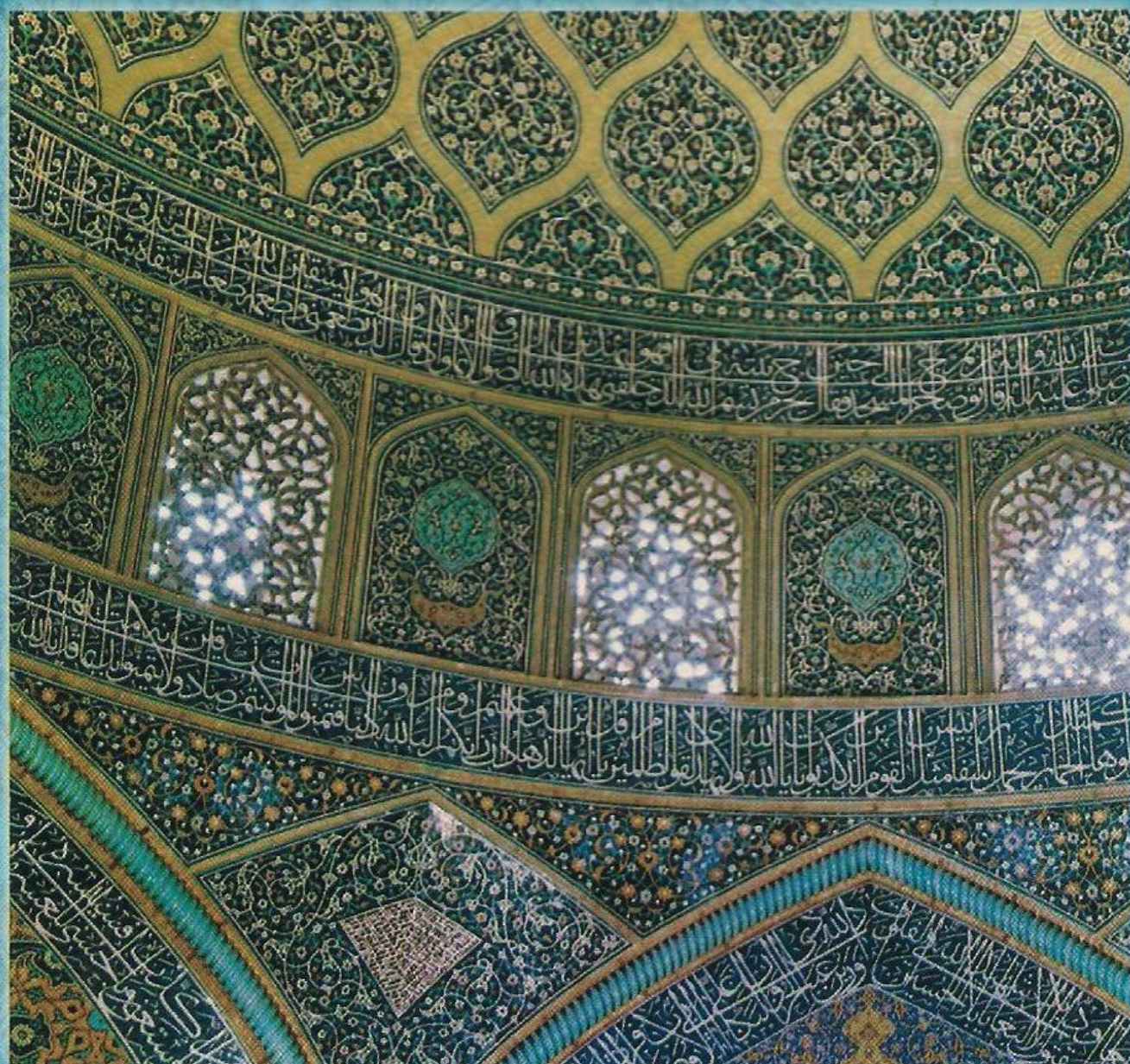


From
Esfahan
to **Madinah**
in search of truth

Salman al-Farisi's Hadith



Dr. V. Abdur Rahim

From
Esfahan
to
Madinah

Salman al-Farisi's Hadith

Translation and Annotation
by

Dr. Abdur Rahim

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FOREWORD

All praise be to Allah, and peace and blessings of Allah be upon His Messenger, our Prophet Muhammad, his Household and Companions.

Salman al-Farisi of Esfahan in Iran (may Allah be pleased with him) left his home, and forsook his kith and kin in search of truth, and travelled far and wide for its sake. His journey ultimately ended in Madinah, where he met the Prophet صلى الله عليه وسلم and became his *sahâbi*.

The vivid account of his eventful life which is both interesting and instructive makes an excellent reading for the non-native students of the Arabic language. Those who have completed the Madinah Arabic Course can easily follow this hadith.

Three useful aids have been added to help the reader fully comprehend the text. These are:

- a) A complete translation of the hadith which has been placed facing the Arabic text.
- b) Copious lexical and grammatical notes.
- c) Multifarious exercises.

It is earnestly hoped that readers will be benefited by this humble effort *in shâ Allah*.

May Allah *subhânahu wa ta'âlâ* help us all to serve the language of His Glorious Book.

Dr. Abdur Rahim
Madinah Munawwarah

الْبَاحِثُ عَنِ الْحَقِّ

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ : حَدَّثَنِي سَلْمَانُ
الْفَارِسِيُّ حَدِيثَهُ مِنْ فِيهِ، قَالَ :

فِي أَصْفَهَانِ

كُنْتُ رَجُلًا فَارِسِيًّا مِنْ أَهْلِ أَصْفَهَانِ مِنْ أَهْلِ قَرْيَةٍ
مِنْهَا يُقَالُ لَهَا «جِيٌّ»، وَكَانَ أَبِي دِهْقَانَ قَرْيَتِهِ، وَكُنْتُ أَحَبَّ
خَلْقِ اللَّهِ إِلَيْهِ، فَلَمْ يَزَلْ بِهِ حُبُّهُ إِيَّايَ حَتَّى حَبَسَنِي فِي
بَيْتِهِ (أَيِ مُلَازِمِ النَّارِ) كَمَا تُحْبَسُ الْجَارِيَةُ. وَاجْتَهَدْتُ
فِي الْمَجُوسِيَّةِ حَتَّى كُنْتُ قَطْنَ النَّارِ الَّذِي يُوقِدُهَا لَا يَتْرُكُهَا
تَخْبُو سَاعَةً. ^(١) قَالَ، وَكَانَتْ لِأَبِي ضِيعَةٌ عَظِيمَةٌ، قَالَ فَشُغِلَ فِي
بُنْيَانِ لَهُ يَوْمًا، فَقَالَ لِي:

(1) In long narrations the narrator frequently repeats the word قَالَ (He said) so that the listener is rest assured that the narrator is not telling anything on his own. I have written this word in small print wherever it occurs. To avoid confusion the reader is advised to ignore it.

IN SEARCH OF TRUTH

On the authority of Ibn 'Abbâs who said, Salmân the Persian himself narrated to me his story:

In Esfahan

I was a Persian from Esfahan, an inhabitant of a village therein called Jayy. My father was the village headman, and I was the dearest of all creatures to him. Out of his love for me he used to detain me in his house (to attend to the Fire) just as a girl is detained. I worked hard (to learn more about) the Zoroastrian faith till I became the keeper of the Fire who keeps it burning never allowing it to be put out for a moment.

My father had a large country estate. One day he was busy with one of his buildings. So he said to me,

«يا بُنَيَّ، إِنِّي قَدْ شُغِلْتُ فِي بُنْيَانِ هَذَا الْيَوْمِ عَنْ ضِيْعَتِي،
فَاذْهَبْ فَاطْلَعْهَا». وَأَمَرَنِي فِيهَا بِبَعْضِ مَا يُرِيدُ.

فَخَرَجْتُ أُرِيدُ ضِيْعَتَهُ، فَمَرَرْتُ بِكَنِيسَةٍ مِنْ كَنَائِسِ
النَّصَارَى، فَسَمِعْتُ أَصْوَاتَهُمْ فِيهَا، وَهُمْ يُصَلُّونَ. وَكُنْتُ لَا
أَدْرِي مَا أَمْرُ النَّاسِ لِحَبْسِ أَبِي إِيَّايَ فِي بَيْتِهِ. فَلَمَّا
مَرَرْتُ بِهِمْ، وَسَمِعْتُ أَصْوَاتَهُمْ دَخَلْتُ عَلَيْهِمْ أَنْظُرُ مَا
يَصْنَعُونَ. قَالَ فَلَمَّا رَأَيْتُهُمْ أَعْجَبَنِي صَلَاتُهُمْ، وَرَغِبْتُ فِي
أَمْرِهِمْ، وَقُلْتُ: «هَذَا وَاللَّهِ خَيْرٌ مِنَ الدِّينِ الَّذِي نَحْنُ
عَلَيْهِ». فَوَاللَّهِ مَا تَرَكْتُهُمْ حَتَّى غَرَبَتِ الشَّمْسُ، وَتَرَكْتُ
ضِيْعَةَ أَبِي وَلَمْ آتِهَا، فَقُلْتُ لَهُمْ:
«أَيْنَ أَصْلُ هَذَا الدِّينِ؟».

قَالُوا: «بِالشَّامِ».

ثُمَّ رَجَعْتُ إِلَى أَبِي وَقَدْ بَعَثَ فِي طَلْبِي، وَشَغَلْتُهُ عَنْ
عَمَلِهِ كُلِّهِ. قَالَ فَلَمَّا جِئْتُهُ قَالَ:

«أَيُّ بُنَيَّ، أَيْنَ كُنْتَ؟ أَلَمْ أَكُنْ عَاهَدْتُ إِلَيْكَ مَا
عَاهَدْتُ؟».

'My dear son, I am today preoccupied with a building (and cannot look after) my country estate. So go and take care of it', and he asked me to do certain things he wanted.

I set out to go to his country estate, and passed by a church of the Christians and heard their voices therein as they were praying. I did not know what people do because of my father detaining me in his house. When I passed by them and heard their voices I entered (the church) to see what they were doing. When I saw them I liked their prayer, and was inclined towards them. And I said, 'By God! It is better than our religion' By God! I did not leave them till sunset, and just forgot about my father's estate, and did not go there. I said to them (the Christians), 'Where did this religion originate?', and they said, 'In Sham'⁽²⁾.

Then I returned to my father after he had dispatched (people) to look for me. I had completely diverted him from all his affairs. When I went to him, he said, 'My dear son, where were you? Had I not entrusted you with a task?'

(2) Sham in those days included Syria, Palestine, Jordan and Lebanon.

قَالَ قُلْتُ : «يَا أَبَتِ، مَرَرْتُ بِنَاسٍ يُصَلُّونَ فِي كَنِيسَةٍ لَهُمْ، فَأَعْجَبَنِي مَا رَأَيْتُ مِنْ دِينِهِمْ. فَوَاللَّهِ مَا زِلْتُ عِنْدَهُمْ حَتَّى غَرَبَتِ الشَّمْسُ».

قَالَ : «أَيُّ بُنَيٍّ، لَيْسَ فِي ذَلِكَ الدِّينِ خَيْرٌ. دِينُكَ وَدِينُ آبَائِكَ خَيْرٌ مِنْهُ».

قَالَ قُلْتُ : «كَلاَّ وَاللَّهِ إِنَّهُ خَيْرٌ مِنْ دِينِنَا».

قَالَ فَخَافَنِي، فَجَعَلَ فِي رِجْلِي قَيْدًا، ثُمَّ حَبَسَنِي فِي بَيْتِهِ. قَالَ وَبَعَثْتُ إِلَى النَّصَارَى، فَقُلْتُ لَهُمْ :

«إِذَا قَدِمَ عَلَيْكُمْ رَكْبٌ مِنَ الشَّامِ تَجَارٌّ مِنَ النَّصَارَى فَأَخْبِرُونِي بِهِمْ».

