

الشُّعْرُ



Couplets

تموت مع المرء حاجاته
وتبقى له حاجة ما بقي



Question

Shaykh, can you please translate this for me.

I couldn't understand it completely.

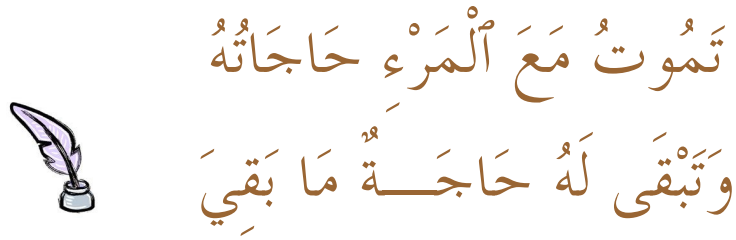
Faḍīlat al-Shaykh Dr. V. Abdur Rahim (حفظه الله) replies:



Dear Br Taha,

وعليكم السلام ورحمة الله وبركاته

Here is the couplet with vocalization:



And here is its translation:

With a man's death his needs die.

And some needs of his remain

As long as he remains (i.e., lives).

The word مَا in مَا بَقِيَ is *maṣdariyyah ṣarfīyyah* meaning 'as long as'.

Hope this helped you.

والسلام,

abdur rahim

Couplets

فَصَبْرًا فِي مَجَالِ الْمَوْتِ صَبْرًا



Question

Respected Shaykh,

On pg. 16 of the book «الْأَجُوبَةُ عَنْ الْأَسْئَلَةِ الْعَامَّةِ», a couplet says:

فَصَبْرًا فِي مَجَالِ الْمَوْتِ صَبْرًا

فَمَا نَيْلُ الْخُلُودِ بِمُسْتَطَاعٍ

I cannot make sense of these two sentences.

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



The poet says this in the battle field. He asks himself to have patience if he is destined to die there.

To remove any anxiety from his heart, he says it is impossible to achieve immortality.

فَمَا نَيْلُ الْخُلُودِ بِمُسْتَطَاعٍ
 *as it is not possible to achieve immortality.*

نَيْلٌ *to achieve, achieving*

خُلُودٌ *immortality*

مُسْتَطَاعٌ *possible.*

Literally: Achieving immortality is not possible.

So one need not worry about dying.

I hope this has helped you to understand the couplet.

والسلام،

abdur rahim

Couplets

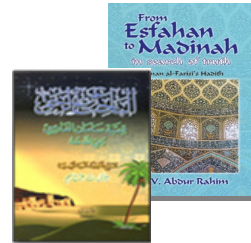
السَّيْفُ أَصْدَقُ إِنْبَاءٍ مِنَ الْكُتُبِ



Question

I have a question regarding the Shaykh's:

الْبَاحِثُ عَنِ الْحَقِّ، حَدِيثُ سَلْمَانَ الْفَارِسِيِّ،
رَضِيَ اللَّهُ عَنْهُ



On page 314, the Shaykh inserts a line of poetry.

Is my translation correct?

The sword is more reliable in communication than books
Their border between seriousness and play is in its sharp edge
O day of the occurrence of Amorion
The desires went with you filled with sweetness and play.

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



Dear Br Abdullah Rasheed

وعليكم السلام

السَّيْفُ أَصْدَقُ إِنْبَاءٍ مِنَ الْكُتُبِ
فِي حَدِّهِ الْحَدُّ بَيْنَ الْجَدِّ وَاللَّعِبِ

يَا يَوْمَ وَقَعَةِ عَمُورِيَّةٍ انْصَرَفَتْ
عَنْكَ الْمُنَى حُفْلًا مَعْسُولَةَ الْحَلَبِ



Your understanding of the couplets is correct to a great extent
mā shā' Allāh.

Here is a translation:

السَّيْفُ أَصْدَقُ إِنْبَاءٍ مِنَ الْكُتُبِ

The sword provides more reliable information than the books,



فِي حَدِّهِ الْحَدُّ بَيْنَ الْجَدِّ وَاللَّعِبِ

Its sharp edge is the borderline between seriousness and play.

يَا يَوْمَ وَقَعَةِ عَمُورِيَّةٍ انْصَرَفَتْ
عَنْكَ الْمُنَى حُفْلًا مَعْسُولَةَ الْحَلَبِ

*O Day of the Battle of Amorion,
Desires returned from you full (of joy and sweetness)
Like honeyed milk.*



The first couplet refers to the fact that astrologers had looked into their books and warned the Caliph that the time was not auspicious for the attack of Amorion, but he did not heed their warning, and his attack was a great success.

In the Islamic Academy edition there is a mistake in the second couplet. The last word is **الْحَلَبِ** (*al-ḥalab-i*) which means *milk*. This has been changed to **اللَّعِبِ** in the Islamic Academy edition.

I hope this has helped you understand the couplet.

والسلام,

abdur rahim

Couplets

إذا كان رب البيت بالطبل ضاربا



Question

Dear Dr Abdul Rahim

What thing does the pronoun «هـ» in the below couplet refer to?

إذا كان رب البيت بالطبل ضاربا
فلا تلم الأولاد فيه على الرقص

Regards

Kamran Ahmad Khan

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



وعليكم السلام

Obviously it refers to **الْبَيْت**.

