

ديوان الإمام الشافعيؒ

The Diwan of Imam Shafi'ee

with a Treatise on the Rules
of Arabic Poetry & Prose

Compilation of Arabic Rules &
Translation of Poems by

Muawiyah ibn Mufti Abdussamad Ahmed



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين والصلاة والسلام على رحمة للعالمين ومن تبعه من الناس أجمعين أما بعد

Introduction

Imam Shafi'ee is a world-renowned scholar predominantly known for his jurisprudence and legal edicts. However, the accolades of the great Imam are not restricted to matters pertaining to jurisprudence alone; rather, they extend to the many sciences of Islamic education and even the Arabic language. Imam Shafi'ee has authored a great number of works in various sciences that eventually became the gold standard and the foundation for the more codified works to come in that field. From amongst these major works is his famous compilation of poetry. It is worth noting that some of the poems in the collection have been questioned in terms of the authenticity of attribution to the great Imam.

Alhamdulillah, with the grace of Almighty Allah, I have been showered with His infinite grace in my attempt to translate the poetry found in the Diwan of Imam Shafi'ee. I embarked on this task with the intention of making the text accessible for English speaking students such that they may derive benefit from the numerous beneficial advices and morals that are captured within his poetry. The task of translation is always a difficult task, especially when translating poetry into simplified English that facilitates an easy read. Furthermore, I attempted to stay true to the Arabic text as much as possible without complicating the translation. However, in some instances, staying true to the literal word-to-word structure of the Arabic was problematic, compelling me to translate loosely at certain junctures. Along with the translation, I have included some additional notes in brackets as a necessity in an attempt to clarify ambiguous parts. Nevertheless, despite this small effort of mine and the ability granted to me by Almighty Allah, I accept the weaknesses within myself and concede that there will be many mistakes or instances where an alternative translation and/or explanation may have been more suitable. Therefore, I request all readers not to hesitate in emailing me regarding any suggested changes that can be added for future prints.

Additionally, for the majority of the poems, I have added translations of any complex words in the footnotes, a feature that will be of benefit for the students and teachers of the Arabic language. I have also compiled and simplified an essential treatise on the rules of Arabic poetry and prose; a science that is considered seemingly difficult by many. No doubt, if one properly engages with the science with due diligence, they will find it very easy to understand and even apply, Allah-willing.

It fills me with immense joy that this compilation was presented to the late scholar, Mawlana Abdullah Kapodrawi (may Allah shower His mercy upon him) only a month before his demise (July 2018). He expressed great happiness upon receiving it and graciously supplicated for the work. It is with regret that he was unable to write a formal introduction due to his deteriorating health at the time. Mawlana Abdullah Kapodrawi was known for his immense love for the Arabic language and consistently emphasised the introduction of books into the syllabus that would further improve the

Arabic language of the students. Mawlana Abdullah, himself, has an excellent translation on the Diwan of Imam Shafi'ee in the Urdu language. Mawlana Abdullah's work on the Diwan was instrumental for me in translating the Diwan into the English language. I pray that Almighty Allah makes the Urdu translation of his and this English translation a means of immense reward for Mawlana Abdullah (may Allah shower His mercy upon him). May Almighty Allah enter Mawlana Abdullah into the highest rank of Paradise without any reckoning, Ameen.

Finally, I would like to show immense appreciation towards all those friends of mine who helped me in the completion of this work. I pray that Almighty Allah reward them with abundant successes in both worlds and makes this effort a means of salvation for them on the day of Judgement and a means of entry into Paradise. It would be difficult to mention all these friends by name; however, I would like to express gratitude to my beloved wife, Umm 'Abdurrahman for editing the entire translation and adding invaluable suggestions. Thereafter, I would like to thank my dear friend Amir Lakhi for editing the entire translation and adding further invaluable suggestions. I pray Almighty Allah rewards both of them abundantly and makes this effort a service for His religion. May He reward them for every individual who derives any benefit from the valuable advices and lessons of Imam Shafi'ee. I conclude with a prayer that Almighty Allah enters every one of us into the highest ranks of Jannah without any reckoning, Ameen.

