

الحديث الشريف

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Lesson 1

Supplication Prior To Journey

This is the supplication which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to say prior to a journey:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى،
 وَمِنَ الْعَمَلِ مَا تَرْضَى.
 اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا، وَاطْوِ عَنَّا بُعْدَهُ.
 اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ.
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ،
 وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

أَخْرَجَهُ مُسْلِمٌ فِي كِتَابِ الْحَجِّ بِرَقْمٍ 1342.

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا...

Allaah! We ask of You in this journey of ours...

الْبِرِّ وَالتَّقْوَى،

righteousness and piety,

وَمِنَ الْعَمَلِ مَا تَرْضَى.

and deeds that You will be pleased with.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا،

Allaah! Make this journey of ours easy for us,

وَاطْوِ عَنَّا بُعْدَهُ.

and roll back for us its distance.

اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ،

Allaah! Be (our) Companion in the journey,

وَالْخَلِيفَةُ فِي الْأَهْلِ.

and (our) Deputy at home.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ،

Allaah! I seek refuge in You from the hardships
and discomfort of the journey,

وَكَاثِبَةِ الْمَنْظَرِ،

and from unpleasant sights,

وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ.

and from any untoward event to (our) wealth and family.

* * *

شَرْحُ الْمُفْرَدَاتِ

- سَأَلَ فُلَانًا شَيْئًا (a-a), to ask something of someone.

It takes two objects (*see grammatical notes*).

- رَضِيَ الشَّيْءَ، وَبِهِ، رِضًا (i-a), to approve, to be pleased.

- هَانَ هَوْنًا (a-u), to be easy, to be of little importance.

هَيِّنٌ، easy, of less importance.

هَوَّنَ تَهْوِينًا (ii), to make easy, facilitate.

- طَوَى طَيًّا (a-i), to fold a paper, to roll back.

- أَبْعَدُ، distance, *pl.* أَبْعَادُ.

- خُلَفَاءُ، وَخُلَائِفُ، *pl.* خَلِيفَةٌ، deputy, vicegerent.

- أَصْحَابُ، companion, *pl.* صَاحِبٌ.

- الْوَعَثَاءُ، hardships, discomfort.

- كَبَّ يَكُوبُ كَابَةً (i-a), to be sad, to grieve.
- انْقَلَبَ انْقِلَابًا (vii), to return, to go back, to be upturned.

مُنْقَلَبٌ end, final destiny. This is مَصْدَرٌ مِيمِيٌّ.

سُوءُ الْمُنْقَلَبِ, evil end.

* * *

إيضاحات نحوية

- سَأَلَ فُلَانًا شَيْئًا , to ask something of someone. It takes two objects, e.g.:

سَأَلْتُ الْمُدْرِسَ نُسخَةً مِنْ كِتَابِهِ

I asked of the teacher a copy of his book.

: نَسَأَلُكَ فِي سَفَرِنَا هَذَا الْبَرِّ

In this *Hadiith*, the first object is كَ and the second object is الْبَرِّ.

- فِي سَفَرِنَا هَذَا :

Here هَذَا is *na't* of سَفَرِ.

- مَا تَرْضَى :

This is مَا الْمَوْصُولُ and the sentence تَرْضَى is the صِلَةُ الْمَوْصُولِ .

The عائد is omitted, and with its restoration, the verb will be تَرْضَاهُ or تَرْضَى بِهِ.

Both constructions are possible as one can say:

رَضِيْتُهُ or رَضِيْتُ بِهِ.



Lesson 2

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

«إِنْ قَامَتْ عَلَى أَحَدِكُمُ الْقِيَامَةُ وَفِي يَدِهِ فَسِيلَةٌ
فَلْيَغْرِسْهَا».

رَوَاهُ الْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ (251/20) بِرَقْمِ 12902

On the authority of Anas ibn Maalik who said, the Messenger of Allaah (May peace and blessings of Allaah be upon him) said:

If the Day of Resurrection were to take any one of you by surprise while he is holding a palm shoot, he should plant it.

Translation of Meaning (In Parts)

عَنْ أَنَسِ بْنِ مَالِكٍ

On the authority of Anas ibn Maalik

قَالَ :

who said,

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

the Messenger of Allaah (May peace and blessings of
Allaah be upon him) said:

«إِنْ قَامَتْ عَلَى أَحَدِكُمُ الْقِيَامَةُ

If the Day of Resurrection were to take any one of you
by surprise

وَفِي يَدِهِ

while he is holding...

فَسَيْلَةً

a palm shoot,

فَلْيَغْرِسْهَا».

he should plant it.

شرح المفردات

فَسِيلَةٌ, palm shoot. (It is cut away from the mother tree and planted). *Pl.* فَسَائِلٌ.

غَرَسَ غَرْسًا (a-i), to plant.

قَامَتِ الْقِيَامَةُ The Day of Resurrection has come.

I have translated it as 'to take any one of you by surprise' in order to accommodate the expression

عَلَى أَحَدِكُمْ.

* * *

إيضاحات نحوية

- **وَفِي يَدِهِ فَسِيلَةٌ** :
This is **وَأَوُّ الْحَالِ**.
- **فَلْيَغْرِسْهَا** :
This is **لَامُ الْأَمْرِ**, and it has *sukuun* because it is preceded by **فَاءٍ**.

And **فَاءٍ** has been prefixed to the verb because it is **جَوَابُ الشَّرْطِ** functioning as **فَعْلٌ طَلْبِيٌّ**.

- Note the verb **يَغْرِسُ** is *majzuum* because of the **لَامُ الْأَمْرِ**.
- The four **جَوَازِمُ** of **مُضَارِعٍ** are:

1. **لَا النَّاهِيَةُ** 2. **لَمَّا** 3. **لَمْ** 4. **لَامُ الْأَمْرِ**.

Lessons Learnt From the *Hadiith*

This *Hadiith* emphasizes the following points:

1. The importance of carrying out one's duty even under the most challenging circumstances.
2. The importance of planting trees in order to provide food and shelter.
3. The importance of making use of time however short it may be.

المُسْنَدُ

A *musnad* (المُسْنَدُ) is a collection of *Hadiith* arranged according to the *SaHaabah* who reported them.

So all the أَحَادِيثُ reported by Anas ibn Maalik for example are put together irrespective of their subject or any other consideration.

Lesson 3

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى عَلَى أَزْوَاجِهِ،
وَسَوَاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ أَنْجَشَةٌ. فَقَالَ :

«وَيْحَكَ يَا أَنْجَشَةُ، رُؤِيداً سَوِّقْ بِالْقَوَارِيرِ».

مَتَّفَقٌ عَلَيْهِ : رَوَاهُ مُسْلِمٌ فِي كِتَابِ الْفَضَائِلِ (18)، وَالْبُخَارِيُّ فِي كِتَابِ الْأَدَبِ
(90، 95، 116)

On the authority of Anas that the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ passed by his wives while a driver called Anjashah was driving the camel they were riding. He said (to him),

'May Allaah forgive you, Anjashah! Drive gently the camel carrying glassware.'

(Narrated by Bukhaariyy and Muslim)

شَرْحُ الْمُفْرَدَاتِ

أَتَى عَلَى فُلَانٍ: to pass by.

سَاقَ يَسُوقُ سَوْقًا (a-u), to drive an animal.

In modern Arabic it is used for driving a vehicle.

سَوَّاقٌ, a driver of a camel.

In modern Arabic it is used for the driver of a vehicle.

The pattern فَعَّالٌ denotes, among other things, a man pursuing a particular profession, e.g.,

حَلَّاقٌ, a barber.

نَجَّارٌ, a carpenter.

حَدَّادٌ, a blacksmith.

بَنَّاءٌ, a mason.

بَقَّالٌ, a grocer.

خَيَّاطٌ, a tailor.

قَارُورَةٌ, a glass vessel, *pl.* قَوَارِيرُ.

This word occurs in the Qur'aan in the following *aayah* (76:15):

﴿وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا﴾

And there shall be passed around them vessels of silver,
and goblets of crystal ...



إِيضَاحَاتٌ نَحْوِيَّةٌ

- **وَسَوَاقٌ يَسُوقُ بِهِنَّ** :

This is **وَأَوُّ الْحَالِ**. A *mubtada'* preceded by a **وَأَوُّ الْحَالِ** can be *nakirah* as in this sentence.

- **يُقَالُ لَهُ** means, 'he is called', 'he is named'.

This expression occurs in the Qur'aan (21:60):

﴿قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ﴾

They said, 'We heard a youth called Ibraahiim make mention of them (i.e., the idols)'.

- **وَيَحْكُ** is an expression denoting mild reproach.

- **رُوَيْدًا** is **مَفْعُولٌ مُطْلَقٌ**.

It is **مَصْدَرٌ نَابَ عَنْ فِعْلِهِ**, i.e. a *maSdar* functioning as its verb. It means, 'do it gently.'

- **رُوَيْدًا** of **مَفْعُولٌ بِهِ** is **سَوِّقٌ (ك)**.

About The *Hadiith*

«رُوِيْدًا سَوَقَكَ بِالْقَوَارِيرِ»

We learn from other versions of this *Hadiith* that Anjashah was driving the camel very fast, so the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had to mildly rebuke him and instruct him to drive the camel gently as women were riding it.

The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) refers to them as 'glassware' in view of their delicate nature.

* * *

Lesson 4

عَنِ النَّعْمَانَ بْنِ الْبَشِيرِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
 «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ
 الْجَسَدِ: إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ
 بِالسَّهَرِ وَالْحُمَّى».

(مُتَّفَقٌ عَلَيْهِ، رَوَاهُ الْبُخَارِيُّ فِي كِتَابِ الْأَدَبِ (27)،
 وَرَوَاهُ مُسْلِمٌ فِي كِتَابِ الْبِرِّ وَالصَّلَاةِ وَالْآدَابِ بِرَقْمِ 66،
 وَاللَّفْظُ لِمُسْلِمٍ).

The likeness of the believers in their mutual love, compassion and sympathy is the likeness of a body: when a member of the body complains of a sickness, the rest of the body responds with sleeplessness and fever.

Translation of Meaning (In Parts)

«مَثَلُ الْمُؤْمِنِينَ

The likeness of the believers

فِي تَوَادُّهِمْ

in their mutual love,

وَتَرَاحُمِهِمْ

compassion...

وَتَعَاطُفِهِمْ

and sympathy

مَثَلُ الْجَسَدِ :

is the likeness of a body:

إِذَا اشْتَكَى مِنْهُ عُضْوٌ

when a member of the body complains of a sickness,

تَدَاعَى لَهُ سَائِرُ الْجَسَدِ

the rest of the body responds

بِالسَّهَرِ

with sleeplessness...

وَالْحُمَّى.»

and fever.

شَرَحُ الْمُفْرَدَاتِ

- تَوَادَّ النَّاسُ تَوَادًّا (vi), to love each other.
تَوَادُّ is for the original تَوَادُّ like:
تَعَاوَنُ, تَنَابَزُ and تَعَاوَفُ.
- تَرَاوَحَ النَّاسُ تَرَاوِحًا (vi), to show mercy to each other.
- تَعَاوَفَ النَّاسُ تَعَاوِفًا (vi), to sympathize with one another.
- عَوَاطِفُ, feeling, *pl.* عَاطِفَةٌ.
- أَجْسَادُ, body, *pl.* الْجَسَدُ.
- اشْتَكَى (viii), to complain of a sickness.
- أَعْضَاءُ, a member of the body, *pl.* عُضْوٌ.

In modern Arabic it is also applied to the member of a committee, an organization, etc.

- سَائِرٌ, remaining, rest, remainder.

It is from سَوَّرٌ, leftover (of food and beverages).

- تَدَاعَى تَدَاعِيًا (vi), to call each other.
- سَهْرٌ سَهْرًا (i-a), to be sleepless.
- سَاهِرٌ، سَهْرَانٌ، sleepless.
- حُمَيَاتٌ (feminine without *tanwiin*), fever, *pl.*

This word is related to حَمَامٌ for a hot bath.

اسْتَحَمَّ اسْتِحْمَامًا (x) means to have a bath, but originally it meant to have a hot bath.

الْحَمِيمُ means hot water.

