

# Three Stories

From Our Glorious Past



*Dr. V. Abdur Rahim*

Publication No: 375

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*Dr. V. Abdur Rahim*

*Publisher*



**Islamic Foundation Trust**

138, IFT Lane, Perambur High Road,  
Chennai - 600 012. India

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## **Three Stories From Our Glorious Past**

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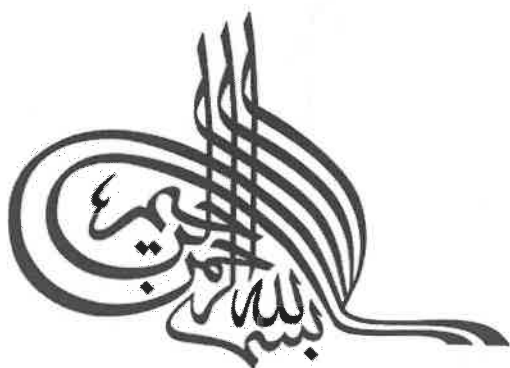
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*In the Name of Allah  
the Most Beneficent the Most Merciful*

## Publisher's Note

All praise be to Allah, and peace and blessings of Allah be upon His last Messenger, Muḥammad, his household and his Companions.

We have great pleasure in presenting to our readers all over the world this latest work of the great Arabic scholar, Dr V. Abdur Rahim, titled *Three Stories From Our Glorious Past*. Like some of his previous works, this book contains three annotated texts from the early Islamic period.

We earnestly hope that students of Arabic who have already completed the author's Madinah Arabic Programme and have read his other books will immensely benefit from this book.

We thank Allah *subḥānahū wa ta'ālā* for helping us to publish this book, and hope He will continue to help us to publish books which facilitate the learning of the language of the Glorious Qur'ān.

Chennai,  
20 September 2020

H. Abdur Raqeeb  
General Secretary  
Islamic Foundation Trust



## Preface

All praise belongs to Allah, the Lord of the universe, and peace and blessings of Allah be upon the last of His Messengers, our Prophet Muḥammad, his household and his Companions.

This book titled *Three Stories From Our Glorious Past* contains three annotated texts from the early Islamic period.

As my aim in such works is to bring the readers closer to the Glorious Qur'ān, and to teach them as many Qur'ānic words and grammatical patterns as possible, I have given in this book also copious Qur'ānic quotations to illustrate grammatical points. In order to benefit from these materials to the utmost, the reader is advised to read the *āyāt* in full and in their contexts.

In conclusion, I thank Allah the Exalted for helping me to write this book, and sincerely pray for His help to serve the language of His Glorious Book better.

﴿رَبَّنَا قَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ﴾

'Our Lord! Accept (this) from us, for You, You alone, are the Hearer, the Knower.' (Q2:127)

Madinah,  
1<sup>st</sup> Muḥarram 1442 AH

V. Abdur Rahim



## Acknowledgement

I sincerely thank the following friends who proofread the manuscript and revised it. I have greatly benefitted from their corrections and valuable suggestions:

- ❖ Shaikh Tanveer Ilahi of Bengaluru, India.
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- ❖ Mr Muhammad Taha (Peter Wood Young) of USA now living in Malaysia.
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My sincere thanks are also due to Mr Salih al-Nawwar of Madinah whose help in solving the many technical problems was invaluable.

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May Allah *subhānahū wa ta'ālā* reward them all.

The Author

## Notes on indicating the *abwāb* of *mujarrad* & *mazīd* verbs

The *abwāb* of the *mujarrad* verbs are indicated thus:

سَجَدَ يَسْجُدُ (a-u)	فَتَحَ يَفْتَحُ (a-a)
جَلَسَ يَجْلِسُ (a-i)	كَثُرَ يَكْثُرُ (u-u)
شَرِبَ يَشْرَبُ (i-a)	وَرِثَ يَرِثُ (i-i)

A *rubā'ī* *mujarrad* verb is indicated thus:

تَرَجَّمَ (rubā'ī)

The *abwāb* of the *mazīd* verbs are indicated thus:

فَعَلَ --	تَفَاعَلَ vi
فَعَّلَ ii	اِنْفَعَلَ vii
فَاعَلَ iii	اِفْتَعَلَ viii
أَفْعَلَ iv	أَفْعَلَّ ix
تَفَعَّلَ v	اِسْتَفْعَلَ x

A verb is mentioned in the *māḍī* followed by its *maṣḍar*. The *muḍārī'* is mentioned only when it has some abnormality.

## Note on Abbreviations

*Q* stands for the Glorious Qur'ān, and is used in referring to an *āyah*, e.g.:

Q2:17 means: Sūrah No 2, and *āyah* No 17.

*AN* stands for *Additional Notes*. Reference to the Additional Notes which appear after each story is provided in the Lexical & Grammatical Notes section in this way [**AN#**].

*D* stands for my book *Durūs al-Lughat al-‘Arabiyyah*. D3:28 means: *Durūs al-Lughat*, Part 3, Lesson 28.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(1)

مَنْ أَخَذَ الْحَدِيثَ بِزِيِّ السُّؤَالِ

Baqiyy ibn Makhlad (201-276 AH/817-889 CE) was a great Andalusian scholar of *ḥadīth* and *tafsīr*. Titles like *imam*, *qudwah* (role model), *shaykh al-Islam*, *ḥāfiẓ* have been conferred on him.

This text is from the famous *Siyar A'lām al-Nubalā'* (سِيرُ أَعْلَامِ النُّبَلَاءِ) by *Imam* Shams al-Din al-Dhahabiyy (d 748 AH/1374 CE). It is an encyclopaedic work and is in 25 volumes. It is from Vol. 13: 292-294.

On the basis of some internal evidence, the author expresses doubt about Baqiyy's meeting with *Imam* Aḥmad ibn Ḥanbal. But as the narrative does not involve issues concerning the *‘aqīdah*, I have included it in the book.

## مَنْ أَخَذَ الْحَدِيثَ بِزِيِّ السُّؤَالِ

نَقَلَ بَعْضُ الْعُلَمَاءِ مِنْ كِتَابِ لِحْفِيدِ بَقِيٍّ عَبْدِ  
الرَّحْمَنِ بْنِ أَحْمَدَ :

سَمِعْتُ أَبِي يَقُولُ : رَحَلَ أَبِي مِنْ مَكَّةَ إِلَى بَغْدَادَ، وَكَانَ  
رَجُلًا بُعِيْثُهُ مُلَاقَاةُ أَحْمَدَ بْنِ حَنْبَلٍ. قَالَ : فَلَمَّا قَرِبتُ بَلَغْتَنِي  
الْمِحْنَةُ، وَأَنَّهُ مَمْنُوعٌ، فَاعْتَمَمْتُ غَمًّا شَدِيدًا، فَاحْتَلَلْتُ  
بَغْدَادَ، وَاکْتَرَيْتُ بَيْتًا فِي فُنْدُقٍ، ثُمَّ أَتَيْتُ الْجَامِعَ وَأَنَا أُرِيدُ  
أَنْ أَجْلِسَ إِلَى النَّاسِ، فَدُفِعْتُ إِلَى حَلَقَةٍ نَبِيلَةٍ، فَإِذَا بِرَجُلٍ  
يَتَكَلَّمُ فِي الرِّجَالِ، فَقِيلَ لِي : هَذَا يَحْيَى بْنُ مَعِينٍ، فَفُرِجَتْ  
لِي فُرْجَةٌ، فَقُمْتُ إِلَيْهِ، فَقُلْتُ : يَا أَبَا زَكَرِيَّا : رَحِمَكَ اللَّهُ  
رَجُلٌ غَرِيبٌ نَاءٍ عَنِ وَطَنِهِ يُحِبُّ السُّؤَالَ، فَلَا تَسْتَجِفِّنِي،  
فَقَالَ : قُلْ.

## He Who Collected *Ḥadīth* Disguised As A Beggar

Some scholars have reported on the authority of a book by Baqiyy's grandsons 'Abd al-Raḥmān ibn Aḥmad who said:

I heard my father say:

My father travelled from Makkah to Baghdad, and he was a man whose aim was to meet Aḥmad ibn Ḥanbal. He said: When I approached (Baghdad), I got news of the *miḥnah*, and that he is not allowed (to meet people). I was greatly grieved.

I got down in Baghdad, and rented a room in a hotel. Then I went to the Friday Mosque intending to mix with the people. I was led to a noble lecture group. And to my surprise, there was a man who was lecturing on the *rāwīs* of *ḥadīth*. I was told that this (scholar) was Yaḥyā ibn Ma'īn. This was an opportunity appearing before me. I stood up to him, and said to him:

Father of Zakariyya! May Allah have mercy on you! I am a stranger far away from home who likes to ask you some questions, so please do not think I am impolite.

He said, Ask.

فَسَأَلْتُ عَنْ بَعْضِ مَنْ لَقِيتُهُ، فَبَعْضُ زَكِّي، وَبَعْضُ جَرَحَ.  
فَسَأَلْتُهُ عَنْ هِشَامِ بْنِ عَمَّارٍ.

فَقَالَ لِي : أَبُو الْوَلِيدِ؟ صَاحِبُ صَلَاةٍ دِمَشْقِيٌّ؟ ثِقَّةٌ، وَفَوْقَ  
الثَّقَةِ، لَوْ كَانَ تَحْتَ رِدَائِهِ كِبَرٌ، أَوْ مُتَقَلِّدًا كِبَرًا، مَا ضَرَّهُ  
شَيْئًا لِخَيْرِهِ وَفَضْلِهِ، فَصَاحَ أَصْحَابُ الْحَلَقَةِ : يَكْفِيكَ  
رَحِمَكَ اللَّهُ. غَيْرُكَ لَهُ سُؤَالٌ.

فَقُلْتُ وَأَنَا وَاقِفٌ عَلَى قَدَمٍ : اكْشِفْ عَنْ رَجُلٍ وَاحِدٍ :  
أَحْمَدُ بْنُ حَنْبَلٍ، فَنَظَرَ إِلَيَّ كَأَلَمْ تَعْجَبْ، فَقَالَ لِي : وَمِثْلُنَا !  
نَحْنُ نَكْشِفُ عَنْ أَحْمَدَ؟! ذَاكَ إِمَامُ الْمُسْلِمِينَ، وَخَيْرُهُمْ  
وَفَاضِلُهُمْ.

