrahim's ﷺ Dream¹⁰²

And Ibrahim ﷺ returned to Makkah after a period of time.

And he met Isma'il ﷺ and he met Haajar ﷺ, and Ibrahim ﷺ became happy because of his son Isma'il. And Isma'il ﷺ was a small boy who¹⁰³ would run¹⁰⁴ and play and go out along with¹⁰⁵ his father.

And Ibrahim ﷺ would love Isma'il ﷺ very much.

And one night Ibrahim ﷺ saw in [his] dream that he is slaughtering Isma'il ﷺ.

And Ibrahim ﷺ was a true prophet and his dream was a true dream.

And Ibrahim ﷺ was¹⁰⁶ Allah's friend so he intended to do what¹⁰⁷ Allah ordered him in the dream.

١٤ - رؤيا إبراهيم

وَعَادَ إِبْرَاهِيمُ إِلَى مَكَّةَ بَعْدَ مَدَّةٍ.
وَلَقِيَ إِسْمَاعِيلَ وَلَقِيَ هَاجَرَ، وَفَرَحَ إِبْرَاهِيمُ بِوَلَدِهِ
إِسْمَاعِيلَ. وَكَانَ إِسْمَاعِيلُ وَلَدًا صَغِيرًا، يَجْرِي
وَيَلْعَبُ وَيَخْرُجُ مَعَ وَالِدِهِ.
وَكَانَ إِبْرَاهِيمُ يُحِبُّ إِسْمَاعِيلَ جَدًّا.
وَذَاتَ لَيْلَةٍ رَأَى إِبْرَاهِيمُ فِي الْمَنَامِ أَنَّهُ يَذْبَحُ
إِسْمَاعِيلَ. وَكَانَ إِبْرَاهِيمُ نَبِيًّا صَادِقًا، وَكَانَ مَنَامُهُ
مَنَامًا صَادِقًا. وَكَانَ إِبْرَاهِيمُ خَلِيلَ اللَّهِ، فَأَرَادَ
أَنْ يَفْعَلَ مَا أَمَرَهُ اللَّهُ فِي الْمَنَامِ.

¹⁰² Ru'yaa – ending is alif so vowel cannot appear on it

¹⁰³ Q. Where did the 'who' come from? A. The verbs *yajree*... (which form sentences in themselves) are all describing the noun 'walad'. The 'who' is "automatic" from the structure in the translation of this sentence; it is not "implied".

In English, always need to use a relative pronoun (who/that/which) when describing a noun using an entire sentence. In Arabic, use "alladhee" or "allatee" etc. What happens in this sentence: when the noun being described is definite, then requires *alladhee/allatee*; if the noun being described is indefinite then no need for the explicit relative pronouns in Arabic. Logic behind this: in *mawsoof/sifah* construction both have to be definite/indefinite - so this is not difficult if just using an adjective to describe a noun. However, if using an entire sentence to describe a noun, still *mawsoof/sifah* construction, then sentences as a unit are considered to be indefinite. Therefore, if the *ism* being described is definite, then you have a problem of how to make the sentence as a unit match in terms of definiteness. So you need a 'converter' to change the value of the sentence from indefinite to definite: that is the purpose of *alladhee* and *allatee* -- to convert sentence into definite. (found this in the book which is the *i'raab* of entire Quran: by Abu baqaa : imlaa ma manna bihir rahman fi wujuh i'raab ... quran)

alladhee/allatee - are called *ism mawsool* (relative pronoun) - come between nouns and the sentences describing them (only required in Arabic if the noun being described is definite; otherwise it is "automatic").

¹⁰⁴ *Sarf* regulation (pronunciation rule) caused the *dhammah* to drop from the *yaa* of 'yajree'. If 'lam' were to appear in front of that verb, the *yaa* would be totally dropped.

¹⁰⁵ *Ma'a* is adverb of place (*maf'ool fihi*) means "along with" (indicates proximity) -- *waalidi* is in *jarr* because it is *mudhaaf ilayh* of *ma'a*.

¹⁰⁶ Note: *kaana* is for establishing the predicate for the subject in the past, either discontinued or continuous perpetually through the present.

¹⁰⁷ 'maa' in the middle is the (who/what/which) *maa*; not the negative particle.

And Ibrahim ؑ said to Isma'il ؑ:
Indeed,¹⁰⁸ I see in the dream that I am
slaughtering you, so look¹⁰⁹ what do you
see?¹¹⁰

He said: o my father, do what you are
commanded, soon you will find me,¹¹¹
Allah-willing, from those who are
patient.

And Ibrahim ؑ took Isma'il ؑ along
with him and he took a knife.

And when¹¹² Ibrahim ؑ reached Mina,
he intended to slaughter Isma'il ؑ.

