

# اللغة العربية

الكتاب المدرسي



## Lesson 1

## The Phrase

بِرْمَتِهِ

Here is an expression:

أَعْطَاهُ الشَّيْءَ بِرْمَتِهِ

meaning :

He gave him the thing in its entirety, he gave it to him completely.

We may also say:

أَكَلْتُ الدَّجَاجَةَ بِرْمَتِهَا

I ate the whole chicken.

Does the word رُمَّةٌ mean 'entirety'?

No. It means a halter, i.e., a rope tied to the camel's neck.

But then, how did it acquire the meaning of 'entirety'?

It acquired it from a particular incident.

It is said that a man who was selling his camel was asked to sell it **بِرُمَّتِهِ** i.e., with its rope. And that is how the word acquired the meaning of 'entirety'.

The word **رُمَّةٌ** originally means:

'a worn out piece of rope'.

It is related to the word **رَمِيمٌ** used in the Glorious Qur'aan in the following *aayaat* :

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي  
 الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا  
 أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

(يس 78-79)

He puts forth for Us a parable, and forgets his own creation. He says, 'Who will quicken (revive) the bones when they are **decayed**?'

Say, 'He will quicken them Who originated them the first time. He knows every creation.'

(*al-Qur'aan* 36: 78-79)

Lesson 2

## Lexical & Grammatical Explanation of

# أَهْلًا وَسَهْلًا وَمَرْحَبًا

## شَرْحُ الْمَفْرَدَاتِ

أَهْلٌ، family, one's kith and kin.

سَهْلٌ، firm and level ground which is not stony or sandy.

مَرْحَبٌ is the *maSdar* of رَحِبَ رَحْبًا وَمَرْحَبًا (u-u), to be wide, spacious and roomy.

The Qur'aan says:

﴿وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ﴾ (التوبة 25)

**And the earth, vast as it is, was straitened for you.**

## إيضاحات نحوية

أَهْلًا وَسَهْلًا وَمَرْحَبًا:

These three words are مَفْعُولٌ بِهِ of verbs which have been omitted.

Here are the reconstructed sentences:

أَتَيْتَ أَهْلًا، وَنَزَلْتَ سَهْلًا، وَصَادَفْتَ مَرْحَبًا.

Here is the meaning of each of the three sentences:

أَتَيْتَ أَهْلًا :

You have come to your own kith and kin. We are not strangers; consider us as members of your own family.

نَزَلْتَ سَهْلًا :

You need not worry about your return journey. You are on firm ground which is neither sandy nor stony, so your ride will be comfortable.

In modern parlance, it is like telling your guest, 'Don't worry. Our house is very close to the superhighway/interstate.'

صَادَفْتَ مَرَحِبًا :

You have come to a spacious place. My tent/house has enough room for you to stay here.

We may use all the three words: أَهْلًا وَسَهْلًا وَمَرَحِبًا,

or the first and the second: أَهْلًا وَسَهْلًا,

or the first one alone: أَهْلًا,

or the last one alone: مَرَحِبًا

We do not use the second one alone.

We say, مَرَحِبًا بِكُمْ.

See the Glorious Qur'aan, 38:60.

From رَحْبَ is derived رَحَّبَ بِهِ تَرْحِيْبًا (ii), to welcome.



### Lesson 3

## فَعَّالٌ

### Some More Examples of this Pattern Denoting a Professional

- خَبَّازٌ → a baker  
طَبَّاحٌ → a cook  
جَزَّازٌ → a butcher  
رَسَّامٌ → a painter  
خَطَّاطٌ → a calligrapher  
طَيَّارٌ → a pilot  
جَرَّاحٌ → a surgeon  
فَلَّاحٌ → a farmer  
فَنَّانٌ → an artist  
سَبَّابٌ → a plumber  
حَجَّامٌ → a cupper  
جَلَّادٌ → a hangman (originally, one who flogs)  
دَلَّالٌ → a broker



Some words are derived from nouns, e.g.:

بَوَّابٌ | a gate-keeper

تَمَّارٌ | a date seller

خَمَّارٌ | a wine seller



## Lesson 4

## The Word

## رَجَب

Ponder  
This

Is the name of the 7<sup>th</sup> Arabic calendar month رَجَب , مُنْصَرَفٍ or غَيْرُ مُنْصَرَفٍ ?