قَالَ فَقَدِمَ عَلَيْهِمْ رَكْبٌ مِنَ الشَّامِ تَجَارٌّ مِنَ النَّصَارَى قَالَ فَأَخْبِرُونِي بِهِمْ. قَالَ فَقُلْتُ لَهُمْ :

«إِذَا قَضَوْا حَوَائِجَهُمْ وَأَرَادُوا الرُّجْعَةَ إِلَى بِلَادِهِمْ فَأَذِّنُونِي بِهِمْ».

قَالَ فَلَمَّا أَرَادُوا الرُّجْعَةَ إِلَى بِلَادِهِمْ أَخْبِرُونِي بِهِمْ، فَأَلْقَيْتُ الْحَدِيدَ مِنْ رِجْلِي، ثُمَّ خَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ الشَّامَ.

I said, 'My father, I passed by a group of people praying in their church, and I liked what I noticed of their religion. By God! I remained with them till sunset. He said, 'My son, there is nothing good in that religion. Your religion and the religion of your forefathers is better than it'. I said, 'No way. By God! It is better than our religion'. My father feared for me, so he put me in chains, and detained me in his house.

I sent (a message) to the Christians, and said to them, 'If a caravan of Christian traders comes from Sham, inform me about them'. There came to them a caravan of Christian traders from Sham, and they informed me about them. I said to them, 'When they finish their business and want to return, inform me about them'. So when they wanted to return to their country, they informed me about them. I removed the fetters from my feet, and set out with them till I came to Sham.

في الشام

فَلَمَّا قَدَمْتُهَا قُلْتُ : «مَنْ أَفْضَلُ أَهْلِ هَذَا الدِّينِ؟» .
 قَالُوا : «الْأُسْقُفُ فِي الْكَنِيسَةِ» . قَالَ فَجِئْتُهُ، فَقُلْتُ :
 «إِنِّي قَدْ رَغِبْتُ فِي هَذَا الدِّينِ، وَأَحْبَبْتُ أَنْ أَكُونَ مَعَكَ
 أَخْدُمُكَ فِي كَنِيسَتِكَ، وَأَتَعَلَّمَ مِنْكَ، وَأُصَلِّيَ مَعَكَ» .
 قَالَ : «فَادْخُلْ» .

فَدَخَلْتُ مَعَهُ، قَالَ فَكَانَ رَجُلٌ سَوْءٌ . يَأْمُرُهُمْ بِالصَّدَقَةِ،
 وَيُرَغِّبُهُمْ فِيهَا، فَإِذَا جَمَعُوا إِلَيْهِ مِنْهَا شَيْئًا اكْتَنَزَهُ لِنَفْسِهِ،
 وَلَمْ يُعْطِهِ الْمَسَاكِينَ، حَتَّى جَمَعَ سَبْعَ قِلَالٍ مِنْ ذَهَبٍ
 وَوَرَقٍ . قَالَ وَأَبْغَضْتُهُ بُغْضًا شَدِيدًا لَمَّا رَأَيْتُهُ يَصْنَعُ . ثُمَّ مَاتَ،
 فَاجْتَمَعَتْ إِلَيْهِ النَّصَارَى لِيَدْفِنُوهُ . فَقُلْتُ لَهُمْ :

«إِنَّ هَذَا كَانَ رَجُلًا سَوْءًا، يَأْمُرُكُمْ بِالصَّدَقَةِ وَيُرَغِّبُكُمْ
 فِيهَا، فَإِذَا جُمِعَتْ بِهَا اكْتَنَزَهَا لِنَفْسِهِ وَلَمْ يُعْطِ
 الْمَسَاكِينَ مِنْهَا شَيْئًا» .

فَقَالُوا : «وَمَا عَلِمُكَ بِذَلِكَ؟» .

قَالَ قُلْتُ : «أَنَا أَذُلُّكُمْ عَلَى كَنْزِهِ» .

In Sham

When I arrived in Sham, I said, 'Who is the best man (among the people) of this religion?' They said, 'The bishop in the church'. So I went to him, and said (to him), 'I like this religion, and like to be with you serving you in your church, learning from you, and praying with you'. He said, 'Come in', so I went (to live) with him. He was an evil man. He would command people (to pay) alms, and goad them on to do so, but when they collected (the alms) and brought them to him, he would hoard them for himself, and would not give them to the needy poor, till he had seven jars full of gold and silver. I intensely hated him because of what I saw him doing.

Then he died, and the Christians gathered to bury him. I said to them, 'He was an evil man. He commanded you to pay charity, and goaded you on to do so, but when you brought to him (the money collected in charity) he hoarded it for himself, and did not give to the poor.' They said, 'And how do you know this?' I said, 'I will show you his hoarding'.

قَالُوا : «فَدُلَّنَا عَلَيْهِ».

قَالَ فَأَرَيْتُهُمْ مَوْضِعَهُ، قَالَ فَاسْتَخْرَجُوا مِنْهُ سَبْعَ قِلَالٍ مَمْلُوءَةٍ ذَهَبًا وَوَرِقًا. قَالَ فَلَمَّا رَأَوْهَا قَالُوا : «وَاللَّهِ مَا نَدْفِنُهُ أَبَدًا»، فَصَلَبُوهُ، ثُمَّ رَجَمُوهُ بِالْحِجَارَةِ.

ثُمَّ جَاءُوا بِرَجُلٍ آخَرَ، فَجَعَلُوهُ بِمَكَانِهِ. قَالَ : يقول سلمانُ فما رَأَيْتُ رَجُلًا لَا يُصَلِّي الْخُمْسَ أَرَى أَنَّهُ أَفْضَلُ مِنْهُ : أَزْهَدُ فِي الدُّنْيَا، وَلَا أَرْغَبُ فِي الْآخِرَةِ، وَلَا أَذَابُ لَيْلًا وَنَهَارًا مِنْهُ. قَالَ فَأَحْبَبْتُهُ حُبًّا لَمْ أَحِبَّهُ مِنْ قَبْلِهِ. وَأَقَمْتُ مَعَهُ زَمَانًا. ثُمَّ حَضَرَتْهُ الْوَفَاةُ، فَقُلْتُ لَهُ :

«يَا فُلَانُ، إِنِّي كُنْتُ مَعَكَ، وَأَحْبَبْتُكَ حُبًّا لَمْ أَحِبَّهُ مِنْ قَبْلِكَ، وَقَدْ حَضَرَكَ مَا تَرَى مِنْ أَمْرِ اللَّهِ، فَإِلَى مَنْ تُوصِي بِي، وَمَا تَأْمُرُنِي؟».

قَالَ : «أَيُّ بَنِيٍّ، وَاللَّهِ مَا أَعْلَمُ أَحَدًا الْيَوْمَ عَلَى مَا كُنْتُ عَلَيْهِ. لَقَدْ هَلَكَ النَّاسُ، وَبَدَلُوا، وَتَرَكُوا أَكْثَرَ مَا كَانُوا عَلَيْهِ إِلَّا رَجُلًا بِالْمَوْصِلِ وَهُوَ فُلَانُ، فَهُوَ عَلَى مَا كُنْتُ عَلَيْهِ، فَالْحَقُّ بِهِ».

They said, 'Show it to us then.' I showed them where it was, and they brought out seven jars full of gold and silver. When they saw them, they said, 'By God! We will never bury him.' They crucified him, then pelted him with stones.

Then they appointed another man in his place. I never saw a non-Muslim⁽³⁾ better than he: less covetous of the worldly wealth, more inclined to the life hereafter and more hardworking day and night than he. So I loved him as I loved none before him, and I stayed with him for a period of time. Then he showed signs of dying. So I said to him, 'I have been with you, and loved you as I loved none before you, and as you see the will of God has come to you. So whom do you recommend to me, and what do you command me to do?' He said, 'My son, by God, I do not know anyone today who leads a life as I was leading. People have gone, and have changed, and have given up much of what they cherished, except one in Mosul. He is So-and-so. He is leading a life like the one I led. So go and join him.'

(3) Literally, 'a man who does not offer the five prescribed prayers'.

في الموصِّل

قال فلما مات وغيب لحقتُ بصاحبِ الموصِّل، فقلتُ له : «يا فلان، إنَّ فلاناً أوصاني عندَ موته أن أُلحقَ بك، وأخبرني أنَّك على أمره». قال لي : «أقمْ عندي». فأقمتُ عنده، فوجدتهُ خيرَ رجلٍ على أمرٍ صاحبه.

فلم يلبث أن مات. فلما حضرته الوفاة قلتُ له : «يا فلان، إنَّ فلاناً أوصى بي إليك، وأمرني باللُّحوقِ بك. وقد حَضَرَكَ مِنَ اللَّهِ عَزَّ وَجَلَّ مَا تَرَى. فإلى مَنْ تُوصي بي وما تأمرني؟». قال : «أيُّ بُنيٍّ، واللَّهِ ما أعلمُ رجلاً على مثلِ ما كُنَّا عليه إلا رجلاً بنصيبين، وهو فلانٌ فالحقُّ به».

في نصيبين

فلما مات وغيب لحقتُ بصاحبِ نصيبين، فجنَّتهُ فأخبرتهُ بخبري وما أمرني به صاحبي. قال : «فأقمْ عندي»، فأقمتُ عنده، فوجدتهُ على أمرٍ صاحبيه. فأقمتُ على خيرِ رجلٍ، فواللَّهِ ما لبث أن نزلَ به الموتُ. فلما حضرَ قلتُ له : «يا فلان، إنَّ فلاناً كان أوصى

In Mosul

When he died and was buried, I joined the man in Mosul, and said to him, 'So-and-so recommended at the time of his death that I join you, and informed me that you follow his way of life.' He said to me, 'Stay with me.' So I stayed with him, and found him the best man following in the footsteps of his friend.

But he soon died. When he was about to die, I said to him, 'So-and-so had recommended you to me, and had commanded me to join you. And as you see the will of God has come to you. So whom do you recommend to me, and what do you command me to do?' He said, 'My son, by God, I do not know any one leading a life like the one we were leading except one in Nisibis, and he is So-and-so, so go and join him.'

In Nisibis

When he died and was buried, I joined the man in Nisibis, and told him my story, and informed him of what my (former) mentor had asked me to do. He said, 'Stay with me', and so I stayed with him, and found him following in the footsteps of his two companions. And I lived with the best man. But by God, death soon came to him. When he was about to die, I said to him, 'So-and-so had asked me to go to So-and-so,

بِي إِلَى فُلَانٍ، ثُمَّ أَوْصَى بِي فُلَانٌ إِلَيْكَ، فَإِلَى مَنْ تُوصِي بِي، وَمَا تَأْمُرُنِي؟». قَالَ : «أَيُّ بَنِيَّ، وَاللَّهِ مَا نَعْلَمُ أَحَدًا بَقِيَ عَلَى أَمْرِنَا آمُرُكَ أَنْ تَأْتِيَهُ إِلَّا رَجُلًا بَعْمُورِيَّةَ فَإِنَّهُ بِمِثْلِ مَا نَحْنُ عَلَيْهِ. فَإِنْ أَحْبَبْتَ فَأْتِهِ فَإِنَّهُ عَلَى أَمْرِنَا».

فِي عَمُورِيَّةَ

قَالَ فَلَمَّا مَاتَ وَغِيَّبَ لَحِقْتُ بِصَاحِبِ عَمُورِيَّةَ، وَأَخْبَرْتُهُ خَبْرِي، فَقَالَ : «أَقِمْ عِنْدِي». فَأَقَمْتُ مَعَ رَجُلٍ عَلَى هَذِي أَصْحَابِهِ وَأَمْرِهِمْ.