And Ismail ؑ lay down¹¹³ on the earth,
and Ibrahim ؑ intended to slaughter. So
he placed the knife upon Isma'il's ؑ
throat.

However, Allah wanted¹¹⁴ to see does¹¹⁵
His friend do what He commands¹¹⁶ him.
And whether he loves Allah more¹¹⁷ or
he loves his son more.

And Ibrahim ؑ succeeded in the test.
So Allah sent Jibreel with a lamb from
paradise and he said slaughter this and
do not slaughter Isma'il ؑ.

And Allah loved the deed of Ibrahim ؑ,
so He commanded the Muslims with the
slaughter in the Eid of sacrifice.

May Allah send blessings¹¹⁸ upon
Ibrahim, the friend,¹¹⁹ and send peace.
May Allah send blessings upon his son
Isma'il, and send peace.

وَقَالَ إِبْرَاهِيمُ لِإِسْمَاعِيلَ :
(إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى)
قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ).

وَأَخَذَ إِبْرَاهِيمُ إِسْمَاعِيلَ مَعَهُ وَأَخَذَ سِكِّينًا.
وَلَمَّا بَلَغَ إِبْرَاهِيمُ مَنًى، أَرَادَ أَنْ يَذْبَحَ إِسْمَاعِيلَ.
وَاضْطَجَعَ إِسْمَاعِيلُ عَلَى الْأَرْضِ، وَأَرَادَ إِبْرَاهِيمُ
أَنْ يَذْبَحَ فَوَضَعَ السِّكِّينَ عَلَى حُلُقُومِ إِسْمَاعِيلَ.
وَلَكِنَّ اللَّهَ يُحِبُّ أَنْ يَرَى هَلْ يَفْعَلُ خَلِيلُهُ مَا بَأْمَرُهُ.
وَهَلْ يُحِبُّ اللَّهُ أَكْثَرُ أَوْ يُحِبُّ ابْنَهُ أَكْثَرُ.

وَنَجَّحَ إِبْرَاهِيمُ فِي الْامْتِحَانِ.
فَارْسَلَ اللَّهُ جِبْرِيلَ بِكَبْشٍ مِنَ الْجَنَّةِ وَقَالَ
اذْبَحْ هَذَا وَلَا تَذْبَحْ إِسْمَاعِيلَ.
وَأَحَبَّ اللَّهُ عَمَلَ إِبْرَاهِيمَ، فَأَمَرَ الْمُسْلِمِينَ
بِالذَّبْحِ فِي عِيدِ الْأَضْحَى.

صَلَّى اللَّهُ عَلَى إِبْرَاهِيمَ الْخَلِيلِ وَسَلَّم.
وَصَلَّى اللَّهُ عَلَى ابْنِهِ إِسْمَاعِيلَ وَسَلَّم.

¹⁰⁸ Can't have a verb coming immediately after *inna*; the *yaa* is the *ism* of *inna*, *araa* is the *khabar* (*jumla fi'liyyah* in itself). *Araa* is *mudhaari* form.

¹⁰⁹ Without the *fa*, the command would be '*undhur*' because of rules of forming the *amr*.

¹¹⁰ i.e. what is your suggestion?

¹¹¹ *satajidunee* - 3 words: *sa* is a *harf*, *tajidu* (missing *waw* base letter from front) – meaning “find”, *yaa* at the end is *maf'ool bihi* (object). **Q.** how do you know which letter dropped? **A.** *taa* is from the *mudhaari* so only 2 letters left “*ji du*”. Now, from where did the letter drop (front/middle/end) and what was it that dropped (*waw*, *ya*, *hamzah*)? This is what sarf would teach you... Here's a little about what we could reason in this case:

- if weak letter is at end of word, it usually remains intact in singular conjugations, except if it's in state of *jazm* (e.g. because of *lam*) -- (*yajree*, *yad'oo*)

- if weak letter is in the middle, (*yabee'u*, *yaqoolu*) then would remain intact in singular conjugations, except if in state of *jazm* (that because of gathering of *sukoons*)

- so weak letter must have dropped from the front.

So there was a *waaw* that dropped from the beginning.

The Ka'bah

And Ibrahim ﷺ went and he returned after that, and he intended to build a house for Allah. And houses were many, and there was no house for Allah in which they would worship Allah.

And Isma'il ﷺ intended to build a house for Allah along with his father.

And Ibrahim and Isma'il moved/transferred¹²⁰ rock from the mountains. And Ibrahim ﷺ was¹²¹ building the Ka'bah with his hand and Isma'il ﷺ was building the Ka'bah with his hand.

And Ibrahim ﷺ was remembering Allah and supplicating.

And Isma'il ﷺ was remembering Allah and supplicating.

