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A PART OF A SERMON

BY

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MS. Cairo Inv. S.R. 3731(2) Glass (3)

Provenance unknown

14,7 x 18,8 cm.

Date: Posterior to 10th C.A.D.

Plate 1, II

Description: The manuscript seems to be a page from a longer work. It has four edges, yet it is preserved in good condition. The text is written on both recto and verso. Each side contains eleven lines, Each line contains between four words in minimum and seven words in the maximum. Though the left-hand corner at the bottom is torn off, yet the context can be reconstructed.

This document was written in large Arabic (Naskh) letters in a period when Arabic was firmly established in Egypt (cf. W. Ahlwardt, zwölf Arabische schrifttafeln, Berlin, 1899, P. I, 1 (364 A.H.) Arabic had been consolidated by the arabization of the "Chencery" since the reign of Caliph Abdu-el-Malek ibn-Marwaan (starting 132 A.H.), and hence literary Arabic language was promoted amongst candidates for jobs in the chencery.

As for the slang Arabic, it took some time to be adopted by the masses. Al-Makrizi, الخط = Al-Khitat, Vol. I, P. 81) reports that Caliph Al-Māmūn (198-218 A.H.), on his visit to Egypt, surrounded himself with interpreters (see Ahmed

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Shalabi, موسوعة التاريخ الاسلامي والحضارة الاسلامية = Mawsowaāt Al-Tarikh Al-Islami and Al-Hadāra Al-Islamia, Dar Al-Nahḍa Vol.5, pp. 30; 49-53). The words are punctuated and diacritically pointed. It would seem that diacritical points in this sermon were imperative in view of the fact that such sermons on such occasions were expected to be grammatically and rhetorically sound.

Punctuation of phonatical sounds in Arabic script (of the Glorious Qur'ān) was first enacted by Abu Al-Aswad Al-Duaāly on the instructions of Al-Hajjag ibn Youssuf Al-Thaqafi, who died in 95H. (i.e. 7th c.-A.D.), see Ibn Khilikan. وفيات الأعيان وأنباء أبناء الزمان = Wafiyāt Al-Ahyān wa Anabāa Abnāa Al-Zamān, (ed. Ihsan Abbas), Beirut, Vol. II, P. 53).

In fact, the diacritical points and punctuations were "created by Al-Khalil ibn-Ahmed (175 A.D.) the founder of the Science of Syntax. (see C. Brockelmann, تاريخ الأدب العربي, Tarikh Al-Adab Al-Arabi, (transl. by Abdel Halim El-Nagar, 2nd ed., Dar El-Maarif, vol. II, pp. 131-132). The first Abbasid Age was rich with Grammarians, who established the rules represented by two Schools in Baṣra and Kūfa. Amongst the most prominent Grammarians was Al-Khalil ibn Ahmed. (see, Ahmed Shalaby, op.cit., pp. 241 ff.)

The document seems to be a part of a Friday Sermon, preached somewhere in the last days of Ramadan. Actually

it is customary for preachers on this very occasion to lay stress upon "Lāylāt Al-Quadr" and the celebration of Bairam (see L. 1, r. شهر فيه ليلة القدر العظيمة and L. 3, r. وفي صبيحة (عيد)).

general Remarks: It seems that the scribe was not fully acquainted with the subtleties of Arabic language. His phraseology is poor and almost always slang, with recurrence of grammatical errors. This document, thus, is representative of the deterioration of literary Arabic in Mamluk Egypt. The following failings can be observed in the text.

Articles: the scribe sometimes drops the letter "ألف" from the definite article "ال" or drops the "لام" or even the "ال" altogether (cf., L. 4, r. "ولجان" L. 7, r. "اسلطان" L. 2, r. "روح").