قَالَ وَاکْتَسَبْتُ حَتَّى كَانَ لِي بَقَرَاتٌ وَغَنِيمَةٌ. قَالَ ثُمَّ نَزَلَ بِهِ أَمْرُ اللَّهِ. فَلَمَّا حُضِرَ قُلْتُ لَهُ : «يَا فُلَانُ، إِنِّي كُنْتُ مَعَ فُلَانٍ فَأَوْصَى بِي فُلَانٌ إِلَى فُلَانٍ، وَأَوْصَى بِي فُلَانٌ إِلَى فُلَانٍ، ثُمَّ أَوْصَى بِي فُلَانٌ إِلَيْكَ. فَإِلَى مَنْ تُوصِي بِي، وَمَا تَأْمُرُنِي؟». قَالَ : «أَيُّ بَنِيَّ، مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ آمُرُكَ أَنْ تَأْتِيَهُ. وَلَكِنَّهُ قَدْ أَظْلَكَ زَمَانُ نَبِيِّ، هُوَ مَبْعُوثٌ بِدِينِ إِبْرَاهِيمَ، يَخْرُجُ بِأَرْضِ الْعَرَبِ مُهَاجِرًا إِلَى أَرْضٍ بَيْنَ حَرَّتَيْنِ بَيْنَهُمَا نَخْلٌ، بِهِ عَلَامَاتٌ لَا تَخْفَى: يَأْكُلُ الْهَدِيَّةَ

and he had asked me to go to you. Who do you want me to go to, and what do you command me to do?' He said, 'My son, by God, we do not know anyone who still follows our way of life who I can ask you to go to except one in Amorion. He leads a life like the one we do. So if you like, go to him for he follows our way of life.'

In Amorion

When he died and was buried, I joined the man in Amorion, and told him my story, and he said, 'Stay with me'. So I stayed with a man who toed the line of his companions.

I acquired some money, and owned some cows and sheep. Then the will of God came to him. When he was about to die I told him, 'I was with So-and-so, and he asked me to go to So-and-so, and he asked me to go to So-and-so, and this one asked me to go to you. Whom do you want me to go, and what do you command me to do?' He said, 'My son, I do not know anyone who conforms to our way of life to whom I may ask you to go, but you are approaching the time of a prophet who is going to be sent with the religion of Abraham, and who will appear among the Arabs, and will migrate to a land between two lands covered with lava with palm trees growing between them. He has obvious signs: he will eat what is given as present,

وَلَا يَأْكُلُ الصَّدَقَةَ، بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ. فَإِنْ اسْتَطَعْتَ أَنْ تَلْحَقَ بِتِلْكَ الْبِلَادِ فَافْعَلْ». قَالَ ثُمَّ مَاتَ وَغُيِّبَ.

فِي وَادِي الْقُرَى

فَمَكَثْتُ بِعَمُورِيَّةَ مَا شَاءَ اللَّهُ أَنْ أَمْكُثَ، ثُمَّ مَرَّ بِي نَفَرٌ مِنْ كَلْبٍ تَجَارًا. فَقُلْتُ لَهُمْ: «تَحْمِلُونِي إِلَى أَرْضِ الْعَرَبِ، وَأَعْطِيكُمْ بَقَرَاتِي هَذِهِ وَغَنِيمَتِي هَذِهِ». قَالُوا: «نَعَمْ»، فَأَعْطَيْتُهُمْوَهَا، وَحَمَلُونِي حَتَّى إِذَا قَدِمُوا بِي وَادِي الْقُرَى ظَلَمُونِي فَبَاعُونِي مِنْ رَجُلٍ مِنْ يَهُودَ عَبْدًا.

فِي الْمَدِينَةِ

فَمَكَثْتُ عِنْدَهُ، وَرَأَيْتُ النَّخْلَ، وَرَجَوْتُ أَنْ تَكُونَ الْبَلَدَ الَّذِي وَصَفَ لِي صَاحِبِي؛ وَلَمْ يَحِقَّ لِي فِي نَفْسِي. فَبَيْنَمَا أَنَا عِنْدَهُ قَدِمَ عَلَيْهِ ابْنُ عَمٍّ لَهُ مِنَ الْمَدِينَةِ مِنْ بَنِي قُرَيْظَةَ فَاِبْتَاعَنِي مِنْهُ، فَاحْتَمَلَنِي إِلَى الْمَدِينَةِ، فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُهَا فَعَرَفْتُهَا بِصِفَةِ صَاحِبِي. فَأَقَمْتُ بِهَا، وَبَعَثَ اللَّهُ رَسُولَهُ، فَأَقَامَ بِمَكَّةَ مَا أَقَامَ لَا أَسْمَعُ لَهُ بِذِكْرِ مَعَى مَا أَنَا فِيهِ مِنْ شُغْلِ الرِّقِّ. ثُمَّ هَاجَرَ إِلَى الْمَدِينَةِ. فَوَاللَّهِ إِنِّي لَفِي رَأْسِ عَذَقٍ لِسَيِّدِي أَعْمَلُ فِيهِ

but not what is given in charity, and there is a seal of prophethood between his shoulders. If you could go to that land, do so'. Then he died and was buried.

In Wadi 'L-Qura

I remained in Amorion as long as it was God's will. Then a group of traders from the tribe of Kalb passed by. I said to them, 'Take me to the Arabia, and I will give you these cows and sheep of mine.' They said, 'Yes', and I gave them the cows and sheep, and they took me with them till we came to Wadi 'l-Qura when they wronged me and sold me to a Jew as a slave.

In The City Of The Prophet

I stayed with him, and I saw palm trees, and hoped that it was the land my companion had described to me, but I was not sure of it. And while I was staying with him, a cousin of his from the tribe of Banu Quraizah living in Madinah came to him, and my master sold me to him, and he took me to Madinah. By God, as soon as saw it I knew it from my friend's description of it to me.

I stayed therein. God had already sent His prophet, and he stayed in Makkah as long as he had to stay. I had no news of him because of the state of slavery I was in. Then he migrated to Madinah. By God, I was on top of a palm tree belonging to my master attending to some work,

بَعْضَ الْعَمَلِ - وَسَيِّدِي جَالِسٌ - إِذْ أَقْبَلَ ابْنُ عَمٍّ لَهُ حَتَّى وَقَفَ عَلَيْهِ، فَقَالَ : «قَاتِلَ اللَّهُ بَنِي قَيْلَةَ وَاللَّهِ إِنَّهُمْ الْآنَ لَمُجْتَمِعُونَ بِقُبَاءَ عَلَى رَجُلٍ قَدِمَ عَلَيْهِمْ مِنْ مَكَّةَ الْيَوْمَ يَزْعُمُ أَنَّهُ نَبِيٌّ». قَالَ فَلَمَّا سَمِعْتُهَا أَخَذْتَنِي الْعُرَوَاءُ حَتَّى ظَنَنْتُ سَأَسْقُطُ عَلَى سَيِّدِي. قَالَ وَنَزَلْتُ عَنِ النَّخْلَةِ فَجَعَلْتُ أَقُولُ لِابْنِ عَمِّهِ ذَلِكَ : «مَاذَا تَقُولُ؟ مَاذَا تَقُولُ؟». قَالَ فَغَضِبَ سَيِّدِي، فَلَكَمَنِي لَكْمَةً شَدِيدَةً، ثُمَّ قَالَ : «مَا لَكَ وَلِهَذَا؟ أَقْبِلْ عَلَى عَمَلِكَ». قَالَ قُلْتُ : «لَا شَيْءَ، إِنَّمَا أَرَدْتُ أَنْ أَسْتَثْبِتَ عَمَّا قَالَ».

وَقَدْ كَانَ عِنْدِي شَيْءٌ قَدْ جَمَعْتُهُ. فَلَمَّا أَمْسَيْتُ أَخَذْتُهُ ثُمَّ ذَهَبْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِقُبَاءَ، فَدَخَلْتُ عَلَيْهِ، فَقُلْتُ لَهُ : «إِنَّهُ قَدْ بَلَغَنِي أَنَّكَ رَجُلٌ صَالِحٌ وَمَعَكَ أَصْحَابٌ لَكَ غُرَبَاءُ ذَوُو حَاجَةٍ، وَهَذَا شَيْءٌ كَانَ عِنْدِي لِلصَّدَقَةِ، فَرَأَيْتُكُمْ أَحَقَّ بِهِ مِنْ غَيْرِكُمْ». قَالَ فَقَرَّبْتُهُ إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ : «كُلُوا»، وَأَمْسَكَ يَدَهُ، فَلَمْ يَأْكُلْ. قَالَ فَقُلْتُ فِي نَفْسِي : «هَذِهِ وَاحِدَةٌ». ثُمَّ انْصَرَفْتُ عَنْهُ،

and my master was sitting below when a cousin of his came and stood near him and said, 'Cursed be Banu Qailah⁽⁴⁾. They are now gathered at Quba round a man who came to them from Makkah today claiming to be a prophet'. When I heard this, I felt feverish, and thought that I would fall down on my master. I came down from the palm tree and began asking his cousin, 'What do you say? What do you say?' My master was angry, and hit me severely saying, 'How does it concern you? Mind your business.' I said, 'Nothing, I just wanted to ascertain what he said.'

I had something which I had collected. When it was evening I took it and went to the Messenger of Allah at Quba. I said to him, 'I learn that you are a good man, and you have companions who are strangers here, and are needy. Here is something I want to give away in charity, and I think you deserve it better than others'. I presented it to him, and the Messenger of Allah said to his companions, 'Eat', and he withdrew his hand and did not eat. I said to myself, 'this is one (of the signs)'. Then I went back,

(4) i.e. the Arabs.

فَجَمَعْتُ شَيْئًا - وَتَحَوَّلَ رَسُولُ اللَّهِ ﷺ إِلَى الْمَدِينَةِ - ثُمَّ
جِئْتُ بِهِ، فَقُلْتُ : «إِنِّي رَأَيْتُكَ لَا تَأْكُلُ الصَّدَقَةَ، وَهَذِهِ هَدِيَّةٌ
أَكْرَمْتُكَ بِهَا». قَالَ فَأَكَلَ رَسُولُ اللَّهِ ﷺ مِنْهَا، وَأَمَرَ أَصْحَابَهُ
فَأَكَلُوا مَعَهُ. قَالَ فَقُلْتُ فِي نَفْسِي : «هَاتَانِ اثْنَتَانِ». ثُمَّ
جِئْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِبَقِيعِ الْغَرْقَدِ قَالَ وَقَدْ تَبِعَ جَنَازَةً مِنْ
أَصْحَابِهِ، عَلَيْهِ شِمْلَتَانِ لَهُ، وَهُوَ جَالِسٌ فِي أَصْحَابِهِ، فَسَلَّمْتُ
عَلَيْهِ، ثُمَّ اسْتَدْرْتُ أَنْظُرُ إِلَى ظَهْرِهِ هَلْ أَرَى الْخَاتَمَ الَّذِي
وَصَفَّ لِي صَاحِبِي. فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ اسْتَدْرْتُهُ عَرَفَ
أَنِّي أَسْتَثْبِتُ فِي شَيْءٍ وَصِفَ لِي قَالَ فَأَلْقَى رِدَاءَهُ عَنْ
ظَهْرِهِ، فَانْظَرْتُ إِلَى الْخَاتَمِ، فَعَرَفْتُهُ، فَاثْبَتْتُ عَلَيْهِ أُقْبَلُهُ
وَأُبْكِي. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ : «تَحَوَّلْ»، فَتَحَوَّلْتُ ،
فَقَصَصْتُ عَلَيْهِ حَدِيثِي كَمَا حَدَّثْتُكَ يَا ابْنَ عَبَّاسٍ، قَالَ
فَأَعْجَبَ رَسُولُ اللَّهِ ﷺ أَنْ يَسْمَعَ ذَلِكَ أَصْحَابَهُ.