- The Qur'aan says:

﴿لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ﴾

[70 :6]

For them is a drink of boiling water and a painful punishment for they disbelieved.

- In view of the warmth of relationship, a bosom friend is called **حَمِيمٌ**.

The Qur'aan says:

[101 :26] ﴿فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ﴾

Now we have neither intercessors nor any bosom friend.

- In another *ayah* in the context of the catastrophic situation of the Day of Judgment, it says:

[10:70] ﴿وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا﴾

No friend will enquire about a friend.

* * *

إيضاحات نحوية

- **مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ :**

The first **مَثَلُ** is the *mubtada'*, and the second is its *khobar*.

- **إِذَا اشْتَكَى مِنْهُ عُضْوٌ :**

This is **شَرْطٌ**.

And its *jawaab* is : **تَدَاعَى لَهُ سَائِرُ الْجَسَدِ**.

- **مَثَلُ الْجَسَدِ ... إِذَا اشْتَكَى مِنْهُ عُضْوٌ :**

The pronoun **هُ** in **مِنْهُ** refers to **الْجَسَدِ**.

- **... عُضْوٌ تَدَاعَى لَهُ :**

The pronoun **هُ** in **تَدَاعَى لَهُ** refers to **عُضْوٌ**.



Test

«مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ : إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى». (الْحَدِيثُ)

1) تَوَادُّ is the *maSdar*.

- What is its original form?
- What is its verb?
- From which *baab* is it?

2) What is the *i"raab* of الْمُؤْمِنِينَ in مَثَلُ الْمُؤْمِنِينَ ?

3) What is the *i"raab* of الْجَسَدِ in مَثَلُ الْجَسَدِ ?

4) Identify the type of *waaw* in:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ.

5) What kind of grammatical element is إِذَا؟

6) Identify the *naaSib* of إِذَا in :

إِذَا اشْتَكَيْ مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ

7) The pronoun in لَهُ refers to which noun?

8) What are the *faa'is* of اشْتَكَيْ and تَدَاعَى in

إِذَا اشْتَكَيْ مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ ؟

9) What does the word الْحُمَّى relate to?

10) حَمِيمٌ means 'hot water'. What is its other meaning?

11) Quote an *aaayah* from the Qur'aan with one of the meanings of حَمِيمٌ .

Answers

1) **تَوَادُّ** is the *maSdar*.

a) What is its original form?

تَوَادَّدُ.

b) What is its verb?

تَوَادَّ يَتَوَادَّدُ.

c) From which *baab* is it?

من بابِ (تَفَاعَلَ يَتَفَاعَلُ).

2) What is the *i"raab* of **مَثَلُ الْمُؤْمِنِينَ** in **الْمُؤْمِنِينَ** ؟

مضافٌ إليه مجرورٌ، وعلامةُ جرِّه: الياءُ نيابةً عن الكسرة.

3) What is the *i"raab* of **مَثَلُ الْجَسَدِ** in **الْجَسَدِ** ؟

مضافٌ إليه مجرورٌ، وعلامةُ جرِّه: كسرةٌ ظاهرةٌ.

4) Identify the type of *waaw* in:

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ.

واو العطف.

5) What kind of grammatical element is إِذَا?

ظرف للزمان، تَضَمَّنَ مَعْنَى الشَّرْطِ.

6) Identify the *naaSib* of إِذَا in :

إِذَا اشْتَكَيْ مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ

تَدَاعَى.

7) The pronoun in لَهُ refers to which noun?

عُضْوٌ.

8) What are the *faa'is* of اِشْتَكَى and تَدَاعَى in

إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ

عُضْوٌ: فاعلٌ (اشتكى)،

سَائِرٌ: فاعلٌ (تداعى).

9) What does the word الْحُمَّى relate to?

حَمَّامٌ 'a hot bath'.

10) حَمِيمٌ means 'hot water'. What is its other meaning?

A bosom friend.

11) Quote an *ayah* from the Qur'aan with one of the meanings of حَمِيمٌ .

لَهُمْ شَرَابٌ مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

[الأنعام: 70]

For them is a drink of **boiling water** and a painful punishment for they disbelieved.

«حُبُّ الْحَيَاةِ، وَكَرَاهِيَةُ الْمَوْتِ»

عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «يُوشِكُ أَنْ تَدَاعَى
 عَلَيْكُمْ الْأُمَمُ مِنْ كُلِّ أَفْقٍ كَمَا تَدَاعَى الْأَكْلَةُ عَلَى
 قِصْعَتِهَا».

قَالَ : قُلْنَا : «أَمِنْ قَلَّةٍ بِنَا يَوْمَئِذٍ؟»
 قَالَ : «أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ، وَلَكِنْ تَكُونُونَ غُثَاءً كَغُثَاءِ
 السَّيْلِ تُنْتَزَعُ الْمَهَابَةُ مِنْ قُلُوبِ عَدُوِّكُمْ، وَيُجْعَلُ
 فِي قُلُوبِكُمُ الْوَهْنُ».

قَالَ : قُلْنَا : «وَمَا الْوَهْنُ؟».

قَالَ : «حُبُّ الْحَيَاةِ، وَكَرَاهِيَةُ الْمَوْتِ».

أَخْرَجَهُ أَبُو دَاوُدَ (4297)، وَالْبَيْهَقِيُّ فِي الدَّلَائِلِ (534/6)، وَالْإِمَامُ أَحْمَدُ فِي الْمُسْتَدْرَكِ (82/37)، وَاللَّفْظُ لِلْإِمَامِ أَحْمَدَ.

Translation of Meaning

On the authority of Thawbaan, the freed slave of the Messenger of Allaah (Peace and blessings of Allaah be upon him) who said: The Messenger of Allaah (Peace and blessings of Allaah be upon him) said:

'Nations from every nook and cranny are about to flock together against you just as diners flock together around their bowl.'

We said, 'Is it because of our small number on that occasion?'

He said, 'You will be on that occasion many, but you will be rubbish like the rubbish floating on top of a flood. Fear of you will be removed from the hearts of your enemies, and weakness will be placed in your hearts.'

We said, 'What is meant by *weakness*?'

He said, 'Love of life and hatred of death.'

Translation of Meaning (In Parts)

عَنْ ثَوْبَانَ

On the authority of Thawbaan,

مَوْلَى رَسُولِ اللَّهِ

the freed slave of the Messenger of Allaah

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Peace and blessings of Allaah be upon him

قَالَ :

who said:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

The Messenger of Allaah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

«يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ مِنْ كُلِّ أُفُقٍ»

'Nations from every nook and cranny are about to
flock together against you

كَمَا

just as

تَدَاعَى الْأَكْلَةَ

diners flock together

عَلَى قَصْعَتِهَا.»

around their bowl.'

قَالَ : قُلْنَا :

We said,

«أَمِنْ قَلَّةِ بِنَا...»

'Is it because of our small number

يَوْمَئِذٍ؟»

on that occasion?'

قَالَ :

He said,

«أَنْتُمْ يَوْمَئِذٍ

'You will be on that occasion

كَثِيرٌ،

many,

وَلَكِنْ تَكُونُ غُثَاءً

but you will be rubbish

كَغُثَاءِ السَّيْلِ

like the rubbish floating on top of a flood.

تُنْتَزَعُ الْمَهَابَةُ

Fear of you will be removed

مِنْ قُلُوبِ عَدُوِّكُمْ،

from the hearts of your enemies,

وَيُجْعَلُ فِي قُلُوبِكُمُ الْوَهْنُ.»

and weakness will be placed in your hearts.'

قَالَ : قُلْنَا :

We said,

«وَمَا الْوَهْنُ؟».

'What is meant by *weakness* ?'

قَالَ :

He said,

«حُبُّ الْحَيَاةِ،

'Love of life ...

وَكِرَاهِيَةُ الْمَوْتِ».

and hatred of death.'

* * *

شَرَحُ الْمُفْرَدَاتِ

تَدَاعَى النَّاسُ يُتَدَاعَوْنَ تَدَاعِيًا (vi), to flock together, to rally.
It originally means to call each other.

We have seen this word before in the previous *Hadiith* (تَدَاعَى لَهُ سَائِرُ الْجَسَدِ) in the sense of 'respond'. All these meanings emanate from the original meaning of 'calling each other'.

أُمَّةٌ, nation, community, *pl.* أُمَمٌ like سُنَنٌ of سُنَّةٌ.

آفَاقٌ, horizon, *pl.* أُفُقٌ

أَكَلَةٌ is the plural of آكِلٌ (an eater, diner). It is of the measure of فَعَلَةٌ. It is like:

فَاجِرَةٌ *pl.* of فَاجِرٌ.

كَفَرَةٌ *pl.* of كَافِرٌ.

القَصْعَةُ، a large bowl, usually made of wood, around which people sit to eat. It can hold food enough for about ten diners.

قَلَّ قَلَّةً (a-i), to be or become little, small (in number), few.

قَلِيلٌ, little (in amount), a few.

We say: قَوْمٌ قَلِيلُونَ، وَقَلِيلٌ،

i.e. we may use singular as well as plural.

In the following *aayah* the singular is used:

﴿وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ﴾ [الأعراف 86]

And remember when you were few and He multiplied you.

And in this *aayah*, the plural is used:

﴿وَإِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ﴾ [الشُّعْرَاءُ 54]

These indeed are but a small band.

كَثُرَ كَثْرَةً (u-u), to be or become much, more (in number).

We say:

النَّاسُ كَثِيرٌ، وَكَثِيرُونَ.

But كَثِيرُونَ does not occur in the Qur'aan.

غَثَاءٌ، refuse mixed with foam floating on top of floods.

السَّيْلُ، flood.

هَابَ فُلَانًا يَهَابُهُ هَيْبَةً، وَمَهَابَةً (i-a), to fear, to dread, to stand in awe.

الْهَيْبَةُ، الْمَهَابَةُ، dread, awe.

نَزَعَ نَزْعًا (a-i), to pull out, to extract.

انْتَزَعَ انْتِزَاعًا (viii) has the same meaning of the *mujarrad*.

الْعَدُوُّ, enemy. It is also used in the plural sense as in this *Hadiith*.

Here are two examples from the Glorious Qur'aan. In the first it is singular, and in the second, plural:

﴿وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ

مُبِينٌ﴾ [البقرة 168]

And do not follow the footsteps of Satan. He is indeed an open enemy for you.

﴿هُمُ الْعَدُوُّ فَاحْذَرَهُمْ﴾ [المنافقون 4]

They are the enemy, so beware of them.

وَهَنَ يَهِنُ وَهْنًا (a-i), to be or become weak.

* * *

يَضَاحَاتٌ نَحْوِيَّةٌ

- «يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ» :

The verb **أَوْشَكَ** is a sister of **كَانَ** and means *is about to happen*, e.g.:

أَوْشَكَ الْمُصَلُّونَ أَنْ يَخْرُجُوا مِنَ الْمَسْجِدِ.

The *muSalliis* are about to come out of the mosque.

The *ism* of **أَوْشَكَ** is **الْمُصَلُّونَ**.

The *khavar* is the *maSdar mu'awwal*: **أَنْ يَخْرُجُوا**.

This verb is used in the *maaDii* as well as the *muDaari*" with the same meaning, but its use in the *muDaari*" is more.

Like **عَسَى**, the verb **أَوْشَكَ** is also used as a **تَام** verb in which case it has no *ism*, and the *maSdar mu'awwal* is its *faa"il* .

The above example will in this case become:

أَوْشَكَ أَنْ يَخْرُجَ الْمُصَلُّونَ مِنَ الْمَسْجِدِ.

Here **أَنْ يَخْرُجَ** is the *faa"il* of **أَوْشَكَ**.

Note: It is the *maSdar mu'awwal* which has the *i''raabic* position as مَفْعُولٌ بِهِ، فَاعِلٌ، etc. Of course the *maSdar mu'awwal* has its own فَاعِلٌ and all other requirements.

Here is another example:

أُوشِكُ أَنْ أُتَخَرَّجَ. I am about to graduate.

Here the *Damiir mustatir* (أَنَا) is its *ism*, and the *maSdar mu'awwal* أَنْ أُتَخَرَّجَ is its *khobar*.