فَخَرَجْتُ أَسْتَدِلُّ عَلَى مَنْزِلِ أَحْمَدَ بْنِ حَنْبَلٍ، فَدَلَّيْتُ  
عَلَيْهِ، فَقَرَعْتُ بَابَهُ، فَخَرَجَ إِلَيَّ.

فَقُلْتُ : يَا أَبَا عَبْدِ اللَّهِ : رَجُلٌ غَرِيبٌ، نَائِي الدَّارِ، هَذَا  
أَوَّلُ دُخُولِي هَذَا الْبَلَدَ، وَأَنَا طَالِبُ حَدِيثٍ،

So I asked him about some (*ḥadīth* scholars) I had met. He applauded some of them, and criticized others. I asked him about Hishām ibn ‘Ammār.

He said, 'Abū l-Walīd who leads the prayer in Damascus? Trustworthy, nay, more than trustworthy. If he were to be wearing arrogance under his cloak, or wearing a necklace of arrogance, that would not harm him the least in view of his goodness and erudition.'

The members of the group shouted (at me) saying, 'That is enough – May Allah have mercy on you –. Others also have questions.'

I said – while still standing – 'Tell me about only one man, Aḥmad ibn Ḥanbal.' He looked at me as if in astonishment, and said to me, 'The like of us! We judge Aḥmad!? He is an *imām* of the Muslims, the best and the most erudite of them.'

I went out trying to reach Aḥmad ibn Ḥanbal, and I was shown his residence. I knocked his door, and he came out to see me.

I said (to him), 'Father of Abdullah! I am a stranger from a far-off land. This is my first entry to this city. I am a student of *ḥadīth*,



وَمُقَيَّدُ سُنَّةٍ، وَلَمْ تَكُنْ رِحْلَتِي إِلَّا إِلَيْكَ، فَقَالَ : ادْخُلِ  
الْأَصْطُوانَ وَلَا يَقَعْ عَلَيْكَ عَيْنٌ. فَدَخَلْتُ، فَقَالَ لِي : وَأَيْنَ  
مَوْضِعُكَ؟

قُلْتُ : الْمَغْرِبُ الْأَقْصَى. فَقَالَ : إِفْرِيقِيَّةٌ؟ قُلْتُ : أْبَعْدُ مِنْ  
إِفْرِيقِيَّةَ، أَجُوزُ مِنْ بَلَدِي الْبَحْرَ إِلَى إِفْرِيقِيَّةَ، بَلَدِي  
الْأَنْدَلُسُ. قَالَ : إِنَّ مَوْضِعَكَ لَبَعِيدٌ، وَمَا كَانَ شَيْءٌ أَحَبَّ  
إِلَيَّ مِنْ أَنْ أَحْسِنَ عَوْنَ مِثْلِكَ، غَيْرَ أَنِّي مُمْتَحَنٌ بِمَا لَعَلَّهُ  
قَدْ بَلَغَكَ.

فَقُلْتُ : بَلَى، قَدْ بَلَغَنِي، وَهَذَا أَوَّلُ دُخُولِي، وَأَنَا مَجْهُولُ  
الْعَيْنِ عِنْدَكُمْ، فَإِنْ أَذِنْتَ لِي أَنْ آتِيَ كُلَّ يَوْمٍ فِي زِيَّ  
السُّؤَالِ، فَأَقُولَ عِنْدَ الْبَابِ مَا يَقُولُهُ السُّؤَالُ، فَتَخْرُجَ إِلَى  
هَذَا الْمَوْضِعِ، فَلَوْ لَمْ تُحَدِّثْنِي كُلَّ يَوْمٍ إِلَّا بِحَدِيثٍ  
وَاحِدٍ لَكَانَ لِي فِيهِ كِفَايَةٌ.

and write down the *Sunnah*. And my journey is only to meet you.' He said, 'Come into the porch, and let none have a glimpse of you.' I got in. He said to me, 'Where are you from?'

I said, 'The Far West.'

He said, 'Africa?'

I said, 'Farther than Africa. From my country I cross the sea to (reach) Africa. My country is Andalusia.'

He said, 'Your place is really faraway. Nothing is dearer to me than to help one like you. But I am being persecuted (now) for what I hope might have come to your knowledge.'

I said, 'Yes, it has come to my knowledge. I am a newcomer, and not personally known in your place. If you permit me, to come (to you) every day disguised as a beggar, and call out at the door what beggars are wont to say (I will do so). You come to this place. Even if you report to me one single *ḥadīth* every day, that will be enough for me.'

فَقَالَ لِي : نَعَمْ ، عَلَى شَرْطٍ أَنْ لَا تُظْهِرَ فِي الْخَلْقِ ، وَلَا عِنْدَ الْمُحَدِّثِينَ .

فَقُلْتُ : لَكَ شَرْطُكَ . فَكُنْتُ آخِذٌ عَصاً بِيَدِي ، وَالْفُ رَأْسِي بِخِرْقَةٍ مُدَنَسَةٍ ، وَآتَيْتُ بَابَهُ فَأَصْبَحُ : «الْأَجْرَ رَحِمَكَ اللَّهُ» ، وَالسُّؤَالَ هُنَاكَ كَذَلِكَ .

فَيَخْرُجُ إِلَيَّ ، وَيُعَلِّقُ ، وَيُحَدِّثُنِي بِالْحَدِيثَيْنِ وَالثَّلَاثَةِ وَالْأَكْثَرِ ، فَالْتَزَمْتُ ذَلِكَ حَتَّى مَاتَ الْمُتَحِنُّ لَهُ ، وَوَلِيَ بَعْدَهُ مَنْ كَانَ عَلَى مَذْهَبِ السُّنَّةِ ، فَظَهَرَ أَحْمَدُ ، وَعَلَتْ إِمَامَتُهُ ، فَكَانَ يَعْرِفُ لِي حَقَّ صَبْرِي ، فَكُنْتُ إِذَا أُتِيتُ حَلَقَتَهُ فَسَحَ لِي ، وَيَقْصُّ عَلَى أَصْحَابِ الْحَدِيثِ قِصَّتِي مَعَهُ .

He said, 'But on condition that you do not inform this to the people, nor to the scholars of *ḥadīth*.'

I said, 'I accept your condition.'

I used to carry a staff in my hand, and tie a dirty rag round my head, and go to his door and cry out, '*al-ajr raḥimakallāh*', and the beggars there did likewise.

He would come out to me and close the door. He would then teach me two, three or more *aḥādīth*. I continued this till the caliph who persecuted him died, and one who followed the *Sunnah* succeeded him. Aḥmad appeared in public, and his position as an *imām* became known.

He would recognize my right for having patiently undergone the tribulations, and when I attended his lecture, he would make room for me (to be close to him). He would also narrate my story to the students of *ḥadīth*.

## LEXICAL & GRAMMATICAL NOTES

- 1) عَبْدُ الرَّحْمَنِ is *majrūr* because it is a *badal* of حَفِيدٌ.

- 2) رَحَلَ رَحِيلاً وَتَرَحُّلاً (a-a), to travel. [AN1].

- 3) بُعِيَ, wish, desire.

- \* **بَعِيَ** (a-i), to seek. [AN2]

- (iii) لَاقَى يُلاقِي مُلاقاةً، وَلِقَاءً 4) to meet.

اسمُ : Here the **وَكَانَ رَجُلًا بُعِثَتْهُ مُلَاقَاةَ أَحْمَدَ بْنِ حَنْبَلٍ\*** is the hidden pronoun which refers to **أَبِي** in the previous sentence. The **كَانَ** is **رَجُلًا**, and the nominal sentence **بُعِثَتْهُ مُلَاقَاةَ أَحْمَدَ** is a **نَعْتٌ** of the **khābar رَجُلًا**. Here is a translation: He was a man whose aim was to meet Ahmad.

- 5) قَرَبَ قُرْبًا (i-a), to approach.

\* Allah *subhānahu wa ta‘ālā* said to Ādam عَلَيْهِ السَّلَام and to his wife: وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ, And do not approach this tree ... (Q2:35).

6) امْتَحَنَ امْتِحَانًا (viii), to test, examine.

\* مِحْنَةٌ, trial and tribulation.

\* الْمِحْنَةُ (Persecution) refers to the persecution of the 'ulamā', especially of *imām* Aḥmad ibn Ḥanbal because of the خَلْقُ الْقُرْآن controversy.

Contrary to the orthodox Islamic belief that the Glorious Qur'ān is the uncreated Word of Allah, the Mu'tazilites (المُعْتَزِلَةُ) under the influence of Greek philosophy held that the Qur'ān was created. The 'Abbasid Caliph al-Ma'mūn adopted this view and issued a proclamation in 827 CE making it the state creed. Government officials who did not subscribe to this view were persecuted. This policy was continued by two of his successors, al-Mu'taṣim and al-Wāthiq. The third successor al-Mutawakkil discontinued it in 848 CE a short time after his succession.

The one who underwent the severest torture under this law was *imām* Aḥmad ibn Ḥanbal.

7) وَأَنَّهُ مَمْنُوعٌ : The pronoun هُ refers to *imām*

Aḥmad, and مَمْنُوعٌ means that he is prevented from

meeting others. In modern parlance, he was under house arrest.

8) غَمَّهُ الْخَيْرُ غَمًّا (a-u), to sadden.

\* اغْتَمَّ اغْتِمَامًا (viii), to be saddened, to grieve.

Note that اُحِبُّهُ حُبًّا شَدِيدًا is like اغْتَمَّ غَمًّا شَدِيدًا where the verb and the *maṣḍar* are from different *bābs*. See D3:28.

9) حَلَّ الْمَكَانَ، وَبِهِ حُلُولًا (a-u), to get down, to come to stay.

\* احْتَلَّ الْمَكَانَ وَبِهِ احْتِلَالًا (viii), same as حَلَّ [AN3].

10) أَكْرَيْتُهُ الْبَيْتَ (iv), to rent out the house to somebody. It takes two objects as you can see.

