

الْمَنَايَا رَصَدٌ

(1)

طَافَ يَبْغِي نَجْوَةً
مِنْ هَلَاكِ فَهَلَكُ

(2)

وَالْمَنَايَا رَصَدٌ
لَلْفَتَى حَيْثُ سَلَكَ

(3)

أَيُّ شَيْءٍ حَسَنٍ
لَفَتَى لَمْ يَكُ لَكَ

(4)

كُلُّ شَيْءٍ هَالِكٌ
حِينَ تَلْقَى أَجَلَكَ

(5)

طَالَمَا قَدْ نَلْتِ فِي
غَيْرِ كَدٍّ أَمَلِكِ

(6)

إِنَّ أَمْرًا فَادِحًا
عَنْ جَوَابِي شَعَلِكِ

(7)

لَيْتَ قَلْبِي سَاعَةً
صَبْرَهُ عَنْكَ مَلِكِ

(8)

لَيْتَ نَفْسِي قُدِّمَتْ
لِلْمَنَائِيَا بِدَلِّكَ

* * *

(1)

طَافَ يَبْغِي نَجْوَةً
مِنْ هَلَكَ فَهَلَكُ

He travelled around seeking a place of safety
but met with his death.

(2)

وَالْمَنَائِيَا رَصَدُ
لِلْفَتَى حَيْثُ سَلَكَ

The agents of death are lying in ambush
waiting for the young man wherever he goes.

(3)

أَيُّ شَيْءٍ حَسَنٍ
لَفَتِي لَمْ يَكُ لَكَ

What excellent qualities found
in a young man were not yours?

(4)

كُلُّ شَيْءٍ هَالِكٌ
حِينَ تَلْقَى أَجَلَكَ

Every thing perishes when you meet
your appointed time.

(5)

طَالَمَا قَدْ نَلْتِ فِي
غَيْرِ كَدٍّ أَمَلَكِ

On many an occasion you achieved what you
hoped to achieve without much ado.

(6)

إِنَّ أَمْرًا فَادِحًا
عَنْ جَوَابِي شَغَلَكُ

A grave matter seems to have engaged you
and prevented you from replying to me.

(7)

لَيْتَ قَلْبِي سَاعَةً
صَبْرَهُ عَنْكَ مَلَكُ

How I wish my heart could for a moment
patiently bear your loss.

(8)

لَيْتَ نَفْسِي قُدِّمَتْ
لِلْمَنَايَا بِدَلِكُ

How I wish my life were presented to death
instead of you.

شَرْحُ الْمُفْرَدَاتِ

- طَافَ طَوَافًا (a-u), to go round, to travel around.

Note that going round the *Ka'bah* in *Hajj* and *'umrah* is called الطَّوَّافُ.

- بَغِيَ بَغْيًا (a-i), to seek, to seek to attain.

Note that in Sa'uudi Arabian dialect 'What do you want?' is: أَيَشُ تَبْغِي؟ .

Note that the two words أَيُّ شَيْءٍ have been telescoped into أَيَشُ.

- نَجَوَةٌ, an elevated place where one takes refuge to escape flood and other dangers.
- هَلَكَ هَلَاكًا (a-i), to perish, to die.
- الْمَنِيَّةُ, death, *pl.* مَنَايَا.
- رَصَدَ رَصْدًا (a-u), to watch, to observe, to lie in wait.

- The **اسْمُ الْفَاعِلِ** is **رَاصِدٌ** (one who lies in wait), and its plural is **رَاصِدٌ** like **خَدَمٌ** plural of **خَادِمٌ**.

But **رَاصِدٌ** is used both as singular and plural.

The word occurs in the Glorious Qur'aan. See Q72:9, 27. See also Q9:5,107.

- **الْمَرْصَدُ**, astronomical observatory.
- **الْمَرْصَادُ**, ambush.

Allaah **سُبْحَانَهُ وَتَعَالَى** says in surat al-Fajr:

[الفجر 14] **﴿إِنَّ رَبَّكَ لَبِالْمُرْصَادِ﴾**

Your Lord is indeed ever on the watch.

And in surat al-Naba' He says:

[النبا 21] **﴿إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا﴾**

Hell shall indeed be an ambush.

- سَلَكَ سُلُوكًا (a-u), to follow (a path), to travel.
- أَجَلَ, appointed time, *pl* آجَالٌ.
- لَقِيَ لِقَاءً (i-a), to meet.
- طَالَمَا, often, many a time.

It is the verb طَالَ with مَا الْكَافَّةُ which prevents it from seeking a فَاعِلٌ.

- نَالَ نَيْلًا وَمَنَالًا (i-a), to obtain, to attain, to achieve.
- أَمَلَ أَمَلًا (a-u), to hope.
- كَدَّ يَكْدُ كَدًّا (a-u), to work hard, to toil.
- أَمْرٌ فَادِحٌ, a grave and serious matter.
- شَغَلَ شُغْلًا (a-a), to occupy, to preoccupy, to engage.

Note the following expressions:

شَغَلَنِي الْإِخْتِبَارُ أُسْبُوعَيْنِ.

The examination kept me occupied (busy) for two weeks.

شَغَلْتَنَا عَنْكَ شَوَاغِلٌ .

Many problems occupied our attention, and kept us away from you.

