

# الحديث الشريف

الحديث الشريف



# الحديث الشريف

«اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى،  
وَمِنَ الْعَمَلِ مَا تَرْضَى».



(الحديث: أَخْرَجَهُ مُسْلِمٌ فِي كِتَابِ الْحَجِّ بِرَقْمِ ١٣٤٢).

## Question

Regarding the *du'ā'* of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ prior to a journey:

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى».

a) Is «هَذَا» here a *na't*?

b) Is this «مِنَ» الزَّائِدَةُ?

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



السلام عليكم

1) You think that «مِنْ» in «وَمِنْ الْعَمَلِ مَا تَرْضَى» is «مِنْ» الزَّائِدَةُ .

No, it is not.

The conditions governing the use of «مِنْ» الزَّائِدَةُ have been mentioned in the Madinah Books: Book 3, lesson 2 #6. Please read them.

«وَمِنْ الْعَمَلِ مَا تَرْضَى»:

The *min* here is «مِنْ» التَّبْعِيَّةُ (the partitive min). It is explained in the Madinah Books: Book 3, Lesson 26 #3.

The meaning of the sentence in the *ḥadīth* is:

‘We ask You from the actions that which will please You.’

2) Your second question is about the *i‘rāb* of هَذَا in the phrase,

«مِنْ سَفَرِنَا هَذَا».

An اِسْمُ الْإِشَارَةِ occurring after a proper name or *muḍāf ilayhi* is a نَعْتٌ.

This is explained in my book: Madinah Book 3, lesson 22, #5.

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«فَرَجَعَ مُتَغَيِّرَ الْحَالِ قَدْ حَرَجَ».



(الحديث)

## Question

Dear Shaykh

I was reading the story of Muṣ'ab Ibn 'Umair (مصعب بن عمير) and came across this line:

فلم يزل محبوباً حتى خرج إلى أرض الحبشة في الهجرة الأولى ثم مع المسلمين حين رجعوا فرجع متغير الحال قد حرج يعني رجع غلظ فكفت أمه عنه من العدل

I can't work out the *naḥw* nor meaning of the following part:

فرجع متغير الحال قد حرج

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



وعليكم السلام

Both «مُتَغَيِّرَ الْحَالِ» and «قَدْ حَرَجَ» are instances of حَال.

The first is حَالٌ مُفْرَدَةٌ, it is *muḍāf* and *muḍāf ilayhi*.

«مُتَغَيِّرَ» is *muḍāf*,

«الْحَالِ» is *muḍāf ilayhi*.

Here is another example:

دَخَلَ الْوَلَدُ الْمُسْتَشْفَى مَكْسُورَ الْيَدِ، وَخَرَجَ مِنْهُ بَعْدَ أَيَّامٍ سَلِيمَ الْيَدِ قَدْ عَادَتْ  
كَمَا كَانَتْ.

The boy entered the hospital with a broken arm, and left the hospital after a few days with his arm cured, after it had been restored to its original shape.

«سَلِيمَ الْيَدِ»، «مَكْسُورَ الْيَدِ» are also حَالٌ مُفْرَدَةٌ; *muḍāf* and *muḍāf ilayhi*.

«قَدْ حَرَجَ»:

حَرَجَ is *jumlah fi'liyyah* functioning as *hāl*, in which case قَدْ has to be prefixed to it.

The رَابِطٌ is the *ḍamīr mustatir* in حَرَجَ.

# الحديث الشريف

«إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».



(الحديث)

## Question

In the Shaykh's book: أَحَادِيثُ سَهْلَةٌ , in *ḥaḍīth* 6, the *khbar inna* does not match *ism inna* in number:

«إِنَّ هَذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

Why is it not حَرَامَانِ ?

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



وعليكم السلام

The word حَرَامٌ is a *maṣḍar*, and *maṣḍars* usually remain unchanged.

Note that in the following *ḥadīth*, the *mubtada'* is feminine, but the *khbar* «حَرَامٌ» has unchanged:

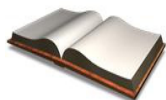
«مَنْ ادَّعَى إِلَىٰ غَيْرِ أَبِيهِ - وَهُوَ يَعْلَمُ - فَالْجَنَّةُ عَلَيْهِ حَرَامٌ».