اِكْتَرَى (viii), to rent (a house), to hire a means of transport.

\* كِرَاءٌ, rent. [AN4]

11) اِكْتَرَيْتُ بَيْتًا فِي فُنْدُقٍ : Here بَيْتٌ means a room, or rather a suite.

\* The word فُنْدُقٌ is an old word. Al-Jawālīqī (d 540 AH) mentions it in his *al-Mu'arrab* (see p 468 of my edition). It is from the Greek πανδοχείον meaning *an inn*.

12) الجامعُ is actually الْمَسْجِدُ الْجَامِعُ meaning the Friday mosque. Note that in some countries there are small mosques where Friday *ṣalāh* is not conducted. [AN5]

13) حَلَقَةٌ, (literally, a group of people sitting in a circle) a group of students studying under a professor, pl حَلَقَاتٌ, حَلَقٌ, حَلَقٌ.

14) دَفَعَ دَفْعًا (a-a), to push.

15) نَبِيلٌ, noble, respectable.

16) إِذَا الْفُجَائِيَّةُ : فَإِذَا بِرَجُلٍ يَتَكَلَّمُ. The noun coming after إِذَا الْفُجَائِيَّةُ is مُبْتَدَأٌ, and it can be *nakirah*. The مُبْتَدَأٌ may take an extra *bā'* (as here) in which case it is مَجْرُورٌ لَفْظًا, but مَرْفُوعٌ مَحَلًّا. The *khavar* of the *mubtada'* may be omitted as in the following example: خَرَجْتُ فَإِذَا الْمَطَرُ for خَرَجْتُ فَإِذَا الْمَطَرُ نَازِلٌ (I went out and surprisingly it was raining.)

17) يَحْيَى بْنُ مَعِينٍ (158-233 AH) was one of the great authorities on *Ḥadīth* and a biographer of the *rāwīs*. He has been called إِمَامُ الْجَرْحِ وَالتَّعْدِيلِ i.e.,



the *imam* of the science of **الْجَرَحُ وَالتَّعْدِيلُ** which deals with the critical evaluation of the reporters of the Prophetic traditions.

18) **الرِّجَالُ** : In the Science of *Ḥadīth*, this word means the reporters of *ḥadīth* (**رُؤَاةُ الْحَدِيثِ**).

19) **فَرَجَ فَرْجًا** (a-i): to split, open up.

\* **فُرْجَةٌ**, an opening, aperture.

\* **فُرِجْتُ لِي فُرْجَةٌ** : This is a metaphorical expression meaning that an opening has appeared in a place which was completely closed.

20) **أَبُو زَكْرِيَّا** is his *kunyah*. The *kunyah* is made up of the word **أَبُو** (father of ...) followed by the name of the man's eldest son.

In Arab culture, it is polite to refer to a man by his *kunyah*. When a man is addressed by his *kunyah*, he is likely to listen to you with more attention than if he is addressed by his name. Note that no honorifics are prefixed to the *kunyah*. You say **أَبُو بَلَالٍ**, not **الشَّيْخُ أَبُو بَلَالٍ**.

21) ... رَجُلٌ غَرِيبٌ : Here رَجُلٌ is the *khavar* of أَنَا which has been omitted.

22) نَأَى is نَأَى يَنْأَى نَأً (a-a), to be far away. [AN6]

23) غَرِيبٌ, stranger, pl غُرَبَاءُ. [AN7]

24) وَطَنٌ, homeland, pl أَوْطَانٌ.

25) جَفَا يَجْفُو جَفَاءً (a-u), to treat someone harshly, to be unfriendly.

\* جَافٍ, rude, impolite, unfriendly.

\* اسْتَحْفَى اسْتَحْفَاءً (x), to consider someone to be rude.

26) لَقِيَ يَلْقَى لِقَاءً (i-a), to meet.

27) زَكَّى يَزَكِّي زَكَاةً (ii), to commend.

28) بَعْضًا زَكَّى : Here بَعْضًا is مَفْعُولٌ بِهِ.

29) جَرَحَ يَجْرَحُ جَرْحًا (a-a), to wound, (in *ḥadīth* criticism) to criticize, to expose someone's faults and weak points.

30) وَثَقَ يَثِقُ بِهِ وَثَقًا، وَثَقَةً (i-i), to trust.

\* ثِقَاتٌ, trustworthy, pl ثِقَاتٌ.

31) لَوْ : As you might have studied, this particle denotes an unfulfilled condition in the past, e.g.:

لَوْ تَأَخَّرْنَا بِخَمْسِ دَقَائِقَ لَفَاتَّتْنَا الرِّحْلَةَ. Had we been five minutes late, we would have missed the flight.

Note that لَوْ also denotes a hypothetical condition, e.g.: لَوْ كُنْتُ مَكَانَكَ مَا فَعَلْتُ ذَلِكَ If I were you, I would not have done so.

32) أَرْدِيَّةٌ, outer garment, pl رِدَاءٌ.

33) قَلَادَةٌ, necklace, pl قَلَائِدُ. [AN8]

\* تَقَلَّدَ (v), to wear a necklace.

34) كِبَرٌ, pride, arrogance.

35) ضَرَّ يَضُرُّ ضَرًّا (a-u), to harm.

36) صَاحَ يَصِيحُ صِيَاحًا (a-i), to shout, to yell. [AN9]

37) كَفَى كِفَايَةً (a-i), to suffice, be enough.

\* يَكْفِيكَ : Its فَاعِلٌ has been omitted. It may be something like this: يَكْفِيكَ مَا سَأَلْتُ.

38) كَشَفَ عَنْ الشَّيْءِ كَشْفًا (a-i), to bring to light, to reveal, disclose.

39) تَعَجَّبَ تَعَجُّبًا (v), to wonder, be astonished.

40) دَلَّ عَلَى الشَّيْءِ يَدُلُّ دَلَالَةً (a-u), to show, to lead, to guide.

\* دُلِّتُ عَلَيْهِ, I was shown his house, I was given information about it.

\* اسْتَدَلَّ عَلَى الشَّيْءِ (x), to ask to be shown, to ask information.

41) مَنَزِلٌ, residence, house.

42) قَرَعَ قَرْعًا (a-a), to knock. [AN10]

43) رَجُلٌ غَرِيبٌ نَائِي الدَّارِ : Here نَائِي الدَّارِ is إضافة [AN11]. لَفْظِيَّةٌ

44) أَوَّلُ دُخُولِي هَذَا الْبَلَدَ : Here هَذَا is the مَفْعُولُ بِهِ of the مَاضٍ دُخُولٌ, and الْبَلَدَ is its badal.

45) قَيَّدَ تَقْيِيدًا (ii), to write down.

46) الْأَصْطَوَانُ, porch. (See R. Dozy's *Supplément aux Dictionnaires Arabes*, 1/22), but he writes it with a س. It is a Persian loanword.

47) وَلَا يَقَعْ عَلَيْكَ عَيْنٌ : Lit., let no eye fall on you, i.e., let no one have a glimpse of you.

This is **لَا النَّاهِيَةُ**, and the verb is *majzūm*. The verb is masculine for two reasons: a) **عَيْنٌ** is a grammatical feminine, and b) it does not directly follow the verb.

48) **مَوْضِعٌ** means *place*. But he means by his question **أَيْنَ مَوْضِعُكَ؟** Where do you come from?

49) **جَاَزَ الْمَكَانَ جَوَازاً** (a-u), to pass, to travel (through).

51) **عَوْنٌ**, help, assistance.

52) **أَحْسَنَ الشَّيْءَ إِحْسَاناً** (iv), to do something properly, or in the best way.

53) **بَلَى** : He uses **بَلَى** because the previous statement has an element of doubt in it.

54) **مَجْهُولُ الْعَيْنِ**, an unknown person.

55) **أَذِنَ فِي الْأَمْرِ إِذْنًا** (i-a), to permit. [AN12]

56) **إِنْ أَذِنْتُ لِي أَنْ آتِيَ** : Here the **جَوَابُ الشَّرْطِ** has been omitted which is : **أَتَيْتُ**.

57) **زِيٌّ**, dress. Here it means *guise*, pl **أَزْيَاءٌ**.

[AN13]

58) سَائِلٌ, beggar. Allah *subhānahū wa ta'ālā* says:

﴿١٠﴾ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ As for the beggar, do not reproach (him). (Q93:10).

Its plural is سَوَالٌ like تُجَارٌ (pl of تَاجِرٌ) and كُفَارٌ (pl of كَافِرٌ).

59) حَدَّثَ تَحْدِيثًا (ii), to report a *ḥadīth*.

60) شَرْطٌ, condition, pl شُرُوطٌ.

61) ظَهَرَ ظُهُورًا (a-a), to appear.

\* أَظْهَرَ إِظْهَارًا (iv), to make something appear, to disclose. Here the مَفْعُولُ بِهِ has been omitted. He means that Baqiyy should not disclose his meeting to the public or to the scholars of *ḥadīth*.

62) عَصَا, walking stick. Its dual is عَصَوَانِ, and the plural is عَصِيٌّ which is changed from the original عِصْوِيٌّ like بُيُوتٌ. The plural عِصِيٌّ has another form عِصِيٌّ where the letter ع takes a *kasrah* in sympathy with the *kasrah* of its neighbour ص. This is known as vowel harmony. [AN14]

63) كَانُ أَخَذَ عَصَاً بِيَدِي : Note that مُضَارِع after كَانُ denotes a continued action.

64) لَفَّ يَلْفُ لَفًّا (a-u), to wrap up, roll up, wind.

[AN15]

65) خَرَقَ, rag, pl خِرَقٌ. It is derived from خَرَقَ (a-i) meaning *to tear*.

66) دَنَسَ, dirt. The verb is دَنَسَ الثَّوبُ دَنَسًا (i-a), to get dirty. دَنَسَهُ تَدْنِيسًا (ii), to make something dirty.

\* بِخِرْقَةٍ مُدْنَسَةٍ : This suggests that the rag was made dirty for this purpose. [AN16]

67) الْأَجْرَ رَحِمَكَ اللَّهُ : Note الْأَجْرَ is مَنصُوب because of its being إِغْرَاءً. [AN17]

68) وَالسُّؤَالُ هُنَاكَ كَذَلِكَ : This may be construed as :  
وَالسُّؤَالُ هُنَاكَ يَقُولُونَ (أَوْ يَصِيحُونَ) كَذَلِكَ.