Muawiyah ibn Mufti Abdussamad Ahmed

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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A BRIEF INTRODUCTION THE AUTHOR¹

Full name	Muhammad ibn Idrees ibn al-'Abbas ibn 'Uthman ash-Shafi'ee
Date of birth	150 A.H. / 767 C.E.
Place of birth	Gaza
Date of death	204 A.H. / 820 C.E.
Place of death	Cairo, Egypt
Age	54 years
Key attributes	Founder of a jurisprudential school of thought, legal jurist and author of many books in varying sciences

Birth & Early life

Imam Muhammad ibn Idrees ibn al-'Abbas ibn 'Uthman ibn Safi' ibn as-Saib, otherwise known as Imam Shafi'ee, was born in Gaza. Some scholars opine that he was born on the very day that Imam Abu Hanifah passed away. Imam ash-Shafi'ee lost his father at a tender age, which left the responsibility of his upbringing and nurturing upon his mother. In his blossoming youth, he enjoyed archery as a hobby; he gained a high level of proficiency in archery, such that he would rarely miss the target.

As a young boy, he migrated from Gaza² with his mother to the precious land of Makkah. It is here that he started to build his understanding and knowledge. His retentive memory was a unique gift endowed to him by Allah. He memorised the entire text of the Holy Qur'an at only seven years of age, he then went on to complete his memorisation of the *Mu-atta* of Imam Malik ibn Anas

¹ This biography of Imam ash-Shafi'ee can be found in Imam adh-Dhahabi's *Siyar A'laam an-Nubala*, volume 10, pages 5-99.

² This is the place he was born as indicated in *Siyar-ul A'lamun Nubala*, vol 10, pg 6. Some people mention he was born in Mecca, however this view is incorrect. The correct and accepted view is he was born in Gaza.

(compilation of Prophetic narrations) by the age of 10; a clear indication of his determination and his immense potential.³

Imam ash-Shafi'ee made it his ultimate purpose to study as many sciences as he could, he would study under the leading scholars of his time. His passion and preferred field of study was always jurisprudence and Islamic law.⁴ He excelled in the field of Islamic law to such an extent that he was granted permission to give Islamic legal edicts (*fatwa*) by the leading scholar of Mecca who would preside in the blessed mosque, Muslim ibn Khalid. He granted this permission to the young Imam ash-Shafi'ee at the tender age of fifteen!⁵

He travelled many countries in search of jurists and scholars whom he could make his teachers. Starting in Arabia, then southwards towards Yemen, he then continued his search for knowledge northwards towards Iraq. He returned for a period to Arabia only to travel to Egypt to continue his quest for knowledge. He blessed the different lands with students and disciples who contributed to his legacy in jurisprudence.⁶ He produced many students who advanced his works in Islamic law, this includes the likes of *al-Buwayti*, *ar-Rabee'*, *al-Muzani*, *ibn Hanbal* and many other brilliant minds.⁷

Statements from scholars regarding Imam ash-Shafi'ee

- 1) Al-Muzani mentions, 'I have not seen anyone more handsome than Imam Shafi'ee, his beard was of a fist length.'
- 2) 'Amr ibn Sawwad recalls, 'Imam Shafi'ee once made mention to me of the joy he experiences when studying and when practicing archery. Thereafter, Imam Shafi'ee said I mastered archery such that I now hit the target ten out of ten times. However, the Imam never commented regarding his mastery of knowledge.'
'Amr ibn Sawwad adds, 'His mastery of knowledge supersedes his mastery in archery!'
- 3) Abu 'Ubayd comments, 'The intelligence of Imam ash-Shafi'ee suffices the entire world.'
- 4) When Imam Sufyan ibn 'Uyaynah would receive questions regarding Quranic exegesis and jurisprudence, he would direct the people towards Imam ash-Shafi'ee and say, 'Ask him.'
- 5) Imam Sufyan ibn 'Uyaynah mentioned, 'When Imam ash-Shafi'ee passes away, without a shadow of doubt, it will be the death of the greatest person of that time.'
- 6) The generosity of Imam ash-Shafi'ee was common knowledge. His student, ar-Rabee' makes mention of an incident at the time of his marriage, Imam ash-Shafi'ee enquired from him, 'What amount of dowry had been fixed?' Ar-Rabee' replied, 'Thirty dinars (gold coins), however, I have given six so far, and will give the remaining twenty-four at a later stage.'