(البخاري، كتاب المَعَاذِي : ٥٦)

He who wittingly claims to be born to some one other than his father will be barred from paradise.

# الحديث الشريف

«... فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»



(الحديث)

## Question

Regarding the *ḥadīth*:

«نَضَّرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ فَرُبَّ مُبَلِّغٍ أَوْعَى مِنْ سَامِعٍ»

A translation of it says:

May Allāh freshen the affairs of a person who hears something from us and communicates it to others exactly as he has heard it. Many a recipient of knowledge understands it **أَوْعَى** better than the one who has heard it.

Why is the word **أَوْعَى** translated as *better than*?



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



السلام عليكم

The word أَوْعَى is the *ism al-tafḍīl* of وَاعٍ which in turn is the *ism al-fā'il* of:

وَعَى يَعِي 'to understand'.

So وَاعٍ means 'one who understands'.

And أَوْعَى means 'one who understands more/better'.

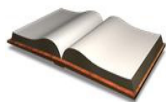
Hope this has helped you.

والسلام

abdur rahim

# الحديث الشريف

«فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ»



(الحديث)

## Question

I could not understand the sentence:

«فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ»

Please explain it.

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



السّلام عليكم

«فَرُبَّ مُبَلَّغٍ أَوْعَىٰ مِنْ سَامِعٍ»

Many of those to whom the message is conveyed may have more understanding than the listener.

The meaning is that the *Ṣaḥābiyy* who hears the *ḥadīth* may understand it, but the person who gets the *ḥadīth* from the *Ṣaḥābiyy* may have more understanding of the *ḥadīth* than the *Ṣaḥābiyy* who heard it from the Prophet صلى الله عليه وسلم.

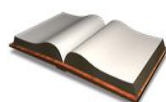
وَعَىٰ يَعِي، وَاعٍ، أَوْعَىٰ.

والسلام

abdur rahim

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«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي...»



(الحديث)

## Question

Regarding the *du'ā'* of our Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at الطائف:

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي»

a) Please analyse this beautiful *du'ā'*.

b) Why is **يَكُنْ** used and not **تَكُنْ** ?

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



السلام عليكم

How can it be تَكُنْ ?

Its *ism* is غَضَبٌ which is masculine, so the verb should be masculine.

Its *khavar* is the *shibhu jumlah* بِكَ.

فِعْلُ الشَّرْطِ is لَمْ يَكُنْ

and the جَوَابُ الشَّرْطِ is فَلَا أُبَالِي.

\* \* \*

: «فَلَا أُبَالِي»

This *jawāb* does not need the *fā'*, but in this type of sentence a *mubtada'* is assumed which necessitates the use of *fā'*.

So the *taqdīr* is:

فَأَنَا لَا أُبَالِي

Or it can also be:

فَأَيُّ لَا أُبَالِي.

\* \* \*

You have translated **فَلا أُبَالِي** as: 'I will for ever be content'.

This is not an accurate translation.

**بَالِي** (iii) **يُبَالِي** **مُبَالَاةً** means: to care, to mind, to take into account.

We say:

لَا أُبَالِيهِ أَوْ بِهِ.

So the correct translation of **فَلا أُبَالِي** is: *then I am not concerned.*

The complete translation is:

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلا أُبَالِي وَلَكِنْ عَافَيْتَكَ هِيَ أَوْسَعُ لِي»

If you are not displeased with me, then I am not concerned (about anything else). Your defence and protection of me is the most comprehensive (protection) for me.

: «ولكن عافيتك هي أوسع لي»

In this sentence **هِيَ** is **ضَمِيرُ الْفَصْلِ**.

Now, I write the Arabic text with ضَبَطٌ :

«إِنْ لَمْ يَكُنْ بِكَ غَضَبٌ عَلَيَّ فَلَا أُبَالِي وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَعُ لِي»

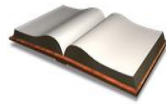
Hope this has helped you.