Diacritical points and vowels: The scribe uses the diacritical point "ألف" instead of "الفتحة" and vice-versa (cf. L. 9, r. "واشكراه" L. "وأشكره" L. 4, v. "شهدتا" L. "شهادة") and the "ألف" again in place of the double "فتحة" and vice-versa (cf., L. 4, r. "شهدتا" L. "شهادة" L. 5, v. "محمد" L. "محمدًا") Also, he uses "الكسرة" in place of "الياء" and vice versa (cf., L. 5, r. "جمع" L. "جميع"; L. 3, r., "صباحتي" L. "صبيحة") and "الضمة" instead of the letter "واو" and vice-versa (cf., L. 7, r. "السميعوا" L. "السميع" L. 2, v. "مقطعت" L. "مقطوعة")

Consonants: The scribe uses the open "ت" instead of the closed "ة" (cf., L.1, r. "ليلت" L. ليلة). He exchanges the letter "س" for the letter "ص" (cf., L.3, r. "بسوات" L. "بأصوات"). He uses the letter "ط" instead of "ض" (cf., L. 11, r. تفويضا L. "تفويضا"). Also, he drops the "همزة" of the ألف and adds the letter "يا" unnecessarily (cf. L,2, r. "اشيان" L. "الشان").

Contraction: He contracted the preposition "ب" dropping the vowel "ألف" (cf. L,3, r. بسوات L. "بأصوات").

Punctuation: The letters (ج، خ، غ، ذ، ض، ي etc.) are frequently undotted or misplaced (cf, L.4, r. اخرجوا L. أخرجوا L, 10, r. غنر L. "غسير").

Grammar: The scribe drops the "نون" from the dual (cf. L.8, r. "اليمتي" L. "اليمتين" and the "ألف" of the participle (cf., L.6, r. "الحث" L. "الحا").

General notes: The scribe sometimes places the last letter of the word above line (cf., L.2, r. "تنزل"). He splits some words between two lines (cf., LL. 2,3, r "والأمان") and drops some letters from the roots of some words (cf., L.5, r. "الفطي" L. "القسط")

Recto

فرحتان ، شهر فيه ليلة القدر العظيمة ،
 الشأن ، تنزل الإلـة و الروح فيها بالبشـر والـ
 مان ، وفي صبيحة عيده ينادون بلأصوات
 يسـمعها كل من الـالـم نسن و لجان اخرجوا
 الى مـو لا كم مغفور لكم جمـع ما سـلف
 5 وكان ، فسبحان الكريم العـلـم العـلـم العـلـم
 الـسلطان السـمـيـع الـعلـم القـديـم
 الاحسان ، أحمدده ومحمدده ، مغتردا ذو
 عذوبة ، وأشكر الـم و مواعد (sic) المزيـد على
 10 ا لشكر ، صدوقه غير مكذوبة و أتوكل
 عليه ، تفو يـضا لقضيته على ا (السابقة)

Verso

المكتوبة ، وأسـتـزـيـده من رحمـة فـانـها عـن
 طـالـبـها غـير مـقـطـرة ولا مـنـهـة ولا مـحـجـرة
 وأشهد أن لا اله الا هـو ، الله وحده لا شـر
 يك له ، شهـة ا دة قـوية القـواعد والـا اركان حجة
 5 في القـسـط الـيـم والـمـيزان ، وأشهد ان محمدا عبده
 ورسوله المبعوث (لـمـنا بحفض الاصنام ، الحـا) ثـهـت
 على اقامة شعائر الـد سلام المقدمة
 أيما اليمـتـيـن ، فهو الخطيب يؤم والامل لنا
 لدار الكرامة قبله على الا مـنـ خـسـر ، أما أيها
 10 الناس من كان يريد خيرة الآخرة فهـمـا ذا
 الله ، ومن شأنه يستفيد بالمناجاة مع

- L.1,r. العظيمة (M.) L. العظمت، ليلتة (M.) L. ليلت
- L.2,r. الملائكة (M.) L. الاكاه الشان (M.) L. اشيان
- البشر (M.) L. بالبشير، الروح (M.) L. روح
- L.3,r. بأصوات (M.) L. بسوات، صبيحة (M.) L. صبحتي
- L.4,r. والجان (M.) L. ولخان، والانس (M.) L. الا الانس
- اخرجوا (M.) L. اخرجوا
- L.5, r. جميع (M.) L. جمع، مولاكيم (M.) L. ملاكم
- L.6,r: The letter "خ" of العليم is corrected from the
letter "م" العظيم (M.) L. العظيم
- L.7,r. السميع (M.) L. السميعوا، السلطان (M.) L. اسلطان
- L.8,r. ذو (M.) L. ذوا
- L.9,r. مواعد، اشكره (M.) اشكراه، عدوية (M.) عدوية
(sic)
- L.10,r. مصدوقية (M.) L. مصدقت، الشكر (M.) L. اشكر
- مكدوية (M.) L. مكدوية، غير (M.) L. غير
- L.11. r. لقضيته (M.) L. لقضيته، تفويضا (M.) L. تفوطا
- السابقة (M.) L. اسابقة
- L.1,v. رحمة (M.) L. رحمته، واشتريده (M.) L. واستزاده
- L.2,v. مقطوعة (M.) L. مقطعت، غير (M.) L. عسير
- محبوبة (M.) L. محببة، ممنوعة (M.) L. ممنعت
- L.3,v. The word "لا" is corrected from the letter هاء
of "الا هو" (M.) L. "أن" which must be "أنه"
- LL. 3-4, v. شر / يك له (M.) L. شر / كله
- L.4,v. قوية (M.) L. قويتا، شهادة (M.) L. شهدتا
- حجه (M.) L. حجتا، الاركان (M.) L. الركان