Answer

It is مُنْصَرَفٍ , so it is رَجَبٌ with *tanwiin*.

The famous Arabic dictionary الْمِصْبَاحُ الْمُنِيرُ has specifically mentioned that it is مُنْصَرَفٍ .

And there is no reason why it should not be so.

A Hadiith reported by al-Bukhaariyy says:

«وَمَا أَعْتَمَرَ (رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فِي رَجَبٍ قَطُّ».

(رواه البخاريُّ في كتابِ العمرة : الباب الثالث).

The Prophet (Peace and blessings of Allaah be upon him) never performed "umrah in the month of *Rajab*.

Here is an Arabic proverb with the word *Rajab* in it:

عَشْرُ رَجَبًا تَرَّ عَجَبًا.

Live till *Rajab*, and you will see strange things.

The meaning is

The longer you live the more strange things you will see.

- Here رَجَبًا is مَفْعُولٌ فِيهِ.
- The verb تَرَّ is مَجْزُومٌ because it is جَوَابٌ الطَّلَبِ.

## Lesson 5

## خِيَّلَ إِلَيْهِ

خِيَّلَ إِلَيْهِ in passive voice means: it seemed to him.

E.g.:

رَأَيْتُ رَجُلًا فِي الْمَسْجِدِ، وَخِيَّلَ إِلَيَّ أَنَّهُ غَرِيبٌ.

I saw a man in the mosque, and it seemed to me that he was a stranger.

خِيَّلَ إِلَيَّ : 'it seemed to me.'

أَنَّهُ غَرِيبٌ : The *maSdar mu'awwal* is its نَائِبُ الْفَاعِلِ.

It occurs in *suurat Taahaa* (66):

﴿قَالَ بَلْ أَلْقُوا فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ

سِحْرِهِمْ أَنَّهَا تَسْعَى﴾

Muusaa said, 'Nay, throw you (first).' To his surprise their ropes and their sticks, by their magic, appeared to him as if they were moving fast.



## Lesson 6

## The Word

## تَرَاوِيحُ

The special prayer offered at night during the month of *Ramaḍān* is called **صَلَاةُ التَّرَاوِيحِ**.

Let's see the meaning of this word ...

The verb **رَوَّحَ عَنْهُ** (ii) means:

to provide rest (**رَاحَةً**), repose, relaxation.

Its **مَصْدَرٌ** is **تَرْوِيحٌ**.

And its **مَصْدَرٌ مَرَّةً** is **تَرْوِيحَةٌ** which means:

one instance of providing relaxation.

تَرْوِيحَةٌ :

This word was applied to the short break the *imām* takes between two units of the twenty-three *raka'āt* of this special prayer.

The plural of تَرْوِيحَةٌ is تَرَائِيحٌ.



تَرَائِيحٌ :

This word was applied to the entire prayer sequence as there are ten short breaks during its performance.



سؤال وجواب

Q & A

السؤال:

فضيلة الشيخ،

Please explain why you mentioned 23 *raka'āt*s.

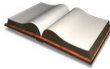
I understand it was the Prophet's practice to pray 11.

## الجواب:

Dear Brother,

وعليكم السلام

It was a language lesson, and I mentioned what is usually practiced. I did not give any ruling.

The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ says: 

«صلاة الليلِ مثنى مثنى، فإذا خَشِيَ أَحَدُكُمْ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تَوْتِرَ لَهُ مَا قَدْ صَلَّى» (متفق عليه)

The night prayer is to be offered in two *rak'ahs*, and if anyone of you is afraid that the morning is near, he should offer one *rak'ah* which will convert whatever he has offered into odd.

On the basis of this *hadith*, Imām ibn Bāz says that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has not set any limit to the number of *rak'ahs* of the night prayer. One may offer as many *rak'ahs* as he wants.

والسلام

Abdur rahim



## Lesson &gt;

## اللغة العربية

زُرْ غِبًّا تَزِدُّ حُبًّا

This is a proverb (مَثَلٌ).

It literally means:

'Visit on alternate days, and you will increase in love.'

غَبَّ يَغِبُّ غِبًّا (a-u/a-i),

to do something on alternate days.