So the meaning is:

إذا كان رب البيت بالطبل ضارباً

If the head of the house is playing daff,

فلا تلم الأولاد فيه على الرقص



don't blame the children for dancing therein.

والسلام،

abdur rahim

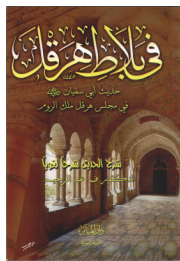
Couplets

أَلَا يَا اسْلَمِي يَا دَارَ مَيِّ



Question

I am studying «فِي بَلَاطِ هِرْقَلٍ».



I have understood the concept when «لَا» can be used with past tense verbs, however, I would be grateful if you could translate the verse of poetry given in Point 51.

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



Addressing the abandoned abode of his beloved Mayy, the poet
ذُو الرُّمَّة (dhū l-rummah) says:

أَلَا يَا اسْلَمِي يَا دَارَ مَيِّ عَلَى الْبَلَى
وَلَا زَالَ مِنْهَلًا بِجَرْعَائِكَ الْقَطْرُ



Hear O abode of Mayy!

May you be safe and sound in spite of the decay (that has set in),



And may rain continue to pour down on thy sandy stretch.



«أَلَا» is حَرْفُ اسْتِفْتَاَح . It is like: *look, o yes, hi*, etc.

Here the *ḥarf* يَا is to be left out in translation.

«مُنْهَلٌ» is اسمُ الفاعِلِ of انْهَلَ (vii) from هَلَ .

«جَرْعَاءٌ» means *a stretch of sand*.



«الْقَطْرُ» means *rain*.



Note that «دَارٌ» is feminine, and that is why it is «اسْمِي» .

بَلِيَ يَبْلَى بَلًى (i-a), *to decay*.



You had written *bilāt*. It is *balāt*.

abdur rahim

Couplets

فَبَيْنَا نَحْنُ نَرْقُبُهُ



Question

Could you please clarify the meaning of this couplet:

فَبَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا * مَعْلَقَ وَفَضَةٍ وَزَنَادَ رَاعٍ

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



Dear Br Farhan

وعليكم السلام


فَبَيْنَا نَحْنُ نَرْقُبُهُ أَتَانَا مُعَلَّقَ وَفِضَّةٍ وَزِنَادَ رَاعٍ

This couplet has no companions preceding or following it. Grammarians quote it to explain that the *zarf* «بَيْنَا» occurs as a *muḍāf*, and its *muḍāf ilayhi* can be a nominal or a verbal sentence. (In this couplet it a nominal sentence).

Let us now examine some of the new words used in the couplet.

- رَقَبَ رُقُوبًا، وَرُقْبَةً، وَرُقْبَانًا (a-u), *to watch, to await*.
- عَلَّقَ تَعْلِيقًا ii, *to suspend*.

In modern Arabic it is used in the sense of *to comment*.

- الْوَفِضَةُ, a leather bag carried by shepherds.  P1 وَفَاضٌ.

- الزَّنْدُ, the stick of a fire drill.

This stick is rotated in the depression of a wooden base known as **الزُّنْدَةُ** to kindle fire. Both the parts are known as **الزُّنْدَانِ**, and the plural is **زُنَادٌ**.

The meaning of the couplet is:

While we were awaiting him,

He came with a leather bag suspended (from his shoulder)

And a shepherd's fire drill apparatus.



The original construction of **مُعَلَّقٌ وَفُضَّةٌ** is : **مُعَلَّقًا وَفُضَّةً** wherein **وَفُضَّةً** is the *maf'ūl bihī* of **مُعَلَّقًا**.

That is why **زُنَادٌ** is *manṣūb* as it is *ma'tūf* of **وَفُضَّةً** in its original *i'rābi*c status.

Hope this has helped you understand the couplet.

والسلام,

abdur rahim

Couplets

بَيْتُ جَنْوَبَ بِنْتِ الْعَجْلَانِ



Question

Could the Shaykh please help me understand this couplet:

تمشي السنور إليه وهي لاهية
مشى عذاري عليهن الجلايب

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



Dear Br Hasan

السلام عليكم

You wrote the couplet as follows:

تمشي السنور إليه وهي لاهية
مشى عذاري عليهن الجلايب

There are some mistakes in it. Here is the correct version:

تَمْشِي النُّسُورُ إِلَيْهِ وَهِيَ لَاهِيَةٌ
مَشَى الْعَذَارَى عَلَيْهِنَّ الْجَلَايِبُ



This couplet is from a poem by the pre-Islāmic poetess Janūb bintu l-ʿajlān.

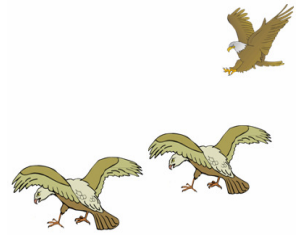
The poem is an elegy of her brother who was killed.

The meaning of the couplet is:

The eagles walk to him playing



Just like virgins donning outer garments walk.



She says:



The eagles walk to him playing

because he is dead, and they are not afraid of him.



Just like virgins donning outer garments walk.

She likens their feathers to the outer garments worn by the virgins.

The word جَلَابِيب occurs in the Glorious Qur'ān in 33:59.



Hope this has helped you to understand the couplet.

abdur rahim