69) أَغْلَقَ الْبَابَ إِغْلَاقًا (iv), to close.

70) التَّرَمَّ التَّزَمَ (viii), to adhere, to keep up doing something.

71) الْمُتَمَتِّحِينَ لَهُ : This is لَامُ التَّقْوِيَةِ. Note that الْمُتَمَتِّحِينَ لَهُ is the same as مُتَمَتِّحُهُ. Another example of لَامُ التَّقْوِيَةِ is

﴿١٦﴾ فَعَالٌ لِّمَا يُرِيدُ (Q 85:16).

The persecutor referred to here was Caliph al-Wāthiq (الوَائِقُ بِاللَّهِ) who died in 847 CE.

72) وَلِيَّ الْبَلَدِ وَلَايَةً (i-i), to become ruler.

\* وُلَاةٌ, ruler, pl الوالي.

73) مَن وَلِيَ بَعْدَهُ مَن كَانَ عَلَى مَذْهَبِ السُّنَّةِ : Here

كَانَ عَلَى is the فاعِل of the verb وَلِيَ, and the sentence مَن وَلِيَ بَعْدَهُ مَن is the صِلَةُ الْمَوْصُولِ. مَذْهَبِ السُّنَّةِ

74) The Caliph who succeeded al-Wāthiq was al-Mutawakkil (الْمُتَوَكِّلُ عَلَى اللَّهِ). He became caliph in 847 CE, and the *miḥnah* ended in 848 CE.

75) عَلَا يَعْلُو عُلُوًّا (a-u), to go up, to rise, to ascend.

76) فَسَحَ فَسْحًا (a-a), to make room.

\* تَفَسَّحَ الْقَوْمُ (v), to make room for one another.

[AN18]



## ADDITIONAL NOTES

**AN1)** In air tickets رَقْمُ الرَّحْلَةِ means *flight number*.

**AN2)** ابْتَعَى (viii) also means *to seek*. It occurs in the following *āyah*:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ  
مِنَ الْخَاسِرِينَ ﴿٨٥﴾

And whoever seeks a religion other than Islam, it will not be accepted from them, and in the Hereafter they will be among the losers. (Q 3:85)

**AN3)** In modern Arabic اِحْتِلَالٌ means *occupation* (political). Note that الْأَرْضُ الْمُحْتَلَّةُ means *occupied land*.

**AN4)** The Urdu کرایہ (rent) is from this word.

**AN5)** The Turkish *camî* meaning a mosque is from جَامِع. The Turkish letter c is pronounced like the Arabic ج.

**AN6)** The verb نَأَى occurs in the following *āyah* :

وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

Referring to the unbelievers trying to dissuade people from listening to the Prophet ﷺ, Allah says:

They prevent (others) from (listening to) him, and also distance themselves from him. They ruin none but themselves, yet they are not aware of it. (Q 6:26. See also 17:83; 41:51).

**AN7)** Here is a beautiful *ḥadīth* with the word غَرِيب:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي، فَقَالَ : «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ غَابِرٌ سَبِيلٍ».

رواه البخاري في كتاب الرِّقَاق 3، ورقم الحديث : 6416.

On the authority of of ‘Abdullāh ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا who said, 'The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ caught hold of my shoulder and said, 'Be in the world as if you are a stranger or a wayfarer.'

**AN8)** Here is an Arabic proverb wherein the word قِلَادَة is used: يَكْفِي مِنَ الْقِلَادَةِ مَا أَحَاطَ بِالْعُنُقِ, So much of a necklace is enough as will surround the neck. (i.e., it is enough to have the bare minimum.).

**AN9)** Here is a proverb wherein the word صَاح is used:

الدَّيْكُ الْفَصِيحُ مِنَ الْبَيْضَةِ يَصِيحُ A full-throated rooster crows even from the egg.

\* The مَصْدَرُ الْمَرَّةِ of this verb is صَيْحَةً which occurs in the Glorious Qur’ān 13 times. Here is an *āyah* with this word:

﴿٢٩﴾ إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ

It was but one Shout, and all of a sudden they were there lifeless. (Q 36:29).

**AN10)** Here are some important words from this root:

\* القَارِعَةُ, one of the names of the Day of Judgment.

*Sūrah* 101 is called by this word.

\* قَارِعَةُ الطَّرِيقِ, middle of the road.

\* أَقْرَعُ, baldheaded.

\* قَرَعُ, pumpkin.

\* قُرْعَةٌ, lot. The verb is اقْتَرَعُوا (viii). اُخْتِيرَ الْفَائِزُ

بِالْقُرْعَةِ, the winner was chosen by casting lots.

**AN11)** The إِضَافَة construction is of two kinds:

(a) الإِضَافَةُ الْمَعْنَوِيَّةُ : Here the *muḍāf* and the *muḍāf ilayhi* can be any word without any restriction, e.g.:

كِتَابُ الْمَدْرَسِ، مِفْتَاحُ السَّيَّارَةِ، يَدُ الْمَرِيضِ. Here two important points should be noted: a) the *muḍāf* is definite, and b) it does not take the definite article *al-*.

(b) الإِضَافَةُ اللَّفْظِيَّةُ : In this type the *muḍāf* cannot be any word. It should be one of the three following derivatives: اسْمُ الْمَفْعُولِ، اسْمُ الْفَاعِلِ or

الصِّفَةُ الْمُسَبَّهَةُ, and the *muḍāf ilayhi* should be its مَعْمُول, e.g.:

① طَوِيلُ اللَّحْيَةِ (with a long beard). Here the *muḍāf ilayhi* اللَّحْيَةِ is the فَاعِل of طَوِيل as the underlying construction is طَالَتِ اللَّحْيَةُ.

② مَقْطُوعُ الْيَدِ (with an amputated hand). Here the *muḍāf ilayhi* الْيَدِ is the نَائِبُ فَاعِل of مَقْطُوع as the underlying construction is قُطِعَتْ يَدُهُ.

Two important points should be noted here:

a) in the الإِضَافَةُ اللَّفْظِيَّةُ the *muḍāf* is *nakirah* as we say: شَيْخٌ طَوِيلُ اللَّحْيَةِ، وَلَدٌ مَقْطُوعُ الْيَدِ، and

b) to render it *maʿrifah*, the definite article *al-* is added to the *muḍāf*, e.g.:

جَاءَنِي رَجُلٌ طَوِيلُ اللَّحْيَةِ، وَقُلْتُ لِهَذَا الرَّجُلِ الطَّوِيلِ اللَّحْيَةِ...

Note that in هَدِيَاً بَلَغَ الْكَعْبَةِ (an offering reaching the Kaʿbah) (Q 5:95) the *muḍāf* بَالِغ is a نَعْتٌ of هَدِيَاً which is a *nakirah* noun.

**AN12)** In some Arab countries like Egypt and Saudi Arabia a marriage official is known as

مَأْذُونٌ or مَأْذُونٌ شَرْعِيٌّ, i.e., one permitted to conduct a marriage.

**AN13)** In modern Arabic الزِّيُّ is also used for uniform such as:

الزِّيُّ الْمَدْرَسِيُّ, school uniform.

الزِّيُّ الْعَسْكَرِيُّ, military uniform.

Note that سُوقُ الْأَزْيَاءِ means dress market.

**AN14)** عَصَا is feminine. Allah *subhānahū wa ta'ālā* says to Mūsā عَلَيْهِ السَّلَامُ:

وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَّى ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا

عَلَيْهَا وَأَهْشُ بِهَا عَلَى غَنَمِي وَلِي فِيهَا مَثَرَبٌ أُخْرَى ﴿١٨﴾

(Allah said) What is that in your right hand, Mūsā? He said, It is my staff. I lean on it, and beat down with it (leaves) for my sheep, and I (also) have other uses for it. (Q 20:17-18).

**AN15)** In Syria and Lebanon cabbage is called مَلْفُوفٌ (literally, something wrapped up).

**AN16)** Here is a beautiful *du‘ā* with the word  
دَنَسَ :

وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا يُنْقَى الثَّوبُ الْأَبْيَضُ مِنَ الدَّنَسِ.

And cleanse my heart from lapses as a white cloth is cleaned of dirt.

Reported by Bukahāryy, *ḥaīdith* No 6375.

**AN17)** الإِغْرَاءُ is what is known in grammar as الأَجْرُ which means to urge someone to do an act, e.g.:

الاجْتِهَادَ يَا طُلَّابُ, Students! Pay attention to hard work!

الصَّلَاةَ الصَّلَاةَ يَا شَبَابُ, Youth! Hold fast to prayer!

It may be a single noun as in the first example, or a noun repeated twice as in the second. It may also be two nouns joined by a *wāw*, e.g.:

الصَّبْرَ وَالشَّجَاعَةَ يَا إِخْوَانُ Brothers! Adhere to patience and courage!

The practice and attribute which the addressee is urged to adhere to is called الْمُغْرَى بِهِ, and it is مَنصُوب.

If the *المُعْرَى بِهِ* is a single noun, a suitable verb may be mentioned, e.g.: *أَحْضُرُ الصَّلَاةَ، الزَّمِ الصَّبْرَ*, but if it is repeated or is followed by a *مَعْطُوف*, no verb can be mentioned.

In grammar books *الإغراء* and *التَّحْذِيرُ* are treated together. For *التَّحْذِيرُ* see D3:18 and 21.

\* We have in the text *اللَّهُ رَحِمَكَ اللَّهُ* which means 'Seek recompense (by helping me).'

**AN18)** This words occurs in the following *āyah* in both the *bābs*:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ  
فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ

Believers! When you are told to make room in the assemblies, then make room. Allah will make room for you... (Q58:11).



## EXERCISES

1) The word مُلَاقَاةٌ is the *maṣḍar* of the verb لَاقَى (iii). Make the *maṣḍar* on this pattern from each of the following verbs:

عَادَى، وَافَى، بَارَى، نَاجَى، سَاوَى، دَارَى

2) Give three examples of *ighrā'* each containing one of the three types of مُعْرَى بِهِ.