والسلام,

abdur rahim

# الحديث الشريف

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا ...»



(الحديث)

## Question

What type of مَا is in the following *du'ā'*?

«الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ».

And what is its meaning?



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



وعليكم السلام

This *mā* is «مَا» الْمَصْدَرِيَّةُ.

So «بَعْدَ مَا أَمَاتِنَا»

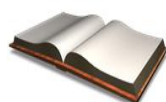
means «بَعْدَ إِمَاتِنَا» : *'after causing us to die'*.

Hope it is clear.

والسلام,  
abdur rahim

# الحديث الشريف

« كَلَّا وَاللَّهِ إِنَّهُ خَيْرٌ مِنْ دِينِنَا »



(الحديث)

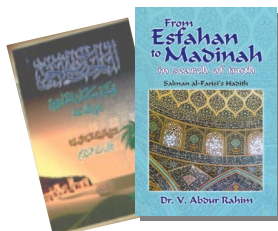
## Question

Is كَلَّا stronger / more intensive in negation than لَا ?

Is this the type of كَلَّا mentioned in the *ḥadīth* :

« كَلَّا وَاللَّهِ إِنَّهُ خَيْرٌ مِنْ دِينِنَا »

- which occurs in the Shaykh's book:



From Esfahan to Madinah  
In Search of Truth

Salmān al-Fārīsī's *Ḥadīth*

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



وعليكم السلام

كَأَنَّ is called حَرْفُ الرَّدِّعِ وَالزَّجْرِ.

In addition to negation, it implies:

- a) rebuke and
- b) a demand to desist.

If someone were to tell you:

«إِيَّاكَ وَبِلَالًا فَإِنَّهُ يَكْرَهُكَ».

*Beware of Bilāl for he hates you.*

- you would tell him: كَأَنَّ

which implies:

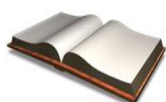
*Not at all. Desist from this lie. You have no right to say this.*

In one of my books I have translated this with the words: 'No way'.

والسلام,  
abdur rahim

# الحديث الشريف

«... لِيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ»



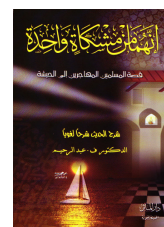
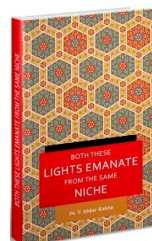
(الحديث)

## Question

In the Shaykh's book

«إِنَّهُمَا مِنْ مِشْكَاةٍ وَاحِدَةٍ»

'Both These Lights Emanate from the Same Niche'



- the Negus states:

«إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لِيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ»

Why is the verb يَخْرُجُ singular and not dual?

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



وعليكم السلام

The deeper construction of this sentence is:

إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى (أَوْ عِيسَى كَمَا فِي بَعْضِ الرَّوَايَاتِ) جَوْهَرُهُمَا يَخْرُجُ  
مِنْ مَشْكَاةٍ وَاحِدَةٍ.

Indeed this and what Mūsā (عليه السلام) brought - *their essence* - emanates from the same niche.

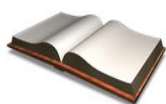
Hope this has helped you to understand this passage.

والسلام,

abdur rahim

# الحديث الشريف

«اللَّهُمَّ أَهْدِنَا فِيمَنْ هَدَيْتَ ...»



(الحديث)

## Question

Can the Shaykh please explain the meaning of **فِي** in the expression **فِيْمَنْ**, in the *du'ā'*:

«اللَّهُمَّ أَهْدِنَا فِيمَنْ هَدَيْتَ وَعَافِنَا فِيمَنْ عَافَيْتَ»

It also occurs in the Shaykh's: *منهج معهد تعليم اللغة العربية: Reading level 3, lesson 7*, in:

«وَتَغْشَاهَا الرَّحْمَةُ، وَيَذْكُرُ اللَّهُ تَعَالَى أَهْلَهَا فِيمَنْ عِنْدَهُ» .