Another important derivative of this verb is the *maSdar miimiyy*:

مَغَبَّةٌ meaning **consequence**, e.g.:

أَلَا تَخْشَى مَغَبَّةَ عَمَلِكَ هَذَا؟

Are you not afraid of the consequence of this action of yours?

# زُرُّ غِبًّا تَزِدُّ حُبًّا

In this proverb, the word **غِبًّا** is *Haal*.

As you probably know, a *maSdar* is very often used as a *Haal*.

E.g.: **جِئْتُ مَشِيًّا**,

'I came walking.'

for **جِئْتُ مَاشِيًّا**.

Ibn Maalik says in his **الألفية (337)** :

وَمَصْدَرٌ مُنْكَرٌ حَالًا يَقَعُ  
بِكثْرَةٍ كَ : «بَغْتَةً زَيْدٌ طَلَعُ»

Which means:

An indefinite (*nakirah*) *maSdar*

Very often occurs as a *Haal*

As in: «بَغْتَةً زَيْدٌ طَلَعُ»

('Zaid appeared all of a sudden'.)

«بَغْتَةً زَيْدٌ طَلَعُ»

'Zaid appeared all of a sudden'.

Here the word **بَغْتَةً** which is a *maSdar* has been used as a *Haal*.

So **زُرُّ غَيْبًا** is for

زُرُّ غَيْبًا

زُرُّ غَيْبًا تَزَدُّ حُبًّا

**تَزَدُّ** is the *majzuum* form of **تَزْدَادُ**.

It is originally **تَزْدَادُ**, but the *alif* has been omitted because of **التَّقَاءِ السَّاكِنِينَ**.

تَزْدَادُ ← تَزْدَادُ ← تَزْدَادُ ← تَزْدَادُ

The verb **تَزْدَادُ** is *majzuum* because of its being *jawaabu l-Talab*.

The verb **زَادَ يَزِيدُ** takes two objects as in the *aayah*:

﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

**And say, My Lord! Increase me in knowledge.**

(Qur'aan 20:114).

Here the *yaa* **زِدْنِي** is the first *maf'uul bihii*, and **عِلْمًا** is the second.

**ازْدَادَ يَزْدَادُ** is the *baab viii*, and it is the *مُطَاوَعَة* of **زَادَ**, and so it takes only one *maf'uul bihii*.

E.g.:

ازْدَدْتُ عِلْمًا,

I have increased in knowledge.

زُرُّ غَبًّا does not mean: actually visit on alternate days.

It means: visit infrequently, and this will intensify your longing.

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Admin.'s note: See the detailed discussion of a *maSdar* used as *Haal* with many *Qur'aanic* examples, in the Shaykh's:

المُسَعَفُ فِي لُغَةِ وَإِعْرَابِ سُورَةِ يُوسُفَ

Lexical & Grammatical Exposition of *Suurah Yuusuf*  
(e.g. pg 144).



## Exercises

### « زُرَّ غِيبًا تَزِدُّ حَبًّا »

1. **زُرَّ** is *maSdar*. What is its verb?

Tick the right option (s): ✓

غَبَّ يَغْبُ

غَبَّ يَغْبُ

2. What type of derivative is **مَغَبَّةٌ** ?

Tick the right option: ✓

اسْمُ فَاعِلٍ

مَصْدَرٌ

مَصْدَرٌ مِيمِيٌّ

### 3. زُرْ غَيْبًا...

What is the complete *i'raab* of زُرْ

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### 4. زُرْ غَيْبًا تَزِدُّ حُبًّا

Identify the following elements from the proverb:

a) حَالٌ

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b) ذُو حَالٍ

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5. Construct the *Haal* in the proverb using the *ismu l-faa'il* of غَبَّ :

\_\_\_\_\_ زُرُّ

6. Complete the following sentences using a *Haal* that is:

- a) a *maSdar*
- b) a *Haal mufrad*
- c) a *Haal jumlah fi"liyyah*

\_\_\_\_\_ جئتُ a)

\_\_\_\_\_ جئتُ b)

\_\_\_\_\_ جئتُ c)

7. Circle the correct word in the grammatical statement:

A *maSdar* is rarely / very often used as a *Haal*.

8. What is the *faa'il* of تَزَدَدُ ?

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9. زُرَّ غِبًّا تَزَدَدُ حُبًّا

Why is تَزَدَدُ *majzuum*?