- L.5, v. الفطى (M.) L. محمد القسط (M.) L. محمدا
 L.6, v. يحفظ (M.) L. الحث و يحفض (M.) L. الحث
 L.7, v. اقامت (M.) L. المقدماء اقامة (M.) L. المقدمة
 L.8, v. اليمتى (M.) L. اليمتين
 L.9, v. الكرامت (M.) L. الكرامة (M.) L. خر من (M.)
 L. خسر
 L.10, v. خرتى (M.) L. فهاذا خيرة (M.) L. فهذا
 L.11, v. الاله (M.) L. شانء الله (M.) L. بالمناجات شأنه
 بالمناجاة (M.) L.

Translation

Two delights, a Month (i.e. Ramadan) involving the great Laylat-al-Qadr (Night of Power) in which the angels and the Spirit (Gabriel) descend thereat, heralding good omen and safety on the wake of its feast (Ramadan's) they beseech Him in voices hearkened by both human and Jinni. Flock forward to your Lord, forgiven to ye all past sins that had been. Glory be to Him, Al-Karim (The Bountiful), Al-Aalim (the All-Knowing), the great (All-Mighty,) Al-Same^e (the Responsive), Al-Aalim, (the Beneficent) from time immemorial. I praise Him and His chosen (Prophet) Mohammed, chanting in melodious tone, and thanks be given to Him. And promises (of God) augment (grace) to the thankful person are indubitable truthfulness, and I trust myself to him, submitting my cause and pre-inscribed destiny to

His written judgement, pleading for more of His mercy, for it is not shunned against the needy, nor is it foreborne or forbidden to him who requests it and I bear witness that there is no God but Him Allah alone, He has no partner, a Vehement testimony on solid bases and principles, an evidence, (in the day of Judgement when the deeds will be balanced by) Criterion and balanced fairness. And I testify that Mohammed is His servant and His prophet, commissioned unto us to forsake idols. He urges (ye) to perform the rites of Islam as prescribed. Whiter of the two ways; for he is the preacher leading (People) and he is the hope for us in the Abode of Dignity, not for those who lost (mercy of god and will remain in Hell-fire for eternity). Yet O people whoever aspires for the reward of the Other World, God is there, and it is His concern to profit those who conspire with.....

Commentary on the Text

L.l,r. 1: فرحتان : it may mean that there are two joys for the faster; one when he breaks his fast and another when he meets his Lord. (see, Al-Nawayi, رياض الصالحين من كلام سيد المرسلين = Riad Al-Salihin men Kalam Sayed Al-Murssalin, ed. by M.M. Emara Dar Iheya Al-Kutub Al-Arabia, P. 459;

"عن أبي هريرة رضى الله عنه من حديث: "للصائم فرحتان يفرحهما ، اذا أفطر فرح ، واذا

لقى ربه فرح بصومه" "He who fasts has two joys: a joy when he breaks his fast and a joy when he meets his lord"

شهر : referring to the month of Ramadan, in which the Holy Qur'ān was revealed and the Muslims fast (see,

سورة البقرة Surah Al-Baqra, 2, 185:

"شهر رمضان الذى أنزل فيه القرآن هدى للناس وبينات من الهدى والفرقان فمن شهد منكم الشهر فليصمه" =

"The month of Ramadan in which was revealed the Qur'ān, a guidance for mankind and clear proofs of the guidance and the Criterion (of right and wrong).

And whosoever of you is present, let him fast the month."

