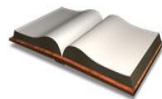


الحديث الشريف

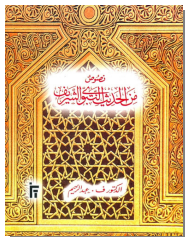
«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ»



(الحديث)

Question

I am reading the Shaykh's book:



نُصُوصٌ
مِنَ الْحَدِيثِ النَّبَوِيِّ الشَّرِيفِ

Regarding the *i'rāb* of the first line of this *ḥadīth*:

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقَارًا...»

Why is there a double usage of **كَانَ** and how would we translate this?

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



«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقَارًا»

«كَانَ ... رَجُلٌ»:

«رَجُلٌ» is the *ism* of كَانَ in the main sentence.

«كَانَ فِيمَنْ ... رَجُلٌ»:

Its *khbar* is the *shibhu jumlah* «فِيمَنْ».

«...فِيمَنْ كَانَ قَبْلَكُمْ»:

This «مَنْ» is مَوْصُولَةٌ, and needs صَلَّةُ الْمَوْصُولِ.

The verbal sentence «كَانَ قَبْلَكُمْ» is the صَلَّةُ.

«...كَانَ قَبْلَكُمْ»:

The *ism* of this كَانَ is the hidden pronoun in it which refers to «مَنْ», and so it is the «فِي مَنْ كَانَ قَبْلَكُمْ» : عَائِدِ

«...كَانَ قَبْلَكُمْ»:

The *khbar* of this كَانَ is the *shibhu jumlah* «قَبْلَكُمْ» .

«... رَجُلٌ اشْتَرَى عَقَارًا»:

The verbal sentence «اشْتَرَى عَقَارًا» is a *naʿt* of «رَجُلٌ», and therefore it is فِي مَحَلِّ رَفْعٍ .

The translation of : «كَانَ فِي مَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقَارًا...» is:

'There was a man amongst those who were before you, who bought a piece of land'.

abdur rahim