3) Mention two instances of الإِضَافَةُ اللَّفْظِيَّةُ occurring in the text.

4) Who said this to whom?

(a) فَلَا تَسْتَخْفِنِي.

(b) غَيْرُكَ لَهُ سُؤَالٌ.

(c) نَحْنُ نَكْشِفُ عَنْ أَحْمَدَ!

(d) وَأَيْنَ مَوْضِعُكَ؟

(e) أَجُوزُ مِنْ بَلَدِي الْبَحْرَ إِلَى إِفْرِيقِيَّةَ.

(f) لَكَ شَرْطُكَ

5) Mention the *āyah* in sūrat al-Ḥajj containing الإضافة اللفظية.

6) Correct the following sentences if found wrong:

(a) إِمَامُنَا طَوِيلُ اللَّحْيَةِ.

(b) مِنْ أَيْنَ هَذَا الطَّالِبُ قَصِيرُ الثَّوبِ؟

(c) تِلْكَ السَّيَّارَةُ الْحَمْرَاءُ اللَّوْنِ مَعْرُوضَةٌ لِلْبَيْعِ.

(d) الدُّوْلُ دَائِمَةُ الْعُضُوءِيَّةِ فِي هَيْئَةِ الْأُمَمِ الْمُتَّحِدَةِ خَمْسٌ.

(e) مُدِيرُنَا رَجُلٌ كَبِيرُ السِّنِّ.

(f) وَصَلَّتْنِي هَذِهِ الرِّسَالَةُ مَنْزُوعَةُ الطَّابَعِ.

(g) تُوزَّعُ جَمْعِيَّتُنَا مَصَاحِفُ الْبِرَايِلِ عَلَى الْمَكَافِفِ

وَضِعَافِ الْبَصَرِ.

(المَكْفُوفُ : مَنْ كُفَّ بَصَرُهُ، وَجَمْعُهُ : مَكَافِفُ).

7) Give the plural of each of the following nouns:

حَلَقَةٌ، ثِقَةٌ، رِدَاءٌ، إِمَامٌ، زِيٌّ، سَائِلٌ، شَرْطٌ، عَصَا، خِرْقَةٌ، أُجْرٌ.

8) Identify in the text the following:

(a) اللَّامُ الْمُزْحَلَّةُ

(b) لَا النَّاهِيَةُ.

(c) ثلاثة أسماء ممنوعة من الصرف.

(d) خبر حذف مبتدؤه.

(e) فعل ناقص محذوم بحذف لامه.

(f) مفعول به لمصدر.

(g) علم مقصور.

(h) لام التقوية.

9) There is an instance of الإغراء in Sūrat al-Baqarah (between the *āyāt* 125-145). Identify it.

(2)

دَفَعَ إِلَى كُلِّ رَجُلٍ مِنْهُمْ صُرَّتَهُ

‘Abdullāh ibn al-Mubārak ibn Wāḍih (118-181 AH/736-797 CE) was from Marv. Titles like *Hāfiẓ* and *Shaykh al-Islām* are conferred on him. He was not only famous for his scholarship and erudition, but also for his efforts in the defense of the country. He is also known for his extensive travels and great business activities.

This text is from *Siyar A‘lām al-Nubalā’*, Vol 8 : 385-386.

## دَفَعَ إِلَى كُلِّ رَجُلٍ مِنْهُمْ صِرَّتَهُ

كَانَ ابْنُ الْمُبَارَكِ إِذَا كَانَ وَقْتُ الْحَجِّ، اجْتَمَعَ إِلَيْهِ إِخْوَانُهُ مِنْ أَهْلِ مَرَوْ، فَيَقُولُونَ : «نُصَحِّبُكَ»، فيقول : «هَاتُوا نَفَقَاتِكُمْ»، فَيَأْخُذُ نَفَقَاتِهِمْ، فَيَجْعَلُهَا فِي صُنْدُوقٍ، وَيُقْفِلُ عَلَيْهَا، ثُمَّ يَكْتَرِي لَهُمْ، وَيُخْرِجُهُمْ مِنْ مَرَوْ إِلَى بَغْدَادَ، فَلَا يَزَالُ يُنْفِقُ عَلَيْهِمْ، وَيُطْعِمُهُمْ أَطْيَبَ الطَّعَامِ، وَأَطْيَبَ الْحُلِيِّ، ثُمَّ يُخْرِجُهُمْ مِنْ بَغْدَادَ بِأَحْسَنِ زِيٍّ وَأَكْمَلِ مَرْوَعَةٍ، حَتَّى يَصِلُوا إِلَى مَدِينَةِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَيَقُولُ لِكُلِّ وَاحِدٍ : «مَا أَمَرَكَ عِيَالُكَ أَنْ تَشْتَرِيَ لَهُمْ مِنَ الْمَدِينَةِ مِنْ طَرَفِهَا؟». فيقول : «كَذَا وَكَذَا».

## He Returned To Everyone of Them Their Purse

When it was the time of *hajj* the friends of Ibn al-Mubārak from the people of Marv would gather around (him), and tell him, 'We will accompany you (in your trip)', and he would tell them, 'Hand me your (travel) expenses'. He would take their expenses and put them in a box and lock them in it.

He would then hire for them (means of transport), and take them out of Marv to Baghdad. He would continue to spend on them, and provide them with the best food and the best dessert. He would then take them out of Baghdad in the best manner and with the utmost honour and dignity till they would arrive in Madinah, the City of the Prophet ﷺ. There he would tell everyone of them, 'What has your family asked you to buy for them from the curios of Madinah?' And they would tell him, 'Such-and-such things.'

ثُمَّ يُخْرِجُهُمْ إِلَى مَكَّةَ، فَإِذَا قَضَوْا حَجَّهُمْ، قَالَ لِكُلِّ  
وَاحِدٍ مِنْهُمْ : « مَا أَمَرَكَ عِيَالُكَ أَنْ تَشْتَرِيَ لَهُمْ مِنْ  
مَتَاعِ مَكَّةَ ؟ ». فَيَقُولُ : « كَذَا وَكَذَا »، فَيَشْتَرِي لَهُمْ، ثُمَّ  
يُخْرِجُهُمْ مِنْ مَكَّةَ، فَلَا يَزَالُ يُنْفِقُ عَلَيْهِمْ إِلَى أَنْ يَصِيرُوا  
إِلَى مَرَوْ، فَيُحْصَصُ بَيْوتُهُمْ وَأَبْوَابُهُمْ، فَإِذَا كَانَ بَعْدَ ثَلَاثَةِ  
أَيَّامٍ، عَمِلَ لَهُمْ وَلِيمَةٌ وَكَسَاهُمْ، فَإِذَا أَكَلُوا وَسُرُّوا، دَعَا  
بِالصُّنْدُوقِ، فَفَتَحَهُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنْهُمْ صُرَّتَهُ عَلَيْهَا  
اسْمُهُ.

He would then take them to Makkah. After they had finished the rites of *haji*, he would tell everyone of them, 'What has your family asked you to buy from the goods of Makkah?' And each one of them would say, 'Such-and-such things'. And he would buy these for them.

He would then take them out of Makkah. He would continue to spend on their behalf till they returned to Marv.

There he would whitewash their houses and (paint) their doors. When it was the third day after their return, he would arrange for them a banquet, and present them with dresses. When they had finished eating, and were full of joy, he would call for the box to be brought. He would open it and return to everyone their purse with their name written on it.



## LEXICAL & GRAMMATICAL NOTES

1) إِذَا كَانَ وَقْتُ الْحَجِّ : this is كَانَ التَّامَّةُ which takes a فاعِل. It means, 'when it was time of *hajj*...!.

2) مَرَوْ (Marv) is a town in what was formerly known as Khorasan. Now it is in Turkmenistan, and is written *Mary* (pronounced *maru*). The مَنْسُوب of this noun is مَرَوِزِي which is irregular. But textile from Marv is known as ثَوْبٌ مَرَوِيٌّ which is regular. For the rules of الْمَمْنُوع مِنَ الصَّرْفِ, see D3:34.

3) صُنْدُوقٌ, box, pl صَنَادِيقٌ.

4) أَقْفَلَ إِقْفَالاً (iv), to lock. [AN1].

\* فَيُقْفَلُ عَلَيْهَا : Here the pronoun هَا refers to نَفَقَات and the object of يُقْفَلُ is الصَّنْدُوقُ which has been omitted.

5) أَكْرَيْتُهُ الْبَيْتَ (iv), to rent out the house to somebody. It takes two objects as you can see.

\* اِكْتَرَى (viii), to rent (a house), to hire a means of transport.

\* كِرَاءٌ, rent.

ثُمَّ يَكْتَرِي لَهُمْ : here the object has been omitted which is مَطَايَا (riding animals). It is the plural of مَطِيَّةٌ.

6) اُزْيَاءٌ, dress, appearance, pl. زِيٌّ.

Here it means *manner*.

7) مُرُوءَةٌ is derived from الْمَرْءُ (man). It means: gentlemanliness, chivalry, valour, honourable treatment.

8) عِيَالٌ, family. Its singular is عِيْلٌ. [AN2].

9) طُرْفَةٌ, curio, rarity, pl. طُرُفٌ.

10) صَارَ إِلَيْهِ يَصِيرُ مَصِيرًا (a-i), to return.

This verb occurs only once in the Glorious Qurʾān, but the *maṣdar* مَصِيرٌ occurs more than 20 times. Here is the *āyah* with the verb تَصِيرُ :

قَدْ لَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

A.J. Arberry has translated this part of the *āyah* as follows:

Surely unto God all things come home. (Q42:53).

[AN3]

11) جَصَّصَ تَجْصِيسًا (ii), to whitewash.

This is derived from الجِصُّ meaning *gypsum*.

\* يُجَصِّصُ بِيُوتَهُمْ وَأَبْوَابَهُمْ : As the doors are not whitewashed, I suggest that the verb يَذْهَنُ (paints) is to be supplied here.

\* دَهَنَ بِالذَّهَانِ (a-u), to paint

12) وَلَيْمَةً, banquet, dinner, but it is mostly used for a bridal banquet, pl. وَلَائِمٌ.