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10a. What letter has been omitted from تَزَدَدُ and why?

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b. Complete the following *Sarf* steps to illustrate the omitted letter:

تَزَدَدُ ←            ←            ← تَزَدَادُ



11. اَزْدَادٌ يَزْدَادُ is the *baab* viii. What is its *mujarrad*?

\_\_\_\_\_

12. Finish off the sentence with the rule learnt:

اَزْدَادٌ يَزْدَادُ is the *baab* viii, and it is the *مُطَاوَعَة* of

\_\_\_\_\_.

13. Identify the two *maf'uul bihii* of زَادَ in the following *aayah*:

(Q20:114) ﴿وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾

\_\_\_\_\_ المفعولُ الأوَّلُ:

\_\_\_\_\_ المفعولُ الثَّانِي:

14. Are there one or two *maf'uul bihii* of اَزْدَادَ in:

زُرُّ غِبًّا تَزْدَدُ حُبًّا

15. Re-construct the following sentence with the

زَادَ of مُطَاوَعِ

لَمَّا تَعَلَّمْتُ الْعَرَبِيَّةَ زَادَنِي اللَّهُ عِلْمًا.



## Challenge

Ibn Maalik says in his الألفية :

وَمَصْدَرٌ مُنْكَرٌ حَالًا يَقَعُ  
بِكثْرَةٍ كـ : «بَعْتَهُ زَيْدٌ طَلَعُ»

a) Give the complete *i'raab* of the sentence: «بَعْتَهُ زَيْدٌ طَلَعُ»:

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b) Why does طَلَعُ carry *sukuun* here?

(We learnt this in Poetry lesson 4.)

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# الأجوبة

## Answers

1. **غَبَّ** is *maSdar*. What is its verb?

Tick the right option (s):

غَبَّ يَغْبُ



غَبَّ يَغْبُ



Its verb is used in both *baabs* (a-u) and (a-i).

2. What type of derivative is **مَغَبَّةٌ** ?

اسْمُ فَاعِلٍ



مَصْدَرٌ



مَصْدَرٌ مِيمِيٌّ



### 3. زُرْ غَيْبًا... 3.

What is the complete *i'raab* of زُرْ

فعلٌ أمرٌ، مبنيٌّ على السَّكُونِ،  
وفاعله: ضميرٌ مستترٌ وجوباً تقديرُه: أنتَ.

### 4. زُرْ غَيْبًا تَزِدُّ حُبًّا 4.

Identify the following elements from the proverb:

a) حَالٌ

غَيْبًا.

b) ذُو حَالٍ

ضميرٌ مستترٌ في «زُرْ».

5. Construct the *Haal* in the proverb using the *ism al-faa'il* of غَبَّ:

زُرْ غَائِبًا.

6. Complete the following sentences using a *Haal* that is:

- a) a *maSdar*
- b) a *Haal mufrad*
- c) a *Haal jumlah fi"liyyah*

a) جِئْتُ مَشِيًّا.

b) جِئْتُ مَاشِيًّا.

c) جِئْتُ أَمَشِيًّا.

7. Circle the correct word in the grammatical statement:

A *maSdar* is rarely / **very often** used as a *Haal*.

8. What is the *faa"il* of تَزَدَّدُ ؟

ضميرٌ مستترٌ وجوباً تقديرُهُ: أنتَ.

9. زُرَّ غَيْبًا تَزَدَّدُ حُبًّا

Why is تَزَدَّدُ *majzuum*?

جَوَابُ الطَّلَبِ.

10a. What letter has been omitted from تَزْدَدُ and why?

الألفُ لالتقاءِ الساكنينِ.

b. Complete the following *Sarf* steps to illustrate the omitted letter:

تَزْدَادُ ← تَزْدَادُ ← تَزْدَادُ ← تَزْدَادُ

11. اَزْدَادُ يَزْدَادُ is the *baab* viii. What is its *mujarrad*?

زَادَ يَزِيدُ.

12. Finish off the sentence with the rule learnt:

اَزْدَادُ يَزْدَادُ is the *baab* viii, and it is the مُطَاوَعَة of زَادَ.

13. Identify the two *ma"fuul bihii* of زَادَ in the following *ayah*:

(Q20:114) ﴿وَقُلْ رَبِّ زِدْنِي **عِلْمًا**﴾

الأوّل: ياء المتكلم.  
الثاني: «عِلْمًا».