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



وعليكم السلام

One of the meanings of **في** is:

*among / with*

as in the *du‘ā* you have quoted:

«اللَّهُمَّ أَهْدِنَا فِيْمَنْ هَدَيْتَ وَعَافِنَا فِيْمَنْ عَافَيْتَ»

which means:

'Guide me *among* those You have guided... ',

i.e., include me among those You have guided.

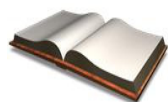
Hope this has helped you to understand the *du‘ā*.

والسلام,

abdur rahim

# الحديث الشريف

«وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ»



(الحديث)

## Question

In «الْقِرَاءَةَ» in the Shaykh's: «منهجُ معهدِ تعليمِ اللغةِ العربيَّةِ والعلومِ الشرعيَّةِ» , there is a *ḥadīth* about the danger of performing actions to show off.

I cannot understand this part of the *ḥadīth*:

«وَرَجُلٌ وَسَّعَ اللَّهُ عَلَيْهِ، وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ»

I understand it means: ... and gave him from all the types of wealth/money.

If he was given *all types* of money, and not *all* money, why is «الْمَالِ» emphasized, and not «أَصْنَافِ» ?



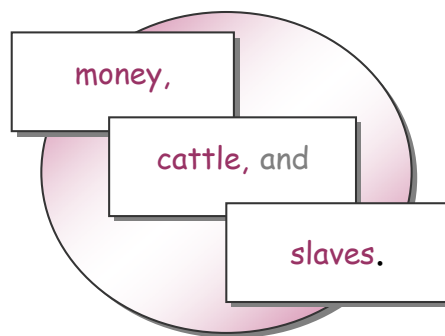
Faḍīlat al-Shaykh Dr. V. Abdur Rahim (حفظه الله) replies:



وعليكم السلام

According to the Arab concept of wealth, there are three types of **المال**.

These are:



Each of these three types may have many categories.

Here the word «**مَال**» has been emphasized to make sure that all the types of wealth are included, and the reader does not get the impression that only money is intended.

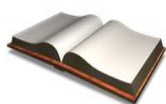
And when the **أصل** is emphasized the **فَرْع** automatically gets emphasized.

Hope this has helped you to understand the problem.

والسلام,  
abdur rahim

# الحديث الشريف

«فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ»



(الحديث)

## Question

Shaykh Abdur Rahim, regarding the *ḥadīth* line:

«فَرُبَّ مُبَلِّغٍ أَوْعَىٰ مِنْ سَامِعٍ»

Please explain the *i'rāb* of «رُبَّ» and the word coming after it.

I read that رُبَّ means *many*.

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



وعليكم السلام

The word رَبُّ is a حَرْفُ جَرٍّ, and it is followed by a نَكْرَةٌ noun which functions as the مُبْتَدَأُ.

It is مَجْرُورٌ because of the حَرْفُ جَرٍّ, but as a مُبْتَدَأُ it is فِي مَحَلِّ رَفْعٍ.

It means *some* or *many a* according to the context, e.g.:

رُبَّ ضَارَّةٍ نَافِعَةٌ

*'Many a harmful thing is beneficial.'*

رُبَّ أَخٍ لَكَ لَمْ تَلِدْهُ أُمُّكَ

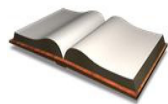
*'Many a brother of yours was not born to your mother.'*

The meaning is *friends*.

abdur rahim

# الحديث الشريف

«أَلَا يَا حَمْزُ لِلشُّرْفِ النَّوَاءِ»



## Question

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

«أَلَا يَا حَمْزُ لِلشُّرْفِ النَّوَاءِ»

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

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

- but there are no verbs mentioned in the Arabic.

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

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

«يَا حَمْزُ»

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



وعليكم السلام

## التَّرْخِيم

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

يَا فَاطِمَةَ for → يَا فَاطِمَ

يَا آمِنَةً for → يَا آمِنَ

يَا حَارِثًا for → يَا حَارِثَ

يَا حَمْرَةَ for → يَا حَمْرَ

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

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

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

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

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

يَا حَمْرَ → with a *fāṭḥah* at the end.