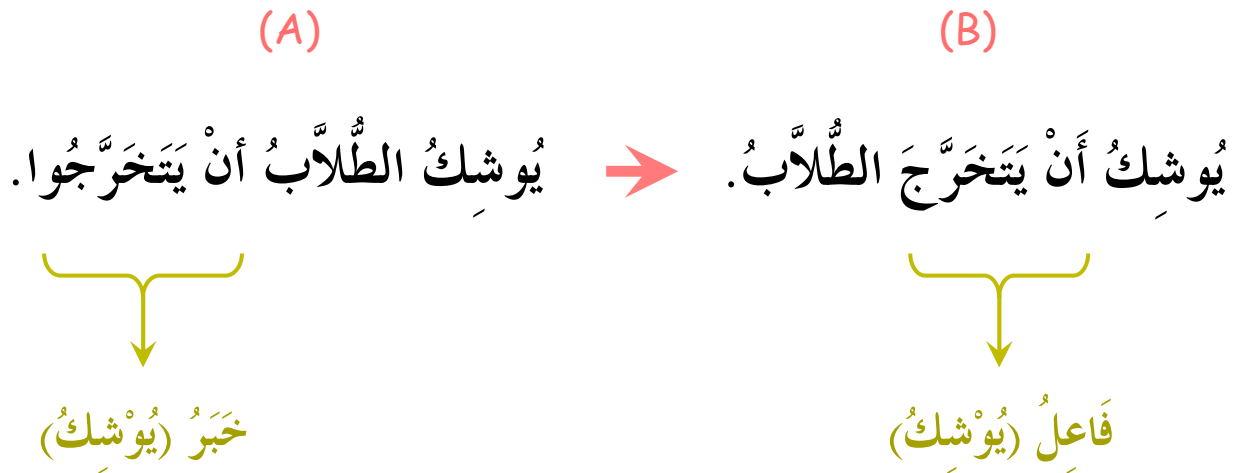
And if we change أُوشِكُ to a تَامٌّ verb, the sentence will become:

يُوشِكُ أَنْ أُتَخَرَّجَ.

Here the *maSdar mu'awwal* أَنْ أُتَخَرَّجَ is the *faa''il* of يُوشِكُ.

Note: They are not the same construction. The verb أُوشِكُ is *isnaded* to the pronoun of the first person singular, and this pronoun is its *ism*. The second verb يُوشِكُ is *isnaded* to the pronoun of the third person singular which is discarded when the *faa''il* follows it.

Here is another example to illustrate this point:



In the *Hadiith* «...يُوشِكُ أَنْ تَدَاعَى...», *يُوشِكُ* is *تَامٌ*, and the *maSdar mu'awwal* *أَنْ تَدَاعَى* is the *faa'il*,

Note that *تَدَاعَى* is for the original *تَدَاعَى*.

- «... كَمَا تَدَاعَى الْأَكَلَةُ عَلَى قَصْعَتِهَا» :

The pronoun *هَآ* in *عَلَى قَصْعَتِهَا* refers to *الْأَكَلَةُ*.

Though it is the plural of an "*aaqil* noun, it is treated as feminine singular because of its being a broken plural as in the following *aayah*:

﴿قَالَتْ رُسُلُهُمْ أَفِي اللَّهِ شَكٌّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ﴾

[إبراهيم 10]

Their Messengers said, 'Is there any doubt regarding Allaah, the Originator of the heavens and the earth? ...

Note that the feminine form of the verb **قَالَتْ** (and not **قَالَ**) has been used here with the broken plural of an "aaqil noun: **رُسُلُهُمْ** .

But this usage occurs in literary language, and should not be used in non-literary writings.

If you ask an Arab:

مَنْ تِلْكَ الرَّجَالُ؟

he will understand you and reply to you with a smile.

• «أَمِنْ قِلَّةٍ **بِ**نَا» :

Here the word **بِ** means **فِي** (in).

The meaning is:

Will this happen to us because of the paucity *in* us?

In **أَمِنْ قَلَّةٍ بِنَا**, the *shibh jumlah* **بِنَا** is a *na"t* of **قَلَّةٍ**.

The preposition **مِنْ** is related to the verb which has not been mentioned, which is **تَتَدَاعَى الْأُمَمُ عَلَيْنَا**
i.e.,

أَمِنْ قَلَّةٍ بِنَا تَتَدَاعَى الْأُمَمُ عَلَيْنَا؟

Is it because of our small number that the nations will flock around us?

Note: The sentence **أَمِنْ قَلَّةٍ بِنَا تَتَدَاعَى الْأُمَمُ عَلَيْنَا؟** is a *jumlah fi"liyyah*, but the interrogative element (**أَمِنْ قَلَّةٍ**) has to be brought forward, e.g.:

أَلِى الْمُدِيرِ ذَهَبْتَ؟

• **قَالَ : قُلْنَا :**

At the beginning of a narration, the first **قَالَ** refers to the **الرَّوَايِ** (the narrator).

In some narrations, specially the long ones, it is repeated several times during the narration to assure the reader (or the listener) that the whole narration has been narrated by the same narrator.

This may be confusing, so I have put the narrator's **قَالَ** in small print: **قُلْنَا** : قَالَ , which may just be ignored.

I have done this in some of my *Hadiith* books as well.

- «أَنْتُمْ يَوْمَئِذٍ كَثِيرٌ» :

Consider the following:

سَافَرْتُ قَبْلَ شَهْرٍ إِلَى مَكَّةَ. وَكُنْتُ يَوْمَئِذٍ مَرِيضًا.

I was sick the day I travelled to Makkah.

The word **يَوْمَئِذٍ** is made up of three elements:

① **يَوْمٌ** which is here a **ظَرْفُ زَمَانٍ**, and therefore *manSuub*.

② **إِذٌ** is a word denoting time, **مَبْنِيٌّ عَلَى السُّكُونِ**.

It is *muDaaf ilayhi* of **يَوْمٌ**, and therefore it is **فِي مَحَلِّ جَرٍّ** .

③ **إِذٌ** at the same time is *muDaaf*, and its *muDaaf ilayhi* is omitted which is:

سَافَرْتُ إِلَى مَكَّةَ.

The sentence after its restoration is:

وَكُنْتُ يَوْمَ إِذٍ سَافَرْتُ إِلَى مَكَّةَ مَرِيضًا.

يَوْمَ إِذٍ

Thus يَوْمَ إِذٍ = (يَوْمَ) + (إِذٍ) + (omitted مضاف إليه of 'idh)

When the sentence: سَافَرْتُ إِلَى مَكَّةَ was omitted, إِذٍ was compensated for the loss of its *muDaaf ilayhi* with the *tanwiin* : يَوْمَ إِذٍ.

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Test & Answers
follow

Test

«حُبُّ الْحَيَاةِ، وَكَرَاهِيَةُ الْمَوْتِ»

1. In «يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ» you have learnt that يُوشِكُ is تَامٌّ. Change it to نَاقِصٌ.

2. Determine the type of يُوشِكُ in the following example, then change it to the other type:

سَافِرَ زُمَلَانِي إِلَى مَكَّةَ قَبْلَ أُسْبُوعٍ. وَيُوشِكُونَ أَنْ يَرْجِعُوا قَرِيباً
إِنْ شَاءَ اللَّهُ.

3. (a) What letter has been dropped from the verb تَدَاعَى, and why?

(b) In which *baabs* does this omission occur?

4. Determine the sentence omitted in the word **يَوْمَئِذٍ** in the following example:

زُرْتَنِي يَوْمَ السَّبْتِ الْمَاضِي، وَكُنْتُ يَوْمَئِذٍ مَشْغُولًا جَدًّا.

5. In «تَكُونُونَ غُثَاءً كَغُثَاءِ السَّيْلِ» the first **غُثَاءً** is *manSuub* and the second *majruur*. Why?

6. In «وَيُجْعَلُ فِي قُلُوبِكُمُ الْوَهْنُ» why is the noun **الْوَهْنُ** *marfuu*?

7. In «حُبُّ الْحَيَاةِ»، is the *muDaaf 'ilayhi* the *faa'il* or the *maf'uul bihi* of the *maSdar*?

8. In «كَمَا تَدَاعَى الْأَكَلَةَ عَلَى قَصْعَتِهَا» there is an example of treating the broken plural of the *aaqil* noun as feminine singular. Give an example of this from the Glorious Qur'aan and another from your own composition.

9. Quote an *aayah* where the verb وَهَنَ occurs in the *muDaari'*.
10. كَرَاهِيَةٌ is the *maSdar*.
- What is its verb?
 - From which *baab* is it?
11. What is the singular of أَكَلَةٌ and the plural of دُفُقٌ

Answers

1. In «يُوشِكُ أَنْ تَدَاعَى عَلَيْكُمْ الْأُمَمُ» you have learnt that نُاقِصٌ is تَامٌّ. Change it to نُوشِكُ.

تُوشِكُ الْأُمَمُ أَنْ تَدَاعَى عَلَيْكُمْ.

2. Determine the type of يُوشِكُ in the following example, then change it to the other type:

سَافِرَ زُمَلَائِي إِلَى مَكَّةَ قَبْلَ أُسْبُوعٍ. وَيُوشِكُونَ أَنْ يَرْجِعُوا قَرِيباً
إِنْ شَاءَ اللَّهُ.

نَاقِصٌ. اسْمٌ (يُوشِكُ): ضَمِيرُ الرَّفْعِ الْمُتَّصِلِ، فِي (يُوشِكُونَ)، فِي
مَحَلِّ رَفْعٍ.

تَامٌ : ... وَيُوشِكُ أَنْ يَرْجِعَ زُمَلَائِي / يُوشِكُ أَنْ يَرْجِعُوا.

3. (a) What letter has been dropped from the verb **تَدَاعَى**, and why?

تَدَاعَى

It is omitted to avoid the repetition of two *taa's*.

- (b) In which *baabs* does this omission occur?

(تَفَعَّلَ)، و(تَفَاعَلَ).

4. Determine the sentence omitted in the word **يَوْمَئِذٍ** in the following example:

زُرْتَنِي يَوْمَ السَّبْتِ الْمَاضِي، وَكُنْتُ يَوْمَئِذٍ مَشْغُولًا جَدًّا.

وَكَنْتُ يَوْمَ إِذْ زُرْتَنِي...

5. In «تَكُونُونَ غُثَاءً كَغُثَاءِ السَّيْلِ» the first **غُثَاءً** is *manSuub* and the second *majruur*. Why?

غُثَاءً : خَبْرٌ (كَانَ).

كَغُثَاءِ : مَجْرُورٌ بِالْكَافِ.

6. In «وَيُجْعَلُ فِي قُلُوبِكُمُ الْوَهْنُ» why is the noun **الْوَهْنُ** *marfuu*?

نَائِبُ فَاعِلٍ.

7. In «حُبُّ الْحَيَاةِ», is the *muDaaf 'ilayhi* the *faa'il* or the *maf'uul bihi* of the *maSdar*?

مَفْعُولُهُ وَالتَّقْدِيرُ: حُبُّكُمْ الْحَيَاةَ / حُبُّ الْمُسْلِمِينَ الْحَيَاةَ.

8. In «كَمَا تَدَاعَى الْأَكَلَةَ عَلَى قَصْعَتِهَا» there is an example of treating the broken plural of the *aaqil* noun as feminine singular. Give an example of this from the Glorious Qur'aan and another from your own composition.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ.

(سورة البقرة)

أَخَذَتِ الطَّلَابُ دَفَاتِرَهَا.

9. Quote an *aayah* where the verb **وَهَنَ** occurs in the *muDaari'*.

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٠٤﴾
(سورة آل عمران)

10. **كِرَاهِيَةٌ** is the *maSdar*.

- a) What is its verb?
b) From which *baab* is it?

كِرَاهِيَةٌ
مِنْ بَابِ (سَمِعَ يَسْمَعُ).

11. What is the singular of **أَكَلَةٌ** and the plural of **دُفُقٌ**?

أَكَلٌ
أَفَاقٌ

Lesson 6

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ:

«لَوْ كَانَ لابنِ آدَمَ وادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ
وَادِيًا آخَرَ، وَلَنْ يَمَلَأَ فَاهُ إِلَّا التُّرَابُ. وَاللَّهُ يَتُوبُ
عَلَى مَنْ تَابَ.»

رَوَاهُ مُسْلِمٌ فِي كِتَابِ الزَّكَاةِ بِرَقْمِ 117.