\* أَوْلِمَ يُولِّمُ (iv), to arrange a bridal dinner.

When the Companion عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ informed the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ that he had recently married, he said to him:

أَوْلِمَ وَلَوْ بِشَاةٍ (Arrange a bridal dinner with the mutton of at least only one sheep).

Reported by Bukhāriyy (*Hadīth* No. 5167)

13) كَسَوْتُهُ ثَوْبًا أَكْسُوهُ, to clothe someone.

It takes two objects as you can see.

This verb occurs in the following *āyah*:

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا وَارْزُقُوهُمْ

فِيهَا وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾

(Guardians!) And do not give to those of immature mind their wealth (which you manage) which Allah has granted you as a means of support, but feed them and clothe them from it, and speak to them kindly. (Q 4:5).

See also Q 2:233, 2:259, 5:89, 23:14.

14) صَرَرٌ, money bag, purse, pl صَرَرٌ.

## ADDITIONAL NOTES

**AN1)** قُفْلٌ, lock, pl أَقْفَالٌ. This word occurs in the following *āyah*:

﴿٢٤﴾ أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلَى قُلُوبٍ أَقْفَالُهَا

Do they not then ponder over the Qur'ān, or are their hearts locked up? (Q 47:24).

**AN2)** عَيْلٌ : This word is used in the Egyptian dialect, and means a child. Its plural عِيَال is also used in this dialect.

In an interesting *ḥadīth*, Satan comes in disguise to Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ who was charged by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to guard grain collection, and wants to take some. When Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ prevents him from doing so, he says: إِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ، وَلِي حَاجَةٌ شَدِيدَةٌ (I am poor, and I have people to look after, and I am in dire need).

See al-Bukhāriyy, Kitāb al-Wikālah:10. *Ḥadīth* No 2311.

**AN3)** Another meaning of صَارَ is to become, and in this sense it is a sister of كَانَ as in the following example :

صَارَ الْمَاءُ ثَلْجًا (The water has become ice). Here الْمَاءُ is اسْمُ صَارَ, and ثَلْجًا is خَبَرُ صَارَ.

Here is beautiful poetic line by Fāṭimah رَضِيَ اللَّهُ عَنْهَا which she said on the occasion of the passing away of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :

صَبَّتْ عَلَيَّ مَصَائِبٌ لَوْ أَنَّهَا  
صَبَّتْ عَلَى الْأَيَّامِ صِرْنَ لَيَالِيَا

Many misfortunes have been poured on me. Had these misfortunes been poured on (bright) days they would turned into (dark) nights.

Note that both مَصَائِبٌ and لَيَالِيَا have been treated as مَصْرُوف nouns. This is allowed in poetry.

Note also that the تَوْنُ النَّسْوَةِ has been used with the noun الْأَيَّامِ in صِرْنَ. This is normal in literary

usage as in the following *āyah* where speaking of the الأصنام (idols), Ibrāhīm عَلَيْهِ السَّلَامُ says:

رَبِّ إِنَّهُمْ أَضَلَّلَنَّا كَثِيرًا مِّنَ النَّاسِ ط

My Lord! They have indeed led astray a large number of people ... (Q14:36).

## EXERCISES

1) Who said this to whom?

(a) نَصْحَبُكَ.

(b) هَاتُوا نَفَقَاتِكُمْ.

(c) كَذَا وَكَذَا.

2) Give the plural of each of the following nouns:

صُنْدُوقٌ، طَعَامٌ، حُلُوعٌ، وَلِيْمَةٌ، صُرَّةٌ، مَتَاعٌ.

3) Give the singular of each of the following nouns:

عِيَالٌ، نَفَقَاتٌ، طُرْفٌ.

4) Identify the following in the text:

(a) اسْمٌ مَقْصُورٌ.

(b) أُخْتُ مِنْ أَخَوَاتِ كَانَ.

(c) اسْمٌ مَنْصُوبٌ بِكَسْرَةِ ظَاهِرَةٍ.

(d) فِعْلٌ مُضَارِعٌ مَنْصُوبٌ بِإِضْمَارٍ «أَنْ».

5) Both the proper nouns «نُوحٌ» and «مَرُوءٌ» are non-Arabic, have three letters with the second



letter being *sākin*. Why then has «مَرَوْ» no *tanwīn* while «نُوحٌ» has?

6) Identify in the text the following types of verbs:

(a) أَرْبَعَةُ أَفْعَالٍ مِنْ بَابِ أَفْعَلَ.

(b) ثَلَاثَةُ أَفْعَالٍ مِنْ بَابِ افْتَعَلَ.

(c) فِعْلٌ مِنْ بَابِ فَعَّلَ.

(d) ثَلَاثَةُ أَفْعَالٍ مُعْتَلَّةِ اللَّامِ.

(e) ثَلَاثَةُ أَفْعَالٍ مُعْتَلَّةِ الْعَيْنِ.

(f) ثَلَاثَةُ أَفْعَالٍ مَهْمُوزَةِ الْفَاءِ.

(g) فِعْلٌ مُعْتَلٌ الْفَاءِ.

(h) فِعْلٌ مُضَعَّفٌ.

(3)

فَأَيْنَ اللَّهِ؟

Ibn ‘Umar is, of course, ‘Abdullāh ibn ‘Umar ibn al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُمَا (10 BH-73 AH).

This text is from the well-known book *Ṣifat al-Ṣafwah* (صِفَةُ الصُّفْوَةِ) by Ibn al-Jawzi (d 597 AH). It is from the edition of Dar al-Ḥadīth, Cairo (1421 AH/2000 CE), p. 1:402.

## فَأَيْنَ اللَّهِ؟

قال نافع : خَرَجْتُ مَعَ أَبْنِ عُمَرَ فِي بَعْضِ نَوَاحِي  
الْمَدِينَةِ، وَمَعَهُ أَصْحَابُ لَهُ، فَوَضَعُوا سُفْرَةً، فَمَرَّ بِهِمْ  
رَاعٍ، فَقَالَ لَهُ عَبْدُ اللَّهِ : هَلُمَّ يَا رَاعِي فَأَصِيبُ مِنْ هَذِهِ  
السُّفْرَةِ.

فقال : إِنِّي صَائِمٌ.

فقال لَهُ عَبْدُ اللَّهِ : فِي مِثْلِ هَذَا الْيَوْمِ الشَّدِيدِ حَرُّهُ،  
وَأَنْتَ فِي هَذِهِ الشَّعَابِ فِي آثَارِ هَذِهِ الْغَنَمِ وَبَيْنَ الْجِبَالِ  
تُرْعَى هَذِهِ الْغَنَمَ وَأَنْتَ صَائِمٌ؟

فقال الرَّاعِي : أَبَادِرُ أَيَّامِي الْخَالِيَةَ.

فَعَجِبَ أَبْنُ عُمَرَ. وَقَالَ : هَلْ لَكَ أَنْ تَبِيعَنَا شَاةً مِنْ  
غَنَمِكَ نَجْتَرِزُهَا وَنُطْعِمُكَ مِنْ لَحْمِهَا مَا تُفْطِرُ عَلَيْهِ،  
وَنُعْطِيكَ ثَمَنَهَا؟

قال : إِنَّهَا لَيْسَتْ لِي، إِنَّهَا لِمَوْلَايَ.

## Where is Allah then?

Nāfi' said, I went out with Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) to some areas in Madinah. He was accompanied by some friends of his. They put out a dining table. (At that time) a shepherd passed by them. Abdullah said to him, 'Come along, shepherd, and join us in food.'

He said, 'I am fasting.'

Abdullah said to him, 'You are fasting on a day of such intense heat while you are grazing your sheep on these mountain tracks?'

The shepherd said, 'I hasten (to compensate) for my past days.'

Ibn 'Umar (رَضِيَ اللَّهُ عَنْهُمَا) wondered (at what he said). He said to him, 'Would you like to sell us a sheep? We will slaughter it and give you some mutton with which you can break your fast. And we will pay you its price.'

He said, 'The sheep are not mine. They belong to my master.'

قال : فَمَا عَسَيْتَ أَنْ يَقُولَ لَكَ مَوْلَاكَ إِنْ قُلْتَ : أَكَلَهَا الذُّئْبُ؟  
فَمَضَى الرَّاعِي وهو رافعٌ إصْبَعُهُ إِلَى السَّمَاءِ وهو يقولُ : فَأَيْنَ  
اللَّهُ؟

قال : فَلَمْ يَزَلْ أَبْنُ عُمَرَ يَقُولُ : «قالَ الرَّاعِي : فَأَيْنَ اللَّهُ؟» .  
فَمَا عَدَا أَنْ قَدِمَ الْمَدِينَةَ، فَبَعَثَ إِلَى سَيِّدِهِ، فَأَشْتَرَى مِنْهُ الرَّاعِي  
وَالْغَنَمَ، فَأَعْتَقَ الرَّاعِي، وَوَهَبَ لَهُ الْغَنَمَ، رَحِمَهُ اللَّهُ.

Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا said, 'What do you think your master will hopefully tell you if you tell him that a wolf ate it?'

(At this) the shepherd went away raising his finger towards the heaven and saying, 'Where is Allah then?'

Nafi' said, Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا kept on repeating, "The shepherd said, 'Where is Allah then?'"

Then he immediately went back to Madinah, and sent for the shepherd's master. He bought from him the shepherd<sup>1</sup> and the sheep. He then freed the shepherd and gave him the sheep.

May Allah have mercy on him.

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<sup>1</sup> - This means that the shepherd was a slave.