This is called: لُغَةٌ مَنْ يَنْتَظِرُ الْحَرْفَ.

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

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

So:

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

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

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

يَا حَمْرَ is changed to → يَا حَمْرُ with a *ḍammah* at the end.

This is called: لُغَةٌ مَنْ لَا يَنْتَظِرُ الْحَرْفَ .

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

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

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

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

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

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

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

\* \* \*

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

«أَلَا يَا حَمَزٌ لِلشُّرْفِ النَّوَاءُ»

حَرْفٌ تَنْبِيهِهُ is «أَلَا»

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

«أَلَا يَا حَمَزٌ...»:

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

«...لِلشُّرَفِ النَّوَاءِ»:

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

النَّوَاءِ is the plural of نَاوِيَةٌ meaning 'fat'.

So the meaning of the مِصْرَاعِ is:

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

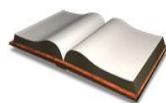
Hope this has helped you to understand this مِصْرَاعِ .

والسلام,  
abdur rahim



# الحديث الشريف

«...وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ»

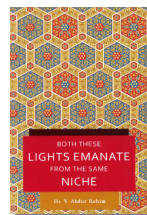


(الحديث)

## Question

I am studying the Shaykh's *ḥadīth* book:

*Both These Lights Emanate from the Same Niche.*



I need help in understanding this *ḥadīth* line:

«وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ».

Page 54 explains that the **عائد** is omitted, and with the **عائد** it will be

«عَابُوهُ».

This is not clear to me.

Please also explain what is **مَا** referring to?

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



السلام عليكم

We say:

عَابَ زَيْدٌ عَلَيَّ بِلَالٍ تَدْخِينَهُ.

*Zaid criticized Bilāl for smoking.*

We can say:

زَيْدٌ أَعْلَمُ بِمَا عَابَهُ عَلَيَّ بِلَالٍ.

*Zaid is better informed regarding what he criticized Bilāl for.*

As you see, the عَائِد is هُ which refers in this case to ‘smoking’:

«عَابَ زَيْدٌ عَلَيَّ بِلَالٍ تَدْخِينَهُ.»      «زَيْدٌ أَعْلَمُ بِمَا عَابَهُ عَلَيَّ بِلَالٍ.»

So also in the *ḥadīth* text, the two say:

«...وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ»

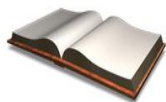
*The community of the emigrants is better informed regarding the faults they criticized them for.*

I hope this is clear for you.

abdur rahim

# الحديث الشريف

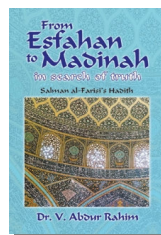
«مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ  
آمُرُكَ أَنْ تَأْتِيَهُ»



(الحديث)

## Question

The following sentence is copied from pg 19 of :



*From Esfahan to Madinah in Search of Truth: Salmān al-Fārisi's ḥadīth:*

«مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ آمُرُكَ أَنْ تَأْتِيَهُ»

I could not properly understand how each part of this sentence is connected to other parts. There is no الذي.

Kindly help me analyze this.

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



وعليكم السلام

Here is the *i'rāb* of the sentence:

عَلِمَ

The verb عَلِمَ used here is a *qalbiyy* verb like رَأَى الْقَلْبِيَّةُ, and, therefore, it takes two objects as in the following *āyah*:

﴿فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ﴾

If you know them to be believers, do not send them back to the disbelievers. (Q60:10)

Here the pronoun ﴿هُنَّ﴾ is the first *maf'ūl bihī*, and ﴿مُؤْمِنَاتٍ﴾ is the second.

«مَا أَعْلَمُهُ»

In the sentence «مَا أَعْلَمُهُ», the pronoun هُ is the first *maf'ūl*, and it is ضَمِيرُ الشَّأْنِ.

«أَصْبَحَ عَلَيَّ مَا كُنَّا

عَلَيْهِ أَحَدٌ»

The sentence «أَصْبَحَ عَلَيَّ مَا كُنَّا عَلَيْهِ أَحَدٌ» is the second *maf'ūl*, and therefore, it is فِي مَحَلِّ نَصْبٍ.