³ *Siyar-ul A'lamun Nubala*, vol 10, pg 5-6. The full background mentioned is mentioned in different narrations of this book over pages 5 and 6 mainly, volume 10.

⁴ *Siyar-ul A'lamun Nubala*, vol 10, pg 6.

⁵ *Muqaddimah of Nihayatul Matlab*, vol 1, pg 99.

⁶ *Siyar-ul A'lamun Nubala*, vol 10, pg 6-7.

⁷ *Muqaddimah of Nihayatul Matlab*, vol 1, pg 111.

Imam ash-Shafi'ee handed ar-Rabee' twenty-four dinars from his personal wealth and instructed him to pay off the rest of the dowry.

- 7) Imam 'Abdurrahman ibn Mahdi mentioned, 'With every prayer I perform, I supplicate for Imam Shafi'ee.'
- 8) The scholar, Abu Thawr al-Kalbi mentioned, 'I have not seen anybody similar to Imam ash-Shafi'ee, nor has he himself even seen anybody that resembles him.'
- 9) Imam Ahmad ibn Hanbal would say, 'Almighty Allah creates a reviver of the religion every hundred years. After the first century he sent the righteous Caliph, 'Umar ibn 'Abdul 'Azeez, and in the second century he sent Imam ash-Shafi'ee.'
- 10) Imam ash-Shafi'ee was not a master in jurisprudence alone, rather, he had gained a mastery in many Islamic sciences and was even well versed in medicine. Al-Mubarrid mentions, 'Imam ash-Shafi'ee was the most knowledgeable from amongst the people in regards to poetry, the Arabic language and the most knowledgeable regarding the *qira-aat* (modes of Quranic recitation).'

Statements of Imam ash-Shafi'ee

- 1) Imam ash-Shafi'ee mentioned, 'It is better for a person to meet Almighty Allah with any sin - excluding polytheism - other than the sin of following one's unlawful desires.'
- 2) Imam as-Shafi'ee and Abu Musa Yunus had an academic disagreement regarding an Islamic ruling, Abu Musa mentions that they met up once and discussed it. However, they could not come to an agreement. Thereafter, Imam ash-Shafi'ee met Abu Musa and said to him, 'O Abu Musa, can we not remain as brothers even if we don't agree on a single ruling?' Imam adh-Dhahabi mentions that this indicates upon the intelligence of Imam ash-Shafi'ee, for he would not allow academic disagreements to tarnish the bonds of brotherhood.
- 3) Imam ash-Shafi'ee mentioned, 'Whoever studies the Holy Qur'an, their virtue has indeed increased... and whoever does not save themselves (from sins), their knowledge has not benefitted them.'
- 4) Imam ash-Shafi'ee mentioned, 'I never debated with anyone except that I wished well for them.'
- 5) Imam ash-Shafi'ee mentioned to his student Imam Ahmad ibn Hanbal, 'You are more knowledgeable than me in the sciences of the Prophetic narrations, when you come across an authentic narration (which you think I am unaware of), then inform me of it.'
- 6) Imam ash-Shafi'ee mentioned, 'For sixteen years, I have not eaten to my fill except once, even that day, I placed my fingers down my throat and vomited the food out. The reason for this is because excessive eating makes the body lethargic, hardens the heart, diminishes the intelligence, results in excessive sleeping and weakens a person's resolve in regard to acts of obedience.'
- 7) Imam ash-Shafi'ee mentioned, 'I have never used the name of Allah to take an oath, even though I was correct.'
- 8) Imam ash-Shafi'ee mentioned, 'A scholar asks and is always inquisitive in regard to everything. If they already know of that which they are being informed, then it will only

strengthen their knowledge. If they are unaware of that which they are being informed of, then it will further increase them in knowledge. On the other hand, the ignorant are angered at learning and distance themselves from learning.'