الْعِثْقُ

(ثُمَّ شَغَلَ سَلْمَانَ الرَّقُّ حَتَّى فَاتَهُ مَعَ رَسُولِ اللَّهِ ﷺ بَدْرٌ
وَأُحُدٌ. قَالَ) ثُمَّ قَالَ لِي رَسُولُ اللَّهِ ﷺ : «كَاتِبُ يَا سَلْمَانُ»،

and gathered something – by this time the Messenger of Allah صلى الله عليه وسلم had moved to Madinah – and came to him and said, 'I noticed that you do not eat what is given in charity, and this is a present I want to present you with'. The Messenger of Allah صلى الله عليه وسلم ate out of it, and asked his companions to eat, and they also ate with him. I said to myself, 'These are two (of the signs)'. Then I went to the Messenger of Allah صلى الله عليه وسلم at (the cemetery) Baqî' al-Ghardaq where he was attending the funeral of one of his companions. He was covered in two sheets, and was sitting with his companions. I greeted him, and went behind him looking at his back to find out if I could see the seal which my friend had described to me. When the Messenger of Allah saw me going behind him, he knew that I wanted to ascertain something which had been described to me. So he lifted the sheet from his back. I looked at the seal, and I knew it, and fell on it kissing it and crying. The Messenger of Allah صلى الله عليه وسلم said to me, 'Come to the front'. So I came to the front, and narrated to him my story just as I have narrated to you O son of 'Abbâs. The Messenger of Allah صلى الله عليه وسلم was pleased that his companions listened to it.

Emancipation

(Salman was prevented by slavery from taking part in the Battles of Badr and Uhud. He said,) "The Messenger of Allah ﷺ said to me, 'Buy your freedom, O Salmân'.

فَكَاتَبْتُ صَاحِبِي عَلَى ثَلَاثِمِائَةِ نَخْلَةٍ أُخِيَّهَا لَهُ
 بِالْفَقِيرِ، وَبِأَرْبَعِينَ أُوقِيَّةً. فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ :
 «أَعِينُوا أَخَاكُمْ»، فَأَعَانُونِي بِالنَّخْلِ : الرَّجُلُ بِثَلَاثِينَ وَدِيَّةً،
 وَالرَّجُلُ بِعِشْرِينَ، وَالرَّجُلُ بِخَمْسِ عَشْرَةَ، وَالرَّجُلُ بِعَشْرٍ؛
 يَغْنِي الرَّجُلُ بِقَدَرِ مَا عِنْدَهُ حَتَّى اجْتَمَعَتْ لِي
 ثَلَاثُمِائَةِ وَدِيَّةٍ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ : «اذهب يا
 سَلْمَانُ، فَفَقِّرْ لَهَا، فَإِذَا فَرَّغْتَ فَأْتِنِي. أَكُونُ أَنَا أَضْعُهَا
 بِيَدِي». فَفَقَّرْتُ لَهَا، وَأَعَانَنِي أَصْحَابِي حَتَّى إِذَا فَرَّغْتُ مِنْهَا
 جِئْتُهُ، فَأَخْبَرْتُهُ. فَخَرَجَ رَسُولُ اللَّهِ ﷺ مَعِيَ إِلَيْهَا،
 فَجَعَلْنَا نُقَرِّبُ لَهُ الْوَدِيَّ وَيَضَعُهُ رَسُولُ اللَّهِ ﷺ بِيَدِهِ. فَوَالَّذِي
 نَفْسُ سَلْمَانَ بِيَدِهِ مَا مَاتَتْ مِنْهَا وَدِيَّةٌ وَاحِدَةٌ.

فَأَدَيْتُ النَّخْلَ، وَبَقِيَ عَلَيَّ الْمَالُ. فَأَتَى رَسُولُ اللَّهِ ﷺ
 بِمِثْلِ بَيْضَةِ الدَّجَاجَةِ مِنْ ذَهَبٍ مِنْ بَعْضِ الْمَغَازِي. فَقَالَ :
 «مَا فَعَلَ الْفَارِسِيُّ الْمُكَاتِبُ؟»، فَادْفَعْتُ لَهُ، فَقَالَ : «خُذْ
 هَذِهِ فَأَدِّ بِهَا مَا عَلَيْكَ يَا سَلْمَانُ». فَقُلْتُ : «أَيْنَ تَقَعُ هَذِهِ
 يَا رَسُولُ اللَّهِ مِمَّا عَلَيَّ؟». قَالَ : «خُذْهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ

So I made an agreement with my master that I would gain my freedom in exchange for providing him with three hundred palm offshoots and planting them, in addition to the payment of forty ounces of gold. The Messenger of Allah صلى الله عليه وسلم said to his companions, 'Help your brother' so they helped me with palm offshoots: one with thirty offshoots, another with twenty, a third with fifteen, and a fourth with ten; each one with what he had, till I had collected three hundred offshoots. The Messenger of Allah صلى الله عليه وسلم said to me, 'Go, Salmân and dig the holes, and when you have finished come to me so that I can place (the offshoots) therein with my own hand'. I dug the holes with the help of my friends, and when I had finished I went to him and informed him. The Messenger of Allah صلى الله عليه وسلم set out with me to the holes. We started bringing the offshoots close to the Messenger of Allah صلى الله عليه وسلم and he began placing them with his hand. By God, not a single offshoot of those died.

I had planted the palm offshoots, but the payment of money remained. In one of the war expeditions the Messenger of Allah صلى الله عليه وسلم received gold the size of a hen's egg. He said, 'What has the Persian seeking his emancipation done?' So I was called to (see) him. He said, 'O Salmân, take this and pay with it what you owe'. I said, 'O Messenger of Allah, what is this in relation to what I owe?' He said, 'Take it and Allah

سَيُودِي بِهَا عَنْكَ». فَأَخَذْتُهَا فَوَزَنْتُ لَهُمْ مِنْهَا - وَالَّذِي
 نَفْسُ سَلْمَانَ بِيَدِهِ - أَرْبَعِينَ أُوقِيَّةً، فَأَوْفَيْتُهُمْ حَقَّهُمْ، وَعَتَقْتُ،
 فَشَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْخَنْدَقَ، ثُمَّ لَمْ يَفُتْنِي مَعَهُ
 مَشْهَدٌ.

(رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ 39 : 140-147) (5).

(5) بِتَحْقِيقِ الشَّيْخِ شُعَيْبِ الأَرْنَؤُوط، مَوْسَسَةُ الرِّسَالَةِ، بِيْرُوت،

will pay with it on your behalf.' I took it and weighed it for them – by Him Who holds Salmân's soul in His hand - forty ounces, and paid them what I owed in full. I gained my freedom, and participated in the Battle of Trench, and did not miss any battle with him".

(Reported by Imam Ahmad in his Musnad, 39: 140-147)⁽⁶⁾.

(6) Edited by Shaikh Shu'aib al-Arna'ût, and published by Mu'assas al-Risalah, Beirut, 1421 AH/2001 CE.

LEXICAL AND GRAMMATICAL NOTES

The *abwâb* of the *mujarrad* verb are indicated in the following manner:

سَجَدَ يَسْجُدُ : a-u.	جَعَلَ يَجْعَلُ : a-a.
جَلَسَ يَجْلِسُ : a-i.	كَثُرَ يَكْثُرُ : u-u.
شَرَبَ يَشْرَبُ : i-a.	وَرِثَ يَرِثُ : i-i.

The *abwâb* of the *mazîd* verb are indicated by the Roman numerals in the following manner:

ii فَعَّلَ تَفْعِيلاً	vii انْفَعَلَ انْفِعَالاً
iii فَاعَلَ مُفَاعَلَةً	viii اِفْتَعَلَ اِفْتِعَالاً
iv أَفْعَلَ اِفْعَالاً	ix اِفْعَلَ اِفْعَالاً
v تَفَعَّلَ تَفَعُّلاً	X اسْتَفْعَلَ اسْتِفْعَالاً
vi تَفَاعَلَ تَفَاعُلاً	

The *maçdar* of each verb is mentioned immediately after the verb, and is given in the *mançûb* case thus making it the *maf'ûl* mutlaq as it is done in Arabic dictionaries.

Many grammatical points have been explained. If a point has been dealt with in my book *Durûs al-Lughah*,

reference is made it by mentioning the part and lesson thus D3: 20, where D stands for *Durûs al-Lughat*, and the first number points to the part, and the second to the lesson.

In transliteration ç is used for ص, for ط, and ĥ for ة.

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* سَلْمَانُ is a diptote because it is a proper name ending in extra *alif nûn* (D 3: 34).

* الْفَارِسِيُّ is a *na't*.

* مِنْ فَمِهِ (= مِنْ فِيهِ) literally 'from his mouth', i.e., from his own mouth; it is not hearsay, it is authentic.

The word فَمٌ is declined in two ways. If its *mîm* is retained it is declined regularly, e.g.,

فَمُكَ نَظِيفٌ, 'Your mouth is clean'.

اِفْتَحْ فَمَكَ, 'Open your mouth'.

مَاذَا فِي فَمِكَ؟, 'What is in your mouth?'

But if its *mîm* is omitted, then it is declined like أَبٌ, and the above-mentioned sentences become:

فُوكَ نَظِيفٌ. اِفْتَحْ فَاكَ. مَاذَا فِي فِكَ؟

just as we say:

أَيْنَ أَبُوكَ؟ رَأَيْتُ أَبَاكَ. مَا اسْمُ أَبِيكَ؟

The pl. of فَمٌ is أَفْوَاهٌ. In the Qur'an, يَقُولُونَ بِأَفْوَاهِهِمْ مَا, 'They say with their mouths what is not in their hearts'. (3: 167).

* أَهَالٍ (الْأَهَالِي), people, family, kith and kin, pl. أَهْلُونَ.

مِنْ أَهْلِ أَصْفَهَانَ, مِنْ أَهْلِ قَرْيَةٍ مِنْهَا, the second phrase is a *badal* (D3: 21).

* قَرْىٌ, village, township, pl. الْقَرْيَةُ.

* فِي الْهِنْدِ طَعَامٌ لَذِيذٌ يُقَالُ لَهُ بَرِيَانِي, it is called, i.e., يُقَالُ لَهَا, 'There is delicious dish in India called *biryani*.'

* جِي is a diptote as it is a non-Arabic feminine proper name.

* دَهَاقِينُ, village headman, pl. الدَّهَقَانُ.

* أَحَبُّ, dearer/dearest, حَبِيبٌ, dear.

كُنْتُ أَحَبَّ خَلْقِ اللَّهِ إِلَيْهِ, I was the dearest of all Alla's creatures to him.

- * ... فَلَمْ يَزَلْ بِهِ حُبُّهُ إِيَّايَ حَتَّى ... , 'his love for me continued in him till ...'. Here حُبُّهُ is *ismu mâ zâla*, and the *kehabar* is بِهِ , and إِيَّايَ is the object of the *maçdar* حُبَّ (D 3: 27).
- * الْخَلْقُ, creation, creatures.
- * حَتَّى , till, e.g., اِنْتَظِرْ حَتَّى أَطْلُبَكَ , 'Wait till I call you'. (The Portuguese *até* and the Spanish *hasta* meaning *till* are corruptions of this Arabic word).
- * حَبَسَ حَبْسًا (a-i), to confine, detain, imprison.
- * كَمَا , 'as' is followed by a verbal sentence, e.g., أَكْتُبُ كَمَا , 'Write as I write'. It is made up of the preposition كَ and *mâ al-maçdariyyah* (D3: 24).
- * الْجَوَارِيَةُ, girl, pl. جَوَارٍ.
- * أَيْ , that is, e.g., اللَّيْثُ أَيْ الْأَسَدُ (*al-laith* also means a lion).
- * مُلَازِمَةٌ iii, to attend, accompany, be constantly with someone. The *ismu l-fâ'il*: مُلَازِمٌ.
- * اجْتَهِدَ اجْتِهَادًا viii, to work hard.