«مِنَ النَّاسِ»

The *shibh jumlah* «مِنَ النَّاسِ» is a *na't* of «أَحَدٌ».

«آمُرُكَ أَنْ تَأْتِيَهُ»

The sentence «آمُرُكَ أَنْ تَأْتِيَهُ» is another *naʿt* of «أَحَدٌ».

You said that you did not find الَّذِي. You cannot have الَّذِي here, because it is a *maʿrifah*, and is used with a *maʿrifah*. It cannot be used with a *nakirah* like أَحَدٌ.

We say:

قَابَلْتُ رَجُلًا يَتَكَلَّمُ عِدَّةَ لُغَاتٍ.

I met *a man* who speaks several languages.

But:

مَا اسْمُ الرَّجُلِ الَّذِي يَتَكَلَّمُ عِدَّةَ لُغَاتٍ؟

What is the name of *the man* who speaks several languages?

«أَصْبَحَ عَلَيَّ مَا كُنَّا عَلَيْهِ»  
أَحَدٌ

Here «أَحَدٌ» is *ism* «أَصْبَحَ», and its *khobar* is «عَلَيَّ مَا كُنَّا عَلَيْهِ».

«مَا» is *ism al-mawṣūl*,

«كُنَّا عَلَيْهِ» is *ṣilat al-mawṣūl*,

and the pronoun هـ in «عَلَيْهِ» is the *عائد*.

«آمُرُكَ أَنْ تَأْتِيَهُ»

The verb **آمُرُكَ** takes the second *maf'ūl* preceded by the *ḥarf* **بِ**,  
e.g.,

آمُرْنَا اللَّهَ **بِ**الصَّلَاةِ.

But this *ḥarf* may be omitted with a *maṣḍar mu'awwal*, e.g.,

آمُرْنَا اللَّهَ **أَنْ** نُصَلِّيَ

which is originally: **آمُرْنَا اللَّهَ بِأَنْ** نُصَلِّيَ

The sentence: «آمُرُكَ أَنْ تَأْتِيَهُ» is for the original:

آمُرُكَ **بِأَنْ** تَأْتِيَهُ

«... أَنْ تَأْتِيَهُ»

So the *maṣḍar mu'awwal* «**أَنْ تَأْتِيَهُ**» is

فِي مَحَلِّ نَصْبٍ عَلَى نَزْعِ الْخَافِضِ.

The translation of

«مَا أَعْلَمُهُ أَصْبَحَ عَلَى مَا كُنَّا عَلَيْهِ أَحَدٌ مِنَ النَّاسِ آمُرُكَ أَنْ تَأْتِيَهُ».

is: 'I do not know this: that anyone amongst the people (whom I may command you to go to) has become (practicing) what we were following.'

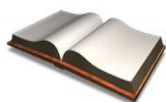
Hope this has helped you to understand the sentence.

والسلام,

abdur rahim

# الحديث الشريف

«اللَّهُمَّ بَلِّغْنَا رَمَضَانَ»



(دعاء السلف الصالح)

## Question

Dear Shaykh,

May Allāh have mercy on you and Admin.

What does اللَّهُمَّ بَلِّغْنَا رَمَضَانَ mean?

Can you please explain it with grammatical analysis?

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



وعليكم السلام

«اللَّهُمَّ» is *munādā*.

The verb **بَلَغَ يَبْلُغُ بُلُوغًا** means 'to attain a stage in life',

e.g., **بَلَغَ بِلَالٌ أَشُدَّهُ**

*Bilāl attained puberty.*

**بَلَغَ تَبْلِيغًا** (ii), 'to make someone attain'.

So **بَلِّغْنَا رَمَضَانَ** means:

'help us attain Ramaḍāna', i.e., help us live as long as to attain *Ramaḍān*.

