

«حُبُّ الْحَيَاةِ، وَكَرَاهِيَةُ الْمَوْتِ»

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «يُوشِكُ أَنْ تَدَاعَى
 عَلَيْكُمُ الْأُمَمُ مِنْ كُلِّ أَفْقٍ كَمَا تَدَاعَى الْأَكَلَةُ عَلَى
 قَصْعَتِهَا».

قَالَ : قُلْنَا : «أَمِنْ قَلَّةٍ بَنَّا يَوْمَئِذٍ؟»
 قَالَ : «أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنْ تَكُونُونَ غُثَاءً كَغُثَاءِ
 السَّيْلِ تُنْتَزَعُ الْمَهَابَةُ مِنْ قُلُوبِ عَدُوِّكُمْ، وَيُجْعَلُ
 فِي قُلُوبِكُمُ الْوَهْنُ».

قَالَ : قُلْنَا : «وَمَا الْوَهْنُ؟».

قَالَ : «حُبُّ الْحَيَاةِ، وَكَرَاهِيَةُ الْمَوْتِ».

أَخْرَجَهُ أَبُو دَاوُدَ (4297)، وَابْنُ أَبِي شَيْبَةَ (534/6)، وَالْإِمَامُ أَحْمَدُ فِي الْمُسْتَدْرَكِ
 (82/37)، وَاللَّفْظُ لِلْإِمَامِ أَحْمَدَ.

Translation of Meaning

On the authority of Thawbaan, the freed slave of the Messenger of Allaah (Peace and blessings of Allaah be upon him) who said: The Messenger of Allaah (Peace and blessings of Allaah be upon him) said:

'Nations from every nook and cranny are about to flock together against you just as diners flock together around their bowl.'

We said, 'Is it because of our small number on that occasion?'

He said, 'You will be on that occasion many, but you will be rubbish like the rubbish floating on top of a flood. Fear of you will be removed from the hearts of your enemies, and weakness will be placed in your hearts.'

We said, 'What is meant by *weakness*?'

He said, 'Love of life and hatred of death.'

Translation of Meaning (In Parts)

عَنْ ثَوْبَانَ

On the authority of Thawbaan,

مَوْلَى رَسُولِ اللَّهِ

the freed slave of the Messenger of Allaah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Peace and blessings of Allaah be upon him

قَالَ :

who said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

The Messenger of Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ مِنْ كُلِّ أُفُقٍ

'Nations from every nook and cranny are about to
flock together against you

كَمَّا

just as

تَدَاعَى الْأَكَلَةُ

diners flock together

عَلَى قَصْعَتِهَا.»

around their bowl.'

قَالَ : قُلْنَا :

We said,

«أَمِنْ قَلَّةٍ بَنَّا...»

'Is it because of our small number

يَوْمَئِذٍ؟»

on that occasion?'

قَالَ :

He said,

«أَنْتُمْ يَوْمَئِذٍ

'You will be on that occasion

كَثِيرٌ،

many,

وَلَكِنْ تَكُونُونَ غُثَاءً

but you will be rubbish

كَغُثَاءِ السَّيْلِ

like the rubbish floating on top of a flood.

تُنْتَزَعُ الْمَهَابَةُ

Fear of you will be removed

مِنْ قُلُوبِ عَدُوِّكُمْ،

from the hearts of your enemies,

وَيُجْعَلُ فِي قُلُوبِكُمُ الْوَهْنُ.»

and weakness will be placed in your hearts.'

قَالَ : قُلْنَا :

We said,

«وَمَا الْوَهْنُ؟»

'What is meant by *weakness* ?'

قَالَ :

He said,

«حُبُّ الْحَيَاةِ،

'Love of life ...

وَكِرَاهِيَةُ الْمَوْتِ».

and hatred of death.'

* * *

شَرْحُ الْمُفْرَدَاتِ

تَدَاعَى النَّاسُ يَتَدَاعَوْنَ تَدَاعِيًا (vi), to flock together, to rally.
It originally means to call each other.

We have seen this word before in the previous *Hadiith* (تَدَاعَى لَهُ سَائِرُ الْجَسَدِ) in the sense of 'respond'. All these meanings emanate from the original meaning of 'calling each other'.

سُنَنٌ like أُمَمٌ pl. أُمَّة, nation, community, سُنَّة.

آفَاقٌ pl. أفُق, horizon.

أَكَلَةٌ is the plural of آكِلٌ (an eater, diner). It is of the measure of فَعْلَةٌ. It is like:

فَاجِرٌ pl. فَجَرَةٌ.

كَافِرٌ pl. كَفَرَةٌ.

القَصْعَةُ, a large bowl, usually made of wood, around which people sit to eat. It can hold food enough for about ten diners.

قَلَّ قَلَّةً (a-i), to be or become little, small (in number), few.

قَلِيلٌ, little (in amount), a few.

We say: قَوْمٌ قَلِيلُونَ، وَقَلِيلٌ،

i.e. we may use singular as well as plural.