14. Are there one or two *maf"uul bihii* of اَزْدَادَ in:

زُرُّ غَيْبًا تَزْدَدُ حُبًّا

One.

15. Re-construct the following sentence with the *مُطَاوِع* of زَادَ:

لَمَّا تَعَلَّمْتُ الْعَرَبِيَّةَ زَادَنِي اللَّهُ **عِلْمًا**.



لَمَّا تَعَلَّمْتُ الْعَرَبِيَّةَ **ازددت** عِلْمًا.





## Challenge

Ibn Maalik says in his الألفية :

وَمَصْدَرٌ مُنْكَرٌ حَالًا يَقَعُ  
بِكثرة ك : «بَعْتَةُ زَيْدٌ طَلَعُ»

a) Give the complete *i'raab* of the sentence: «بَعْتَةُ زَيْدٌ طَلَعُ»:

بَعْتَةُ : مَصْدَرٌ وَقَعَ حَالًا، منصوبٌ، وذو الحال: «زَيْدٌ».  
زَيْدٌ : فاعلٌ، مرفوعٌ، وعلامةُ رفعه ضمّةٌ ظاهرةٌ في آخره.  
طَلَعُ : فعلٌ ماضٍ مبنيٌّ على الفتح.

b) Why does طَلَعُ carry *sukuun* here?

For reasons of prosody.

# أَسْطَاعٌ يَسْطِيعُ

In *Suurat al-Kahf*, aayah 82, we read:

﴿ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا﴾

*This is the interpretation of what you could not patiently bear.*

Here the word:

تَسْطِعُ

is for the normal:

تَسْتَطِعُ

which is baab x from طوع.

The verb اسْتَطَاعَ يَسْتَطِيعُ has another form which is اسْطَاعَ يَسْطِيعُ where the ت has been omitted for phonetic reasons as both ت and ط are from the same point of articulation, and moving the tongue to the same point of articulation twice in succession is slightly difficult.

The pre-Islaamic poet Tarfah (طَرْفَةُ بْنُ الْعَبْدِ) says in his *mu"allaqah*<sup>1</sup>:

فَإِنْ كُنْتَ لَا تَسْطِيعُ دَفْعَ مَنِيَّتِي  
فَدَعْنِي أُبَادِرْهَا بِمَا مَلَكَتْ يَدِي

If you are not able  
To repel my death,  
Let me rush towards it  
With whatever I possess.

The meaning is: if death cannot be avoided, let me enjoy life with the help of the wealth that I possess.

The word مَنِيَّةٌ means 'death', and its plural is مَنَايَا as in:

الْمَنَايَا رَصْدٌ

**The agents of death are lying in ambush...\***

<sup>1</sup> In pre-Islaamic times annual poetic contests were held. The poem adjudged the best that year was suspended from the curtains of the Ka"bah which remained there till the next poem was suspended. There are ten such poems which are called *al-mu"allaqaat* (المُعَلَّقَات) literally meaning 'the suspended ones'.

\* See poetry lesson 4 (admin)

In *Suurat al-Kahf*, aayah 97, the *maaDiy* of اسْطَاعَ occurs:

﴿فَمَا اسْطَاعُوا أَنْ يَظْهَرُوهُ﴾

*So they (Ya'juj and Ma'juj) were not able to scale it (the barrier).*

abdur rahim

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﴿وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا﴾



سورة البقرة: ٧٢

## • Root & Baab

The verb ادَّارَأْتُمْ in Q2:72 is derived from the root **د ر أ**, and it is *bāb* vi.

The original form of the verb is:

تَدَارَأْتُمْ ← تَدَارَأَ

like the verbs:

تَعَاوَنَ ← تَعَاوَنْتُمْ،

تَسَاءَلَ ← تَسَاءَلْتُمْ،

etc.


## • Meaning

As you know, *bāb* vi denotes reciprocal action, so **تَسَاءَلْتُمْ** means 'you asked each other'.

The basic meaning of **دَرَأَ** is *to avert, to ward off*.

So in *bāb* vi **تَدَارَأَ** comes to mean:

'to avert from each other, to ward off from each other'.

