

الحديث الشريف

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى،
وَمِنَ الْعَمَلِ مَا تَرْضَى».



(الحديث: أَخْرَجَهُ مُسْلِمٌ فِي كِتَابِ الْحَجِّ بِرَقْمِ ١٣٤٢).

Question

Regarding the *du'ā'* of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prior to a journey:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى».

a) Is «هَذَا» here a *naʿt*?

b) Is this «مِنَ» الزَّائِدَةُ?

Faḍīlat al-Shaykh Dr. V. Abdur Rahim (حفظه الله) replies:



Dear Brother Yajoudeh

السلام عليكم

1) You think that «مِنْ» in «وَمِنْ الْعَمَلِ مَا تَرْضَى» is الزَّائِدَةُ .

No, it is not.

The conditions governing the use of «مِنْ» الزَّائِدَةُ have been mentioned in the Madinah Books: Book 3, lesson 2 #6. Please read them.

«وَمِنْ الْعَمَلِ مَا تَرْضَى»:

The *min* here is «مِنْ» التَّبْعِيَّةُ (the partitive min). It is explained in the Madinah Books: Book 3, Lesson 26 #3.

The meaning of the sentence in the *ḥadīth* is:

‘We ask You from the actions that which will please You.’

2) Your second question is about the *i‘rāb* of هَذَا in the phrase,

«مِنْ سَفَرِنَا هَذَا».

An اِسْمُ الْإِشَارَةِ occurring after a proper name or *muḍāf ilayhi* is a نَعْتٌ.

This is explained in my book: Madinah Book 3, lesson 22, #5.