(see, M. Marmaduke Pickthall, The meaning of the Glorious Qur'an, The Cow , 2, 185, Beirut).

ليلة القدر : It is the night (one of the last nights of Ramadan) on which the Prophet Mohamed received his Call and the first verses of the Qur'ān were revealed in Mt.

Hirā. (see, سورة القدر Al-Qadr (or the Night of Power)

97,3 = "ليلة القدر خير من ألف شهر"

"The Night of Power is better than thousand months"

(see, M.M. Pickthall, op.cit., 97,3)

LL. 1-2, r. (م. العظمت ، اشيان) العظيمة الشأن :

describing the "Night of Power", while the "thousand months" must be taken in an indefinite sense, as denoting a very long period of time, or it means "timeless time" because one moment of enlightenment under God's light is better than

thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory" (see, A.Y. Ali, The meaning of the Glorious Qur'an Dar Al-Kitab Allubnani, vol. 2, Al-Qadr, 973, note 6218).

L, 2, r الملائكة والروح (m. الاله وروح) : تنزل الملائكة والروح
dropped the letters "ميم" and "همزة" from the word "الملائكة"
also the article "ال" from the word "الروح" (see Surah Al Qadr,
97, 3-4:

"تنزل الملائكة والروح فيها باذن ربهم من كل أمر =

"The angels and the Spirit (the angel Gabriel) descend therein by the permission of their Lord with All decrees." (see, M.M. Pickthall, op.cit., The Night of Power, 97, 3).

M. (البشير) بالبشر والامان
البشير here. good or bad news but the sentence does not need
والبشارة which means طلاقة = openness, or good news
(see Ibn monzour, op.cit, vol. I, p.287) المطلقه لا تكون الا بالخير
may suit the sentence.

E. 3, r. (M. بسوات) ينادون بأصوات It is the custom for the faithful to glorify, exalt and praise God on the wake of the two feasts saying:

"لبيك اللهم لبيك ، لبيك لا شريك لك لبيك ، ان الحمد والنعمة لك والملك لا شريك لك"

Here I am, O Allah, Here I am. Here I am, You have no associates, Here I am, Unto You belong praise, grace and Sovereignty. You have no associate. (see صحیح مسلم Sahih Moslem, ed. Isa El Babi El-Halabi Egypt, vol. I, P. 485")

L. 4, r. (الانسى ولخان) يسمعها كل من الانس والجنان (m.): meaning that the "Jinni" as well as the humanbeings hear the glorification of the faithful and recitation of the Holy Qur'ān (see, سورة الاحقاف Al-Ahqaf, 46, 26).

"وان صرفنا اليك نفرا من الجن يستمعون القرآن =

"And when We inclined toward thee (Muhammad) certain of the Jinni, who wished to hear the Qur'ān.....)

LL. 4-6, r. اخرجوا الى مولاكم مغفورا لكم جميع ما سلف وكان (m.). The scribe means that to go to the mosque and to perform prayers forgive past sins. (see, صحیح مسلم Sahih Moslem, op.cit., vol. I p. 286.)
 "عن أبى هريرة قال قال رسول الله صلى الله عليه وسلم : " من تطهر فى بيته ثم مشى الى بيت من بيوت الله ليقضى فريضة من فرائض الله كانت خطواته احداهما تحط خطيئة والاخرى ترفع درجة . " =

He who purifies himself in his place, and then heads to one of the houses of God to perform one of God's rituals, steps with one foot to diminish one of his sins and steps with the other foot to uplift himself a degree upwards. (*)

LL-6-7, r. These lines contain some Fairest Names of Allah (see, سورة الاعراف Al-Ahraf (=The Heights) 7, 180

"ولله الاسماء الحسنى فادعوه بهما =

"Allah's are the fairest Names, Invoke Him by them."

فسبحان : i.e. How far is Allah from every imperfection.

(see سورة الواقعة = The Event, 56, 74, فسبح باسم ربك العظيم

(*) Translated by the editors.,

"Therefore (O Muhammad) Praise the Name of thy Lord, the Tremendous",

الكريم Al-Karim: (i.e., the Bountiful) see سورة الانطار, the Cleaving,) 52, 6:

"يا أيها الانسان ما غرك بربك الكريم"

O man! what hath made thee careless concerning thy Lord, the Bountiful".