١٥ - الكعبة

وَذَهَبَ إِبْرَاهِيمُ وَعَادَ بَعْدَ ذَلِكَ، وَأَرَادَ أَنْ يَبْنِيَ بَيْتًا لِلَّهِ. وَكَانَتِ الْبُيُوتُ كَثِيرَةً وَمَا كَانَ بَيْتُ اللَّهِ يَعْبُدُونَ فِيهِ اللَّهَ.

وَأَرَادَ إِسْمَاعِيلُ أَنْ يَبْنِيَ بَيْتًا لِلَّهِ مَعَ وَالِدِهِ. وَنَقَلَ إِبْرَاهِيمُ وَإِسْمَاعِيلُ الْحِجَارَةَ مِنَ الْجِبَالِ. وَكَانَ إِبْرَاهِيمُ يَبْنِي الْكَعْبَةَ بِيَدِهِ. وَكَانَ إِسْمَاعِيلُ يَبْنِي الْكَعْبَةَ بِيَدِهِ.

وَكَانَ إِبْرَاهِيمُ يَذْكُرُ اللَّهَ وَيَدْعُو.

وَكَانَ إِسْمَاعِيلُ يَذْكُرُ اللَّهَ وَيَدْعُو.

¹¹² *Lammaa* = 'when'

¹¹³ advanced verb, *madhi* form, *hamzah* at the front is for enabling.

¹¹⁴ normally, *yuhibbu* means "to love", here a little more appropriate to translate "to want".

¹¹⁵ i.e. whether.

¹¹⁶ Typo here -- *baa* should be *yaa* on *ya'muru* (vowelling would be *amrihi* if it was *bi...*; also, after relative pronoun like *maa* you need a full sentence).

¹¹⁷ *akthara* -- adverb meaning 'more' -- *maf'ool mutlaq* in the state of *nasb*, it is also change-restricted so no *tanween*.

Examples of change-restricted words we've seen so far (*Ghayr munsarif* = change restricted):

* feminine names: Haajaru

* foreign names: Aazaru, Ibrahim, Isma'il

* names ending in alif & noon

* some cities & places: Makkah, Zamzam

* some adjectives/adverbs: aakhar (another), akthara, ending in alif&noon

* some plurals: masaajid, ulamaa'u

Nahwi's developed 9 causes of change-restriction: *asbaabu man'is-sarf tis'atun*

¹¹⁸ Translate in present tense even though verb is *madhi*, commonly happens in *du'a*.

¹¹⁹ Both Ibrahim and khaleel are in *jarr*.

¹²⁰ *naqala* is conjugation #1 (empty) because its subject is already mentioned explicitly (Ibrahim and Ismail).

¹²¹ *kaana + mudhaari* is usually "would..." but here "was ...ing". "would..." refers to something happening over a longer period of time; "was ...ing" refers to something that was occurring as a single event

Our Lord! Accept¹²² from us; verily You alone¹²³ are the all-hearing the all-knowing. And Allah accepted¹²⁴ from Ibrahim and Ismail and He placed blessings in the Ka'bah. We face¹²⁵ towards the Ka'bah in every prayer.

And the Muslims travel to the Ka'bah in the days of Hajj.

And they circumambulate the Ka'bah and they pray near it.

Allah placed blessings in the Ka'bah and He accepted from Ibrahim ﷺ and Ismail ﷺ.

May Allah send blessings upon Ibrahim and send peace.

May Allah send blessings upon Ismail and send peace.

May Allah send blessings upon Muhammad and send peace.

«رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ»
وَتَقَبَّلَ اللَّهُ مِنْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَبَارَكَ فِي الْكَعْبَةِ
نَحْنُ نَتَوَجَّهُ إِلَى الْكَعْبَةِ فِي كُلِّ صَلَاةٍ.
وَيُسَافِرُ الْمُسْلِمُونَ إِلَى الْكَعْبَةِ فِي أَيَّامِ الْحَجِّ.
وَيَطُوفُونَ بِالْكَعْبَةِ وَيُصَلُّونَ عِنْدَهَا.
بَارَكَ اللَّهُ فِي الْكَعْبَةِ وَتَقَبَّلَ مِنْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
صَلَّى اللَّهُ عَلَى إِبْرَاهِيمَ وَسَلَّم.
صَلَّى اللَّهُ عَلَى إِسْمَاعِيلَ وَسَلَّم.
وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَسَلَّم.

¹²² *taqabbal* = *amr* form because *sukoon* on end and no *jazm*.

¹²³ "alone" coming from repetition of *anta*.

¹²⁴ *taqabbala* - *madhi* verb with 5 letters; *baaraka* - *madhi* with 4 letters: these are 'advanced' verbs.