## LEXICAL & GRAMMATICAL NOTES

- 1) نَافِعٌ (d117 AH) is one of the great *tābi'ūn* of Madinah. He was a trustworthy *rāwī* of *ḥadīth*.
- 2) نَوَاحٍ (النَّوَاحِي), side, area, direction, pl نَوَاحٍ. نَاحِيَةٌ.
- 3) صَحِبَ صُحْبَةً (i-a), to accompany, to be a friend.  
\* صَاحِبٌ, friend, pl صُحْبٌ. It is like رَكِبٌ, pl of رَاكِبٌ, but it means a group of people travelling together. Note that the plural of صَحِبٌ is أَصْحَابٌ, so it is a جَمْعُ الْجَمْعِ.
- 4) أَصْحَابٌ لَهُ: if the *muḍāf* is required to *nakirah*, the *muḍāf ilayhi* takes a *lām*, e.g.: أَخٌ لِي (my brother), but أَخٌ لِي (a brother of mine).
- 5) سَفْرَةٌ, anything on which food is placed while eating, pl سَفَرٌ.
- 6) أَثَرٌ, trace, track, pl أَثَارٌ.
- \* جِئْتُ فِي أَثَرِهِ, to closely follow someone.
- 7) رَعَى رَعًى (a-a), to graze.

\* رُعَاةٌ (الرَّاعِي) shepherd, pl رُعَاةٌ.

\* The اسْمُ مَكَانٍ is مَرْعَى and means pasture, grazing land.

8) هَلُمَّ is a اسْمُ فِعْلٍ meaning *Come!* [AN1]

9) يَا رَاعِي : Note that if a *manqūṣ* noun is *munādā*, its *yā* is restored.

10) أَصَابَ مِنْ الشَّيْءِ يُصِيبُ إِصَابَةً (iv), to have one's share.

\* هَلُمَّ يَا رَاعِي فَأَصِيبُ مِنْ هَذِهِ السُّفْرَةِ , Come along and have your share of what is on the dining table.

11) نَعْتُ سَبِيٍّ : This is فِي مِثْلِ هَذَا الْيَوْمِ الشَّدِيدِ حَرُّهُ (11)

[AN2]

12) شِعَابٌ, mountain path, pl شِعَابٌ.

13) غَنَمٌ, sheep and goats. The word is feminine, e.g.: هَذِهِ غَنَمِي. A single member of this group is :

شَاةٌ. [AN3]

14) بَادَرَ مُبَادَرَةً (iii), to hurry, to hasten, to do something without delay.

15) خَلَا يَخْلُو خُلُوءًا (a-u), to be empty, to pass.



\* الأَيَّامُ الْخَالِيَةُ, days gone by. [AN4]

\* أَبَادِرُ الْأَيَّامِ الْخَالِيَةِ : The complete sentence can be construed as : أَبَادِرُ الْأَيَّامِ الْخَالِيَةِ بِالتَّعْوِيزِ مِنَ التَّقْصِيرِ . I rush to my bygone days with compensation for the shortcomings.

16) عَجِبَ مِنْهُ عَجَبًا (i-a), to wonder.

\* اسْتَعْجَبَ اسْتِعْجَابًا (x) also mean (v) تَعَجَّبَ مِنْهُ تَعَجُّبًا [AN5]. عَجِبَ

17) بَاعَ يَبِيعًا (a-i), to sell. It takes two objects, e.g.:

بِيعْتُ بِلَالًا سَيَّارَتِي, I sold my car to Bilal.

18) جَزَرَ جَزْرًا (a-u), to slaughter.

\* جَزَّارَةٌ, butcher, and his profession is جَزَّارٌ.

\* Note that مَجْزَرَةٌ which originally means a slaughter-house is mostly used in the sense of massacre, carnage, pl مَحَازِرٌ.

\* اجْتَزَرَ اجْتِزَارًا (viii) has the same meaning as جَزَرَ.

19) The sentence نَحْتَرُهَا is a نَعْتُ of شَاةٌ, and likewise نُطْعِمُكَ.

15) مَا الْمُؤْصُولُ عَلَيْهِ : Here the مَا الْمُؤْصُولُ عَلَيْهِ is the second صِلَةُ الْمُؤْصُولِ of نُطْعِمُكَ, and تُفْطِرُ عَلَيْهِ is عَائِدٌ بِهِ and the pronoun هـ is the عَائِدٌ.

16) أَثْمَانٌ, price, pl ثَمَنٌ.

\* Note that شَيْءٌ ثَمِينٌ means a costly or valuable thing.

17) مَوْلَى (المَوْلَى), master.

\* يَاءُ الْمُتَكَلِّمِ : Note that the يَاءُ الْمُتَكَلِّمِ takes a فَتْحَةٌ if the letter preceding it is سَاكِنٌ. Here are some more examples: دُئْيَايَ، يَدَايَ، يَدَيَّ. This is to avoid التِّقَاءُ السَّاكِنَيْنِ.

18) أَفْعَالُ الرَّجَاءِ : This is one of the [AN6] فَمَا عَسَيْتَ

19) ذِئَابٌ, wolf, pl ذُئْبٌ.

\* The article -al in أَكَلَهُ الذِّئْبُ denotes الْجَنْسِيَّةُ. (See my book *Selections From the Glorious Quran*, page 8).

20) أَصَابِعُ, finger, pl إِصْبَعٌ.

\* رَافِعٌ إصْبَعُهُ : Here إصْبَعُهُ is the مَفْعُولُ بِهِ of the *ism al-fā'il* رَافِعٌ.

21) مَا عَدَا أَنْ قَدِمَ الْمَدِينَةَ : This construction means 'he lost no time in going back to Madinah', i.e.: he immediately went back to Madinah. [AN7]

22) سَيِّدٌ, master, pl سَادَةٌ.

\* سَادَةٌ is originally سَوْدَةٌ as it is derived from سَادَ كَفَرَةً، فَجَرَةً، يَسُودُ. It is on the measure of فَعْلَةٌ like سَادَةٌ, plural of بَاعَةٌ, plural of بَائِعٌ which is originally بَيْعَةٌ.

23) أَعْتَقَ السَّيِّدُ عَبْدَهُ إِعْتِقًا (iv), to free a slave, to emancipate.

24) وَهَبَ لَهُ شَيْئًا يَهَبُ وَهْبًا وَهْبَةً (a-a), to give freely, to donate. [AN8]

## ADDITIONAL NOTES

**AN1)** هَلُمَّ is a اسْمُ فِعْلٍ and is used in two meanings: a) come!, and b) bring!

It remains unchanged in the ancient Hijāzī dialect.

It occurs in the Glorious Qur'an in both these meanings:

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا

يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ﴿١٨﴾

Allah knows well those of you who hold back (others from participating in fighting), and who tell their brethren, 'Come to us', and they hardly take part in fighting. (Q33:18)

قُلْ هَلُمَّ شُهَدَاءَكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَذَا

Say, 'Bring your witnesses who can testify that Allah has forbidden this.' (Q6:150)

In the ancient dialect of Najd, it was used as a regular فِعْلٌ أَمْرٍ *isnāded* to the pronouns of the second person:

هَلُمَّ يَا أَخِي      هَلُمَّا يَا أَخَوَيَّ      هَلُمُّوا يَا إِخْوَانِي  
هَلُمِّي يَا أُخْتِي      هَلُمَّا يَا أُخْتَيَّ      هَلُمُّنَّ يَا أَخَوَاتِي

\* Note that the phrase هَلُمَّ جَرًّا signifies continuity, e.g.: كَانَ هَذَا الْمُعْجَمُ مَرْجِعاً عِنْدَ تَأْلِيفِهِ، وَهَلُمَّ جَرًّا, This dictionary was an authority when it was written, and continues to be so even now.

**AN2)** There are two types of *na't*:

a) نَعْتُ حَقِيقِيَّةٌ which qualifies the مَنَعُوت, e.g.:

لِي بَيْتٌ جَمِيلٌ.

b) نَعْتُ سَبَبِيَّةٌ which does not qualify its مَنَعُوت, but instead qualifies a noun connected to the مَنَعُوت with a pronoun, e.g.: أَبْحَثُ عَنْ طَالِبٍ جَمِيلٍ خَطُّهُ.

Here the *na't* جَمِيلٍ does not qualify its *man'ut* (طَالِبٍ), but his handwriting. So the meaning is 'I am looking for a student with a beautiful handwriting.' Here are some more examples:

(a) نُرِيدُ لِمَسْجِدِنَا إِمَاماً جَمِيلاً تَلَاوُثُهُ.

(b) اشْتَرَيْتُ السَّلْعَ الْآتِيَّ بَيَانُهَا.

(c) لِمَنْ هَذِهِ السَّيَّارَةُ الْمَكْسُورُ رُجَا جُهَا الْخَلْفِي؟

(d) خَرَجَ الطَّلَابُ الرَّاسِبُ زُمَلَاؤُهُمْ.

In the نَعْتُ سَبَبِي, the *na't* follows the *man'ūt* only in two of the four points. These are:

a) the case-ending, e.g.:

○ جَاءَنِي الطَّالِبُ الْمَفْصُولُ أَخُوهُ.

○ سَأَلْتُ الطَّالِبَ الْمَفْصُولَ أَخُوهُ.

○ بَحَثْتُ عَنِ الطَّالِبِ الْمَفْصُولِ أَخُوهُ.

b) being definite or indefinite, e.g.:

أُرِيدُ دَفْتَرًا خَفِيفًا وَرَقَةً.

بِكُمْ هَذَا الدَّفْتَرُ الْخَفِيفُ وَرَقُهُ؟

With regard to gender, the *na't* has the same gender as that of the noun that follows it, e.g.:

أَبْحَثُ عَنْ طَالِبَةٍ جَمِيلَةٍ خَطُّهَا.

أَبْحَثُ عَنْ طَالِبٍ جَمِيلَةٍ تِلَاوَتُهُ.

With regard to number, the *na't* is always singular as in the following *āyah*:

رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا

Our Lord! Take us out of this city whose people are oppressors... (Q4:75).

**AN3)** الضَّأْنُ consists of sheep (الْغَنَمُ) and goats (الْمَعْزُ).

All these three words occur in the Glorious Qur'an.

The word غَنَمٌ occurs in Sūrat Ṭāhā:

وَمَا تِلْكَ بِيَمِينِكَ يَمْوَسَىٰ ﴿١٧﴾ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا

عَلَيْهَا وَأَهْبُثُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَثَرَبٌ أُخْرَىٰ ﴿١٨﴾

'What is that in your right hand, Mūsā?' He said, 'It is my staff. I lean on it and beat down (leaves) for my sheep and goats, and have other uses for it.' (Q 17-18).