السميع Al-Alim (i.e., All-Knowing), سورة الانفال Al-Same⁶. (i.e. the Responsive). (see سورة الانفال Surah Al-Anfal or the Spoils of War, 8, 61".)

= "وتوكل على الله انه هو السميع العليم"

"And trust in Allah, Lo! He, even, He is the Hearer, the knower."

LL. 7-8.ف., القديم والاحسان : meaning the Beneficent from time immemorial. These two words are not from the Fairest Names of Allah, but they are attributes of Him.

ومحمد : meaning His selected Prophet Muhammad (see, سورة الفتح Surah Victory, 48,29:- "محمد رسول الله" = "Muhammad is the messenger of Allah".

LL. 8-9, r. ومحمد مفتردا ذوعذوبة : meaning chanting in melodious recitation.

(التغريد هو الترنيمة ، والرنيمة والترنيمة : تطريب الصوت . وفي الحديث " ما اذن الله لشيء اذنه لنبي حسن الترنم بالقرآن " وفي رواية : حَسُنَ الصوت يترنم بالقرآن " ، والترنم : التطريب والتغني وتحسين الصوت بالتلاوة ") =

(see, Ibn-Manzour, لسان العرب Lissan Al-Arab vol. III, P. 1745)

L. 9, r : ومواعد المزيد على الشكر مصدوقه غير مكذوبة

مواعد (i.e. promises?):

"يصاغ" المصدر الميمي من المصدر الاصلى للفعل الثلاثى وغير الثلاثى صيغة قياسية، تلازم الافراد والتذكير، وحيث أن الفعل "وَعَدَ" واوى الفاء فيكون القياس على وزن مَفْعِلٌ . بكسر العين، فنقول "مَوْصِفٌ" بمعنى وَصَفَ وَمَوْعِدٌ "بمعنى" "وَعَدَ" . ولقد أقر المجمع اللغوى (المنعقد بالقاهرة في فبراير ١٩٧١ م) جواز الحاق تاء التأنيت بالمصدر الميمي لكثرة الأمثلة المختومة بالياء).
(راجع عباس حسن، التحويلات، دار المعارف، ج ٣، ص ٢٣١، ٢٣٥)
لما الافراد فلم يصدر به قرار جواز الجمع، ويبدو أن كلمة مواعد جمع للمصدر الميمي وتعنى وعود.

المزيد : meaning (i.e., increase) see, Ibn Manzour, op.cit., vol. 3, P. 1897).

صدق لا كذب means : مصدوقه غير مكذوبة
والعرب تقول للكذب : مَكْذُوبٌ ، وللصدق مَصْدُوقٌ ، فيجعلون المصادر فى كثير من الكلام مفعولا . " حكى عن أبى ثروان انه قال : ان بنى نمير ليس لحدهم مَكْذُوبَةٌ اى كَذِبٌ .

(see, Ibn ;Manzour, op.cit., vol. 5, P. 3842).

والمعنى " أن وعد الله بأن يزيد الشاكر (نعمة) ، وعد صادق غير كاذب "

The meaning is: the promises of God to augment (grace) to the thankful, are definitive beyond doubt.").

(see سورة ابراهيم Surah Abraham, 1417:

"لئن شكرتم لأزيدنكم" =

"If ye give thanks, I will give you more" and Surah القمر = the Moon, 54, 35:

"نعمة من عندنا كذلك نجزي من شكر"

"As grace from Us. Thus we reward him who giveth thanks"

LL- 10-11.r. وأتوكل عليه تفويضا لقضيته على السابقة المكتوبة

تفويض: cognate accusative after verb . أتوكل

includes accusative of kindred meaning not formation

(see, Abbas Hassan, op.cit., vol. 2, p. 213 ff.).

(بمعنى : وأتوكل عليه تفويضا لما سبق على من قضاءه المكتوب في اللوح المحفوظ) =

(i.e., I trust in Him, entrusting my cause to His preinscribed judgement (see, سورة المؤمن = The Believer, 40, 44:)

"وأفوض أمري الى الله"

"I confide my cause onto Allah" , سورة الممتحنة = She that is to be examined, 60, 4:"

"ربنا عليك توكلنا واليك أنبنا واليك المصير"

(Our Lord! in Thee we put our trust and onto Thee we turn repentant, and unto Thee is the journeying.").

