

Lesson 8

«لَأَنْ يَحْتَرِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ»

عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

«لَأَنْ يَحْتَرِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ،
فَيَحْمِلَهَا عَلَى ظَهْرِهِ فَيَبِيعَهَا
خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا يُعْطِيهِ أَوْ
يَمْنَعُهُ».

رَوَاهُ مُسْلِمٌ فِي كِتَابِ الزَّكَاةِ : 107.

Translation of Meaning

On the authority of Abuu "Ubayd, the freed slave of "Abd al-Rahmaan ibnu "Awf who said he heard Abuu Hurayrah saying: The Messenger of Allaah (May peace and blessings of Allaah be upon him) said:

That one of you should make a bundle of firewood, carry it on his back and sell it is better for him than to ask someone (to give him money) who might give him or refuse (to give).

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Translation of Meaning (In Parts)

عَنْ أَبِي عُبَيْدٍ

On the authority of Abuu "Ubayd,

مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

the freed slave of "Abd al-Rahmaan ibnu "Awf

أَنَّهُ سَمِعَ

who said he heard...

أَبَا هُرَيْرَةَ

'Abuu Hurayrah

يَقُولُ :

saying:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

The Messenger of Allaah (May peace and blessings of
Allaah be upon him) said:

«لَأَنْ يَحْتَرِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ،

That one of you should make a bundle of firewood,

فَيَحْمِلَهَا

carry it ...

عَلَى ظَهْرِهِ

on his back ...

فَيَبِيعَهَا

and sell it

خَيْرٌ لَهُ

is better for him

مَنْ أَنْ يَسْأَلَ رَجُلًا

than to ask someone (to give him money)

يُعْطِيهِ

who might give him

أَوْ يَمْنَعُهُ.»

or refuse (to give).

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شَرْحُ الْمُفْرَدَاتِ

حُزْمَةٌ, bundle, *pl.* حُزَمٌ.

احْتَزَمَ احْتِزَامًا (viii), to make a bundle.

حَطَبٌ, firewood.

خَيْرٌ, better.

خَيْرٌ :

It is اسْمُ التَّفْضِيلِ, and is for the original أَخَيْرُ.

In the same way أَشَرُّ (worse) is for شَرُّ.



إيضاحات نحوية

«لأنَّ يَحْتَرَمَ»

لأنَّ... This is *لَامُ الْإِبْتِدَاءِ* which is prefixed to the *mubtada'* for emphasis.

The *khbar* of a *mubtada'* which has been strengthened with the *laam al-ibtidaa'* is mostly *اسمُ التَّفْضِيلِ* (خَيْرٌ) as in this *Hadiith* and in the following *aayaat* :

[26:39] ﴿وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ﴾

The punishment of the Hereafter will indeed be greater.

﴿وَلَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

[57:40]

The creation of the heavens and the earth is certainly greater than the creation of mankind.

[221:2] ﴿وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

Certainly a believing slave woman is better than a (free) idolatress though she may be pleasing to you.

This *laam al-ibtidaa'* is pushed to the **خَبَر** when **إِنَّ** is introduced into the sentence. That is because two particles of emphasis cannot come together.

After it is pushed to the *khavar*, it is no longer called *laam al-ibtidaa'*.

It is now called **الَلَامُ الْمُزَحَلَّةُ** (the displaced *laam*) as it has been removed from its original place.

أَنْ يَحْتَرِمَ أَحَدُكُمْ

أَنْ يَحْتَرِمَ

This is *maSdar mu'awwal*.

It is the *mubtada'*, and therefore, it is

فِي مَحَلِّ رَفْعٍ.

...فَيَحْمِلُهَا عَلَى ظَهْرِهِ فَيَبِيعُهَا

فَيَحْمِلُهَا ... فَيَبِيعُهَا

Here فَ is a حَرْفُ عَطْفٍ.

It denotes uninterrupted sequence,
e.g.:

دَخَلَ بِلَالٌ فَأَخُوهُ.

Bilal entered immediately followed by
his brother.

ثُمَّ denotes delayed sequence, e.g.:

دَخَلَ بِلَالٌ ثُمَّ أَخُوهُ.

It means that Bilal's brother did not
enter immediately after Bilal, but
after a while.

Ibn Maalik says in the *Alfiyyah* :

و«الْفَاءُ» لِلتَّرْتِيبِ بِاتِّصَالِ

و«ثُمَّ» لِلتَّرْتِيبِ بِانْفِصَالِ

Faa' is for uninterrupted sequence,
and *thumma* is for delayed sequence.

لَأَنْ يَحْتَزِمَ أَحَدُكُمْ ... فَيَحْمِلَهَا عَلَى ظَهْرِهِ
فَيَبِيعَهَا

يَحْمِلُ، يَبِيعُ

These two verbs are *ma"Tuuf* of
يَحْتَزِمُ, and therefore, they are also
manSuub.

... خَيْرٌ لَهُ

خَيْرٌ

This is *khavar* (see earlier note).

... مَنْ أَنْ يَسْأَلَ

أَنْ يَسْأَلَ

is also *maSdar mu'awwal*, and it is

فِي مَحَلٍّ جَرٍّ

... أَنْ يَسْأَلَ رَجُلًا

رَجُلًا

is the مَفْعُولُ بِهِ of يَسْأَلَ.

... رَجُلًا يُعْطِيهِ

يُعْطِيهِ

The sentence is a *na"t* of رَجُلًا, and therefore, it is فِي مَحَلٍّ نَصْبٍ.

...يُعْطِيهِ أَوْ يَمْنَعُهُ.

يَمْنَعُهُ

And the sentence يَمْنَعُهُ is مَعْطُوف of the previous sentence.

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Part 2
in shaa' Allaah:

Worksheet