- * ^زاَلْمَجُوسِيَّةُ, Zoroastrianism, ^زاَلْمَجُوسُ, Zoroastrians, ^زاَلْمَجُوسِيّ, a Zoroastrian. (D3: 3).
- * ^ناَلْقَطْنُ ^نالنَّارِ, the custodian of the fire.
- * ^ناَلْوَقُودُ, fuel, ^ناَوَقَدَ ^نالنَّارَ ^نيُوقِدُ ^ناِيقَادًا iv, to kindle fire.
- * ^ناَلْحَبُّ ^نالنَّارُ ^نتَخْبُو ^نخُبُوًّا (a-u), to go out (fire). In the Qur'an:
^نمَأْوَاهُمْ ^نجَهَنَّمَ ^نكُلَّمَا ^نخَبَتْ ^نزِدْنَاهُمْ ^نسَعِيرًا, 'Their abode will be Hell, whenever it abates We shall increase for them (its) blaze' (17: 97).
- * ^ساَلسَّاعَةُ, Here it means 'a moment'. It is *maf'ûl fîhi*.
- * ^ضاَلضَّيْعَةُ, country estate, pl. ^ضضِيَاعٌ.
- * ^شاَلشَّغْلُ ^شاَلْأَمْرُ ^ششَغْلًا (a-a), to engage, occupy, preoccupy, keep him busy. ^ششَغِلْتُ ^شفِي ^شاَلْاِخْتِبَارِ ^شعَنْ ^شدَفْعِ ^شفَاتُورَةِ ^شاَلهَاتِفِ, I was too preoccupied with the examination to pay the telephone bill. ^شلَا ^شتُكَلِّمْنِي ^شاَلْآنَ, أَنَا ^شمَشْغُولٌ ^شجِدًّا, do not talk to me now; I am very busy.
- * ^باَلْبُنْيَانُ, a building (such as a house, a mosque etc.). ^ببَنَى ^ببِنَاءً, ^بوَبُنْيَانًا (a-i), to build.
- * ^ببُنْيَانُهُ, 'a building of his, one of his buildings'. He did not say ^ببُنْيَانُهُ because he wanted to make it

indefinite. Note: زَمِيلٌ لِي 'a classmate of mine', but زَمِيلِي 'my classmate'.

* بُنَيٌّ is the diminutive of ابْنٌ, and it denotes here endearment.

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* يَا بُنَيَّ : a noun with the possessive pronoun of the first person singular has five forms when it is *munâdâ*.

These are :

* يَا رَبِّي : with the *yâ*' having *sukûn*.

* رَبِّي : with the *yâ*' having *fathah*.

* يَا رَب : with the omission of the *yâ*', and the last letter having *kasrah*.

* يَا رَب : as the previous, but the last letter having *fathah*.

يَا رَبَّ : as the previous, but with the addition of an *alif*.

The following mnemonic will help you remember these forms: رَبُّ رَبِّي رَبَّ رَبِّي.

يَا بُنَيَّ ارْكَبْ مَعَنَا. In the Qur'an, يَا رَبَّ is like يَا بُنَيَّ. 'My dear son, embark with us, and do not be with disbelievers' (11: 42).

* أَطَّلَعَ عَلَى الشَّيْءِ، واطَّلَعَ الشَّيْءُ * viii, to be informed, take note of, look into. In the Qur'an, أَطَّلَعَ الْغَيْبَ أَمْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا, 'Has he looked into the Unseen, or has he taken a pledge from the Most Merciful (Allah)? (19: 78). [أَطَّلَعَ = أَ أَطَّلَعَ].

* أُريدُ ضِيعَتَهُ : فخرَجْتُ أُريدُ ضِيعَتَهُ * Here the sentence أُريدُ is *hâl*, and أُريدُ is the object of أُريدُ.

* كَنَائِسُ, church, pl. كَنِيسَةٌ.

مِنْ كَنَائِسِ النَّصَارَى : a diptote is treated as a regular noun when it takes ال, or is *mudâf*, e.g.,

دَرَّسْتُ فِي مَدَارِسَ كَثِيرَةٍ, 'I taught in many schools', but دَرَّسْتُ فِي هَذِهِ الْمَدَارِسِ, 'I taught in these schools', دَرَّسْتُ فِي مَدَارِسِ الْمَدِينَةِ الْمُنَوَّرَةِ, 'I taught in the schools of Madinah' (D3: 34).

* نَصَارَى, Christian, pl. نَصْرَانِي. The word نَصَارَى is a *maqṣûr*, i.e., a noun ending in -â. The case-endings do not appear in the *maqṣûr*, e.g.,

جَاءَ الْفَتَى, 'the young man came'.

سَأَلْتُ الْفَتَى, 'I asked the young man'.

ذَهَبْتُ إِلَى الْفَتَى, 'I went to the young man'.

In all the three cases the word remains *al-fatâ*. But if we replace this word with *al-walad* (the boy), it will be *al-walad-u*, *al-walad-a*, and *al-walad-i*.

* لَمَّا, 'when' is used only with the past tense, e.g., خَرَجْتُ مِنَ الْبَيْتِ رَأَيْتُ رَجُلًا يَنْتَظِرُنِي, 'When I left the house I saw a man waiting for me'. (D3: 20).

* أَصْوَاتٌ, voice, pl. الصَّوْتُ.

* صَلَّى ii, to pray. Its *maçdar* (تَصَلَّى) is not used. Instead its *ismu l-maçdar* صَلَاة is used.

* دَرَى (a-i), to know.

* أُمُورٌ, matter, affair, pl. الأمرُ. This word also means command, order. In this sense its pl. is أوامرُ.

* مَرَّ بِفُلَانٍ مُرُورًا, to pass by.

* دَخَلْتُ عَلَى بِلَالٍ, 'I entered the place where B is', i.e., his room, his office etc.

* أَنْظَرُوا مَا يَصْنَعُونَ, 'looking at what they were doing'. Here the sentence أَنْظَرُوا is *hâl*.

الصَّنَاعَةُ, factory, المَصْنَعُ, to make, do. صَنَعَ (a-a), industry.

- * أَعْجَبَنِي صَلَاتُهُمْ, I liked their payer (literally, their prayer pleased me). أَعْجَبَ is masculine because صَلَاةٌ is a grammatical feminine. With the biological feminine subject the verb must be feminine, e.g., دَخَلَتِ الْمَرْأَةُ, شَرِبَتِ النَّاقَةُ. But with the grammatical feminine subject the verb is mostly feminine, but it may be masculine.

If the biological feminine subject is separated from the verb, it may be masculine, e.g.,

خَرَجَتْ زَيْنَبُ, 'Z. went out'. Here the verb must be feminine. But in خَرَجَتِ الْآنَ زَيْنَبُ the verb may be masculine. One may also say, خَرَجَ الْآنَ زَيْنَبُ.

- * رَغِبَ فِي الشَّيْءِ رَغْبَةً (i-a), to like, desire, be inclined to.
رَغِبَ عَنِ الشَّيْءِ, to dislike, detest.

- * وَاللَّهِ, by Allah. This *wâw* is *harfu jarr*.

- * أَدْيَانُ, religion, pl. الدِّينُ.

- * هَذَا خَيْرٌ مِنَ الدِّينِ الَّذِي نَحْنُ عَلَيْهِ, 'This is better than the religion which we follow'. Of the Qur'an, سَيَقُولُ

السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا, The fools among the people will say, "What has turned them from the *qiblah* which they formerly observed?"

- * غَرَبَتِ الشَّمْسُ غُرُوبًا (a-u), to set.
- * أَتَيْتُهُ, أَتَى إِتْيَانًا (a-i), to go, come. 'I went to him'.
- * أُصُولٌ, root, origin, source, fundament, pl. الْأَصْلُ.
- * الشَّامُ, al-Sham in those days included Syria, Jordan and Palestine.
- * بَعَثَ بَعْثًا (a-a), to send.
- * قَدْ رَجَعْتُ إِلَى أَبِي وَقَدْ بَعَثَ فِي طَلْبِي : Here the sentence قَدْ is *hâl*. If the *hâl* is a sentence with an affirmative verb in the past tense, the verb must be preceded by قَدْ, e.g., دَخَلْتُ الْمَسْجِدَ وَقَدْ سَلَّمَ الْإِمَامُ, 'I entered the mosque after the imam had finished the prayer'. جَاءَ الطَّبِيبُ وَقَدْ مَاتَ الْمَرِيضُ, 'the doctor came after the patient had died'.
- * طَلَبَ طَلَبًا (a-u), to seek, look for, request, ask. A *student* is طَالِبٌ literally a seeker (of knowledge).

- * يَا أَيُّ بُنَيَّ, the word أَيُّ is another vocative particle like يَا.
- * (i-a), to entrust, charge. In the Qur'an, أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ إِلَّا تَعْبُدُوا الشَّيْطَانَ, 'Did I not charge you, O children of Adam, that you do not worship the devil' (36: 60).

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- * يَا أُمِّت = يَا أَبَت. In the same way يَا أُمِّت may be used instead of يَا أُمِّي, but this is rare. The use of ت instead of ي is confined to these two words only.
- * : لَيْسَ فِي ذَلِكَ الدِّينِ خَيْرٌ. دِينُكَ وَدِينُ آبَائِكَ خَيْرٌ مِنْهُ : In the first sentence خَيْرٌ means 'goodness', 'good thing' while in the second it means 'better'.
- * كَلَّا, a word denoting strong denial: 'not at all', 'no way'.
- * وَاللَّهِ إِنَّهُ خَيْرٌ مِنْ دِينِنَا : The expression وَاللَّهِ is called *qasam* (oath). The statement following the *qasam* is called *jawâbu l-qasam*. If the *jawâbu l-qasam* is an affirmative nominal sentence it must be emphasized with both إِنَّ and the *lâm*, or at least on of them, e.g.,
وَاللَّهِ إِنَّهُ لَمَرِيضٌ. وَاللَّهِ إِنَّهُ مَرِيضٌ. وَاللَّهُ لَهُوَ مَرِيضٌ.

In *وَاللَّهِ إِنَّهُ خَيْرٌ* it is emphasized only with *إِنَّ*. But later in this hadith we have the following sentences:

وَاللَّهُ إِنَّهُمْ الْآنَ لَمُجْتَمِعُونَ فَوَاللَّهِ إِنِّي لَفِي رَأْسِ عَذَقٍ.

If, however, the *qasam* comes between the *mubtada'* and the *khavar*, it does not affect the construction of the sentence, e.g., *هَذَا وَاللَّهُ خَيْرٌ مِنَ الدِّينِ الَّذِي نَحْنُ عَلَيْهِ* ↑.

If the *jawābu l-qasam* is negative, whether it is nominal or verbal, it needs no emphasis, e.g.,

أَنَا بِجَوْعَانَ 'By God, I am not hungry' (nominal sentence). *وَاللَّهُ مَا رَأَيْتُهُ* 'By God, I did not see him' (verbal sentence). In this text: *فَوَاللَّهُ مَا تَرَكَتُهُمْ حَتَّى* ↑ *غَرَبَتِ الشَّمْسُ*.

* *خَافَ خَوْفًا* (i-a), to fear.

* *قَيْودٌ*, fetter, chain, pl.

* *الرَّكْبُ*, traveling party, group traveling together.

* *تُجَّارٌ*, و *تَجَّارٌ*, trader, merchant, pl.

* *أَخْبَرَ إِبْخَارًا* iv, to inform.

فَأَخْبِرُونِي : This is *jawâbu sh-shart*, and it has taken ف as it is *talabî*.

- * قَضَى قَضَاءً (a-i), finish, complete, achieve.
- * حَوَائِجُ, needs, necessities. It is the pl. of حَاجَةٌ.
- * الرَّجْعَةُ, return.
- * آذَنَ يُؤْذِنُ إِذَا نَأً iv, to announce, inform.
- * أَلْقَى يُلْقِي إلقاءً iv, to throw, cast.
- * الْحَدِيدُ, literally 'iron', but the meaning here is 'fetters'.
- * قَدِمَ قُدُومًا وَمَقْدَمًا (i-a), to arrive, come, reach. It takes an object (قَدِمْتُ الشَّامَ، قَدِمْتُهَا).

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- * فَاضِلٌ, very good, eminent, outstanding, pl. فَضْلَاءُ, comparative أَفْضَلُ.
- * أَسَاقِفَةٌ, bishop, pl. الْأُسُقُفُ.
- * أَحْبَبْتُ أَنْ أَكُونَ مَعَكَ, 'I like to be with you'. Here the *maçdar mu'awwal* أَنْ أَكُونَ is the object of the verb. (D3: 10).
- * تَعَلَّمَ تَعَلَّمَ v, to learn.

