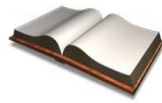


الحديث الشريف

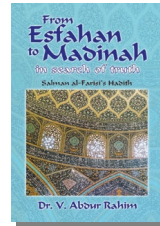
«مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ
آمُرُكَ أَنْ تَأْتِيَهُ»



(الحديث)

Question

The following sentence is copied from pg 19 of :



From Esfahan to Madinah in Search of Truth: Salmān al-Fārisī's ḥadīth:

«مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ آمُرُكَ أَنْ تَأْتِيَهُ»

I could not properly understand how each part of this sentence is connected to other parts. There is no الذي.

Kindly help me analyze this.

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



Dear Br Tanweer

وعليكم السلام

Here is the *i'rāb* of the sentence:

عَلِمَ

The verb عَلِمَ used here is a *qalbiyy* verb like رَأَى الْقَلْبِيَّةُ, and, therefore, it takes two objects as in the following *āyah*:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ﴾

If you know them to be believers, do not send them back to the disbelievers. (Q60:10)

Here the pronoun ﴿هُنَّ﴾ is the first *maf'ūl bihī*, and ﴿مُؤْمِنَاتٍ﴾ is the second.

«مَا أَعْلَمُهُ»

In the sentence «مَا أَعْلَمُهُ», the pronoun هُـ is the first *maf'ūl*, and it is ضَمِيرُ الشَّأْنِ.

«أَصْبَحَ عَلَيَّ مَا كُنَّا

عَلَيْهِ أَحَدٌ»

The sentence «أَصْبَحَ عَلَيَّ مَا كُنَّا عَلَيْهِ أَحَدٌ» is the second *maf'ūl*, and therefore, it is فِي مَحَلِّ نَصْبٍ.

«مِنَ النَّاسِ»

The *shibh jumlah* «مِنَ النَّاسِ» is a *na't* of «أَحَدٌ».

«آمُرُكَ أَنْ تَأْتِيَهُ»

The sentence «آمُرُكَ أَنْ تَأْتِيَهُ» is another *naʿt* of «أَحَدٌ».

You said that you did not find الَّذِي. You cannot have الَّذِي here, because it is a *maʿrifah*, and is used with a *maʿrifah*. It cannot be used with a *nakirah* like أَحَدٌ.

We say:

قَابَلْتُ رَجُلًا يَتَكَلَّمُ عِدَّةَ لُغَاتٍ.

I met *a man* who speaks several languages.

But:

مَا اسْمُ الرَّجُلِ الَّذِي يَتَكَلَّمُ عِدَّةَ لُغَاتٍ؟

What is the name of *the man* who speaks several languages?

«أَصْبَحَ عَلَيَّ مَا كُنَّا عَلَيْهِ»
أَحَدٌ

Here «أَحَدٌ» is *ism* «أَصْبَحَ», and its *khbar* is «عَلَيَّ مَا كُنَّا عَلَيْهِ».

«مَا» is *ism al-mawṣūl*,

«كُنَّا عَلَيْهِ» is *ṣilat al-mawṣūl*,

and the pronoun هـ in «عليه» is the *عائد*.

«آمُرُكَ أَنْ تَأْتِيَهُ»

The verb **آمُرُ** takes the second *maf'ul* preceded by the *ḥarf* **بِ**, e.g.,

آمَرْنَا اللَّهَ **بِ**الصَّلَاةِ.

But this *ḥarf* may be omitted with a *maṣḍar mu'awwal*, e.g.,

آمَرْنَا اللَّهَ **أَنْ** نُصَلِّيَ

which is originally: **آمَرْنَا اللَّهَ بِأَنْ** نُصَلِّيَ

The sentence: «آمُرُكَ أَنْ تَأْتِيَهُ» is for the original:

آمُرُكَ **بِ**أَنْ تَأْتِيَهُ

«... أَنْ تَأْتِيَهُ»

So the *maṣḍar mu'awwal* «أَنْ تَأْتِيَهُ» is

فِي مَحَلِّ نَصْبٍ عَلَى نَزْعِ الْخَافِضِ.

The translation of

«مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ آمُرُكَ أَنْ تَأْتِيَهُ».

is: 'I do not know this: that anyone amongst the people (whom I may command you to go to) has become (practicing) what we were following.'

Hope this has helped you to understand the sentence.

والسلام,
abdur rahim