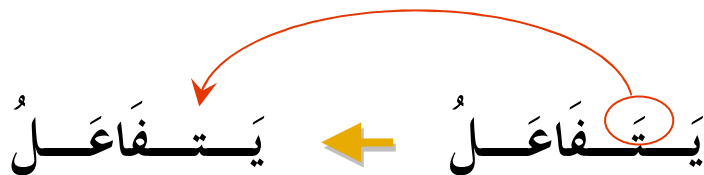
In the story mentioned in *Sūrat al-Baqarah* , after killing the man, each one tried to ward off the accusation from himself, thus blaming each other.

## • الْمُضَارِعُ

Now, the *muḍāriʿ* of **تَدَارَأَ** is **يَتَدَارَأُ**.

In this *bāb*, there is a tendency to drop the *fathah* of the second syllable to economize the effort.

يَتَدَارَأُ ← يَتَفَاعَلُ



So

يَتَدَارَأُ

*yatadāra'u*

becomes:

يَتَدَارَأُ

*yat-dāra'u.*

Here as **تَد** *td* come together, the *t* is assimilated to *d*:



thus creating:

يَدَدَارَأُ

*yaddāra'u.*

## • New Maadī

From this modified *muḍāri'*, a new *māḍi* is formed by way of back formation.

This new *māḍi* is:

اِدَّارًا

*iddāra'a*.

And the form

اِدَّارَاتُمْ

is this *māḍi* *isnāded* to the pronoun of the second person masculine plural **تُمْ**.

صَوِّغُ فِعْلٍ «اِدَّارَاتُمْ»

باب «تَفَاعَلَ يَتَفَاعَلُ»

يَدَّارًا

*yaddāra'u*

تَد

*t d*

يَتَدَّارًا

*yat-dāra'u*

يَتَادَّارًا

*yatadāra'u*

اِدَّارًا - يَدَّارًا



## • Another Example

Another example of this morphological change is:

اَثَّاقَلْتُمْ

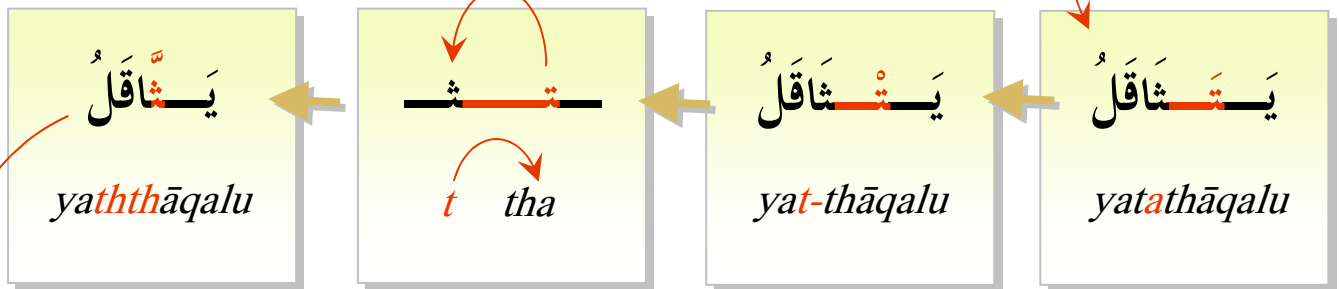
*you are bowed down to the ground with heaviness*

in Q9:38 which is for the original:

تَثَاقَلْتُمْ

صَوْرُغُ فِعْلِ «اَثَّاقَلْتُمْ»

باب «تَفَاعَلَ يَتَفَاعَلُ»



اَثَّاقَلُ - يَثَّاقَلُ

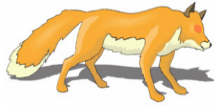
Hope this has helped you to understand this form.

abdur rahim

# فِي بَيْتِهِ يُؤْتَى الْحَكْمُ

قَالُوا : إِنَّ الْأَرْتَبَ التَّقَطَّتْ تَمْرَةً، فَاخْتَلَسَهَا الثَّعْلَبُ فَأَكَلَهَا، فَانْطَلَقَا يَخْتَصِمَانِ إِلَى

الضَّبِّ،



فَقَالَتِ الْأَرْتَبُ : يَا أبا الْحَسَلِ!



فَقَالَ : سَمِيعًا دَعَوْتُ.



قَالَتْ : أَتَيْنَاكَ لِنَخْتَصِمَ إِلَيْكَ.