In the following *aayah* the singular is used:

﴿وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ﴾ [الأعراف 86]

And remember when you were few and He multiplied you.

And in this *aayah*, the plural is used:

﴿وَإِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ﴾ [الشُّعَرَاءُ 54]

These indeed are but a small band.

كَثُرَ كَثْرَةً (u-u), to be or become much, more (in number).

We say:

النَّاسُ كَثِيرٌ، وَكَثِيرُونَ.

But كَثِيرُونَ does not occur in the Qur'aan.

غُثَاءٌ, refuse mixed with foam floating on top of floods.

السَّيْلُ, flood.

هَابَ فُلَانًا يَهَابُهُ هَيْبَةً، وَمَهَابَةً (i-a), to fear, to dread, to stand in awe.

الْهَيْبَةُ، الْمَهَابَةُ, dread, awe.

نَزَعَ نَزْعًا (a-i), to pull out, to extract.

اَنْتَزَعَ اَنْتِزَاعًا (viii) has the same meaning of the *mujarrad*.

الْعَدُوُّ, enemy. It is also used in the plural sense as in this *Hadiith*.

Here are two examples from the Glorious Qur'aan. In the first it is singular, and in the second, plural:

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿البقرة 168﴾

And do not follow the footsteps of Satan. He is indeed an open enemy for you.

هُمُ الْعَدُوُّ فَاحْذَرُهُمْ ﴿المنافقون 4﴾

They are the enemy, so beware of them.

وَهَنَ يَهْنُ وَهْنًا (a-i), to be or become weak.

* * *

يَضَاهَاتُ نَحْوِيَّةٌ

- «يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ» :

The verb **أَوْشَكَ** is a sister of **كَانَ** and means *is about to happen*, e.g.:

أَوْشَكَ الْمُصَلُّونَ أَنْ يَخْرُجُوا مِنَ الْمَسْجِدِ.

The *muSalliis* are about to come out of the mosque.

The *ism* of **أَوْشَكَ** is **الْمُصَلُّونَ**.

The *khavar* is the *maSdar mu'awwal*: **أَنْ يَخْرُجُوا**.

This verb is used in the *maaDii* as well as the *muDaari*" with the same meaning, but its use in the *muDaari*" is more.

Like **عَسَى**, the verb **أَوْشَكَ** is also used as a **تَامَّ** verb in which case it has no *ism*, and the *maSdar mu'awwal* is its *faa'il* .

The above example will in this case become:

أَوْشَكَ أَنْ يَخْرُجَ الْمُصَلُّونَ مِنَ الْمَسْجِدِ.

Here **أَنْ يَخْرُجَ** is the *faa'il* of **أَوْشَكَ**.

Note: It is the *maSdar mu'awwal* which has the *i''raabic* position as **مَفْعُول بِهِ**, **فَاعِل**, etc. Of course the *maSdar mu'awwal* has its own **فَاعِل** and all other requirements.

Here is another example:

أُوشِكُ أَنْ أَتَخَرَّجَ. I am about to graduate.

Here the *Damiir mustatir* (**أَنَا**) is its *ism*, and the *maSdar mu'awwal* **أَنْ أَتَخَرَّجَ** is its *khavar*.

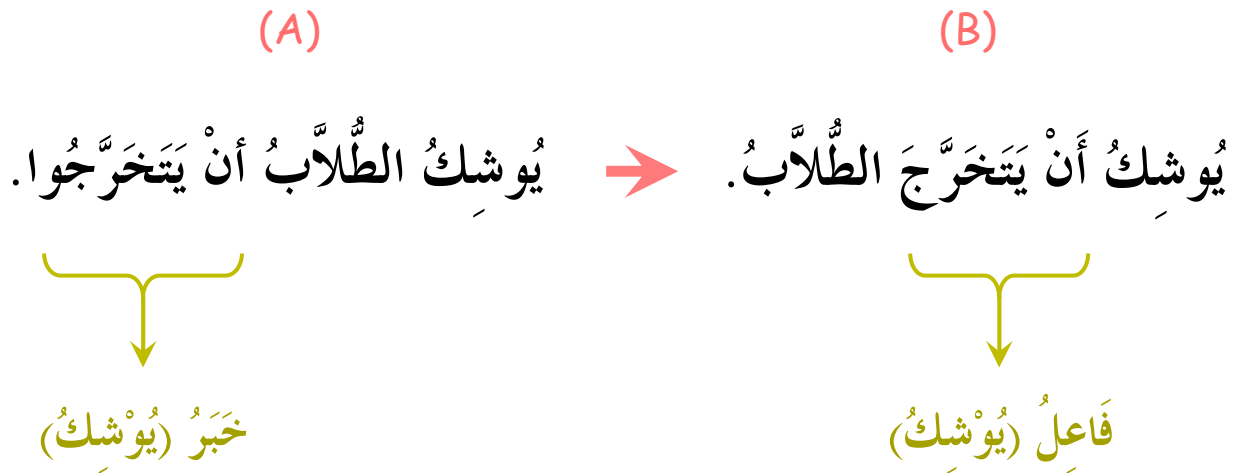
And if we change **أُوشِكُ** to a **تَامَّ** verb, the sentence will become:

يُوشِكُ أَنْ أَتَخَرَّجَ.