- * أَخَذْتُكَ : each of these sentences
is *hâl*.
- * رَجُلٌ سُوءٌ, an evil man, literally 'a man of evil'.
- * رَغِبَ فِي الشَّيْءِ رَغْبًا وَرَغْبَةً (i-a), to desire, wish, want.
- * رَغَّبَ فُلَانًا فِي الشَّيْءِ تَرْغِيًا ii, to goad on, urge.
- * جَمَعَ جَمْعًا (a-a), to gather, collect.
- * اكْتَنَزَ (a-i), to hoard. كُنْزٌ, treasure. الكُنْزُ
viii, to hoard.
- * أَعْطَى iv, to give. إعطاءً.
- * مَسَاكِينُ, poor, needy, pl. الْمَسْكِينُ.
- * قَلَالٌ, jar, pitcher, pl. قُلَلٌ.
- * الذَّهَبُ, gold.
- * الْوَرَقُ, silver. The more common word for silver is
الْفِضَّةُ. In the Qur'an, فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ, 'So send one of you to the town with this
silver (coin) of yours...(18: 19).
- * أَبْغَضَ iv, to hate, loath. Its *maçdar* ابْغَاضٌ is not used,
instead its *ismu al-maçdar* بُغْضٌ is used.

- * لَمَّا رَأَيْتُهُ يَصْنَعُ, because of what I saw him doing.
The sentence يَصْنَعُ is *hâl*.
- * دَفَنَ دَفْنًا (a-i), to bury.
- * جَاءَ بِالشَّيْءِ (a-i), to bring (literally, to come with). For the *wâw* in جِئْتُمُوهُ see D2: 7.
- * دَلَّ دَلًّا (a-u), to show, point out, guide, direct.

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- * أَرَى يُرِي إِرَاءَةً (a-a), to see. أَرَى iv, to show. The *amr* is أَر. In أَرَى the second radical has been dropped for it is originally أَرَأَى يُرِي.
- * مَوَاضِعُ, place, spot, position, pl. مَوَاضِعُ.
- * اسْتَخْرَجَ اسْتِخْرَاجًا x, to take out, extract.
- * مَمْلُوءَةٌ ذَهَبًا, filled with gold. Here ذَهَبًا is *tamyîz*. The verb مَلَأَ (a-a) 'to fill' is followed by a *tamyîz*, e.g., مَلَأْتُ غُرْفَتِي كُتُبًا, 'I filled my room with books'. A pre-Islamic poet says,
مَلَأْنَا الْبَرَّ حَتَّى ضَاقَ عَنَّا وَمَاءُ الْبَحْرِ نَمْلُؤُهُ سَفِينًا

'We filled the earth (with the members of our tribe) till it became too small for us, and we shall fill the sea water with ships'.

* أَبَدًا, 'We will never bury him'. وَاللَّهِ مَا نَدْفِنُهُ أَبَدًا emphasizes the negative in future. The word قَطُّ emphasizes the negative in the past, e.g., مَا قُلْتُ هَذَا قَطُّ, 'I never said this' (D2: 29).

* صَلَبًا (a-i), to crucify. الصَّلِيبُ, cross. In the Qur'an, وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ ... 'They neither killed him nor crucified him ...' (4: 157).

* رَجَمَ رَجْمًا (a-u), to stone, pelt with stone.

* أَحْجَارًا، وَحِجَارَةً. (Guadalajara in Spain and Mexico is the Arabic وَادِي الْحِجَارَةِ literally 'the Valley of Stones').

* جَعَلَ (a-a), to make. If it means to manufacture or create it takes only one object, e.g., جَعَلْتُ كُرْسِيًّا, 'I made a chair'. But if it means to cause something/someone to become something it takes two objects, e.g., جَعَلْتُ بَيْتِي مَكْتَبَةً, 'I made my house into a library', جَعَلْتُ ابْنِي مُدِيرَ شَرِكَتِي, 'I made my son

the director of my firm'. 'To appoint' is an extension of this meaning.

جَعَلُوهُ بِمَكَانِهِ, 'They appointed him in his place'.

* زَهَدَ فِي الدُّنْيَا زُهْدًا (i-a), to renounce, forsake, have no desire.

The *ismu l-fâ'il* is زَاهِدٌ, and the comparative is أَزْهَدُ.

* رَاغِبٌ أَرْغَبُ comparative of رَاغِبٌ.

* دَابَّ دَابًّا (a-a), to work tirelessly, persevere. The *ismu l-fâ'il* is دَائِبٌ, and the comparative is أَدَابٌ. See the Qur'an, 14: 33.

* فَأَحْبَبْتُهُ حُبًّا لَمْ أَحِبَّهُ مِنْ قَبْلِهِ, 'So I loved him as I never loved (anyone) before'. The pronoun (هُ) in لَمْ أَحِبَّهُ refers to 'love' and not to the person, and so it is *maf'ûl mutlaq*, and it literally means, 'I loved him with a love with which I never loved (anyone) before'.

Here are some more examples:

❖ نِمْتُ الْيَوْمَ نَوْمًا لَمْ أَنْمُهُ مِنْ قَبْلُ, Today I slept as I never slept before.

❖ يَتْلُو هَذَا الْإِمَامُ تِلَاوَةً لَا يَتْلُوهَا أَحَدٌ, This imam recites as no one else does.

❖ شَرَحَ الْمُدَرِّسُ الدَّرْسَ الْيَوْمَ شَرْحًا لَمْ يَشْرَحْهُ مِنْ قَبْلُ

The teacher explained the lesson today as he never did before.

* أَقَامَ iv, to stay. It also means 'to make some one get up', e.g., أَقَامَتِ الْمُمَرِّضَةُ الْمَرِيضَ, 'The nurse helped the patient to get up'.

* الزَّمَنُ, time, period, duration, pl. أَزْمَنَةٌ. The word الزَّمَنُ has the same meaning. Its pl. is أَزْمَانٌ.

* وَفَاتٌ, death, pl. وَفَايَاتٌ.

* حَضَرَ (a-u), to be present, come, arrive.

* وَقَدْ حَضَرَكَ مَا تَرَى مِنْ أَمْرِ اللَّهِ : This is *al-bayâniyyah*, and is used to explain what is meant by the word *what*, e.g., أَعْطِنِي مَا عِنْدَكَ مِنَ الدُّوَلَارَاتِ, 'Give me *what* you have of dollars'.

* فَلَمَّا حَضَرَتْهُ الْوَفَاةُ, 'when death came to him', i.e., when he was about to die. It is the same as فَلَمَّا حَضَرَ ↓.

* إِنَّ فُلَانًا أَوْصَى إِلَى فُلَانٍ، وَلَهُ بِشَيْءٍ : 'So-and-so transferred me to you after his death', i.e., asked me to go to you after his death.

- * ^{أَوْصَى} iv, to command, enjoin. In the Qur'an: ^{فُلَانًا} ^{بَكْذَا} * ^{وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا}, 'And He has enjoined on me prayer and *zakât* as long as I live' (19: 31).
- * ^{هَلَكَ} (a-i), perish, die.
- * ^{بَدَّلَ} ii, to change, alter.
- * ^{تَرَكَ} (a-u), to leave, relinquish, give up.
^{تَرَكَوْا أَكْثَرَ مَا كَانُوا عَلَيْهِ}, 'They have given up most of what they used to follow'.
- * ^{صَاحِبٌ}, friend, companion, comrade, adherent, follower, pl. ^{صَحَابَةٌ}, ^{أَصْحَابٌ}, ^{صَحْبٌ}. The phrase ^{صَاحِبُ الْمَوْصِلِ} may be translated as 'the man of Mosul'.
- * ^{فُلَانٌ}, so-and-so. Its feminine is ^{فُلَانَةٌ} (without *tanwîn*). ^{الْفُلَانُ} and ^{الْفُلَانَةُ} (with the definite article) refer to animals, e.g., ^{رَكِبْتُ الْفُلَانَ}, ^{وَحَلَبْتُ الْفُلَانَةَ}, 'I rode such-and-such a camel, and milked such-and-such a she-camel'.

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- * ^{الْمَوْصِلُ}, a town in northern Iraq (Mosul). The word *muslin* for a thin fine cotton cloth is derived from the

name of this city where it was formerly made. It is *mousseline* in French and *mussolina* in Italian.

- * غَابَ غَيْباً (a-i), to stay away, be absent, vanish.
- * غَيَّبَ تَغْيِيباً ii, to make someone vanish, bury.
- * لَحِقَ بِهِ لُحُوقاً (i-a), to cling, adhere, reach, join.
- * وَجَدَ يَجِدُ (a-i), to find. In the sense of finding a lost thing it takes only one object, e.g., ضَاعَتْ سَاعَتِي أَمْسَ، 'My watch was lost yesterday, and I found it today'. And in the sense of discovering something it takes two objects, e.g., وَجَدْتُ الْبَابَ، 'I found the door open'. فَوَجَدْتُهُ خَيْرَ رَجُلٍ، 'I found him to be the best man'.
- * لَبِثَ لَبْثاً (i-a), to remain, stay. See the Qur'an, 2: 259.
- * مَا لَبِثَ (لَمْ يَلْبَثْ) أَنْ خَرَجَ, he left immediately.
- * نَصِيبٌ, an ancient town known in Roman times by the name of Nisibis. Now it is in Turkey close to the Syrian border.
- * أَخْبَرَ إِخْبَاراً, to inform.

- * عَلَى أَمْرٍ صَاحِبَيْنِ, 'in the manner of his two companions'. The *nûn* of صَاحِبَيْنِ has been dropped as it is *mudâf*. (D3: 9).

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- * عَمُورِيَّةٌ, the ancient Amorion, now in Turkey north of Akşehir.
- * الْهَدْيُ, guidance.
- * اِكْتَسَبَ اِكْتِسَابًا, to earn, obtain, acquire.
- * الْغَنَمُ, sheep and goats. The word is feminine, and that is why it takes *tâ' marbûtah* in the diminutive غَنِيمَةٌ, 'a small flock of sheep and goats'. (الضَّأْنُ is sheep, and الْمَعْزُ is goat. Both are collective nouns. A single sheep or goat is شَاةٌ).
- * الظِّلُّ, shadow, pl. ظِلَالٌ.
- أَظَلَّ عَلَيْنَا شَهْرُ رَمَضَانَ iv, to cast a shadow. 'The month of Ramadan is approaching us'.
- * هَاجَرَ iii, to migrate.
- * الْحَرَّةُ, lava field, land covered with lava, pl. حَرَارٌ.

- * النَّخْلُ, date palm trees (collective noun), singular نَخْلَةٌ (D3: 3).
- * بَيْنَ, between.
- * عِلَامَةٌ, sign, mark.
- * خَفِيَ خَفَاءً (i-a), to be hidden.
- * هَدَايَا, present, gift, pl. هَدِيَّةٌ.
- * أَكْتَافُ, shoulder, pl. كَتِفٌ.
- * خَوَاتِمُ, seal, signet ring, pl. خَاتَمٌ.

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- * بِلَادٌ, country, land, town, city, pl. بِلَدٌ.
- * اسْتَطَاعَ يَسْتَطِيعُ x, to be able to, can.
- * مَكَثَ مَكْثًا (a-u), to remain, stay, dwell. In the Qur'an, وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ, 'As for that which is of use to mankind, it remains in the earth' (13: 17).
See also Q 27: 22 / 28: 29 / 20: 10 / 18: 3.
- * النَّفَرُ, a group (three to nine men).
- * مَرَّ بِفُلَانٍ مُرُورًا (a-u), to pass by.
- * كَلْبٌ, the tribe of Kalb.

* اِحْتَمَلَ اِحْتِمَالًا (a-i), to carry. اِحْتَمَلَ اِحْتِمَالًا, to travel.

تَحْمِلُونِي is for تَحْمِلُونِي. By dropping the *fathah* of the first *nūn*, we get تَحْمِلُونِي (tahmilûna-ni → tahmilûn-ni). In the Qur'an, قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ, 'Say, "Do you command me to worship other than Allah, O you fools?" ' (39: 64). Here تَأْمُرُونِي is for تَأْمُرُونِي.