L-1.v. (m. وأستزده) : وأستزده . The letter يا (على وزن استفعله) was added since there is no reason to drop it

الرَّحْمَ بِالضَّم : الرَّحْمَةُ . وفي التنزيل: وَأَقْرَبُ رُحْمًا : (m رحمة) رُحْمُهُ

وقرأت " رُحْمًا " وذلك في سورة الكهف ١٨ / ٨١ والرَّحْمَ والرَّحْمَ في اللغة:

العطف والرحمة

Al-Ruhm with "Damma" = the mercy. In the Holy Qur'ān "and nearer to mercy". It was also recited as "Ruhum both with "Damma" and "Sekoun ". (see Ibn Manzour, op.cit vol. 3, pp. 1612-1613).

L.3.v. وأشهد أن لا اله الا هو (m.: الاله) the scribe originally wrote "أنه" yet he purposely rectified his error by obliterating the "ها" by the following word "لا" .

The pronoun "ها" is contracted with "الا" only in case of rhyme necessity. Thus the pronoun "ها" should be corrected into "الاهو" . This line specifies one of the five pillars of Islam:

i. e. "testifying that there is no God but Allah and that Muhammed is the messenger of Allah, performing the prayers, paying the Zākāt, making the pilgrimage to the House, and fasting in Ramaḍan".

("بني الاسلام على خمس : شهادة أن لا اله الا الله ، وأن محمدا رسول الله ، واقام الصلاة ، وايتاء الزكاة ، وحج البيت ، وصوم رمضان) .

(see: A.N. Nawawi's "Forty Hadith", trans. by E. Ibrahim D. D. Johnson - Davies, U.S. 10th ed., P. 35).

L.3/4.v. (m.: شر/يكله) الله وحده لا شر/يكله . The Scribe contracted "له" with the "كافى" This phrase, which denotes monotheism, is a traditional introductory usage in bilingual

Greco-Arabic Papyri (see, A. Grohmann, Arabic Papyri,
cairo, 1931, vol. 1. Nos. 12,13,14....etc)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

EN ONOMATI TOY ΘEOY TOY EΛEΓHMONOΣ (KAI) ΦΙΛΑΝΘΡΩΠΟΥ

لا اله الا الله وحده لا شريك له

OYK EΣTIN Θ(EO)Σ EI MH O Θ(EO)Σ MONOΣ MAMET AΠOCTO-
ΛOΣ TOY Θ(EO)Y

This monotheism is stressed by the Holy Qur'ān. (see
سورة التوحيد, The Unity, 112:).

"قل هو الله أحد ، الله الصمد ، لم يلد ولم يولد ، ولم يكن له
كفوا أحد ."

(Say: He is Allah, the One, ! Allah, the eternally Besought
of all. He begotteth not nor was begotten. And there
is none comparable unto Him).

L.4.v. شهدتا قويتا القواعد والاركان (m.) :
meaning a testimony built on the Five Pillars.

see Note. L.4. (v).

LL. 4/5.v. (M.) : حجة في القسط والميزان

This phrase means that this testimony will be the evidence
on the Day of Judgement, where man's deeds are judged with
the Criterion of Justice and Balance (see سورة الانبياء
The Prophets, 21,47:)

" ونضع الموازين القسط ليوم القيامة "

(And We set a just Balance for the Day of Resurrection).

L. 5/6: v. وأشهد أن محمدا عبده ورسوله
 this is a part of the Testimony referred to in previous
 notes.

L.6.v. المبعوث لنا :

There is no space between المبعوث and "نا" . "بما" or لنا
 is suggested to cope with the allowed space, though the
 current usage is فينا . However, both usages imply the
 same meaning. (m. يحفظ) يحفظ الأصنام

The scribe exchanges the letter "ض" with ط (see L. 11.r.
 (تفويط))

"حَفَّضَ" : طرح . حَفَّضَهُ : ألقاه وطرحه وَحَفَّضْتُهُمْ تحفيضا : طرحتهم خلفى

و(انظر : الفيروز ابادى ، القاموس المحيط ، الطبعة الثانية ، القاهرة ، ج (١)

١٩٥٢ ، ص ٣٤٠) .

Thus the phrase means: "the Messenger who casts away the
 idols, an emphasis on monotheism and desertion of idolatry.
 All prophets preached the same message to the Faithful.

