

Grammatical Alteration

The scrutinizer of the purification verse also finds that this verse in question deviates from the verses before and after it. There is no consistency in the speech of the speaker. Since the verses before the purification verse are directed to the wives of the Prophet (SA), Allah (SWT) uses the grammatical ending of “noon” which is often used in the Arabic language in reference to females. For example, Allah (SWT) uses this female-related suffix in the following words: *kontona, toredna, ta’alayna, umat’okona, usarehokona, menkona, lastona, itaqaytona, takhda’na, qolna, qarna, tabarogna, aqemna, atayna, ata’na, odhkorna*, and *boyootikona*. Those terms are used in all of the verses which address the wives of the Prophet (SA).

As for the purification verse, Allah (SWT) says in it, “*Innama yureed Allah leyudh-heb ‘ankom...*”. If the wives of the Prophet (SA) were really the ones referred to and addressed in this verse of purification, Allah (SWT) would have instead said, “*Inama yureed Allah leyudh-heb ‘ankon...*”, thus using the suffix “*noon*” which He used in all of the verses before and after the purification verse which was addressing the wives of the Prophet (SA).

Therefore, the lack of use of the suffix “noon” here in the purification verse as opposed to the verses before and after it, proves without any doubt that this verse does not address the wives at all, as was the case before and after it.

Or else, Allah (SWT) would have used the female suffix just like He used in the other verses, since it is communicating in the same context. So, why did Allah (SWT) modify His speech here, if it is not because the addressee have changed and are not anymore the wives? Rather, they are other individuals that include males, whom Allah (SWT) is referring to in the purification verse.

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