If man were to possess a valley full of gold, he would like to have another one. Nothing will fill his mouth except dust. And Allaah turns with forgiveness to him who returns to Him with repentance.

Translation of Meaning (In Parts)

«لَوْ كَانَ لِابْنِ آدَمَ

If man were to possess...

وَادٍ مِّنْ ذَهَبٍ

a valley full of gold,

أَحَبَّ أَنْ لَهُ

he would like to have ...

وَادِيًا آخَرَ،

another one.

وَلَكِنْ يَمْلَأُ فَاهُ

Nothing will fill his mouth ...

إِلَّا التُّرَابُ.

except dust.

وَاللَّهُ يُتُوبُ

And Allaah turns with forgiveness...

عَلَى مَنْ تَابَ.».

to him who returns to Him with repentance.

شَرْحُ الْمُفْرَدَاتِ

ابْنُ آدَمَ (literally: son of Adam), man.

وَادٍ :

A وَادٍ in the context of the Arabian Peninsula, is a large and deep dry water course which flows with water after rain.

Its plural is أَوْدِيَةٌ.

مَلَأْتُ الْإِنَاءَ مَلْأً (a-a), to fill.

امْتَلَأَ الْإِنَاءُ (viii), to be filled.



إيضاحات نحوية²⁶

- «لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ وَادِيًا آخَرَ،» :

You have learnt in **دروسُ اللغة العربية** Book 3: Lesson 12 that **لَوْ** is used to express an unfulfilled condition in the past, e.g.:

لَوْ تَأَخَّرْنَا خَمْسَ دَقَائِقَ لَفَاتْنَا الْقِطَارُ.

Had we been late by five minutes, we would have missed the train.

It means that we were not late, and so we did not miss the train.

- The *jawaab* of **لَوْ** mostly takes a *laam* as in the above-mentioned example, but may be omitted as in this *Hadiith*:

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ وَادِيًا آخَرَ،»

- **لَوْ** is also used to express a hypothetical condition as in this *Hadiith*.

Here is another example:

لَوْ كُنْتُ مَكَانَكَ مَا تَرَكَتُهُ يَخْرُجُ.

If I were you, I would not have allowed him to get out.

- «... وَادٍ مِنْ ذَهَبٍ» :

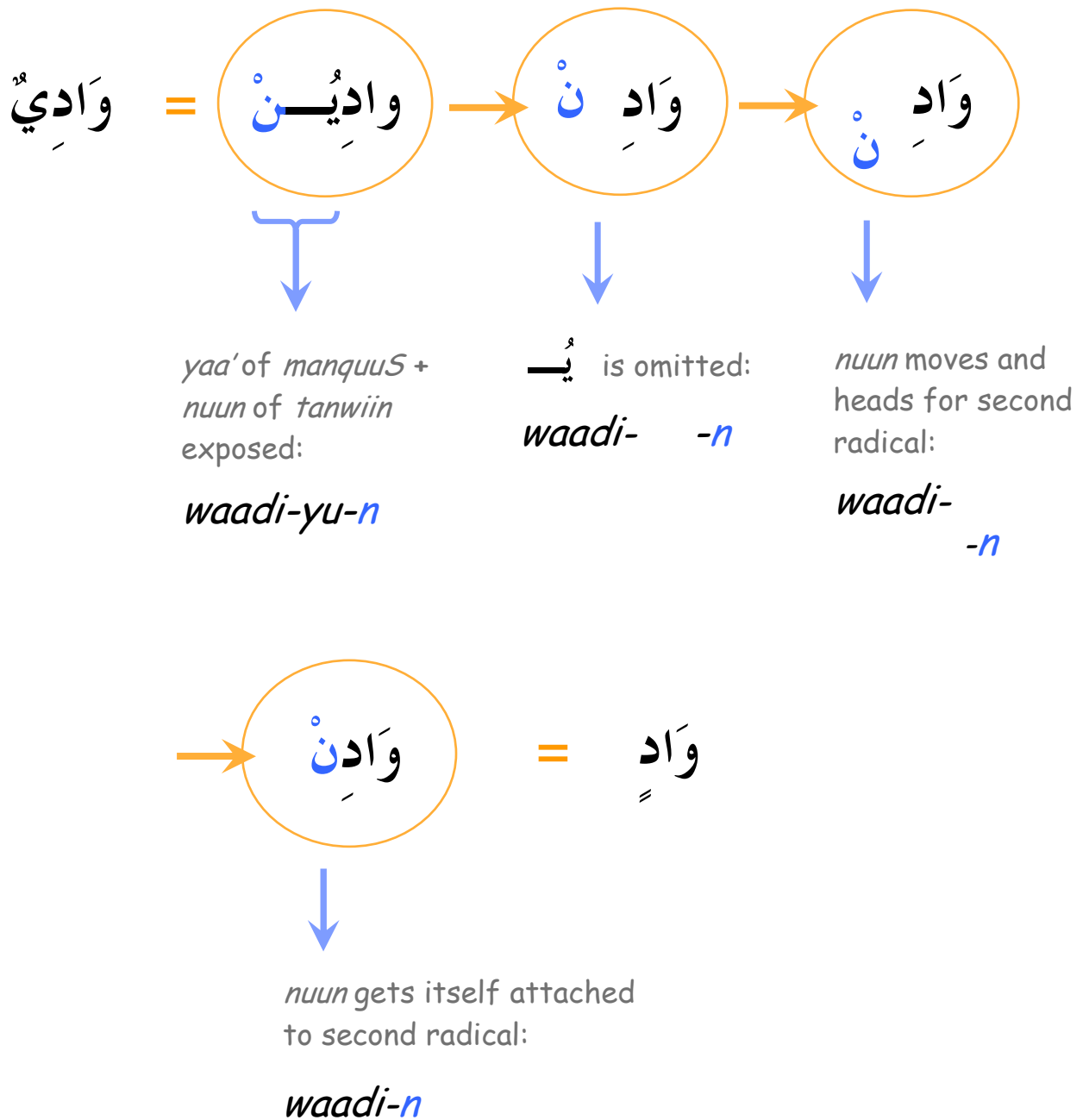
وَادٍ is a **مَنْقُوصٌ** noun.

It is originally **وَادِيٌّ** (*waadi-yu-n*).

According to the phonetic system of Arabic, **يُ** (*yu*) is omitted.

After its omission the **نُونُ** of *tanwiin*, moves and gets itself attached to the second radical as follows:

Steps Showing Lexical Changes in the *manquuS*



That is why it is said that the sign of a *manquuS* noun being *marfuu*" is a *Dammah* which is attached to the omitted **يَاء** :

وَادِيْنَ → وَادٍ
waadi-yu-n *waadi-n*

The omitted *yaa'* is restored when the noun is *manSuub* as in the following example:

سَأَلَ قَاضٍ مُّحَامِيًّا عَنِ جَانٍ.

A judge asked a lawyer regarding a criminal.

• « لَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ »:

This is **اسْتِثْنَاءٌ مُّفْرَغٌ** as the *mustathnaa' minhu* is not mentioned.

The meaning of this statement is that when man is placed in the grave, and dust fills his mouth, all his wants will come to an end.

Test

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ
وَادِيًا آخَرَ، وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ. وَاللَّهُ يَتُوبُ
عَلَى مَنْ تَابَ».

* * *

1) What is the *i*"raab of وَادٍ and وَادِيًا in:

«لَوْ كَانَ لِابْنِ آدَمَ وَادٍ مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ وَادِيًا آخَرَ،»

2) What is the *i*"raab of the maSdar mu'awwal in:

«أَحَبَّ أَنْ لَهُ وَادِيًا آخَرَ،»

- 3) Why is the noun **آدَمُ** a diptote?
- 4) When does the omitted *yaa'* of a *manquuS* noun reappear ?
- 5) Add **laam** to the *jawaab* of **لَوْ**.
- 6) Fill in the blanks in each of the following sentences with the correct form of **فَمَّ** after dropping its **مِيمٌ** :

○ يَا وَلَدُ، أَخْرِجِ الْقَلَمَ مِنْ _____ كَ.

○ قَالَ لِي الطَّيِّبُ : افْتَحْ _____ كَ.

○ يَجِبُ أَنْ يَكُونَ _____ كَ نَظِيفاً.

7) Fill in the blanks in each of the following sentences with the correct form of **مُحَامٍ** :

○ أُنَجِّثُ عَنْ _____ .

○ أُرِيدُ أَنْ أَكُونَ _____ .

○ أ_____ أَنْتَ؟

8) Fill in the blanks in the following sentence with the correct *Harf jarr* :

تُبْتُ _____ اللهُ، فَتَابَ اللهُ _____ .

9) Replace **لَنْ** with **لَا النَّافِيَةُ** in the following sentence, and vocalize the last letter of the verb:

لَنْ يَمَلَأَ فَاهُ إِلَّا التُّرَابُ.

10) What is the *i*"raab of the word التُّرَابُ in:

«وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ».

11) Give the plural of وَادٍ and تُرَابٌ.

* * *

Answers

1) What is the *i"raab* of **وَادٍ** and **وَادِيًا** in:

«لَوْ كَانَ لِابْنِ آدَمَ **وَادٍ** مِنْ ذَهَبٍ أَحَبَّ أَنْ لَهُ **وَادِيًا** آخَرَ،»

وَادٍ: اسْمُ (كَانَ) مُؤَخَّرٌ، مَرْفُوعٌ، وَعَلَامَةٌ رَفَعِهِ: ضَمَّةٌ مُقَدَّرَةٌ
عَلَى الْيَاءِ الْمَحذُوفَةِ.

وَادِيًا: اسْمُ (أَنَّ) مُؤَخَّرٌ، مَنْصُوبٌ، وَعَلَامَةٌ نَصْبِهِ: فَتْحَةٌ ظَاهِرَةٌ.

2) What is the *i"raab* of the *maSdar mu'awwal* in:

«أَحَبَّ أَنْ لَهُ **وَادِيًا** آخَرَ،»

مَفْعُولُ (أَحَبَّ) فِي مَحَلِّ نَصْبٍ، وَالْمَصْدَرُ الْمُؤَوَّلُ
سَدٌّ مَسَدَّ الْمَفْعُولِ.

3) Why is the noun **آدَمُ** a diptote?

Because it is a non-Arabic Proper noun with more than three letters.

4) When does the omitted *yaa'* of a *manquuS* noun reappear ?

In three situations:

- i) When it is *manSuub*
- ii) When it is *muDaaf*
- iii) When it has the definite article - *al*.

5) Add *laam* to the *jawaab* of **لَوْ**.

لَأَحَبُّ أَنْ لَهُ وَاذِيًّا آخَرَ،

6) Fill in the blanks in each of the following sentences with the correct form of **فَم** after dropping its **مِيم** :

- يَا وَلَدُ، أَخْرِجِ الْقَلَمَ مِنْ فَيْكَ.
- قَالَ لِي الطَّبِيبُ : افْتَحْ فَاكَ.
- يَجِبُ أَنْ يَكُونَ فُوكَ نَظِيفًا.

7) Fill in the blanks in each of the following sentences with the correct form of **مُحَامٍ** :

- أَبَحَثُ عَنْ **مُحَامٍ** .
- أُرِيدُ أَنْ أَكُونَ **مُحَامِيًا** .
- **أُمَحَامٍ** أَنْتَ؟

8) Fill in the blanks in the following sentence with the correct *Harf jarr* :

تُبْتُ إِلَى اللَّهِ، فَتَابَ اللَّهُ عَلَيَّ.

9) Replace **لَنْ** with **لَا النَّافِيَةُ** in the following sentence, and vocalize the last letter of the verb:

لَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ.

لا يَمْلَأُ فَاهُ إِلَّا التُّرَابُ.

10) What is the *i*"raab of the word التُّرَابُ in:

«وَلَنْ يَمْلَأَ فَاهُ إِلَّا التُّرَابُ».

فَاعِلٌ (يَمْلَأُ)، مَرْفُوعٌ وَعَلَامَةٌ رَفْعِهِ: ضَمَّةٌ ظَاهِرَةٌ وَالِاسْتِثْنَاءُ مُفْرَعٌ.

11) Give the plural of وَادٍ and تُرَابٌ.

