

# Unit 10

## Possession - the Idafah construction

In English, a **phrase** is a group of words without a verb which does not make complete sense.

A **clause** is a group of words with a verb which may or may not make complete sense.

A **sentence** is a word or group of words with a verb which makes complete sense.

In a previous Unit, we have mentioned briefly phrases like كِتَابُ اللَّهِ , the book of Allah.

The phrase is made up of two nouns which are closely linked and cannot usually be separated.

In the phrase كِتَابُ اللَّهِ , the first noun كِتَابُ is called the مُضَافٌ and means

'the book'. The mudaf (meaning 'linked') is always definite even though it does not have the definite article .

The second noun اللَّهِ is called the مُضَافٌ إِلَيْهِ which means 'linked to it'. It

shows the possessor and in this example means 'of Allah'. The mudaf ilayhi is always in the genitive. Below are some examples of the idafah construction.

**Read from right to left.**

	mudaf ilayhi	mudaf
1 the night of Power	الْقَدْرِ	لَيْلَةٍ
2 with the Sustainer of mankind	النَّاسِ	رَبِّ
3 (from) the evil of an envious one	حَاسِدٍ	شَرٍّ (مِنْ)
4 the Lord of the two easts	الْمَشْرِقَيْنِ	رَبِّ
5 the Sustainer of the worlds	الْعَالَمِينَ	رَبِّ
6 the Sustainer of the heavens	السَّمَوَاتِ	رَبِّ
7 two messengers of your Lord	رَبِّكَ	رَسُولًا
8 the wrongdoers of themselves	أَنْفُسِهِمْ	ظَالِمِي

Nouns in the dual and masculine sound plural lose their final ن when they are mudaf.

In example 7 above, the dual رَسُولَانِ has lost its ن .

In example 8 above, the plural ظَالِمِينَ has lost its ن .

**Normally no word must come between the 'Mudaf' and the 'Mudaf ilayhi'.**

However, notice in line 10 opposite, the word هَذَا this, comes between the mudaf رَبِّ and the mudaf ilayhi الْبَيْتِ . Demonstratives like هَذَا and هَذِهِ are the only words which can come between the two nouns in an idafah construction.

**A word with an attached pronoun is**

considered to be a mudaf and so is definite. An adjective describing such a word will therefore have the definite article. e.g. عِنْدَ بَيْتِكَ الْمَكْرَمِ - near Your sanctified house.

The word بَيْتِ is definite because it is a mudaf. Its adjective مَكْرَمِ must also

be definite and so has اَل . See line 15 opposite for another example.

### Awesome vastness

الْعَالَمِينَ is the sound

masculine plural of الْعَالَمِ

- the world or the universe. Every created species is an 'alam or a world. The Qur'an speaks of worlds or 'universes' in the plural - thus pointing to the unimaginable and awesome vastness of God's creation.

لَيْلَةُ الْقَدْرِ

The Night of Power or Destiny is the night in which the Qur'an was first revealed to the Prophet Muhammad, peace be on him, as 'guidance for mankind'. It is in the blessed month of Ramadan.

أَعُوذُ	I seek refuge
وَسْوَسَ / يُوَسْوِسُ	to whisper
وَسْوَاسٌ	whisperer
صَدْرٌ / صُدُورٌ	heart, chest/pl.
أَلْفٌ	a thousand

In the name of Allah, the most Gracious, the most Merciful. 1: 1

1 ■ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

All praise is for Allah, the Sustainer of the worlds, the most Gracious, the most Merciful 1: 2-3

2 ■ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ الرَّحْمٰنِ الرَّحِیْمِ

Ruler of the day of Judgment. 1: 4

3 ■ مَلِكِ یَوْمِ الدِّیْنِ

Say: I seek protection with the Sustainer of mankind, the Sovereign of mankind 114: 1-2

4 ■ قُلْ اَعُوْذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ

the God of mankind, from the evil of the elusive whisperer 114: 3-4

5 ■ اِلٰهِ النَّاسِ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ

who whispers into the hearts of people 114: 5

6 ■ الَّذِیْ یُوسِّسُ فِیْ صُدُوْرِ النَّاسِ

from among the jinn and mankind. 114: 6

7 ■ مِنْ الْجِنَّةِ وَالنَّاسِ

When God's help comes. 110: 1

8 ■ اِذَا جَاءَ نَصْرُ اللّٰهِ

For the security of the Quraysh, their security during the journey of winter and of summer ... 106: 1-2

9 ■ لِاِیْلَافِ قُرَیْشٍ اِیْلَافِهِمْ رِحْلَةَ الشِّتَآءِ وَالصِّیْفِ

let them therefore worship the Lord of this house. 106: 3

10 ■ فَلِیَعْبُدُوْا رَبَّ هٰذَا الْبَیْتِ

The Night of Power is better than a thousand months. 97: 3

11 ■ لَیْلَةُ الْقَدْرِ خَیْرٌ مِنْ اَلْفِ شَهْرٍ

The Lord of the two easts and the Lord of the two wests. 55: 17

12 ■ رَبُّ الْمَشْرِقِیْنَ وَرَبُّ الْمَغْرِبِیْنَ

We are indeed both messengers of your Lord. 20: 47

13 ■ اِنَّا رَسُوْلَا رَبِّكَ

The Lord of the heavens and of the earth and of what is between them both. 78: 37

14 ■ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَیْنَهُمَا

Your Lord and the Lord of your early ancestors. 26: 26

15 ■ رَبُّكُمْ وَرَبُّ اٰبَآءِكُمْ الْاَوَّلِیْنَ

#### Notes for text above

- **Line 2:** The word **لِلّٰهِ** ends with a kasrah and is genitive because it is controlled by the preposition **لِ**. The words **الرَّحْمٰنِ**, **الرَّحِیْمِ** and **مَلِكِ** are all in the genitive in apposition to or agreeing with **لِلّٰهِ**.
- **Line 4:** The word **رَبِّ** is in the genitive because it is controlled by the preposition **بِ**. The following words **مَلِكِ** and **اِلٰهِ** are in the genitive because they are in apposition to **رَبِّ**. The word **النَّاسِ** in

lines 4, 5 and 6 are all in the genitive because they are *mudaf ilayhi*.

- **Line 7:** The word **النَّاسِ** is genitive because it is controlled by the preposition **مِنْ**, *from*.

- **Line 9:** **رِحْلَةَ** is accusative and is used as an adverb: '*during the journey*'.

- **Line 15:** The adjective **الْاَوَّلِیْنَ** is genitive to agree with its noun **اٰبَآءِ** which is the *mudaf ilayhi* of **رَبِّ**.