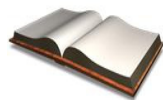


الحديث الشريف

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي...»



(الحديث)

Question

Regarding the *du'ā'* of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at الطائف:

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي»

a) Please analyse this beautiful *du'ā'*.

b) Why is **يَكُنْ** used and not **تَكُنْ** ?

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



Dear Brother

السلام عليكم

How can it be تَكُنُّ ?

Its *ism* is غَضَبٌ which is masculine, so the verb should be masculine.

Its *khbar* is the *shibhu jumlah* بِكَ.

لَمْ يَكُنْ is فِعْلُ الشَّرْطِ

and the جَوَابُ الشَّرْطِ is فَلَا أُبَالِي.

* * *

: «فَلَا أُبَالِي»

This *jawāb* does not need the *fā'*, but in this type of sentence a *mubtada'* is assumed which necessitates the use of *fā'*.

So the *taqdīr* is:

فَأَنَا لَا أُبَالِي

Or it can also be:

فَأِنِّي لَا أُبَالِي.

* * *

You have translated **فَلَا أُبَالِي** as: *'I will for ever be content'*.

This is not an accurate translation.

بَالَى (iii) **بَالَى** **يُبَالِي** **مُبَالَاةً** means: *to care, to mind, to take into account.*

We say:

لَا أُبَالِيهِ أَوْ بِهِ.

So the correct translation of **فَلَا أُبَالِي** is: *then I am not concerned.*

The complete translation is:

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي»

If you are not displeased with me, then I am not concerned (about anything else). Your defence and protection of me is the most comprehensive (protection) for me.

: «وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي»

In this sentence **هِيَ** is **ضَمِيرُ الْفَصْلِ**.

Now, I write the Arabic text with ضَبَطٌ :

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي»

Hope this has helped you.

والسلام,

abdur rahim