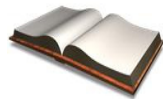


# الحديث الشريف

«أَلَا يَا حَمْزُ لِلشُّرْفِ النَّوَاءِ»



## Question

a. Please give the *i'rāb* and explain this line in a *ḥadīth* :

«أَلَا يَا حَمْزُ لِلشُّرْفِ النَّوَاءِ»

In the *Dār-us-Salām* translation of *Saḥīḥ* Muslim, it says:

'O *Ḥamzah*, get up and attack that fat she-camel.'

- but there are no verbs mentioned in the Arabic.

b. Why is the *tā marbūṭah* missing for the name **حَمْزَة** ?

In the book the letter **ز** has both *fathah* and *ḍammah* on it:

«يَا حَمْزُ»

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



Dear Br Wizra

وعليكم السلام

## التَّرْخِيمُ

تَرْخِيمٌ is the omission of the last letter of a *munādā'*, e.g.:

يَا فَاطِمَ for → يَا فَاطِمَةٌ

يَا آمِنَ for → يَا آمِنَةٌ

يَا حَارِ for → يَا حَارِثٌ

يَا حَمَزَ for → يَا حَمَزَةٌ

There are two ways of dealing with the *munādā'* which has undergone the تَرْخِيمُ.

1. To leave it in the form resulting from the تَرْخِيمُ without any change, e.g.,

يَا فَاطِمَ → with a *fathah* at the end.

يَا آمِنَ → with a *fathah* at the end.

يَا حَارِ → with a *kasrah* at the end.

يَا حَمَزَ → with a *fathah* at the end.

This is called: لُغَةُ مَنْ يَنْتَظِرُ الْحَرْفَ.

i.e., the treatment of one who is expecting the return of the omitted letter.

2. To modify the form to conform to a regular *munādā'* noun.

So:

يَا فَاطِمَ is changed to → يَا فَاطِمُ with a *ḍammah* at the end.

يَا آمِنَ is changed to → يَا آمِنُ with a *ḍammah* at the end.

يَا حَارِ is changed to → يَا حَارُ with a *ḍammah* at the end.

يَا حَمَزَ is changed to → يَا حَمَزُ with a *ḍammah* at the end.

This is called: **لُغَةٌ مَنْ لَا يَنْتَظِرُ الْحَرْفَ**.

i.e. the treatment of one who is not expecting the return of the omitted letter.

*Note:* 'The treatment of one who is expecting / not expecting the return of the omitted letter',

is a beautiful way of saying that you either use the *munādā'* in the form resulting from the *tarkhīm* or change it to conform to the regular *munādā'* form.

The first treatment of the *munādā'* **لُغَةٌ مَنْ يَنْتَظِرُ الْحَرْفَ**,

- is said to be the treatment of one who does not want to change the word expecting the lost letter to be restored.

The second treatment, on the other hand **لُغَةٌ مَنْ لَا يَنْتَظِرُ الْحَرْفَ**,

- is done by one who does not expect the restoration of the lost letter.

\* \* \*

Now, let us study the **مِصْرَاعٍ** occurring in the *ḥadīth*:

«أَلَا يَا حَمَزٌ لِلشُّرْفِ النَّوَاءُ»

**حَرْفٌ تَنْبِيهِ** is «أَلَا»

«حَمَزٌ» is *munādā'* and may have *fathah* according to the treatment of one who is expecting the return of the omitted letter, or *ḍammah* according to the treatment of one who is not expecting the return of the omitted letter «حَمَزٌ».

«أَلَا يَا حَمَزٌ...»:

Here, a verb has to be supplied which may be *انْهَضُ* meaning: 'get up'.

«...لِلشُّرَفِ النَّوَاءِ»:

*الشُّرَفِ* is the plural of *شَارِفٌ* meaning 'an old she-camel'.

*النَّوَاءِ* is the plural of *نَاوِيَةٌ* meaning 'fat'.

So the meaning of the *مِصْرَاعِ* is:

'O *Ḥamzah*, get up (to slaughter) the fat old she-camels.'

Hope this has helped you to understand this *مِصْرَاعِ* .

والسلام,

abdur rahim