**بَلِّغْ** is *amr*. It has two *maf'ūls*: (1) **نَا** (*us*) and (2) **رَمَضَانَ**.

اللَّهُمَّ بَلِّغْنَا رَمَضَانَ

I hope this has helped you to understand the construction,

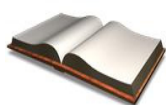
والسلام،

abdur rahim



# الحديث الشريف

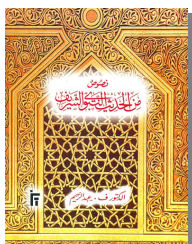
«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ»



(الحديث)

## Question

I am reading the Shaykh's book:



نُصُوصٌ  
مِنَ الْحَدِيثِ النَّبَوِيِّ الشَّرِيفِ

Regarding the *i'rāb* of the first line of this *ḥadīth*:

«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقَارًا...»

Why is there a double usage of **كَانَ** and how would we translate this?

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



«كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقَارًا»

«كَانَ ... رَجُلٌ»:

«رَجُلٌ» is the *ism* of كَانَ in the main sentence.

«كَانَ فِيمَنْ ... رَجُلٌ»:

Its *khbar* is the *shibhu jumlah* «فِيمَنْ».

«... فِيمَنْ كَانَ قَبْلَكُمْ»:

This «مَنْ» is مَوْصُولَةٌ, and needs صِلَةُ الْمَوْصُولِ.

The verbal sentence «كَانَ قَبْلَكُمْ» is the صِلَةٌ.

«...كَانَ قَبْلَكُمْ»:

The *ism* of this كَان is the hidden pronoun in it which refers to «مَنْ», and so it is the «فِي مَنْ كَانَ قَبْلَكُمْ» : عَائِد

«...كَانَ قَبْلَكُمْ»:

The *khbar* of this كَان is the *shibhu jumlah* «قَبْلَكُمْ» .

«... رَجُلٌ اشْتَرَى عَقَارًا»:

The verbal sentence «اشْتَرَى عَقَارًا» is a *naʿt* of «رَجُلٌ», and therefore it is في محلِّ رَفْع .

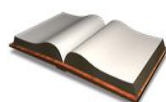
The translation of : «كَانَ فِي مَنْ كَانَ قَبْلَكُمْ رَجُلٌ اشْتَرَى عَقَارًا...» is:

'There was a man amongst those who were before you, who bought a piece of land'.

abdur rahim

# الحديث الشريف

«إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ»



(الحديث)

## Question

I would like to know the grammatical analysis and proper translation of the following part of a long *ḥadīth* of *Ṣaḥīḥ al Bukhārīyy*.

«...إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ».

(*Ḥadīth* # 5737 (Vol. 7 English, *Dār us-Salām*))

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



وعليكم السلام

Here is the *i'rāb* of this sentence:

«إِنَّ أَحَقَّ مَا أَخَذْتُمْ عَلَيْهِ أَجْرًا كِتَابُ اللَّهِ»

- «أَحَقَّ» is *ismu inna*, and it is مُضَافٌ.
- «مَا» is *mawṣūlah*. It is مُضَافٌ إِلَيْهِ , and therefore, it is فِي مَحَلِّ جَرٍّ.
- The sentence «أَخَذْتُمْ عَلَيْهِ أَجْرًا» is صِلَةُ الْمَوْصُولِ with no *i'rāb* status.
- The «هـ» in «عَلَيْهِ» is the عَائِدِ.
- «أَخَذْتُمْ» is *maf'ūl bihī* of «أَجْرًا».
- «اللَّهُ» لَفْظُ الْجَلَالَةِ , مُضَافٌ , and «كِتَابُ» is *muḍāf ilayhi majrūr*.

The meaning of the sentence is:

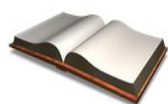
Indeed, the most deserving of what you have taken wages for is the Book of Allāh.

والسلام,

abdur rahim

# الحديث الشريف

«دَعُوهُ، وَأَهْرِيقُوا»



(الحديث)

## Question

Respected Shaykh

In the following *ḥadīth* the command **أَهْرِيقُوا** is used but I don't understand why there is an extra **ي** after the **ر**?

«دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ ذُنُوبًا مِنْ مَاءٍ — أَوْ سَجَلًا مِنْ مَاءٍ»

In my understanding it is *bāb* أَفْعَلَ.

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



وعليكم السلام

## • « رَاقَ يَرِيقُ »

The *mujarrad* form is:

رَاقَ يَرِيقُ رِيقًا meaning *to flow out*,

e.g., رَاقَ الْمَاءُ / رَاقَ الدَّمُ.

## • « أَرَاقَ يُرِيقُ »

The fourth *bāb* is : أَرَاقَ يُرِيقُ إِرَاقَةً meaning *to make the water or blood flow*.

Note : إِرَاقَةُ الدَّمِ means : *shedding of blood*.

## • « هَرَاقَ يُهْرِيقُ »

There is another form of *bāb* iv. It is هَرَاقَ with a *hā* هَرَاقَ in the place of *hamzah* أَرَاقَ.

There are a few verbs with *hā* in the place of *hamzah*.

The *mudāriʿ* of هَرَاقٌ is يُهْرِيقُ .

Here the *hā* has *fathah* يُهْرِيقُ .

It has *fathah* in the *ism al-fāʿil* and the *ism al-mafʿūl* also which are:

مُهْرِيقٌ (*ism al-fāʿil*), and

مُهْرَاقٌ (*ism al-mafʿūl*).

The great pre-Islāmic poet امرؤ القيسِ says:



وَإِنْ شِفَائِي عِبْرَةٌ مُهْرَاقَةٌ

Which literally means:

*My healing is in tears that are shed.*

He means to say that his grief can be cured only by shedding tears.

« هَرِيقٌ » (amr) « هَرِيقُوا »

The *amr* from هَرَاقٌ يُهْرِيقُ is هَرِيقٌ which is originally هَرِيْقٌ, and the *ي* has been dropped because of *iltiqāʿ al-sākinayn* (هَرِيْقٌ).

When it is *isnāded* to the *wāw* of plurality, it becomes هَرِيقُوا.

This form appears in *ḥadīth* No 220 in *Ṣaḥīḥ al-Bukhārīyy*.



## • أَهْرَاقُ يُهْرِقُ

There is another form of هَرَّاقٌ يُهَرِّقُ.

It is أَهْرَاقٌ يُهْرِقُ which combines the *hamzah* with the *hā*.

Its *amr* is أَهْرِقْ and its plural is أَهْرِيقُوا.

This occurs in *ḥadīth* No 147 in *Sunan al-Tirmidhiyy*.

## • هَرَّقَ يَهْرَقُ

There is another form.

It is هَرَّقَ يَهْرَقُ هَرَّقًا (a-a) wherein the formative *hā* has been treated as its first radical.

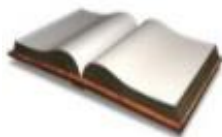
There are other forms also, but this is enough.

Hope this has helped you.

والسلام,

abdur rahim

# الحديث الشريف



## الحال

### Question

السلام عليكم

In the book *Fi Bilati Hiraqla*, there is this expression **من فيه إلى فيه** and while explaining it, respected Shaikh has given the example:

**كَلَّمْتُهُ فَاهَ إِلَى فِيَّ**

and the explanation states that **فاه** is the manSuub **حال**.

Can the respected Shaikh please explain more about this expression and shed more light on the **صاحب الحال** in this sentence.

جزاك الله خيرا

FaDiilat al-Shaykh Dr V. Abdur Rahim حفظه الله replies:

وعليكم السلام ورحمة الله وبركاته

Hope this finds you in health and happiness.

Thank you for the email.

First of all, please note that the word البَلاط has a *fâtHah* on the *baa*.

In the expression كَلَّمْتُهُ فَاهَ إِلَى فِيٍّ the word فَاهَ has to be taken to mean مُشَافِهًا , i.e., speaking mouth to mouth, and its صاحب الحال is one of the two pronouns : تُوْ and هُوْ. Each one of them fits in as صاحب الحال.

Hope this has helped you,

Regards,

والسلام

abdur rahim