- 9) Imam ash-Shafi'ee mentioned, 'The scholar devoid of peers and students is at a loss (as he leaves none to further his knowledge). The ignorant is at a loss due to his lack of intelligence. However, the greatest of losers is the one who accompanies an individual lacking intelligence'
- 10) Imam ash-Shafi'ee mentioned, 'Every jurist should place soil on their forehead (every so often) to humble themselves before Almighty Allah and to express their gratitude (otherwise they may become deceived in thinking they are more superior than all others).'

Contributions

Imam ash-Shafi'ee has made many contributions to the Islamic sciences, the effects of which are apparent even today. In the field of Islamic law, his magnificent work *Ar-Risaalah* is worthy of mention. It was originally written as a letter to one of his students; however, due to the depth and succinct nature of this letter, it was eventually published as a book consisting of over a thousand legal edicts and has since been printed in over 500 pages.⁸ Some have claimed that the scholars of Iraq were the first to compile a number of unprinted books on Islamic law; nevertheless, the majority opine that *Ar-Risaalah* was the first printed book in the field of Islamic law.⁹ Majid Kaadduri (1997) writes in his introduction to the translation of *Ar-Risaalah*,

'A brief summary of the content of the Risala hardly does justice to it...'¹⁰ This definitely indicates to the value of this letter which covered many Islamic laws, not only in jurisprudence, instead many important laws of Hadeeth (prophetic narrations) are mentioned.

Maulana Khalid Saifullah (2012) mentions,

'It would not be erroneous to claim that the followers of Imam Shafi'ee were the first to write on the principles of the Prophetic narrations... Imam Shafi'ee has indicated to a number of major discussions pertaining to the principles of Prophetic narrations which his followers organised.'¹¹

From the four major schools of jurisprudence, it is only *ash-Shafi'ee* who has a detailed book on jurisprudence attributed to himself, titled *al-Umm* (The Mother). He began to compile the book whilst visiting the circles of *Imam Muhammad ash-Shaybani* and other scholars in Iraq. It is interesting to note that *Shafi'ee* contradicted the teachings of his original teachers from *Kufa* in many rulings that were compiled later on. Once Imam *Shafi'ee* returned to Arabia and then Egypt, he himself made a great number of edits to this work of his. Many writers have indicated the he

⁸ *Ar-risalah* printed by *Almaktabat-ilmiyyah*

⁹ *Char Fiqhi masalik*, pg 97.

¹⁰ Translation of *Risalah*, pg 32.

¹¹ *Char Fiqhi masalik*, pg 97 -98.

reformed many of the legal edicts mentioned within the earlier edition.¹² This explains the idea of two opinions in the *Shafi'ee* school of thought; one is termed the 'old opinion' and the second is termed the 'new opinion'.

Many of his disciples within Iraq, such as *Ahmad*, *Sufyan ath-Thawri* and others, conveyed his 'old opinion'. Whereas, his students from Egypt, such as *Buwayti*, *Rabee* and others, conveyed his 'new opinion'. According to Doctor *az-Zuhayli*, only seventeen of his 'old opinions' are still followed according to mainstream *shaf'ee* followers of today.¹³ However, there is a dispute amongst scholars whether this book (The Mother), is in reality the writings of *Shafi'ee* himself or it comprises of the writings of *Buwayti*, a student of *ash-Shafi'ee*. *Abu-Taalib al-Makki* claims that it was *Buwayti* who wrote the book and then passed the collection on to *Rabee'* for editing.¹⁴ Nevertheless, most scholars do attribute this book to *ash-Shafi'ee* himself. Attribution of the entire book towards *ash-Shafi'ee* would be erroneous as the phrase '*Rabee'* has mentioned from *Shafi'ee* ...'¹⁵ is found numerous times in the book, indicating that edits were made later on, *Mawlana Khalid Saifullah* (2012) indicates to this idea,