أَوْدِيَةٌ،

أَتْرَابَةٌ.

Lesson 7

«إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ»

عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ».

قَالَ رَجُلٌ : «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً».

قَالَ : «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبَرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ».

أَخْرَجَهُ مُسْلِمٌ فِي كِتَابِ الْإِيمَانِ بِرَقْمِ 147، وَأَبْنُ مَاجَهَ فِي الدُّعَاءِ (10)،
وَالْإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ.

Translation of Meaning

On the authority of ibn Mas"uud, on the authority of the Prophet (Peace and blessings of Allaah be upon him) who said,

'No one in whose heart there is an atom's weight of pride will enter Paradise.'

A man said, 'Man wants to have fine clothes and fine sandals.'

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

'Indeed Allaah is beautiful and loves beauty. Pride is rejection of truth out of arrogance, and treating people with disdain.'

Translation of Meaning (In Parts)

عَنْ ابْنِ مَسْعُودٍ

On the authority of ibn Mas'uud,

عَنِ النَّبِيِّ

on the authority of the Prophet,

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Peace and blessings of Allaah be upon him

قَالَ:

who said,

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ».

'No one in whose heart there is an atom's weight of pride will enter Paradise.'

قَالَ رَجُلٌ:

A man said,

«إِنَّ الرَّجُلَ...»

'Man...

يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا...

wants to have fine clothes...

وَنَعْلُهُ حَسَنَةً».

and fine sandals.'

قَالَ :

He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said,

«إِنَّ اللَّهَ جَمِيلٌ...»

'Indeed Allaah is beautiful...

يُحِبُّ الْجَمَالَ.

and loves beauty.

الْكِبْرُ...
 الكبر

Pride...

بَطْرُ الْحَقِّ،
 بطر الحق

is rejection of truth out of arrogance,

وَعَمَطُ النَّاسِ.»
 وعمط الناس

and treating people with disdain.'

* * *

شَرَحُ الْمُفْرَدَاتِ

نَعْلٌ sandal(s) (*fem*).

بَطَرَ الْحَقَّ بَطْرًا (*i-a*), to reject the truth.

بَطَرَ النِّعْمَةَ, to be ungrateful as in the following *aayah* :

﴿وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا، فَتِلْكَ مَسَاكِنُهُمْ
لَمْ يُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا، وَكُنَّا نَحْنُ الْوَارِثِينَ﴾

And how many towns have We destroyed that were thankless for the means of their livelihood. Yonder are their dwellings which have not been inhabited after them except a little. And We - We alone - are (their) inheritors. (Qur'aan 28:58)

See also Qur'aan 8:47.

غَمَطَ فُلَانًا غَمَطًا (*i-a*) also (*a-i*), to treat someone disdainfully.

إيضاحات نحوية

لَا يَدْخُلُ الْجَنَّةَ

دَخَلَ

If the verb **دَخَلَ** is followed by a place suitable for entrance, it is *manSuub* as in this *Hadiith*.

And if it is not a place, it is followed by the preposition **فِي** as in the *aayah* :

﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا...﴾ (النصر: 1-2).

Both these usages can be seen side by side in the following *aayaat* :

﴿فَأَدْخُلِي فِي عِبَادِي﴾ ﴿وَأَدْخُلِي جَنَّتِي﴾

(الفجر: 29-30).

لَا يَدْخُلُ الْجَنَّةَ مَنْ ...

مَنْ Here مَنْ is the *faa'il* of يَدْخُلُ.

... مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَبِيرٍ

كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَبِيرٍ The sentence is *صِلَةُ الْمَوْصُولِ*,

قَلْبِهِ in قَلْبِهِ is the *عَائِد*.

مِثْقَالُ is *ism mu'akhkhar* of كَانَ.

فِي قَلْبِهِ is *khobar muqaddam* of كَانَ.

مِنْ كَبِيرٍ is *tamyiiz*.

tamyiiz may be *manSuub* as in the *aayah* :

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

(الزلزال: 7).

إِنَّ الرَّجُلَ

الرَّجُلَ

The *alif laam* in الرَّجُلَ is the generic *al*.

(For the different kinds of *ال*, see my book, *Selections From the Glorious Qur'aan*, pp 8-9.)

... إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ.

جَمِيلٌ

Here جَمِيلٌ is the *khabar* of إِنَّ.

يُحِبُّ الْجَمَالَ.

The sentence is a second *khabar* of إِنَّ.

One *mubtada'* may have more than one *khabar* as in the following *aayaat* :

﴿وَهُوَ الْغَفُورُ الْوَدُودُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيدُ ﴿١٥﴾ فَعَالٌ

لِمَا يُرِيدُ ﴿١٦﴾ [البروج 14-16]

He is the Forgiving, the Loving,
The Lord of the Throne, the Glorious,
Performer of what He desires.

Here there are five أَخْبَارٌ :

الْغُفُورُ،

الْوَدُودُ،

ذُو (الْعَرْشِ)،

الْمَجِيدُ،

فَعَّالٌ.

Ibnu Maalik says in the *Alfiyyah* :

وَأَخْبَرُوا بِأَثْنَيْنِ أَوْ بِأَكْثَرٍ
عَنْ وَاحِدٍ كَ : «هُمْ سَرَاةٌ شُعْرَاءُ»

They (the Arabs) inform with two or more *khabars* regarding one *mubtada'*, e.g.: 'They are noble men, poets.'

سَرَاةٌ is the plural of سَرِيٌّ meaning 'noble'.

Note that in **بِأَكْثَرٍ** there is an extra *alif*, and this has been added for reasons of prosody.

Note that the final *hamzah* has been omitted from **شُعْرَاءُ**. This is also for reasons of prosody.

Additional Notes

«إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً».

'Man wants to have fine clothes and fine sandals.'

- The *alif laam* in الرَّجُلِ is the generic *al*.

Extract

Source :

Selections From the Glorious Qur'aan - With Lexical and Grammatical Notes'

An Advanced Course for those who have completed the 3 Madinah Books (or reached proficiency in Arabic equal to it)

With 6 DVDs (36 lessons) featuring the Shaykh teaching the course.

Quote: pp 8-9:

The Definite Article **الْ**

The definite article **الْ** is of three kinds. They are:

- a) Referential,
- b) Generic,
- c) Extra.

The Referential **الْ**

This **الْ** points to an object known both to the speaker and to the listener.

The source of this common knowledge may be one of the following:

- a) The presence of the object in their vicinity.

Referring to man who is in their vicinity, one may say,

نَادِ الرَّجُلَ

'Call the man.'

This is known as **العَهْدُ الحُضُورِيُّ**.

b) The fact that the object has already been mentioned by the speaker or listener or both of them.

E.g.:

جَاءَنِي رَجُلٌ غَرِيبٌ فِي مَكْتَبِي. كَانَ الرَّجُلُ بُوذِيًّا.

'A stranger came to me in my office. The man was a Buddhist.'

This is known as **العَهْدُ الذِّكْرِيُّ**.

c) The context.

E.g. when the grammar teacher says,

هَاتُوا الدَّفَاتِرَ

the students know that they have to submit the grammar notebook.

This is known as **العَهْدُ الذِّهْنِيُّ**.

The Generic ال

This type of ال refers to the generic nature of the object, and has no reference to the speaker's or the listener's knowledge of it, e.g.:

الْعَنْبُ أَغْلَى مِنْ التُّفَّاحِ.

'Grapes are more expensive than apples.'

The generic ال may refer to every member of the genus as in:

﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾

And man was created weak. (4:28)

Here الْإِنْسَانُ means 'every man'.

This ال is called

الْجِنْسِيَّةُ لِاسْتِعْرَاقِ الْجِنْسِ

(the generic al- referring to every member of the genus).

It may also refer to a quality present in the genus, but not in every member of the genus, e.g.:

الرَّجُلُ أَقْوَى مِنَ الْمَرْأَةِ.

'Man is stronger than woman.'

But this cannot be said of every man and woman.

The Extra ال

The third kind of ال is neither referential nor generic, but it depends upon the usage.

E.g. the al- in

اللَّاتُ، الْعُزَّى، الْقَاهِرَةُ

The use of al- in such words is mandatory.

There is another kind of the extra al- which may be used with a proper name to suggest that the person bearing the name has the quality contained in the meaning of the word.

E.g.: The proper name عَبَّاسٌ literally means 'one with a frowning face'.

If a man with this name is referred to as الْعَبَّاسُ, it is suggested that he is in fact a man who never smiles. But this also follows Arab usage, and one may not add ال to any proper name they like.

Some Lessons Learnt From the *Hadiith*

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ».
 قَالَ رَجُلٌ: «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً».
 قَالَ: «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ».

a) Pride is a heinous sin.

b) The two manifestations of pride are:

- i) Rejection of truth, and
- ii) Treating people with disdain.

c) Wearing fine clothes does not constitute pride. It is in fact a manifestation of beauty which Allaah سبحانه وتعالى loves.

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Test

«لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ».
 قَالَ رَجُلٌ : «إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً».
 قَالَ : «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ. الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ».

(الْحَدِيثُ)

- 1) Name the type of *laa* in: لَا يَدْخُلُ الْجَنَّةَ.
- 2) Why is the word الْجَنَّةَ *manSuub*?
- 3) The verb يَدْخُلُ here, is not followed by the preposition فِي. Why?
- 4) What is the *faa'il* of يَدْخُلُ?

5) Regarding the part of the *Hadiith* :

كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَبْرِ

- are these *i"raabs* right or wrong?:

- a) *فِي قَلْبِهِ* is *ism* of *كَانَ* .
- b) *فِي قَلْبِهِ* is *khobar* of *كَانَ* .
- c) *مِثْقَالُ* is *ism* of *كَانَ* .
- d) *مِثْقَالُ* is *khobar* of *كَانَ* .

6) Why is *ذَرَّةٌ* *majruur*?

7) Why is *كَبْرٍ* *majruur*? Give the *i"raab* of its phrase.

8) Identify the *tamyiiz* in the following *aayah* :

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (الزلزال: 7).

9) Tick the right answer:

The *alif laam* in **إِنَّ الرَّجُلَ** is:

- a) The Referential **الْ**.
- b) The Generic **الْ**.
- c) The Extra **الْ**.

10) Identify the type of *alif laam* in the following sentences:

- جَاءَنِي رَجُلٌ فِي مَكْتَبِي. كَانَ الرَّجُلُ غَضَبَانًا.
- التُّفَّاحُ أَرْخَصُ مِنَ الْعِنَبِ.
- الْقَاهِرَةُ أَكْبَرُ مِنْ جَدَّةَ.

11) Quote the *ayah* mentioned in the lesson, which contains the generic *al-* (الْ الْجَنَسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ).

12) Which of the following statements contains two *khabs* of **إِنَّ**?

«إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً».
 قَالَ : «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ».

13) Are there three, four or five *akhbar* in the following *ayaat*?

﴿وَهُوَ الْغَفُورُ الْوَدُودُ﴾ ﴿ذُو الْعَرْشِ الْمَجِيدُ﴾ ﴿فَعَالٌ لَمَّا يُرِيدُ﴾ [البروج 14-16]

14) Translate the meaning of the following words:

(a) بَطَرَ الْحَقَّ

(b) غَمَطَ فُلَانًا

15) Translate the meaning of the Prophet's **صلى الله عليه وسلم** statement:

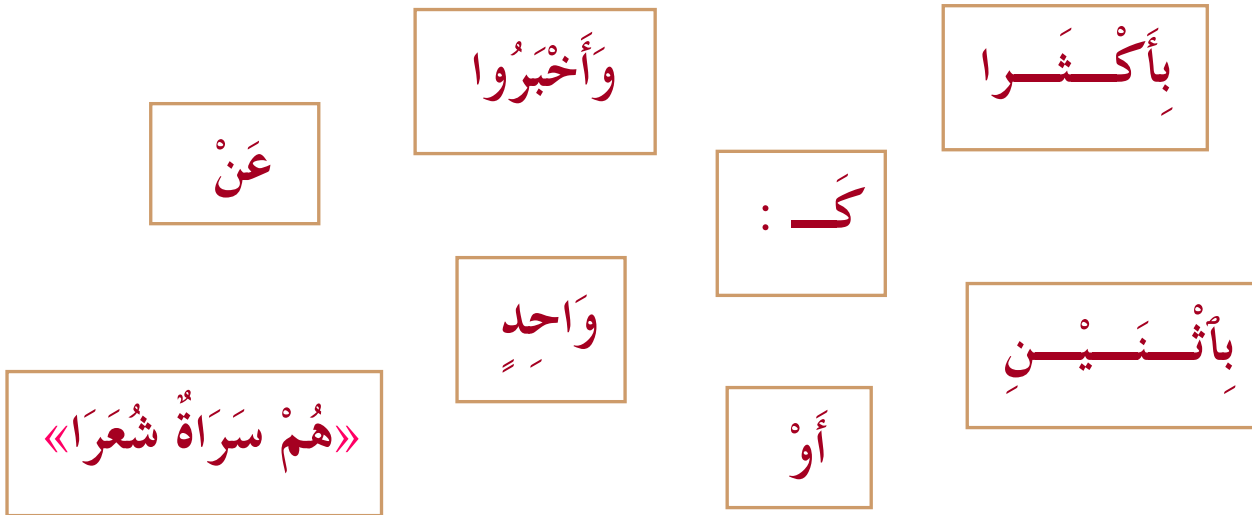
الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ.