Speaking about the Bedouins who absented themselves from the Battle of the Trench, Allaah سبحانه وتعالى says:

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا ﴿١١﴾

فَاسْتَغْفِرُوا لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ... ﴿١١﴾

[الفتح (48) 11]

Those of the Bedouins who lagged behind will tell you, 'Our possessions and our families kept us busy, so ask forgiveness for us.' They speak with their tongues what is not in their hearts...

- صَبْرٌ صَبْرًا (a-i), to have patience, to endure grief patiently.
- مَلِكٌ مَلِكًا، وَمُلْكًا (a-i), to possess.
- قَدَّمَ تَقْدِيمًا (ii), to present.

إيضاحات نحوية

(1)

طَافَ يَبْغِي نَجْوَةً
مِنْ هَلَاكِ فَهَلَكٍ

طَافَ | The **ضَمِيرٌ مُسْتَتِرٌ** in the verb **طَافَ** refers to her son, **السُّلَيْكُ** who was killed while on a journey.

طَافَ يَبْغِي نَجْوَةً

يَبْغِي | Here the verbal sentence **يَبْغِي** is **حَالٌ**, and so it is **فِي مَحَلِّ نَصْبٍ**.

نَجْوَةً | is **مَفْعُولٌ بِهِ** of the verb **يَبْغِي**.

مِنْ هَلَاكِ فَهَلَكٍ

فَهَلَكٍ | is for **فَهَلَكٍ**. The vowel of the last letter in every second hemistich has been omitted for reasons of prosody.

(2)

وَالْمَنَائِمَا رَصَدُ
لِلْفَتَى حَيْثُ سَلَكَ

حَيْثُ The word حَيْثُ is *Zarf makaan*.

It is مَبْنِيٌّ عَلَى الضَّمِّ فِي مَحَلِّ نَصْبٍ.

سَلَكَ The sentence is *muDaaf ilayhi*, and so it is فِي مَحَلِّ جَرٍّ.

(3)

أَيُّ شَيْءٍ حَسَنٍ
لَفَتَى لَمْ يَكُ لَكَ

أَيُّ Here أَيُّ is مُبْتَدَأٌ and it is مُضَافٌ.

شَيْءٍ is مُضَافٌ إِلَيْهِ .

أَيُّ شَيْءٍ حَسَنٍ لِفَتَى...

حَسَنٍ لِفَتَى and the *shibh jumlah* لِفَتَى are both نَعْتٌ of شَيْءٍ.

أَيُّ شَيْءٍ... لَمْ يَكُ لَكَ

لَمْ يَكُ لَكَ The verbal sentence is the خَبَرٌ of أَيُّ.

لَمْ يَكُ

Note that the نُونٌ of كَانَ may be omitted in the following four *majzuum* forms:

يَكُ → يَكُنْ

تَكُ → تَكُنْ

أَكُ → أَكُنْ

نَكُ → نَكُنْ

This omission is optional.

Here is an example of this omission in the
Glorious Qur'aan:

﴿قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ﴾

﴿وَلَمْ أَكُ بَغِيًّا﴾ [مریم (19), 20]

She (Maryam عَلَيْهِهَا السَّلَامُ) said, 'How can I have a son when no man has touched me, nor am I unchaste?'

(4)

كُلُّ شَيْءٍ هَالِكٌ
حِينَ تَلْقَىٰ أَجَلَكَ

حِينَ is ظَرْفُ زَمَانٍ.

تَلْقَىٰ أَجَلَكَ

The sentence is *muDaaf ilayhi*, and therefore,
في مَحَلِّ جَرٍّ.

أَجَلَكَ

is مَفْعُولٌ بِهِ of تَلْقَىٰ.

(6)

إِنَّ أَمْرًا فَادِحًا
عَنْ جَوَابِي شَغَلَكَ

The normal sequence of words is as follows:

إِنَّ أَمْرًا فَادِحًا شَغَلَكَ عَنْ جَوَابِي.

(7)

لَيْتَ قَلْبِي سَاعَةً
صَبْرَهُ عَنْكَ مَلَكٌ

لَيْتَ قَلْبِي

لَيْتَ is a sister of إِنَّ denoting التَّمَنِّي which is a wish to attain what is either impossible or unlikely, e.g.:

لَيْتَنِي طِفْلٌ.

How I wish I were a child. (impossible)

قالَ الْفَقِيرُ : لَيْتَنِي غَنِيٌّ.

The poor man said, 'How I wish I were rich.' (unlikely)

See [Madinah Book 3, lesson 21](#).

لَيْتَ قَلْبِي سَاعَةً صَبْرَهُ عَنْكَ مَلِكٌ

The normal sequence of words is :

لَيْتَ قَلْبِي مَلِكٌ صَبْرَهُ عَنْكَ سَاعَةً.

Here **قَلْبِي** (ي) is اسمٌ لَيْتَ.

The verbal sentence is **خَبَرٌ لَيْتَ** مَلِكٌ.

The word **صَبْرٌ** (ه) is the مَفْعُولٌ بِهِ of مَلِكٌ.

And **سَاعَةً** (ه) is its مَفْعُولٌ فِيهِ (for a moment).

◆ About the Elegy

This elegy (الرثاء) is by the pre-Islamic poetess al-Sulakah (السُّلَكَةُ) who mourns the death of her son al-Sulayk (السُّلَيْكُ).

This Sulayk belonged to a group of vagabond poets known as الصَّعَالِيكُ (singular, صُعْلُوكٌ).