¹²⁵ *tawajjaha* - same pattern of advanced verb as *taqabbala* - base letters: *waw jeem ha*.

16. Baytul-Maqdis¹²⁶

And Ibrahim ؑ had another wife¹²⁷, whose name was Saarah.

And Ibrahim ؑ had another son from Saarah, whose name was Ishaq.

And Ibrahim ؑ resided in Shaam and Ishaq ؑ resided [also in Shaam].

And Ishaq ؑ built a house for Allah in Shaam, just as his father and his brother built a house for Allah in Makkah.

And this¹²⁸ masjid which Ishaq ؑ built in Shaam(, it¹²⁹) is Baytul-Maqdis.

And it is the Masjid-ul-Aqsa around which¹³⁰ Allah placed blessings.

And Allah placed blessings in the children of Ishaq ؑ just as He placed blessings in the children of Isma'il ؑ. And among them were prophets and kings. And Ishaq ؑ had a son whose name was Ya'qoob ؑ and he was a prophet.

And Ya'qoob ؑ had 12 sons, from them is Yusuf the son of Ya'qoob.

And Yusuf ؑ has an amazing story in the Qur'an.

And here [for you] is this story.¹³¹

١٦ - بيت المقدس

كَانَ لِإِبْرَاهِيمَ زَوْجٌ أُخْرَى، اسْمُهَا سَارَةُ.
وَكَانَ لِإِبْرَاهِيمَ وَلَدٌ آخَرُ مِنْ سَارَةَ اسْمُهُ إِسْحَقُ.
وَسَكَنَ إِبْرَاهِيمُ فِي الشَّامِ، وَسَكَنَ إِسْحَقُ.
وَبَنَى إِسْحَقُ بَيْتًا لِلَّهِ فِي الشَّامِ، كَمَا بَنَى أَبُوهُ
وَأَخُوهُ بَيْتًا لِلَّهِ فِي مَكَّةَ.
وَهَذَا الْمَسْجِدُ الَّذِي بَنَاهُ إِسْحَقُ فِي الشَّامِ
هُوَ بَيْتُ الْمُقَدَّسِ.

وَهُوَ الْمَسْجِدُ الْأَقْصَى الَّذِي بَارَكَ اللَّهُ حَوْلَهُ،
وَبَارَكَ اللَّهُ فِي أَوْلَادِ إِسْحَقَ كَمَا بَارَكَ فِي
أَوْلَادِ إِسْمَاعِيلَ، وَكَانَ فِيهِمْ أَنْبِيَاءُ وَمُلُوكُ.
وَكَانَ لِإِسْحَقَ وَلَدٌ اسْمُهُ يَعْقُوبُ وَكَانَ نَبِيًّا.
وَكَانَ يَعْقُوبُ لَهُ اثْنَا عَشَرَ وَلَدًا، مِنْهُمْ يُوسُفُ
بْنُ يَعْقُوبَ.

وَيُوسُفُ لَهُ قِصَّةٌ عَجِيبَةٌ فِي الْقُرْآنِ.
وَالْبِكَ هَذِهِ الْقِصَّةُ !

¹²⁶ Literally, 'House of sanctity/holiness'.

¹²⁷ *zawjun* is the *ism* of *kaana*. *ismu* is in *raf* because it is *mubtada*; the rest of that sentence in turn describes *zawjun*, so the "whose" is automatically brought out in the translation. *saaratu* is *khavar*.

¹²⁸ From *haadha* till *shaam* is *mubtada*; from *huwa* onwards is *khavar*; from *banaahu* till *shaam* is a sentence describing *masjid*; since *masjid* is definite (has 'al' prefix), need to bring *alladhee* relative pronoun

¹²⁹ The actual *khavar* is only 'baytul maqdis' but because the *mubtada* was very long, the author brought the *huwa* to summarize it so that you can tell where the *khavar* is beginning.

¹³⁰ or "the surroundings of which Allah blessed". *hawlahu* - around which; the "which" in English comes from combination of both the 'alladhee' and the 'hu' on *hawlahu*. *mawsool* - the relative pronoun; *silah* - the sentence following the *mawsool*. Needs to be 3rd person pronoun in the *silah* which matches gender & plurality of *mawsool*; the pronoun could be at the beginning as *mubtada*, or could be *faa'il* or *maf'ool bihi* of the verb, or could be *mudhaaf ilayh* afterwards in the sentence, as in this case. But in any event, you need that pronoun to link the sentence back to the thing being described. So the pronoun could be *raf*, *nasb*, or *jarr*.

¹³¹ *ilayka* is one word here (special kind of *ism*) -- "here it is...". *qissata* has *fathah* on end because of *ilayka*, but will explain exactly why later *insha-Allah*.

NOTES

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