Re-arrange the following parts of the couplet from the *Alfiyyah* which contains the grammar rules we learnt.

Use the translation of the meaning to assist you.

Ibnu Maalik says in the *Alfiyyah* :



They (the Arabs) inform with two or more *khabs* regarding one *mubtada'*, e.g.: 'They are noble men, poets.'

Answers

1) Name the type of *laa* in: لَا يَدْخُلُ الْجَنَّةَ.

لا النَّافِيَةُ.

2) Why is the word الْجَنَّةَ *manSuub*?

مَفْعُولٌ بِهِ لـ (يَدْخُلُ).

3) The verb يَدْخُلُ here, is not followed by the preposition فِي. Why?

Because الْجَنَّةَ is a place suitable for entry.

4) What is the *faa'il* of يَدْخُلُ?

(مَنْ) : « لَا يَدْخُلُ الْجَنَّةَ مَنْ ... ».

5) Regarding the part of the *Hadiith* :

كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كَبْرِ

- are these *i"raabs* right or wrong?

a) فِي قَلْبِهِ is *ism* of كَانَ .

Wrong.

b) فِي قَلْبِهِ is *khobar* of كَانَ .

Right.

c) مِثْقَالُ is *ism* of كَانَ .

Right.

d) مِثْقَالُ is *khobar* of كَانَ .

Wrong.

6) Why is ذَرَّةٌ *majruur*?

مُضَافٌ إِلَيْهِ وَمُضَافُهُ: مِثْقَالُ .

7) Why is **كَبْرٌ** *majruur*? Give the *i'raab* of its phrase.

مَجْرُورٌ بِـ (مِنْ)،

(مِنْ كَبْرٍ): تَمْيِيزٌ.

8) Identify the *tamyiiz* in the following *aayah* :

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ (الزلزال: 7).

خَيْرًا.

9) Tick the right answer:

The *alif laam* in **إِنَّ الرَّجُلَ** is:

- a) The Referential **الْ**.
- b) The Generic **الْ**.
- c) The Extra **الْ**.

10) Identify the type of *alif laam* in the following sentences:

• جَاءَنِي رَجُلٌ فِي مَكْتَبِي. كَانَ الرَّجُلُ غَضَبَانًا.

Referential **الْ**.

• التَّفَّاحُ أَرْخَصُ مِنَ الْعِنَبِ.

Generic الُ.

• الْقَاهِرَةُ أَكْبَرُ مِنْ جَدَّةٍ.

Extra الُ.

11) Quote the *ayah* mentioned in the lesson, which contains the generic *al-* (الُ الْجِنْسِيَّةُ لِاسْتِغْرَاقِ الْجِنْسِ).

(4:28) ﴿وَخَلَقَ الْإِنْسَانَ ضَعِيفًا﴾

12) Which of the following statements contains two *khabs* of *إِنَّ*?

«إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً».
 قَالَ : «إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ».

«إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ».

13) Are there three, four or five أَخْبَار in the following aayaat?

﴿ وَهُوَ الْعَفْوَورُ الْوَدُوْدُ ﴾ ﴿ ذُو الْعَرْشِ الْمَجِيْدُ ﴾ ﴿ فَعَالٍ لِمَا

﴿ يُرِيْدُ ﴾ [البروج 14-16]

Five.

14) Translate the meaning of the following words:

(a) بَطَرَ الْحَقَّ

To reject the truth

(b) غَمَطَ فُلَانًا

To treat someone disdainfully

15) Translate the meaning of the Prophet's صلى الله عليه وسلم statement:

الْكِبْرُ بَطْرُ الْحَقِّ، وَغَمَطُ النَّاسِ.

Pride is rejection of truth out of arrogance, and treating people with disdain.



Activity

Ibnu Maalik says in the *Alfiyyah* :

وَأَخْبَرُوا بِأَثْنَيْنِ أَوْ بِأَكْثَرِ
عَنْ وَاحِدٍ كَ : «هُمْ سَرَاةٌ شُعْرَاءُ»

They (the Arabs) inform with two or more *khabars* regarding one *mubtada'*, e.g.: 'They are noble men, poets.'

Lesson 8

«لَأَنْ يَحْتَرِمَ أَحَدُكُمْ
حُرْمَةً مِنْ حَطَبٍ»

عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ
يَقُولُ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

«لَأَنْ يَحْتَرِمَ أَحَدُكُمْ حُرْمَةً مِنْ حَطَبٍ،
فَيَحْمِلَهَا عَلَى ظَهْرِهِ فَيَبِيعَهَا
خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ رَجُلًا يُعْطِيهِ أَوْ
يَمْنَعُهُ».

رَوَاهُ مُسْلِمٌ فِي كِتَابِ الزَّكَاةِ : 107.

Translation of Meaning

On the authority of Abuu "Ubayd, the freed slave of "Abd al-Rahmaan ibnu "Awf who said he heard Abuu Hurayrah saying: The Messenger of Allaah (May peace and blessings of Allaah be upon him) said:

That one of you should make a bundle of firewood, carry it on his back and sell it is better for him than to ask someone (to give him money) who might give him or refuse (to give).

* * *

Translation of Meaning (In Parts)

عَنْ أَبِي عُبَيْدٍ

On the authority of Abuu "Ubayd,

مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ

the freed slave of "Abd al-Rahmaan ibnu "Awf

أَنَّهُ سَمِعَ

who said he heard...

أَبَا هُرَيْرَةَ

'Abuu Hurayrah

يَقُولُ :

saying:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

The Messenger of Allaah (May peace and blessings of
Allaah be upon him) said:

«لَأَنْ يَحْتَرِمَ أَحَدُكُمْ حُزْمَةً مِنْ حَطَبٍ،

That one of you should make a bundle of firewood,

فَيَحْمِلَهَا

carry it ...

عَلَى ظَهْرِهِ

on his back ...

فَيَبِيعَهَا

and sell it

خَيْرٌ لَهُ

is better for him

مَنْ أَنْ يَسْأَلَ رَجُلًا

than to ask someone (to give him money)

يُعْطِيهِ

who might give him

أَوْ يَمْنَعُهُ.»

or refuse (to give).

* * *

شَرَحُ الْمُفْرَدَاتِ

حُزْمَةٌ, bundle, *pl.* حُزْمٌ.

احْتَزَمَ احْتِزَامًا (viii), to make a bundle.

حَطَبٌ, firewood.

خَيْرٌ, better.

خَيْرٌ :

It is اسْمُ التَّفْضِيلِ, and is for the original أَخَيْرٌ.

In the same way شَرٌّ (worse) is for أَشَرُّ.



إيضاحات نحوية

«لأنَّ يَحْتَرَمَ»

لأنَّ... This is لامُ الابتداءِ which is prefixed to the *mubtada'* for emphasis.

The *khbar* of a *mubtada'* which has been strengthened with the *laam al-ibtidaa'* is mostly اسمُ التَّفْضِيلِ as in this *Hadiith* (خَيْرٌ) and in the following *aayaat* :

[26:39] ﴿وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ﴾

The punishment of the Hereafter will indeed be greater.

﴿وَلَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ﴾

[57:40]

The creation of the heavens and the earth is certainly greater than the creation of mankind.

[221:2] ﴿وَلَأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ﴾

Certainly a believing slave woman is better than a (free) idolatress though she may be pleasing to you.

This *laam al-ibtidaa'* is pushed to the **خَبَر** when **إِنَّ** is introduced into the sentence. That is because two particles of emphasis cannot come together.

After it is pushed to the *khavar*, it is no longer called *laam al-ibtidaa'*.

It is now called **اللامُّ الْمُزْحَلَّةُ** (the displaced *laam*) as it has been removed from its original place.

أَنْ يَحْتَرِمَ أَحَدُكُمْ

أَنْ يَحْتَرِمَ

This is *maSdar mu'awwal*.

It is the *mubtada'*, and therefore, it is

فِي مَحَلِّ رَفْعٍ.

...فَيَحْمِلُهَا عَلَى ظَهْرِهِ فَيَبِيعُهَا

فَيَحْمِلُهَا ... فَيَبِيعُهَا

Here **فَ** is a **حَرْفُ عَطْفٍ**.

It denotes uninterrupted sequence,
e.g.:

دَخَلَ بِلَالٌ فَأَخُوهُ.

Bilal entered immediately followed by
his brother.

ثُمَّ denotes delayed sequence, e.g.:

دَخَلَ بِلَالٌ ثُمَّ أَخُوهُ.

It means that Bilal's brother did not
enter immediately after Bilal, but
after a while.

Ibn Maalik says in the *Alfiyyah* :

و«الْفَاءُ» لِلتَّرْتِيبِ بِاتِّصَالِ

و«ثُمَّ» لِلتَّرْتِيبِ بِانْفِصَالِ

Faa' is for uninterrupted sequence,
and *thumma* is for delayed sequence.

لَأَنَّ يَحْتَزِمَ أَحَدُكُمْ ... فَيَحْمِلُهَا عَلَى ظَهْرِهِ
فَيَبِيعُهَا

يَحْمِلُ، يَبِيعُ

These two verbs are *ma"Tuuf* of *يَحْتَزِمُ*, and therefore, they are also *manSuub*.

... خَيْرٌ لَهُ

خَيْرٌ This is *khavar* (see earlier note).

... مِنْ أَنْ يَسْأَلَ

أَنْ يَسْأَلَ is also *maSdar mu'awwal*, and it is
فِي مَحَلِّ جَرٍّ.

... أَنْ يَسْأَلَ رَجُلًا

رَجُلًا is the مَفْعُولُ بِهِ of يَسْأَلَ.

... رَجُلًا يُعْطِيهِ

يُعْطِيهِ The sentence is a *na"t* of رَجُلًا, and
therefore, it is فِي مَحَلِّ نَصْبٍ.

...يُعْطِيهِ أَوْ يَمْنَعُهُ».

يَمْنَعُهُ

And the sentence يَمْنَعُهُ is مَعْطُوف of the previous sentence.

* * *

Lesson 9

لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا

Here is another *Hadiith* similar to *Hadiith No. 8*.

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ : ...

«فَوَاللَّهِ لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ
مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

رواه البخاري في فضائل الصحابة : 9.

By Allaah! That Allaah should guide through you one single man is better for you than possessing red camels.

The Prophet رضي الله عنه Aliyy said this to صلى الله عليه وسلم .

Translation of Meaning (In Parts)

«فَوَاللَّهِ

By Allaah!

لَأَنْ يَهْدِيَ اللَّهُ

That Allaah should guide...

بِكَ

through you...

رَجُلًا وَاحِدًا

one single man

خَيْرٌ

is better

لَكَ

for you

مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.»

than possessing red camels.

شَرْحُ الْمَفْرَدَاتِ

- نَعَمٌ means camels.

Its plural is أَنْعَامٌ.

This plural form means grazing livestock, and includes camels, cattle, goats and sheep.

- حَمَرٌ is the plural of أَحْمَرٌ and حَمْرَاءُ.