تَحْمِلُونِي is *mudâri'*, but used here as an *amr* ('carry me').

* هَـذَا and other demonstrative pronouns coming after a proper name or a *mudâf ilaihi* is a *na't*. Here are more examples:

- ❖ مَنْ بِلَالٌ هَـذَا؟, 'Who is this Bilal?'
- ❖ بِكَمْ اشْتَرَيْتَ سَيَّارَتَكَ تِلْكَ؟, 'For how much did you buy that car of yours?'
- ❖ In the Qur'an, اذْهَبْ بِكِتَابِي هَـذَا, 'Take this letter of mine' (27: 28).
- ❖ قَالَ إِنِّي أُرِيدُ أَنْ أُنْكَحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ, 'He said, "I want to marry you one of these two daughters of mine" ' (28: 27). (ابْنَةٌ = بِنْتٌ).

* فَأَعْطَيْتُهُمْ هُمُوهَا, 'I gave those (sheep and goats) to them'. If both the objects of a verb are pronouns of the same person, one of them must be separable, e.g., أَأَعْطَيْتَ بِلَالًا مَجَلَّتَهُ؟ نَعَمْ أَعْطَيْتُهُ إِيَّاهَا, 'Did you give B his journal? Yes, I gave it to him'. In the example from the hadith both the pronouns are inseparable. This is permissible if the pronouns differ in gender and/or in number as in the example. But this construction is rare. (D3: 27).

* الْوَادِي, valley, pl. أَوْدِيَّةٌ (Guada- in Spanish place-names is a corruption of this word, e.g., Guadalquivir is الْوَادِي الْكَبِيرُ, 'the great valley').

الْوَادِي is a *manqûṣ*, i.e., a noun ending in an original *yâ*. Of the three case-endings only the a-ending appears in it., e.g.,

الْوَادِي عَمِيقٌ, 'The valley is deep'. (*al-wâdiy* for *al-wâdiy-u*).

عَبَرْتُ الْوَادِي, 'I crossed the valley'. (*al-wâdiy-a*).

مَاذَا فِي الْوَادِي؟, 'What is in the valley?'. (*al-wâdiy* for *al-wâdiy-i*). (D3: 1).

وَادِي الْقُرَى, a place in north west Arabian peninsula.

قَدِمُوا بِي وَادِي الْقُرَى 'they came to Wadi l-Qurâ with me', 'they brought me to Wadi l-Qurâ'.

* بَاعَ يَبِيعُ (a-i), to sell. 'Bilal sold me his car' may be expressed in two ways, بَاعَنِي بِلَالٌ سَيَّارَتَهُ : with two objects (just as in English) or بَاعَ مِنِّي بِلَالٌ سَيَّارَتَهُ.

بَاعُونِي مِنْ رَجُلٍ مِنْ يَهُودَ عَبْدًا, 'They sold me to a man from among the Jews as a slave'. بَاعُونِي 'They sold me'. Here 'me' is the commodity. عَبْدًا is *hâl*.

* ظَلَمَ يَظْلِمُ (a-i), to wrong, treat unjustly.

* ابْتَاعَ = بَاعَ. It is form viii of بَاعَ.

* يَهُودُ, the Jews. It is a diptote as it is a proper name resembling a verb (it resembles verbs like يَقُولُ، يَدُورُ، يَزُورُ). (D3: 34).

* عَبْدٌ, slave, pl. عِبِيدٌ.

* أُولَئِكَ يَرْجُونَ (a-u), to hope. In the Qur'an, رَجَا رَجَاءً, رَحْمَةَ اللَّهِ, 'It is those who hope for Allah's mercy' (2: 218). See also 4: 104/10: 7, 11, 15/ 24: 60.

* وَصَفَ يَصِفُ وَصْفًا وَصِفَةً (a-i), to describe.

* ^{بَنُو قُرَيْظَةَ}, the tribe of Banu Quraizah. ^{ابْنٌ} has two plurals. ^{أَبْنَاءٌ} and ^{بَنُونَ}. The second form is the one which is used in the names of tribes, e.g., ^{بَنُو إِسْرَائِيلَ}, 'the Children of Israel', ^{بَنُو تَمِيمٍ} 'the tribe of Tamîm'.

* ^{فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُهَا}, 'By Allah! It (needed) nothing except my seeing it, and I recognized it from my friend's description of it', i.e., the moment I saw it I knew it was Madinah on the basis of its description my friend had given me.

* ^{لَا أَسْمَعُ لَهُ بِذِكْرِ} (a-u), to mention. ^{ذَكَرَ ذِكْرًا}, 'I did not hear any mention of him'.

* ^{أَرْقَاءُ}, slave, pl. ^{الرَّقِيقُ}, slavery. ^{الرَّقَّ}.

^{لَا أَسْمَعُ لَهُ بِذِكْرِ مَعَمَا أَنَا فِيهِ مِنْ شُغْلِ الرَّقِّ}, 'I did not hear him mentioned because of the slavery which kept me busy'.

* ^{الْعَدَقُ}, palm-tree with its fruits.

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* ^{سَادَةٌ}, master, pl. ^{السَّيِّدُ}.

- * $\text{إِذَا} : \text{إِذَا} \text{ أَقْبَلَ عَلَيْهِ} \dots$ is a particle denoting surprise, and is used with verbal sentences just as إِذَا is used with nominal sentences. It is often preceded by بَيْنَمَا (meaning 'while'), e.g.,

$\text{فَبَيْنَمَا الْعُسْرُ إِذَا دَارَتْ مَيَاسِيرُ}$

'In the midst of adversity, prosperity prevailed all of a sudden'.

- * $\text{وَقَفَ يَقِفُ وَقُوفًا}$ (a-i), to stop, halt.
- * $\text{قَاتِلَهُمُ اللَّهُ!}$ (literally 'May Allah fight them') is an expression of anger like 'confound them!'. See the Qur'an, 9: 30/63: 4.
- * قُبَاءُ , now a district of Madinah, but during the time of the Prophet $\text{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}$ it was in independent township.
- * زَعَمَ زَعْمًا (a-u), to claim, allege, maintain.
- * بَنُو قَيْلَةَ , the Arabs of Madinah. قَيْلَةُ is the mother of أَوْسٌ and الْخَزَرَجُ , the ancestors of the two tribes of Madinah known by these names.
- * الْعُرَوَاءُ , tremor, shivering.

* ظَنَنْتُنِي, i.e., ظَنَنْتُ سَأَسْقُطُ (a-u), to fall. سَقَطَ سُقُوطًا, 'I thought I would fall'. ظَنَ takes two objects.

Here the first object is the pronoun (ي), and the second is the sentence سَأَسْقُطُ.

* جَعَلْتُ أَقُولُ, 'I began to say'. جَعَلَ in this sense acts as جَعَلَ الْمُدْرَسُ يَشْرَحُ الدَّرْسَ. In جَعَلَ الْمُدْرَسُ يَشْرَحُ الدَّرْسَ, 'The teacher began to explain the lesson', الْمُدْرَسُ is the *ism*, and the sentence يَشْرَحُ is the *khavar*.

* غَضِبَ فُلَانٌ عَلَى فُلَانٍ غَضَبًا (i-a), to be angry. See Q, 4: 93/5: 60/48: 6/58: 14/60: 13/42: 37.

* الْمُلَاكِمَةُ, iii, لَاكِمَ, (a-u), to punch. لَكِمَ لَكْمًا, boxing, الْمُلَاكِمُ, boxer.

* لَكْمَةٌ is *maḥdar al-marrah*, and mean 'one punch'. Here are some more examples:

❖ نَسِيتُ، فَسَجَدْتُ سَجْدَةً وَاحِدَةً, 'I forgot and performed only one *sajdah*'.

❖ طُبِعَ هَذَا الْكِتَابُ طَبْعَتَيْنِ, 'This book was printed twice'.

❖ In the Qur'an, فَانْظَرَ نَظْرَةً فِي النُّجُومِ, 'So he cast a glance at the stars' (37: 88). See D3: 28.

- * أَقْبَلَ عَلَى الشَّيْءِ iv, to attend to, turn to.
- * لَا النَّافِيَةُ لِلْجِنْسِ : لَا شَيْءَ. This is *ism*, and its *khavar* has been omitted. The complete sentence is, لَا شَيْءَ لِي, 'I have nothing'.
- * اسْتَثْبَتَ اسْتِثْبَاتًا x, to ascertain, verify.
- * مِنْ مَّا is originally مَّا عَنْ just as مَّا is originally مِمَّا. Here مَّا is مَوْصُولَةٌ. The *alif* of مَا الاسْتِفْهَامِيَّةُ when attached to a *harf jarr* is dropped, e.g., عَمَّ تَبْحَثُ؟, 'What are you looking for?', إِلَامَ تَنْظُرِينَ؟, 'What are you looking at?', فِيمَ تُفَكِّرُونَ؟, 'What are you thinking about?'.
- * اجْتَمَعَ اجْتِمَاعًا viii, to come together, be collected. جَمَعَ جَمْعًا (a-a), to gather, collect.
- * أَمْسَاءُ, evening. أَمْسَى iv, to enter into evening, be in the evening, e.g., لَمَّا أَمْسَيْتُ ذَهَبْتُ إِلَى الْمَكْتَبَةِ, 'When it was evening I went to the library'. This is *amsâ al-tâmmah* which takes the *fâ'il*. See Q 30: 17.

Another use of this verb is as *nâqîṣah* which is a sister of *kâna*, e.g., أَمْسَى الطِّفْلُ مَرِيضًا, 'The child was sick in the evening'. Here الطِّفْلُ is its *ism*, and مَرِيضًا its *khavar*.

- * ذَهَبَ بِالشَّيْءِ ذَهَابًا (a-a), to take.
- * دَخَلْتُ عَلَى بِلَالٍ, 'I entered Bilal's room/ office' (D 3:23).
- * بَلَغَنِي أَنَّهُ مَرِيضٌ (a-u), to reach. 'I have come to know that he is sick'. 'It has come to my knowledge ...'. Here the *maḥdar mu'awwal* أَنَّهُ مَرِيضٌ is the *fā'il*.
- * غُرَبَاءُ, stranger, pl. غَرِيبٌ. The meaning is 'stranger to this place'.
- * ذَوُو حَاجَةٍ, needy. The pl. of ذُو is ذَوُو (D 2: 1/3:19).
- * رَأَيْتُكُمْ أَحَقَّ بِهِ, 'I consider you more deserving ..'. This is رَأَى الْقَلْبِيَّةُ which means 'to deem, consider, think' and takes two objects, e.g., أَرَاهُ فَقِيرًا, 'I think he is poor' (D 3:24).
- * قَرَّبَ إِلَيْهِ الشَّيْءَ تَقْرِيْبًا ii, to bring close, present.
- * أَمْسَكَ يَدَهُ iv, to grasp, hold. 'he withdrew his hand'.
- * قُلْتُ فِي نَفْسِي, 'I said to myself'.
- * هَذِهِ وَاحِدَةٌ, 'This is one', i.e., one of the sings mentioned by the bishop.

- * أَنْصَرَفَ أَنْصِرَافًا vii, to return.

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- * تَحَوَّلَ تَحَوُّلاً v, to turn, to move (to another place).
- * أَكْرَمَ إِكْرَامًا iv, to honour.
- * بَقِيعُ الْغَرْقَدِ, name of the cemetery in Madinah, situated close to the Prophet's Mosque.
- * تَبَعَ تَبَعًا (i-a), to follow.
- * الْجَنَازَةُ, funeral.
- * الشَّمْلَةُ, a garment with which one wraps oneself, pl. شِمَالٌ. The verb is اشْتَمَلَ اشْتِمَالًا viii, to wear a *shamlah*.
- * السَّلَامُ عَلَيْكُمْ ii, to greet, salute, say عَلَى فُلَانٍ تَسْلِيمًا.
- * تَدُورُ الْأَرْضُ حَوْلَ الشَّمْسِ (a-u), to turn, e.g., 'The earth revolves round the sun'. اسْتَدَارَ اسْتِدَارَةً x, spin, turn round, walk around.
- * الظُّهُرُ, back, pl. ظُهُورٌ.
- * الرِّدَاءُ, loose outer garment, pl. أَرْدِيَةٌ.