Here is an *āyah* wherein the words الضَّأْنُ and الْمَعْزُ occur:

ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ

(He has created) eight pairs: of the sheep two, and of the goats two ... (Q6:143). See also Q6:146; 21:78.

**AN4)** Here is an *āyah* wherein the words **الْأَيَّامُ** occur:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

(It will be said to them in Paradise) Eat and drink with wholesome appetite as a reward for what you did in the days gone by. (Q69:24)

Note that when Arabs see somebody eating or has just finished eating say to him, **هَنِيئًا** which is like *bon appetit!*

**AN5)** **عَجِيبٌ**, strange, odd, wonderful.

It occurs twice in the Glorious Qur'an. Here are both *āyāt*:

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ

عَجِيبٌ ﴿٢﴾

Nay, they are astonished that a warner should have come to them from among themselves. So the unbelievers say, 'This is a strange thing.' (Q50:2)



قَالَتْ يَوْنَيْلَيَّ ءَالِدٌ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ هَذَا

لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

(Ibrāhīm's wife) said, 'Woe is me! Shall I bear a child being an old woman, and this my husband an old man? This is indeed a strange thing.' (Q11:72)

Another word with this meaning is عَجَابٌ which occurs in the following *āyah*:

أَجْعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ ﴿٥﴾

Has he (Muḥammad) reduced all the gods to one! This indeed is a very strange thing. (Q38:5).

**AN6)** أَفْعَالُ الرَّجَاءِ : فَمَا عَسَيْتَ : This is one of the

Like the particle لَعَلَّ, it signifies hope or fear.

Like كَانَ it has its *ism* and *khabar*, and its *khabar* is a *muḍāriʿ* verb with أَنْ prefixed to it, e.g.:

عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ

Hopfully Allah will turn to them in forgiveness.

(Q9:102)

عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوَدَّةً وَاللَّهُ قَدِيرٌ

وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٧﴾

Allah will hopefully create love between you and those of them with whom you are now at enmity. And Allah is All-powerful. Allah is All-forgiving, All-compassionate. (Q60:7).

See D3:24.

\* : فَمَا عَسَيْتَ أَنْ يَقُولَ لَكَ مَوْلَاكَ إِنْ قُلْتَ أَكَلَهُ الذِّئْبُ \*  
The meaning is that your master will not hopefully take any action against you if you tell him that a wolf took away one of your sheep.

**AN7)** The expression more frequently used to convey the idea of doing something immediately is : مَا لَبِثَ أَنْ فَعَلَ كَذَا, e.g.:

مَا لَبِثَ اللَّصُّ أَنْ خَرَجَ مِنَ الْبَيْتِ بَعْدَ مَا أَخَذَ الْأَشْيَاءَ  
الشَّيْئَةَ, The thief immediately left the house after

he had taken the valuable things. (Literally, he did not stay or hang around).

It is used in the Glorious Qur'ān, and occurs in the following *āyah*:

وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَامًا قَالَ

سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾

And Our messengers (angels) came to Ibrāhīm with good news. They said (to him): Salām. He replied: Salām, and he immediately brought (to them) a roasted calf. (Q11:69).

Note that in the roasting process known as <sup>الْحَنْدُ</sup>, the mutton, beef, etc. are roasted by placing them on heated stones.

**AN8)** The *amr* from this verb is هَبْ. It occurs in the Glorious Qur'ān seven times. Here is one of them:

هَٰذَا لَكَ دُعَاؤُكَ رَبَّكَ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً

طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

Thereupon Zakariyyā prayed to his Lord saying, 'My Lord! Grant me by Your grace a goodly offspring. You are indeed a Hearer of prayers.' (Q3:38).

Note that in the Yemeni dialect هَبْ لِي is used for *give me*.

\* One of the names of Allah *subhānahū wa ta'ālā* is الْوَهَّابُ.

\* هِبَةٌ, gift, pl هِبَاتٌ.

\* Note that طَالِبٌ مَوْهُوبٌ means a gifted student.

\* مَوْهَبَةٌ, talent.

\* Note this important expression which now tends to be forgotten:

○ هَبْنِي أَخَاكَ, suppose I am your brother.

○ هَبْنِي نَسِيتُ, suppose I forget.

Note that in this sense it takes two objects, and that it is هَبْنِي, not هَبْ لِي. So it is incorrect to say – as some people do – هَبْ أَنِّي نَسِيتُ : (See تاج العَرُوس).

## EXERCISES

1) Who said this to whom?:

- (a) هَلَمْ فَأَصِيبُ مِنْ هَذِهِ السُّفْرَةِ.  
 (b) إِنِّي صَائِمٌ.  
 (c) هَلْ لَكَ أَنْ تَبِيعَنَا شَاةً مِنْ غَنَمِكَ؟  
 (d) فَأَيْنَ اللَّهُ؟

2) Give the plural of the singular nouns, and the singular of the plural nouns in the following:

إِصْبَعٌ، شِعَابٌ، سُفْرَةٌ، أَصْحَابٌ، سَيِّدٌ، نَوَاحٍ، أَيَّامٌ، لَحْمٌ، صَائِمٌ، ثَمَنٌ.

3) The plural of رَاعٍ is رُعَاةٌ. Form the plural of the following nouns on this pattern:

مَاشٍ، قَاضٍ، دَاعٍ، وَالٍ، عَاصٍ، طَاغٍ، رَاوٍ.

4) The plural نَاحِيَةٍ is نَوَاحٍ. Form the plural of the following nouns on this pattern:

نَادٍ، مَعْنَى، دَاهِيَةٌ، قَافِيَةٌ.

5) Use each of the following in sentences of your own:

وَهَبَ، هَلُمَّ، أَيَّامَ خَالِيَةٍ، رَعَى، غَنَمٌ، أَعْتَقَ، عَسَى، مَا عَدَا أَنْ،  
فِي أَثَرِ.

6) Make each of the following word مُنَادَى, and vocalize it: بلال، قاضٍ، أخونا، شَيْخُنَا، رَجُلٌ.

7) Give an example of نَعْتُ سَبِيٍّ from your own composition.

8) Give two āyāt containing the verb وَهَبَ. In one of them it should be مَاضٍ, and in the other مُضَارِعٌ.

9) Vocalize the yā of الرَّاعِي in the following:

○ ماذا قلتَ للرَّاعِي؟

○ أين وجدتَ الرَّاعِي؟

○ أَرَجَعَ الرَّاعِي بِالْغَنَمِ؟

10) Is the word طَيْرًا occurring in the *āyah* وَأَرْسَلَ عَلَيْهِم طَيْرًا أَبَابِيلَ (Q105:3) singular or plural? If it is plural, what is its singular? /

\*\*\*\*\*

كان الفراغ منه بعون الله تعالى بُعِيدَ صلاةِ الفجرِ يومَ الأربعاءِ  
غُرّةِ ذي الحِجّةِ عامَ 1441هـ الموافق 22 من يوليو ( تَمُوزَ ) عام  
2020 م بداري الكائنة بِطَيِّبَةِ الطَّيِّبَةِ مدينةِ المصطفى صَلَّى الله  
عليه وسلم.

والحمد لله الذي بنعمته تَتِمُّ الصالحات، وصَلَّى الله على نبيِّنا  
محمد وعلى آله وصَحْبِهِ وسلَّم تسليمًا كثيرًا<sup>2</sup>.

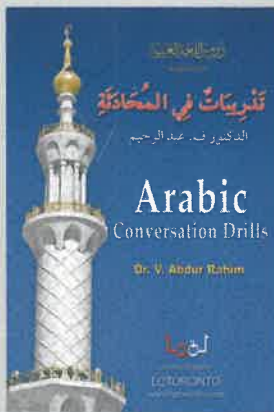
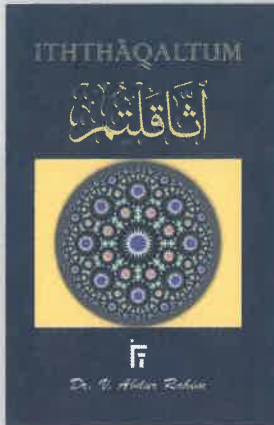
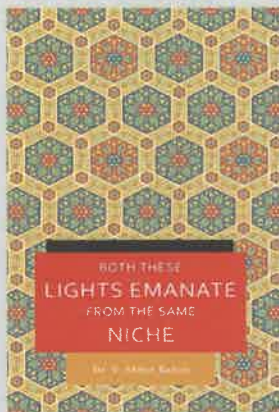
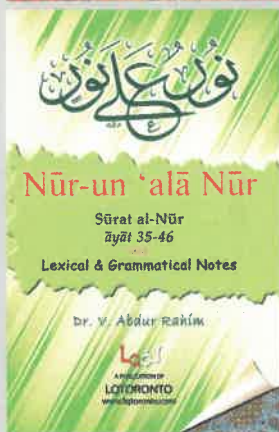
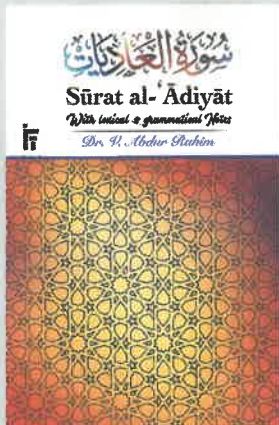
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<sup>2</sup> - عن عائشة رضي الله عنها قالت : كان رسول الله صلى الله عليه وسلم إذا  
رأى ما يُحِبُّ قال : «الحمد لله الذي بِنِعْمَتِهِ تَتِمُّ الصالحاتُ»، وإذا رأى ما يَكْرَهُ  
قال : «الحمد لله على كُلِّ حال».

رواه ابن ماجه في كتاب الأدب، باب فَضْلِ الحامِدين.



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This book *Three Stories From Our Glorious Past* contains three annotated texts from the early Islamic period. Each one of them tells a story of a noble act.

As my aim in such works is to bring the readers closer to the language of the Glorious Qurān, and to teach them as many Qurānic words and grammatical patterns as possible, I have given in this book also copious Qurānic quotations to illustrate grammatical points. In order to benefit from these materials to the utmost, the reader is advised to read the āyāt in full and in their contexts.