(see سورة الاعراف The Heights, 7, L38:)

"فأتوا على قوم يعكفون على أصنام لهم"

"And they came onto a people who were given up to idols
 which they had;"and see سورة هود Hud, 11, 87:

"قالوا يا شعيب أصلاتك تأمرك أن نترك ما يعبد آباؤنا"

(They said: O Shu'eyb: Doth thy way of prayer command thee
 that we should forsake that which our fathers (used to)
 worship).

المقدمة ، الحث) الحاك / على اقامة شعائر الاسلام المقدمة. v. 6/7, LL. m.); the scribe dropped the ألف of the Present Participle and doubled the الشدة in place of الحاك. He also exchanged the letter "ها" with "الألف" and neglected the diacritical sign الشدة in the Participle "المقدمة"

The participle in Arabic is derived from the past Infinitive of verbs with more than 3 letters, The first letter of the Present tense is transformed into الميم المضمومة and the letter prior to its last, E.g.:

هَدَمَ - يَهْدِمُ - مَهْدَمٌ
قَدَّمَ - يُقَدِّمُ - مَقَدِّمٌ

(see, Abbas Hassan, op.cit., vol. III, p. 27; Ibn Manzour, op. cit., vol. 5, pp. 3553-3554).

مَقْدَمَةُ الْجَيْشِ بِكسر الدال : الذين يتقدمون الجيش ، وأنشد ابن برى للأعشى :
هم ضربوا بالحنو حنو قارقر
مَقْدَمَةُ الْهَامِرِزِ حَتَّى تَوْلَتْ
قيل أنه يجوز مَقْدَمَةُ بفتح الدال ، ومقدمة الجيش : هي من قدم بمعنى تقدم .
ومنه قولهم : المقدمة والنتيجة .
قال البطليوسى : ولو فتحت الدال لم يكن لحنا لان غيره قدمه .

(M. اليمتى) : ايما اليمتىين L. 8.v.,

"أى" has three stems, it could be interrogative, exclamatory or even conditional. Here it is in the interrogative for

the indefinite, and adverb for the definite, thus in parallel with Sebayeh's verse for "a Shephred-Singer:

فأومات أيما خفيا لحبتر
ولله عينا حبتر أيما فتى
أى: أيما فتى هو ، يتعجب من اكتفائه وشدة غنائيه .

"I insinuated discretely to Hobtor, what a sweet lad Hobtor was (in Singing); that is to say, Hobtor and Hobtor alone is wonderful, both in person and in chanting". See Ibn-Manzour, *op.cit.*: vol. 1., pp. 183-5).

اليومين ، الأثم ، بالفتح : القصد : آثمه يومه آثما : اذا قصده ، وأثمه وأثمه
وتأثمه ويثمه وتيتمه ، الأخيرتان على البديل ، قال :
فلم أنكل ولم أجبن ولكن
يتمت بها أبا صخر بن عمرو

ويتمته : قصدته وفي حديث ابن عمر : من كانت فترته الى سنة فلام ما هو ، أى قصد
الطريق المستقيم :

The scribe may mean that the Prophet, Peace be on him, was the preacher of his people, i.e. those present in his time. One may read (فهو الخطيب يوم) = He is the preacher who leads people, which means "He directs people to follow his Sunna". Although the contrast between "لنا ≠ لهم" is philologically preferable, yet we preferred the word "يوم" thus the phrase may imply: "whichever intent ye dwelt upon, he (i.e. the Prophet) is the preacher whose steps are followed by the people, and also he is our hope in the world-to-come.

! والامل لنا لدار الكرامة قبله على الا ~~س~~ ~~ل~~ ~~ن~~ ~~ك~~ ~~س~~ ~~ر~~ LL. 8/9 v.

The phrase means that the Prophet Muhammed, Peace be on him, is our hope in guiding us to paradise, except those who lost hope in God and were doomed to hell.