إيضاحات نحوية

«...لأنَّ يَهْدِي اللهُ... خَيْرٍ»

أَنَّ يَهْدِيَّ The *maSdar mu'awwal* is *mubtada'*.

خَيْرٍ is its *khbar*.

«...لأنَّ يَهْدِي اللهُ بِكَ رَجُلًا وَاحِدًا خَيْرٍ»

This sentence is *jawaab al-qasam*.

If the *jawaab al-qasam* is a *jumlah ismiyyah*,

it should be strengthened with **إِنَّ** or

لَأَمْ **الابْتِدَاءِ** or both, e.g.:

وَاللَّهِ **إِنِّي** مُسْلِمٌ.

وَاللَّهِ **لَأَنَا** مُسْلِمٌ.

وَاللَّهِ **إِنِّي** **لَمُسْلِمٌ**.

In this *Hadiith*, it has been strengthened with the **لَامُ الْاِبْتِدَاءِ** :

«فَوَاللَّهِ لَأَنْ يَهْدِيَ...»

«...لَأَنْ يَهْدِيَ اللَّهُ بِكَ»

بِكَ One of the uses of the *Harf al-jarr* **بِ** is to indicate the reason or cause of an action, e.g.:

﴿فَكُلًّا أَخَذْنَا بِذَنْبِهِ﴾

So each one We seized for his sin. (Qur'aan 29:40),
i.e., because of his sin.

In this *Hadiith* «لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا» means that Allaah سبحانه وتعالى guides some one because of you, i.e., because of your kindness to him, or your excellent exposition of Islaam, etc.

«...لَأَنَّ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا»

اللَّهُ is *faa'il* of يَهْدِيَ.

رَجُلًا is *maf'uul bihi*.

وَاحِدًا is its *na't*.

«...خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ»

أَنْ يَكُونَ is *maSdar mu'awwal*, and it is *فِي مَحَلِّ جَرٍّ*.

«...مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.»

حُمْرُ is *اسْمُ كَانٍ*.

لَكَ is its *khobar*.

Red camels are a prized possession.

Lessons Learnt From the *Hadiith*

1. The *Hadiith* urges Muslims to invite others to Islaam.

In another *Hadiith*, the Prophet (صلى الله عليه وسلم) says:

«بَلِّغُوا عَنِّي وَلَوْ آيَةً».

'Convey my message even if it is only one *aaayah*.'

2. Our duty is to invite, but it is Allaah سبحانه وتعالى Who guides.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحديث

«أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ؟»

عَنْ أَبِي عُمَرَ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ :

«يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَحَبُّ إِلَى اللَّهِ؟ وَأَيُّ الْأَعْمَالِ
أَحَبُّ إِلَى اللَّهِ؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

«أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمُ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى
اللَّهِ عَزَّ وَجَلَّ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ
كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدُ عَنْهُ جُوعًا.

وَلَأَنَّ أَمْشِيَّ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ) شَهْرًا.

وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ. وَمَنْ كَظَمَ غَيْظَهُ - وَلَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ - مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ. وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى تَتَهَيَّأَ لَهُ أَثَبَتَ اللَّهُ قَدَمَهُ يَوْمَ تَزُولُ الْأَقْدَامُ.

وَإِنَّ سَوْءَ الْخُلُقِ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.»

أَخْرَجَهُ الطَّبْرَانِيُّ فِي الْمُعْجَمِ الْكَبِيرِ 453/12 ح 13646، وَالْأَوْسَطِ 139/6 ح 6026، وَالصَّغِيرِ 106/2 ح 861، وَوَلَيْسَ فِيهَا الْفَقْرَةُ الْأَخِيرَةَ. وَأَخْرَجَهُ ابْنُ أَبِي الدُّنْيَا فِي قِضَاءِ الْحَوَائِجِ ص 47 ح 36، وَأَبُو الشَّيْخِ الْأَصْفَهَانِيُّ فِي التَّوْبِيخِ وَالتَّنْبِيهِ ص 51 ح 97، وَابْنُ عَسَاكِرٍ فِي تَارِيخِ دِمَشْقَ 17/64 ح 3029، وَحَسَنَةُ الشَّيْخِ الْأَلْبَانِيِّ فِي السَّلْسَلَةِ الصَّحِيحَةِ 574/2 ح 906، وَانْظُرْ صَحِيحَ التَّرْغِيبِ وَالتَّرْهِيْبِ 709/2 ح 2629.

Translation of Meaning

On the authority of ibnu "Umar that a man came to the Prophet (May peace and blessings of Allaah be upon him), and said:

O Messenger of Allaah! Which of the people is the dearest to Allaah? And which of the deeds is the dearest to Allaah?

The Messenger of Allaah (May peace and blessings of Allaah be upon him), said:

The dearest of the people to Allaah is the most useful of them to the people.

And the dearest of the deeds to Allaah *"azza wa jalla* is the joy you bring to a Muslim, or that you relieve him of a sorrow, or pay off his debt, or alleviate his hunger.

That I should walk with a brother (to help him finish his) job is dearer to me than to remain in *i"tikaaf* in this mosque (of Madiinah) for a month.

Whoever controls his anger, Allaah will cover his defects and faults.

And whoever restrains his rage - which he could let loose if he wills - Allaah will fill his heart with hope on the Day of Resurrection.

And whoever walks with his brother (to help him do his) job till it is finished (to his satisfaction), Allaah will make him stand firm on the Day when feet cannot hold their ground.

Bad manners spoil a (good) deed just as vinegar spoils honey.

Reported by al-Tabaraaniyy in his Mu"jam, ibnu Abi al-Dunyaa in his Qadaa'i l-Hawaa'ij, Abu l-Shaykh al-Asfahaaniyy in his al-Tawbiikh wa l-Tanbiih, ibnu "Asaakir in his Taariikh Dimashq.

According to Shaykh al-Albaaniyy (رحمه الله) this *hadiith* is *hasan*.

(*Hasan* is the second degree of authenticity, the first degree being *sahiih*).



Translation of Meaning in Parts

عَنْ أَبِي عُمَرَ

On the authority of ibnu "Umar

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ

that a man came to the Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(May peace and blessings of Allaah be upon him),

فَقَالَ :

and said:

«يَا رَسُولَ اللَّهِ!

O Messenger of Allaah!

أَيُّ النَّاسِ

Which of the people

أَحَبُّ إِلَى اللَّهِ؟

is the dearest to Allaah?

وَأَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟

And which of the deeds is the dearest to Allaah?

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

The Messenger of Allaah (May peace and blessings of Allaah be upon him), said:

«أَحَبُّ النَّاسِ إِلَى اللَّهِ

The dearest of the people to Allaah

أَنْفَعُهُمْ لِلنَّاسِ،

is the most useful of them to the people.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ

And the dearest of the deeds to Allaah "azza wa jalla

سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ،

is the joy you bring to a Muslim,

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

or that you relieve him of a sorrow,

أَوْ تَقْضِي عَنْهُ دَيْنًا،

or pay off his debt,

أَوْ تَطْرُدُ عَنْهُ جُوعًا.

or alleviate his hunger.

وَلَأَنْ أَمْشِيَ مَعَ أَخٍ فِي حَاجَةٍ

That I should walk with a brother (to help him finish his) job

أَحَبُّ إِلَيَّ

is dearer to me

مِنْ أَنْ أَعْتَكِفَ

than to remain in *i'tikaaf*

فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ)

in this mosque (of Madiinah)

شَهْرًا.

for a month.

وَمَنْ كَفَّ غَضَبَهُ

Whoever controls his anger,

سَتَرَ اللَّهُ عَوْرَتَهُ.

Allaah will cover his defects and faults.

وَمَنْ كَظَمَ غَيْظَهُ

And whoever restrains his rage

— وَلَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ —

- which he could let loose if he wills -

مَلَأَ اللهُ قَلْبَهُ

Allaah will fill his heart

رَجَاءً

with hope

يَوْمَ الْقِيَامَةِ.

on the Day of Resurrection.

وَمَنْ مَشَىٰ مَعَ أَخِيهِ فِي حَاجَةٍ

And whoever walks with his brother (to help him do his) job

حَتَّىٰ تَتَهَيَّأَ لَهُ

till it is finished (to his satisfaction),

أَثَبَتَ اللهُ قَدَمَهُ

Allaah will make him stand firm

يَوْمَ تَزُولُ الْأَقْدَامُ.

on the Day when feet cannot hold their ground.

وَإِنَّ سُوءَ الْخُلُقِ

Bad manners

يُفْسِدُ الْعَمَلَ

spoil a (good) deed

كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.»

just as vinegar spoils honey.



شرح المفردات والإيضاحات النحوية والصرفية

Lexical & Grammatical Notes

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The verb جَاءَ mostly takes an object as in the following *ayaat*:

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا...﴾

And when Our messengers came to Luut (Q11:77)

Here لُوطًا is مَفْعُولٌ بِهِ, and therefore it is مَنْصُوبٌ.

﴿وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾.

And I have come to you from Sheba with sure tidings. (Q27:22)

Here the pronoun كَ is its مَفْعُولٌ بِهِ.

In the Glorious Qur'aan جَاءَ is not used with إِلَى.

فَقَالَ: «يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَحَبُّ إِلَيَّ
اللَّهُ؟... فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:

«أَحَبُّ النَّاسِ إِلَيَّ اللَّهُ أَنْفَعُهُمُ لِلنَّاسِ،

نَفَعَ نَفْعًا

(a-a),
to be useful,
to be advantageous,
to benefit.

Allaah says in the Qur'aan:

لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ ...

Neither your relatives nor your children will avail you on the
Day of Resurrection ... (Q60:3)

The اسمُ الْفَاعِلِ is نَافِعٌ and the اسمُ التَّفْضِيلِ is أَنْفَعُ،
e.g.:

الدَّرَاجَةُ أَنْفَعُ لِي مِنَ السَّيَّارَةِ فِي هَذِهِ الْقَرْيَةِ.

In this village, a bicycle is more useful to me than a car.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُورٌ

Here أَحَبُّ is *mubtada'*,
and its *khavar* is سُورٌ.

... سُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ

And this sentence is a نَعْتٌ of سُورٌ ,
and therefore, it is فِي مَحَلِّ رَفْعٍ.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

كَشَفَ عَنْهُ الْغَمَّ كَشَفًا (a-i),

To relieve someone of his affliction, e.g.:

﴿فَإِذَا كَشَفْنَا عَنْهُ ضُرَّهُ مَرًّا كَانَّ لَمْ يَدْعُنَا إِلَىٰ ضُرِّ

مَسَّهُ...﴾

But when We have relieved him of his harm, he goes his way as if he had never invoked Us because of a harm that had afflicted him. (Q10:12)

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

كُرْبَةً،

sorrow, grief, distress,

pl كُرْبٌ.

أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

The *taqdiir* is:

أَوْ أَنْ تَكْشِفَ عَنْهُ كُرْبَةً.

Here the *مَصْدَرٌ مُؤَوَّلٌ* is *ma"tuuf* of *سُرُورٌ*.

وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ سُرُورٌ تُدْخِلُهُ
عَلَى مُسْلِمٍ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً،

Here is an example of the omission of the *harf masdariyy* *أَنْ* in the Glorious Qur'aan:

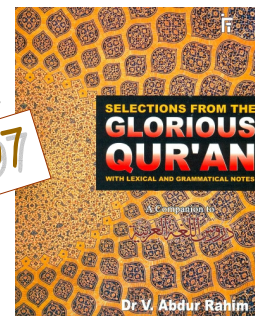
﴿وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا﴾

And of His signs is that He shows you the lightning to induce fear and hope ... (Q30: 24).

Here *يُرِيكُمْ* is for *أَنْ يُرِيَكُمْ*.

(See:
Selections From the Glorious Qur'aan

p. 97



أَوْ تَقْضِي عَنْهُ دَيْنًا،

قَضَى الدَّيْنَ قَضَاءً (a-i),
to pay back the debt.

دَيْنٌ، debt, pl دِيُونٌ.

أَوْ تَطْرُدُ عَنْهُ جُوعًا.

طَرَدَ طَرْدًا (a-u),
to drive away,
to chase away,
to expel, repel.