'I believe the book attributed to *Shafi'ee* which he started writing in Iraq is the same book he made edits to when arriving in Egypt. However some of his students, *Buwayti* and *Rabee'* made additions in his book, The Mother.¹⁶ Many other books have been attributed to *Shafi'ee* which *Az-Zarkali* has mentioned.¹⁷

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¹² *Char Fihi masalik*, pg 74 – 75.

¹³ *Alfiqh ul-Islami Wa adillatuhu*, vol 1, pg 51.

¹⁴ *Qutool Quloob*, vol 2, pg 381.

¹⁵ *Al-umm*, vol 1, pg 129.

¹⁶ *Char Fihi masalik*, pg 75.

¹⁷ *Al-ilaam*, vol 6, pg 26. In this book *Khayrud deen Az-zirakly* has mentioned the following books; 'the mother' in Islamic Jurisprudence, 'the *Musnad*' in Prophetic narrations, 'Rules of the Qura'an', 'the letter' in Islamic law, 'disputes of *Hadeeth*', 'Virtues of the Quraish', 'manners of a judge', 'rules of inheritance' and many more.(read page 26 of volume 6)

Definition of عِلْمُ الْعَرُوضِ (the knowledge of 'arudh (Arabic poetry)):

The science of 'arudh (عِلْمُ الْعَرُوضِ) is the science by which an individual can recognise correct poetry from incorrect poetry, and learn the rules of Arabic poetry. In the English language, this science is called 'Prosody'.

Reason for the name of عِلْمُ الْعَرُوضِ (the science of 'arudh):

Scholars have given different reasons for the naming of this science 'arudh (عَرُوض):

- The founder of this science was inspired in Makkah, the part of Hijaz that includes Makkah and Madinah are referred to as 'arudh (عَرُوض). Hence, the science is named after name of the place wherein its founder was inspired.
- The word 'arudh linguistically means 'side'; it is referred to as arudh, as it is a 'complementary science' which few learn and understand.
- The word 'arudh is derived from the three root letters of 'aradah (عَرَضَ) which means to 'present'. As all poems are **presented** according to this science, and scales to check whether that poem is valid or invalid.

Formation of عِلْمُ الْعَرُوضِ (the knowledge of 'arudh):

Many scholars have mentioned that the founder, and codifier of this science was Abu 'Abd ar-Rahman al-Khalil ibn Ahmad al-Farahidi (170AH/786CE). Khalil ibn Ahmad was a great scholar of the Arabic language, and the writer of one of the earliest Arabic dictionaries; Kitab al-'Ayn, he is also the teacher of one of the greatest ever grammarians, Imam Sibawayh.

Scholars have mentioned different stories regarding the formation of this subject:

- 1) When the student of Khalil ibn Ahmad; Imam Sibawayh became famous for his work on grammar, Khalil wished for similar fame. Therefore, when he went for the pilgrimage (hajj) he asked Almighty Allah to inspire him with such knowledge, that no one had been blessed with, he was soon inspired with the knowledge of 'arudh. However, many have questioned part of this story by stating that Khalil had already gained fame amongst the masses for his existing works and teachings.
- 2) Khalil ibn Ahmad heard the rhythmic beating of a hammer by a blacksmith on an anvil, this spurred him to formulate such rhyming scales which could be used in poetry.
- 3) Khalid ibn Ahmad whilst travelling for pilgrimage (hajj), heard an elderly man teaching a child the following,

