

Final examination

CON03

Meanings and usages for the
particle/ conjunction ^{فَسَمِ}

ANSWERS



Question 1) (2 marks)

Read the following ayah:

وَمِنْ ءَايَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً
مِّنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ ﴿٢٥﴾

And of His signs is that the heaven and earth remain by His command. Then when He calls you with a [single] call from the earth, immediately you will come forth.
[Surat Al-Room]

Why was the conjunction ^{ثُمَّ} used in the ayah? Contrast this with the ending of the ayah:

إِذَا أَنْتُمْ تَخْرُجُونَ

^{ثُمَّ} was used in this ayah to denote order and an extensive period of time. There is a long period of time between the establishment of the heavens and earth and the calling of the people to Reckoning. This is in contrast to إِذَا أَنْتُمْ تَخْرُجُونَ

which indicates an immediate coming forth once the call on the day of judgment is made.

Question 2) (4 marks)

ثمَّ can be used for what scholars call ترتيب الإخباري (arrangement of two piece of information). This usage contrasts between 2 pieces of information and adds extra meaning which the conjunction وَ is unable to do. Use the following 2 Ayaat in the Quran as examples to contrast this conjunction with the conjunction وَ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ
ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

[All] praise is [due] to Allah , who created the heavens and the earth and made the darkness and the light. Then those who disbelieve equate [others] with their Lord.
[Surat Al-An'aam]

In this ayah, ثمَّ is used to illustrate and emphasize the repulsive belief of the disbelievers namely their equating of Allah with other false gods. The first part of the ayah describes Allah and his clear signs. ثمَّ is used to separate between the two pieces of information and show how truly distant the two sentiments are. If وَ was used this distancing of the two pieces of information would not have been present.

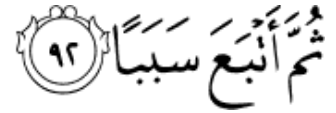
وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَءَامَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

But indeed, I am the Perpetual Forgiver of whoever repents and believes and does righteousness and then continues in guidance. [Surat Taha]

The **ثم** in this ayah is used in a similar fashion to separate two pieces of information, but this time superiority is given to the second piece of information. The conjunction **و** would not have indicated superiority.

Question 3) (2 marks)

Read the context of the Ayah below regarding Dhul Qarnayn and explain the meaning of ثُمَّ ?



Then he followed a way [Surat Al-Kahf]

It could be used to describe events that took place in distant time-spans after one another since when Dhul-Qarnayn came upon people he was just and looked to help them in whatever they needed which could keep him there for a considerable time before departing upon the next path provided for him by Allah.

The **ثُمَّ** in this ayah is used to indicate a significant length of time between one journey to the next.

Question 4) (3 marks)

Why does the conjunction ثُمَّ in the following ayah not indicate a time frame? If one interpreted it to mean a long period of time why would this be an error?

وَيَقَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ
عَلَيْكُمْ مَدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا
مُجْرِمِينَ

And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals. [Surat Hood]

ثُمَّ here does not indicate a time frame because if it did it would be interpreted that one should repent after a long period of time after seeking forgiveness. In reality one should repent and turn back to Allah immediately.

Question 5) (3 marks)

Zayd was accused by someone of wrongdoings. His response to the allegations was:

وَاللّٰهِ اِنَّهُ لَكَاذِبٌ ثُمَّ كَاذِبٌ ثُمَّ لَكَاذِبٌ

Translate Zayd's response and explain the usage of **ثُمَّ** in his response.

I swear by Allah, No doubt, He is a liar, a liar, a (bold-faced) liar.

ثُمَّ is used to leave no doubt to the claim of the speaker. Other tools of emphasis used include the Inna and lam preceding kadhīb (liar).

Question 6) (2 marks)

ثُمَّ can be used to join attributes as in the sentence below. Why do you think it was used rather than the usual conjunction (وَ) ?

فُلَانٌ بَخِيلٌ ثُمَّ مُبَذِّرٌ

The 2 attributes mentioned are bakheel (miserly) and mubathir (someone who is extravagant in spending). These attributes would seem like opposites. Here the particle ثُمَّ is used to indicate surprise and contempt for this person.

translation: Fulan is miserly (and on top of this - thumma) he is extravagant.

This would indicate that he doesn't spend on that which benefits himself and yet he wastes money on things which have no use to him.

Question 7) (2 marks)

The following Ayah is used as a similitude for the life of this world. Why was ^{هُم} used in describing the temporary nature of this world?

أَعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ
فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاهُهُ ثُمَّ يَهْبِجُ
فَنَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ
اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ ﴿٢٠﴾

Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children - like the example of a rain whose [resulting] plant growth pleases the tillers; **then** it dries and you see it turned yellow; **then** it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion..[Surat Al-Hadeed]

^{هُم} was used to indicate distance in state of the illusions of this world and its actual perishing nature. The plants represent the illusion of this worldly life and the ^{هُم} introduces its actual nature i.e. one that is extremely transitory, limited and perishing.