لَأَنَّ أَمْشِي مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

حَاجَةٌ, need,

حَوَائِجُ, حَاجَاتُ pl

لَأَنَّ أَمْشِي مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

اللامُ + أَنْ = لَأَنَّ

This is لَامُ الْإِبْتِدَاءِ which is used to strengthen the meaning.

If there is already إِنَّ at the beginning of the sentence, this *laam* is moved to the *khobar* of إِنَّ and is called اللامُ الْمُزْحَلَّةُ.

لَأَنَّ أَمْشِيَّ مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

لَأَنَّ أَمْشِيَّ is *masdar mu'awwal*,
and it is the *mubtada'*,
and its *khavar* is أَحَبُّ.

The *taqdiir* of أَنُ أَمْشِيَّ is مَشِيَّي (my walking):

مَشِيَّي مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ...

أَنَّ أَمْشِيَّ مَعَ أَخٍ فِي حَاجَةٍ

means to go with him to finish the task he is heading for, especially when he is not able to do it himself for any reason like the lack of know-how, strength or financial resource.

لَأَنَّ أَمْشِي مَعَ أَخٍ فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ

(viii) اَعْتَكِفَ اَعْتَكَافًا

to remain in the mosque, especially during the last ten days of Ramaḍaan as an act of "ibaadah.

مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ (يَعْنِي مَسْجِدَ الْمَدِينَةِ) شَهْرًا.

مَفْعُولٌ فِيهِ is شَهْرًا.

وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

سَتَرَ سَتْرًا (a-u),

to cover, conceal,
hide, shield.

غَضِبَ غَضَبًا (i-a),

to be angry.

كَفَّ كَفًّا (a-u),

to desist, refrain,
renounce. abstain.

وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

عَوْرَةٌ, something one wants to hide like one's defects, faults and imperfections.

As an extension of the meaning, it also means *private parts*.

Its plural is: عَوْرَاتٌ.

In the sense of private parts, it occurs in the following *ayah*:

﴿أَوْ الطُّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ﴾.

... or children who have not yet attained knowledge of women's private parts ... (Q24:31)

Note that here الطُّفْلُ is used as plural.

عَوْرَةٌ also means a weak point in a house, a fort or a border from where the enemy can get in.

In this sense, it occurs in the following *ayah*:

﴿وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمْ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ
إِنْ يُرِيدُونَ إِلَّا فِرَارًا﴾.

And a group of them were asking the Prophet's permission (to stay away from the battle) saying, 'Our homes are indeed exposed'. They were not exposed. They only wished to flee. (Q33:13)

Its plural in this sense is also: عَوْرَاتٌ.

وَمَنْ كَظَمَ غَيْظَهُ

غَيْظٌ, wrath, rage.

وَمَنْ كَظَمَ غَيْظَهُ

كَظَمَ فُلَانٌ غَيْظَهُ كَظْمًا وَكَظُومًا (a-i),

to suppress one's wrath.

Allaah سبحانه وتعالى says in the Glorious Qur'aan:

﴿الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ

وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾.

Those who spend (in Allaah's Cause) in prosperity and adversity, and restrain (their) rage, and forgive people. Allaah loves those who do good. (Q3:134)

وَمَنْ كَظَمَ غَيْظَهُ - وَلَوْ شَاءَ أَنْ يُمَضِّيَهُ أَمْضَاهُ -

مَضَى مُضِيًّا (a-i),

to go, pass, proceed.

أَمْضَى يُمَضِّيهِمْ إِمضَاءً (iv),

to allow something to proceed.

Note

دُخُولٌ was originally مُضَوِيٌّ like مُضِيٌّ.

But because of the final *yaa'*,

the *waaw* was changed to *yaa'*,

and later assimilated into it.

And as the *dammah* is incompatible with the *yaa'*,

it was changed to *kasrah*.

مُضَوِيٌّ

مُضَوِيٌّ

مُضَوِيٌّ

مُضِيٌّ

مُضِيٌّ

مُضِيٌّ

وَمَنْ كَظَمَ غَيْظَهُ - وَلَوْ شَاءَ أَنْ يُمَضِّيَهُ أَمْضَاهُ - مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً يَوْمَ الْقِيَامَةِ.

مَلَأَ يَمْلَأُ مَلْئًا

(a-a), to fill.

رَجَا يَرْجُو رَجَاءً

(a-u), to hope.

مَلَأَ اللَّهُ قَلْبَهُ رَجَاءً

Here رَجَاءً is تَمْيِيزٌ.

وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى تَتَهَيَّأَ لَهُ

(ii), هَيَّأَ الشَّيْءَ تَهْيِئَةً

to prepare something,
to make it ready.

(v), تَهَيَّأَ لَهُ الشَّيْءُ

to be readied.

أَثَّبَتَ اللهُ قَدَمَهُ يَوْمَ ...

أَثَّبَتَ الشَّيْءَ إِثْبَاتًا (iv),
to fix something, to make it firm.

يَوْمَ تَزُولُ الْأَقْدَامُ.

زَالَ يَزُولُ زَوَالًا (a-u),
to move,
not to remain firm.

وَإِنَّ سُوءَ الْخُلُقِ يُفْسِدُ الْعَمَلَ

سُوءَ الْخُلُقِ,
bad manners.

فَسَدَ الشَّيْءِ فَسَادًا (a-u),
to become rotten, to decay.

أَفْسَدَ الشَّيْءَ إِفْسَادًا (iv), to spoil.

كما يُفسدُ الخَلُّ العَسَلَ.»

الخَلُّ, vinegar.

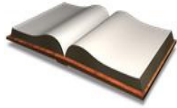
The Prophet (صلى الله عليه وسلم) said,

«نعم الإِدَامُ الخَلُّ.»

إِدَامٌ is anything with which bread is eaten such as butter, jam, cheese, etc.

In modern Arabic مُخَلَّلٌ means *pickled vegetables*.

ماذا عندك يا ثمامة؟



عن أبي هريرة رضي الله عنه قال :

بعث النبي صلى الله عليه وسلم خيلاً قِبَلَ (towards) نَجْدٍ، فجاءتُ
بِرَجُلٍ من بني حَنِيفَةَ يُقال له ثُمامةُ بنُ أثالٍ، فَرَبَطُوهُ بِسَاريةِ (pillar)،
ج سَوَارٍ من سَوَارِي الْمَسْجِدِ، فخرج إليه النبي صلى الله عليه
وسلم ، فقال :

ماذا عندك يا ثمامة؟

فقال : عندي خيرٌ يا محمد! إن تَقْتُلَنِي تَقْتُلْ ذَا دَمٍ، وإن تُنْعِمَ تُنْعِمَ
عَلَيَّ شَاكِرٍ، وإن كنت تُرِيدُ الْمَالَ فَسَلْ مِنْهُ ما شِئْتَ.

فَتَرِكَ حَتَّى كان الغدُ، ثم قال له :

ما عندك يا ثُمَامَةُ؟

قال : ما قلتُ لك. إن تُنْعِمَ تُنْعِمَ عَلَيَّ شَاكِرًا.

فتركه حتى كان بعدَ الغدِ، فقال :

ما عندك يا ثُمَامَةُ؟

فقال : عندي ما قلتُ لك.

فقال : أَطْلُقُوا ثُمَامَةَ.

فانطلق إلى نَخْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ، ثُمَّ دَخَلَ الْمَسْجِدَ،
وَقَالَ : أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. يَا
مُحَمَّدُ! وَاللَّهِ مَا كَانَ عَلَيَّ مِنَ الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ
أَصْبَحَ وَجْهُكَ أَحَبَّ الْوَجُوهِ إِلَيَّ. وَاللَّهِ مَا كَانَ مِنِّي دِينٌ أَبْغَضَ إِلَيَّ
مِنَ دِينِكَ، فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ، وَاللَّهِ مَا كَانَ مِنِّي بَلَدٌ
أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ، فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ، وَإِنْ خَيْلَكَ
أَخَذْتَنِي وَأَنَا أُرِيدُ الْعَمْرَةَ، فَمَاذَا تَرَى؟

فَبَشَّرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَمَرَهُ أَنْ يَعْتَمِرَ.

فلما قَدِمَ مَكَّةَ، قال له قائلٌ : صَبَّوتَ.

قال : لا، ولكن أسلمتُ مع محمد رسول الله صلى الله عليه وسلم.
ولا والله لا يأتيكم من اليمامة حبة حنطة حتى يأذن فيها النبيُّ صلى
الله عليه وسلم.

البخاري رقم الحديث 4372



The Prophet صلى الله عليه وسلم dispatched a group of mounted men towards Najd. They brought a man from the tribe of Banū Ḥanīfah whose name was Thumāmah ibn Uthāl. They tied him to one the pillars of the Mosque. The Prophet صلى الله عليه وسلم went (out of the Mosque) to him, and said to him:

‘What do you have, Thumāmah?’

He said, ‘I have good things, Muḥammad. If you kill me, you will kill one who deserves to be killed. But if you bestow favour upon me, you do so upon one appreciative (of your favour). And if you want wealth, ask as much of it as you want.’

He was left alone till the next day, and then the Prophet صلى الله عليه وسلم said to him:



‘What do you have, Thumāmah?’

He said, ‘I have what I have already told you. If you bestow favour upon me, you do so upon one appreciative (of your favour).’

He left him till the next day, then he said:

‘What do you have, Thumāmah?’

He said, ‘I have what I have already told you.’

(The Prophet) said, ‘Set Thumāmah free.’

He hurried to a palm orchard near the Mosque, and took a bath, and then entered the Mosque, and said, ‘I bear witness there is no god but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh. Muhammad! By Allāh, there was no face on the face of the earth more hateful to me than your face. Now your face has become the dearest face to me. By Allāh, there was no religion more hateful to me than your religion, but now your religion has become the dearest religion to me. By Allāh, there was no city more hateful to me than your city, but now your city has become the dearest city to me. Your mounted men arrested me while I was getting ready to go for umrah. So what do you think (I should do)?’

The Prophet صلى الله عليه وسلم gave him glad tidings, and asked him to go for ‘umrah.

When he arrived at Makkah, someone said (to him), ‘You have deserted your religion.’

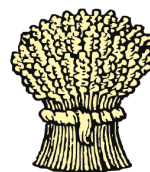


He said, ‘No, but I have accepted Islām (and have joined) Muḥammad, the Messenger of Allāh. By Allāh, not a grain of wheat will come to you from al-Yamāmah till the Prophet صلى الله عليه وسلم permits (its sending to you).’

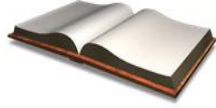


Map of Yamāmah (in light red):

Wheat (حنطة) used to come to Ḥijāz (Makkah, Madīnah, etc) from Yamāmah.



قد عجب الله من صنيعكما



عن أبي هريرة رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: إني مجهود.

فأرسل إلى بعض نسائه فقالت: والذي بعثك بالحق ما عندي إلا ماء.

ثم أرسل إلى أخرى فقالت: مثل ذلك.

حتى قلن كلهن مثل ذلك: لا والذي بعثك بالحق ما عندي إلا ماء.

فقال: من يضيف هذا الليلة رحمه الله فقام رجل من الأنصار فقال:

أنا يا رسول الله.

فانطلق به إلى رحله.

فقال لامرأته: هل عندك شيء؟ قالت: لا، إلا قوتُ صبياني.
قال: فعَلِّمهم بشيء، فإذا دخل ضيفنا، فأطفئ السراج، وأريه أَنَا
نأكل.

فإذا أهوى ليأكل، فقومي إلى السراج حتى تطفئيه.

قال: فقعدوا، وأكل الضيف.

فلما أصبح، غدا على النبي صلى الله عليه وسلم فقال: قد عجب

الله من صنعكما بضيفكما الليلة.

متفق عليه، واللفظُ لمُسلمٍ في كتاب الأشرطة 172.

شرح المفردات

مَجْهُودٌ, exhausted.

رَحْلٌ, residence.

ضَيَّفَهُ ii, and أَضَافَهُ iv, to entertain a guest.

عَلَّلَ تَعْلِيلًا ii, to divert attention, to keep someone occupied.

أَقْوَاتٌ, food, pl أَقْوَاتٌ (Q41:10). 

هُوِيَ (a-i) and أَهْوَى iv, to fall. Here it means 'he sat down to eat'.

عَدَا يَعْذُو (a-u), to go in the morning.