قَالَ : عَادِلًا حَكَمْتُمَا.

قَالَتْ : فَاخْرُجْ إِلَيْنَا.



قَالَ : فِي بَيْتِهِ يُؤْتَى الْحَكْمُ.

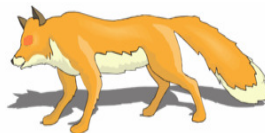


قَالَتْ : إِنِّي وَجَدْتُ تَمْرَةً.

قَالَ : حُلْوَةٌ فَكُلِيهَا.



قَالَتْ : فَاخْتَلَسَهَا الثَّعْلَبُ.



قَالَ : لِنَفْسِهِ بَعْى الْخَيْرِ.

قالتُ : فَلَطَمْتُهُ.

قال : بِحَقِّكَ أَخَذْتُ.



قالتُ : فَلَطَمَنِي.

قال : حُرُّ انْتَصَرَ.

قالتُ : فاقضِ بَيْنَنَا.



قال : قَدْ قَضَيْتُ.

فَذَهَبَتْ أَقْوَالُهُ كُلُّهَا أَمْثَالاً.

(مجمع الأمثال للميداني)



التَّقَطَّ التَّقَاطاً (viii), to pick up.

أَرْنَبٌ, rabbit. The word is feminine even though it is applied to both the masculine as well the feminine animal. Pl أَرَانِبُ.

اِخْتَلَسَ اِخْتِلَاساً (viii), to snatch.

تَعَالَبٌ, fox. Pl تَعَالِبُ.

انْطَلَقَ انْطِلَاقاً (v), to set out.



اِخْتَصَمَ اِخْتِصَامًا (viii), to quarrel.

ضَبَّ, spiny-tailed lizard. Pl ضِبَّانٌ, ضِبَّابٌ.

Its young one is حَسِلٌ (pl حَسِلَانٌ). Therefore, the *kunyah* of the dabb is:

أَبُو الْحَسِلِ.

عَادَلَ, just.

حَكَّمَ, arbiter. (ii) حَكَّمَ فُلَانٌ فُلَانًا تَحْكِيمًا, to choose someone to be the arbiter.

بَغِيَ الشَّيْءَ بَغِيَةً (a-i), to seek. The form most frequently used in this sense is: ابْتَغَى ابْتِغَاءً (viii).

لَطَمَ لَطْمًا (a-i), to slap.

أَحْرَارٌ, free man (as opposed to عَبْدٌ, a slave). Pl أَحْرَارٌ.

انْتَصَرَ انْتِصَارًا (viii), to take revenge.

قَضَى قَضَاءً (a-i), to decide, to rule, to pronounce judgment.

أَمْثَلٌ, proverb, pl أَمْثَالٌ.



This Arabic proverb is presented as a fable with the participation of animals.

It is said that the rabbit picked up a date, but the fox snatched it and ate it. So both of them set out to the spiny-tailed lizard for arbitration.

The rabbit said, 'O Father of Hisl'!

The dabb said, 'You have called a good listener'.

The rabbit said, 'We have come to you for arbitration'.

The dabb said, 'You have chosen a just judge for arbitration'.

The rabbit said, 'Come out to (hear) us.'

The dabb said, 'The arbiter is visited in his house'.

The rabbit said, 'I found a date.'

The dabb said, 'A sweet thing. Eat it.'

The rabbit said, 'The fox snatched it.'

The dabb said, 'He sought for himself what is good'.

The rabbit said, 'I slapped him'.

The dabb said, 'You have taken your right'.

The rabbit said, '(The fox) slapped me'.

The dabb said, 'A free being has avenged himself'.

The rabbit said, 'Pronounce your judgment'.

The dabb said, 'I have already done so'.

All his statements became proverbs.

This proverb emphasizes the importance of the arbiter, and that he should be honored and respected.



Note that the proverb **فِي بَيْتِهِ يُؤْتَى الْحَكْمُ** is *mawzuun* (versified), and its feet are:

**مُسْتَفْعَلُنْ** (dan dan da dan) which equals to: **Come, come to me.**

This foot is repeated twice.

**فِي بَيْتِهِ** : **Come, come to me.**

**يُؤْتَى الْحَكْمُ** : **Come, come to me.**

**الضَّبُّ**