(انظر الحديث القدسي :

" عن أنس ، رضي الله عنه ، عن النبي صلى الله عليه وسلم قال :
 "يجتمع المؤمنون يوم القيامة فيقولون : لو استشفعنا الى ربنا ائتني
 محمدا - صلى الله عليه وسلم - عبدا غفر الله له ما تقدم من ذنبه وما تأخره ، فيأتونني
 فانطلق حتى استأذن على ربي فيؤذن ، فاذا رأيت ربي وقعت ساجدا ، فيدعسني
 ماشاء الله ثم يقال ارفع رأسك ، وسل تعطه ، وقل يسمع ، وأشفع تشفع ، فارفع
 رأسى ، فاحمده بتحميد يعلمينييه ثم أشفع ، فيجد لى حدا ، فأدخلهم الجنة ،
 ثم أعود اليه ، فاذا رأيت ربي (فأقع ساجدا) مثلـه ، ثم أشفع فيجد لى
 حدا فأدخلهم الحفة ، ثم أعود الثالثة ، ثم أعود الرابعة ، فأقول : ما بقى فى النار
 الا من حبسه القرآن (ويعنى قوله تعالى : " خالدين فيها ") ووجب عليه الخلود =

"On the authority of Anas (may Allah be pleased with him) from the prophet (may the blessings and peace of Allah be upon him),who said: the believers will gather together on the Day of Resurrection and will say: should we not ask (someone) to intercede for us with our lord?.....
 Go to Muhommad (may the blessings and peace of Allah be upon him), a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my lord, and

140

permission will be given, and when I shall see my lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, then it will be said (to me): Raise your head. Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted. So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and He will set me a limit (as to the number of people), so I shall admit them into Paradise. Then I shall return to Him, and when I shall see my lord (I shall bow down) as before. Then I shall intercede and He will set me a limit (as to the number of people). So I shall admit them into Paradise. Then I shall return for a third time, then a fourth and I shall say: There remains in hell-fire only those whom the Qur'ān has confined (i.e. those referred to in the Qur'ān as "abiding therein for ever) and who must be there for eternity." (see Hadith Qudsi, op.cit; pp.134-135).

L. 11.v. ومن شأنه يستفيد بالمناجاة مع :

The phrase may mean that those who plead God for mercy may benefit from His Mercy.

(انظر الحديث القدسي : عن أبي هريرة رضى الله عنه قال : " قال النبي صلى الله عليه وسلم " يقول الله تعالى : أنا عند ظن عبدي بي وأنا معه اذا ذكرني " =

(Allah the Almighty says: "I am as my servant thinks I am.

I am with him when he makes mention of Me."(see Hadith Qudsi, op. cit. pp. 78-79).

A.HANAFI/I.EBEID

كَمَا أَنَّ الْمَاءَ إِذَا جَاءَهُ مِنَ السَّمَاءِ
 فِي شَهْرِ رَجَبٍ وَرَوَى فِيهِ بِالْمَاءِ
 فَهُوَ مِنْ عَذْرَاءِ بَيْتِ اللَّهِ
 فَالْحَقُّ وَالْحَقُّ وَالْحَقُّ
 كَمَا أَنَّ الْمَاءَ إِذَا جَاءَهُ مِنَ السَّمَاءِ
 فِي شَهْرِ رَجَبٍ وَرَوَى فِيهِ بِالْمَاءِ
 فَهُوَ مِنْ عَذْرَاءِ بَيْتِ اللَّهِ
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 فَالْحَقُّ وَالْحَقُّ وَالْحَقُّ

لَمَّا سَأَلْتَهُمْ مَا كُنْتُمْ يَوْمَئِذٍ
 قَالُوا لَيْسَ بِنَبِيِّكُمْ فَكَانَ
 وَأَشْرَكَ كُفْرًا لَمَّا كَذَبُوا
 وَعَلَى قَوْلِهِمْ نَجَّيْنَاكَ مِنَ الْغَمِّ
 وَكَانَ قَوْلُكَ مَا يَسْتَغْفِرُ لَكَ
 وَمَنْ يَسْأَلُكَ عَنِ الْبَيْتِ الَّذِي
 بَنَيْنَا لَكَ عَلَى قَوْمٍ نَجَّيْنَاكَ
 مِنْهُمْ إِذْ كُنْتُمْ فِي شَكٍّ مِنْهُمْ
 لَمَّا بَدَأْتُمْ أَبْنَاءَكُمْ وَقَالُوا
 لِمَ يَدْعُونَ بِبَيْتِكُمْ لَمَّا كُنْتُمْ
 فِي شَكٍّ مِنْهُمْ لَمَّا بَدَأْتُمْ
 أَبْنَاءَكُمْ قَالُوا سُبْحَانَ اللَّهِ
 عَمَّا يُشْرِكُونَ