Here the *maSdar mu'awwal* **أَنْ أَتَخَرَّجَ** is the *faa''il* of **يُوشِكُ**.

Note: They are not the same construction. The verb **أُوشِكُ** is *isnaded* to the pronoun of the first person singular, and this pronoun is its *ism*. The second verb **يُوشِكُ** is *isnaded* to the pronoun of the third person singular which is discarded when the *faa''il* follows it.

Here is another example to illustrate this point:



In the *Hadiith* «يُوشِكُ أَنْ تَدَاعَى...», *يُوشِكُ* is *تَامٌ*,
and the *maSdar mu'awwal* *أَنْ تَدَاعَى* is the *faa'il*,

Note that *تَدَاعَى* is for the original *تَتَدَاعَى*.

: «...كَمَا تَدَاعَى الْأَكَلَةُ عَلَى قَصْعَتِهَا» .

The pronoun *هَـ* in *عَلَى قَصْعَتِهَا* refers to *الْأَكَلَةُ*.

Though it is the plural of an "*aaqil* noun, it is treated as feminine singular because of its being a broken plural as in the following *aayah*:

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

[إبراهيم 10]

Their Messengers said, 'Is there any doubt regarding Allaah, the Originator of the heavens and the earth? ...

Note that the feminine form of the verb **قَالَتْ** (and not **قَالَ**) has been used here with the broken plural of an "aaqil noun: **رُسُلُهُمْ**.

But this usage occurs in literary language, and should not be used in non-literary writings.

If you ask an Arab:

مَنْ تِلْكَ الرَّجَالُ؟

he will understand you and reply to you with a smile.

• «أَمِنْ قَلَّةٍ **بِ**نَا» :

Here the word **بِ** means **فِي** (in).

The meaning is:

Will this happen to us because of the paucity *in* us?

In **أَمِنْ قَلَّةٍ بِنَا**, the *shibh jumlah* **بِنَا** is a *na"t* of **قَلَّةٍ**.

The preposition **مِنْ** is related to the verb which has not been mentioned, which is **تَتَدَاعَى الْأُمَمُ عَلَيْنَا**
i.e.,

أَمِنْ قَلَّةٍ بِنَا تَتَدَاعَى الْأُمَمُ عَلَيْنَا؟

Is it because of our small number that the nations will flock around us?

Note: The sentence **أَمِنْ قَلَّةٍ بِنَا تَتَدَاعَى الْأُمَمُ عَلَيْنَا؟** is a *jumlah fi"liyyah*, but the interrogative element (**أَمِنْ قَلَّةٍ**) has to be brought forward, e.g.:

أَلِى الْمُدِيرِ ذَهَبْتَ؟

• **قَالَ : قُلْنَا :**

At the beginning of a narration, the first **قَالَ** refers to the **الرَّأَوِي** (the narrator).

In some narrations, specially the long ones, it is repeated several times during the narration to assure the reader (or the listener) that the whole narration has been narrated by the same narrator.

This may be confusing, so I have put the narrator's **قَالَ**

in small print: **قُلْنَا** : قَالَ , which may just be ignored.

I have done this in some of my *Hadiith* books as well.

- : «أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ» .

Consider the following:

سَافَرْتُ قَبْلَ شَهْرٍ إِلَى مَكَّةَ. وَكُنْتُ يَوْمَئِذٍ مَرِيضًا.

I was sick the day I travelled to Makkah.

The word **يَوْمَئِذٍ** is made up of three elements:

1. **يَوْمَ** which is here a **ظَرْفُ زَمَانٍ**, and therefore *manSuub*.

2. **إِذْ** is a word denoting time, **مَبْنِيٌّ عَلَى السُّكُونِ**.

It is *muDaaf ilayhi* of **يَوْمَ**, and therefore it is **فِي مَحَلٍّ جَرٍّ** .

3. **إِذْ** at the same time is *muDaaf*, and its *muDaaf ilayhi* is omitted which is:

سَافَرْتُ إِلَى مَكَّةَ.

The sentence after its restoration is:

وَكُنْتُ يَوْمَ إِذْ سَافَرْتُ إِلَى مَكَّةَ مَرِيضًا.

يَوْمَئِذٍ

Thus يَوْمَئِذٍ = (يَوْمَ) + (إِذْ) + (omitted مضاف إليه of 'idh)

When the sentence: سَافَرْتُ إِلَى مَكَّةَ was omitted, إِذْ was compensated for the loss of its *muDaaf ilayhi* with the *tanwiin* : يَوْمَئِذٍ.

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Test & Answers
follow