

Lesson 4

عَنِ النَّعْمَانَ بْنِ الْبَشِيرِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ
 الْجَسَدِ: إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ
 بِالسَّهَرِ وَالْحُمَّى».

(مُتَّفَقٌ عَلَيْهِ، رَوَاهُ الْبُخَارِيُّ فِي كِتَابِ الْأَدَبِ (27)،
 وَرَوَاهُ مُسْلِمٌ فِي كِتَابِ الْبِرِّ وَالصَّلَةِ وَالْآدَابِ بِرَقْمِ 66،
 وَاللَّفْظُ لِمُسْلِمٍ).

The likeness of the believers in their mutual love, compassion and sympathy is the likeness of a body: when a member of the body complains of a sickness, the rest of the body responds with sleeplessness and fever.

Translation of Meaning (In Parts)

«مَثَلُ الْمُؤْمِنِينَ

The likeness of the believers

فِي تَوَادُّهِمْ

in their mutual love,

وَتَرَاحُمِهِمْ

compassion...

وَتَعَاطُفِهِمْ

and sympathy

مَثَلُ الْجَسَدِ :

is the likeness of a body:

إِذَا اشْتَكَى مِنْهُ عُضْوٌ

when a member of the body complains of a sickness,

تَدَاعَى لَهُ سَائِرُ الْجَسَدِ

the rest of the body responds

بِالسَّهَرِ

with sleeplessness...

وَالْحُمَى» .

and fever.

شَرَحُ الْمُفْرَدَاتِ

- تَوَادَّ النَّاسُ تَوَادًّا (vi), to love each other.
تَوَادُّ is for the original تَوَادُّ like:
تَعَاوَنُ, تَنَابَزُ and تَعَاوَفُ.
- تَرَاوَمَ النَّاسُ تَرَاوَمًا (vi), to show mercy to each other.
- تَعَاوَفَ النَّاسُ تَعَاوَفًا (vi), to sympathize with one another.
- عَوَاطِفُ, feeling, pl. عَاطِفَةٌ.
- أَجْسَادُ, body, pl. الْجَسَدُ.
- اشْتَكَى (viii), to complain of a sickness.
- أَعْضَاءُ, a member of the body, pl. عُضْوٌ.

In modern Arabic it is also applied to the member of a committee, an organization, etc.

- سَائِرٌ, remaining, rest, remainder.

It is from سَوَّرٌ, leftover (of food and beverages).

- تَدَاعَى تَدَاعِيًا (vi), to call each other.
- سَهْرٌ سَهْرًا (i-a), to be sleepless.
- سَاهِرٌ، سَهْرَانٌ، sleepless.
- حُمَيَاتٌ (feminine without *tanwiin*), fever, *pl.*

This word is related to حَمَامٌ for a hot bath.

اسْتَحَمَّ اسْتِحْمَامًا (x) means to have a bath, but originally it meant to have a hot bath.

الْحَمِيمُ means hot water.

- The Qur'aan says:

﴿لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

[70 :6]

For them is a drink of boiling water and a painful punishment for they disbelieved.

- In view of the warmth of relationship, a bosom friend is called **حَمِيمٌ**.

The Qur'aan says:

[101 :26] ﴿فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ﴾

Now we have neither intercessors nor any bosom friend.

- In another *ayah* in the context of the catastrophic situation of the Day of Judgment, it says:

[10:70] ﴿وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا﴾

No friend will enquire about a friend.

* * *

إِيضَاحَاتٌ نَحْوِيَّةٌ

- **مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ :**

The first **مَثَلُ** is the *mubtada'*, and the second is its *khobar*.

- **إِذَا اشْتَكَى مِنْهُ عُضْوٌ :**

This is **شَرْطٌ**.

And its *jawaab* is : **تَدَاعَى لَهُ سَائِرُ الْجَسَدِ**.

- **مَثَلُ الْجَسَدِ ... إِذَا اشْتَكَى مِنْهُ عُضْوٌ :**

The pronoun **هُ** in **مِنْهُ** refers to **الْجَسَدِ**.

- **... عُضْوٌ تَدَاعَى لَهُ :**

The pronoun **هُ** in **تَدَاعَى لَهُ** refers to **عُضْوٌ**.