- * $\text{انْكَبَّ عَلَى الشَّيْءِ انْكِبَابًا}$ vii, to set about (doing something).
- * الْقُبْلَةُ , kiss. $\text{قَبَّلَ تَقْبِيلًا}$ ii, to kiss.
- * $\text{قَصَّ عَلَيْهِ قِصَصًا}$ (a-u), to narrate, narrate, tell a story. See Q 12:3. The pl. of قِصَّة is قِصَص , and the *maḍdar* of قِصَص is قِصَص .
- * الْحَدِيثُ , talk, account, discourse, narrative, pl. أَحَادِيث ii, to report, relate. $\text{حَدَّثَ تَحْدِيثًا}$.
- * $\text{أَعْجَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْمَعَ ذَلِكَ أَصْحَابُهُ}$, 'It pleased the Messenger of Allah that his companions should hear that'. Here the *maḍdar mu'awwal* أَنْ يَسْمَعَ أَصْحَابُهُ is the *fā'il*, and رَسُول is *maf'ûl*.
- * فَاتَنَّا (a-u), to pass, escape, elude. فَاتَنِي رَكْعَةً , 'I missed one *rak'ah*'. $\text{فَاتَ فَوَاتًا وَفَوَاتًا}$, 'We missed the train'.
- * بَدْرٌ وَأُحُدٌ , the battles of Badr and Uhud.
- * $\text{كَاتَبَ مُكَاتَبَةً}$ iii, to purchase freedom by paying a certain amount of money (of a slave). Such a slave is a مُكَاتَبٌ ↓ as long as he is not free.

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* In ثَلَاثُمِائَةٍ (up to تِسْعُمِائَةٍ) the word مِائَةٌ is always *majrûr* because it is *mudâf ilaihi*, and the word ثَلَاث changes according to its position in the sentence, e.g.,

يَدْرُسُ ثَلَاثُمِائَةُ طَالِبٍ فِي هَذِهِ الْمَدْرَسَةِ, 'Three hundred students study in this school'.

أَعْطَنِي ثَلَاثُمِائَةَ رِيَالٍ, 'Give me three hundred riyals'.

اشْتَرَيْتُ هَذِهِ السَّاعَةَ بِثَلَاثُمِائَةِ رِيَالٍ, 'I bought this watch for three hundred riyals' (D3: 4).

* أَحْيَى يُحْيِي إِحْيَاءً iv, to revive.

* فَقْرٌ, the pit in which the palm offshoot is planted. الْفَقِيرُ, to dig this type of pit.

* أَوْاقِيٌّ, ounce (a weight of varying magnitude), pl. الْأَوْاقِيَّةُ.

* أَعَانَ يُعِينُ إِعَانَةً iv, to help.

* الْمَعْنَى, يَعْنِي, that is, it means. عَنِ يَعْنِي (a-i), to mean. meaning.

* الْقَدْرُ, extent, amount. بِقَدَرِ مَا عِنْدَهُ, as much as he has.

- * ^{وَدِيَّةٌ} palm offshoots, singular ^{الْوَدِيَّةُ}. It belongs to ^{اسْمُ} ^{الْجِنْسِ الْجَمْعِيِّ} (D3: 3).
- * ^{اجْتَمَعَ اجْتِمَاعًا} viii, to come together, be collected. ^{جَمَعَ جَمْعًا} (a-a), to gather, collect.
- * ^{فَرَغَ مِنْ الشَّيْءِ فَرَاغًا} (a-u), to finish.
- * ^{وَضَعَ يَضَعُ وَضْعًا} (a-a), to place.
- * ^{أَكُونُ أَنَا أَضَعُهَا بِيَدِي}, 'I will be the one to place it with my own hand'.
- * ^{وَالَّذِي نَفْسُ سَلْمَانَ بِيَدِهِ}, soul. ^{النَّفْسُ}, 'I swear by Him in Whose Hand is Salman's soul'.
- * ^{مَاتَ مَوْتًا} (a-u), to die.
- * ^{أَدَّى تَأْدِيَةً} ii, to pay, bring about, carry out, discharge.
- * ^{بَقِيَ بَقَاءً} (i-a), to remain.
- * ^{مِثْلُ هَذَا}, like. ^{مِثْلُ}, like this.
- * ^{بَيْضَةٌ}, eggs, singular ^{الْبَيْضُ}.
- * ^{دَجَاجَةٌ}, a hen, chicken. ^{الدَّجَاجُ}, fowl (generic), singular.
- * ^{مَغَازِي}, military campaigns, expeditions (pl. of ^{مَغْرَاةٌ}).
- * ^{دَعَا يَدْعُو} (a-u), to call, summon.

* مَا عَلَيْكَ, 'what you owe'.

* أَيْنَ يَقَعُ (a-a), to fall, be situated, be placed. وَقَعَ يَقَعُ وَقُوعًا
'Where is this in relation to what I owe?'

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* وَزَنَ يَزِنُ وَزْنًا وَزَنَةً (a-i), to weigh.

* أَوْفَى إِيْفَاءً iv, to give to the full, pay in full.

* عَتَقَ عِتْقًا وَعِتَاقًا (a-i), to be emancipated, gain freedom
(from slavery).

* الْخَنْدَقُ, trench. The meaning here is the Battle of
Trench.

* الْمَشْهَدُ, شَهِدَ شُهُودًا (i-a), to be present, attend. assembly, meeting. The meaning here is a military
expedition.

EXERCISES

1- Who said the following to whom, and when?

- 1) دِينُكَ وَدِينُ آبَائِكَ خَيْرٌ مِنْهُ.
- 2) فَذُلْنَا عَلَيْهِ.
- 3) وَلَكِنَّهُ قَدْ أَظْلَكَ زَمَانُ نَبِيٍّ.
- 4) مَاذَا تَقُولُ؟ مَاذَا تَقُولُ؟
- 5) إِنَّهُ قَدْ بَلَغَنِي أَنَّكَ رَجُلٌ صَالِحٌ ...
- 6) أَيْنَ تَقَعُ هَذِهِ ... مِمَّا عَلَيَّ؟

2- Whom did the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ say the following words to?

- 1) كُلُوا.
- 2) تَحَوَّلْ.
- 3) أَعِينُوا أَخَاكُمْ.
- 4) خُذْهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَيُودِّي بِهَا عَنْكَ.

3- Use the word هَذَا in four sentences of your own in such a way that it is *mubtada'* in the first, *fā'il* in the second, *maf'ûl bihi* in the third, and *na't* in the fourth.

- 4- The plural of كَنَائِسُ is كَنَائِسَةٌ. Form the plural of the following nouns on this pattern :

حَقِيَّةٌ، جَرِيدَةٌ، فَضِيلَةٌ، حَدِيقَةٌ، نَصِيحَةٌ، حَقِيقَةٌ، دَقِيقَةٌ.

- 5- The plural of أُسَاقِفَةٌ is أُسَاقِفٌ. Form the plural of the following nouns on this pattern:

، فَرْعَوْنٌ. (Moroccan) أُسْتَاذٌ، تَلْمِيزٌ، دُكْتُورٌ، إِفْرِيقِيٌّ، مَغْرِبِيٌّ

- 6- Make each of the following sentences *jawâb al-qasam*, and make necessary changes:

- الْقُرْآنُ كَلَامُ اللَّهِ.
- مَا أَكَلْتُ الْيَوْمَ شَيْئًا.
- أَنْتَ عَالَمٌ كَبِيرٌ.

- 7- Read the following *âyah*, and answer the questions pertaining to it:

﴿وَالْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ﴾

- (a) Point out the *qasam* and the *jawâb al-qasam* in this *âyah*?
- (b) Point out the particles of emphasis in the *jawâb al-qasam*.

8- Why has the diptote in examples 2 and 3 taken *kasrah*?

- نَزَلْتُ فِي فَنَادِقَ كَثِيرَةٍ.
- مَا نَزَلْتُ فِي هَذِهِ الْفَنَادِقِ.
- أَنْزَلْتُ فِي فَنَادِقِ الْكُوَيْتِ؟

9- Rewrite the following sentence making *مَسَاجِدَ* *majrûr* with *kasrah*:

صَلَّيْتُ بِالنَّاسِ فِي مَسَاجِدَ كَثِيرَةٍ.

10- Use each of the following words in a sentence:

كَمَا، حَتَّى، لَمْ يَلْبَثْ، لَمَّا، مَمْلُوءٌ، أَبَدًا.

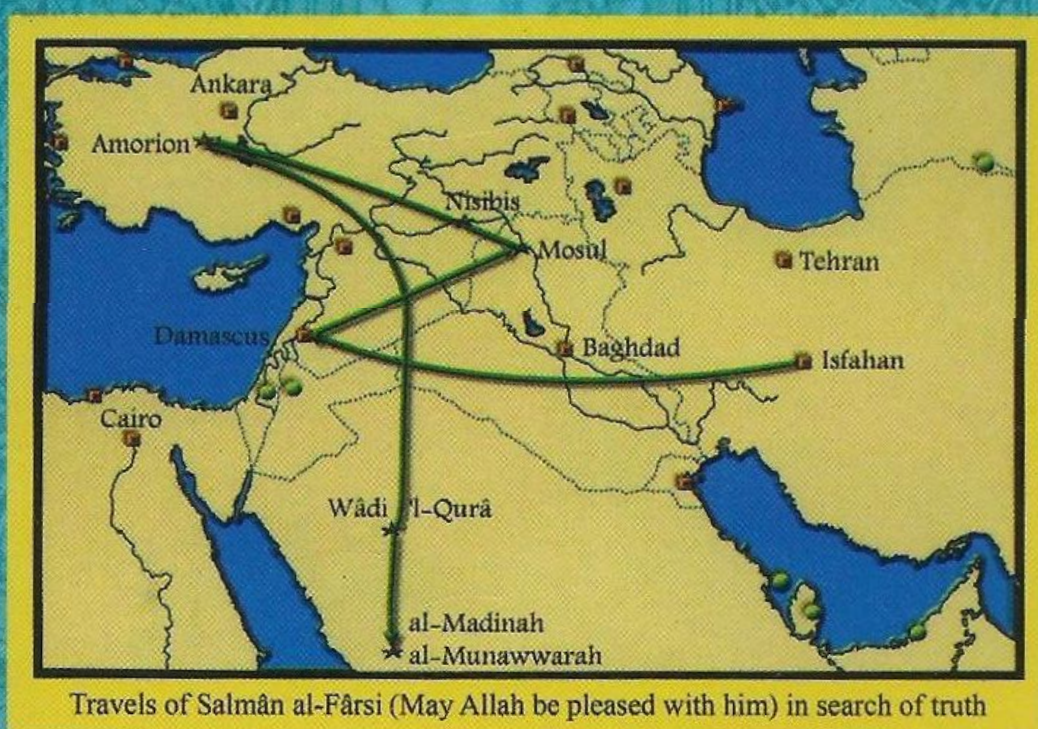
11- Vocalize the ت at the end of the two nouns in the following sentence:

شَاهَدْتُ صَلَوَاتِهِمْ، وَسَمِعْتُ أَصْوَاتَهُمْ.

From Esfahan to Madinah in search of truth

Salman al-Farisi of Esfahan in Iran (may Allah be pleased with him) left his home, and forsook his kith and kin in search of truth, and travelled far and wide for its sake. His journey ultimately ended in Madinah, where he met the Prophet ﷺ and became his *sahâbi*.

The vivid account of his eventful life which is both interesting and instructive makes an excellent reading for the non-native students of the Arabic Language. Those who have completed the Madinah Arabic Course can easily follow this hadith.



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