نَعَمْ لَا نَعَمْ ، لَا لَا نَعَمْ لَا نَعَمْ ، لَلَا نَعَمْ لَا نَعَمْ ، لَا لَا نَعَمْ لَا نَعَمْ ، لَلَا

Khalil ibn Ahmad asked this elderly man what he was teaching, the man replied these are the same scales and rhyming science which our youngsters inherit from the elderly. Khalil ibn Ahmad began to ponder over this science throughout his sacred pilgrimage journey. Upon his return, he grouped this science into five circles (*dawair*, دَوَائِر), he detailed these into fifteen meters (*bahr*, بَحْر); his student al-Akhfash added a meter on which was called *mutadarak* (مُتَدَارِك).

Benefits of علم العَرُوض (the science of 'arudh):

- (1) To learn and recognise correct poetry and mistakes in poetry.
- (2) To avoid mixing the rhyming metres with one another.
- (3) To avoid confusing poetry with rhymed prose.
- (4) To learn that the Holy Qur'an, and authentic Hadeeth are not primarily 'poetry' (شِعْر) even though it may have some 'rhyming prose' within it. Poetry in the Arabic language is only considered poetry, when the speaker **intends** to make the phrase into poetry and follows certain **scales**, if the speaker makes a statement which he never intended to be poetry, then it will not be considered poetry. The Holy Qur'an mentions, "And We did not teach (or give) him (Prophet Muhammad ﷺ) poetry, nor is it befitting for him. This book is not but a reminder (and advice) and a clear Qur'an."¹⁸[Surah Ya-sin 36:69].

Composing Arabic poetry:

From the onset of this chapter, it is paramount to note that the 'writing rules' mentioned within this chapter are only applied when one is trying to work out the Arabic scales and patterns; when one is composing normal Arabic poetry (for example compiling an Arabic poetry book), then in those instances, Arabic poetry will be composed with **normal** Arabic writing rules (except for a few exceptional cases like the endings of some poetry stanzas).

In order to understand the patterns and scales of Arabic poetry, it is imperative to write (or think of) the poem in the manner it is verbalised, and not how it is written normally – so, **Arabic poetry follows the 'speech' not the 'writing'**. The Arabic poetry books normally mention two rules here:

- Every letter verbalised will be written according to the scales even if it is not originally written in that manner.
- Every letter that may be written normally but is not verbalised, will not be written (and included) in the scales.

Further rules: Some further rules of composition are mentioned below:

- The letter with *tashdeed* will be regarded as a **double letter**, the first being a *saakin* letter and the second being a *mutaharrik* letter.
Example: شَدَّد as شَدَّ .
- The 'weak letters' (*harf 'illah*)¹⁹ will be written with an *alif*, *waaw* or *yaa* clearly.
Example: the word آمَنَ will be written as أَمَّنَ .
- The *tanween* will be written as a **noon saakin**.
Example: جَبَلٌ will be written as جَبَلٌ .
- Those words in which an *alif* is normally not written, yet spoken, the *alif* will be written when working out the scale.
Example: The word هَذَا will be written as هَذَا . The word رَحْمَن will be written as رَحْمَان .

¹⁸ قال الله تعالى "وما علمناه الشعر وما ينبغي له إن هو إلا ذكرٌ وقرآنٌ مبينٌ" [سورة يس آية 69]

¹⁹ The *harf 'illah* (حرف العلة) are *alif* (ا), *waaw* (و) or *yaa* (ي) .

- Many times an *alif*, *waaw* or *yaa* are added onto the last letter of both the parts of a stanza (the end of part 1 which is called *sadr*, the end of part 2 which is called '*ajuzz*'). These extra letters will be considered in the poetry scales and patterns as well.

Example: In the following poem the letter *alif* has been added at the end of both parts in order to keep the correct poetry scale:

إِلَهِي عَبْدُكَ الْعَاصِي أَتَاكَ مُقَرًّا بِالذُّنُوبِ وَقَدْ دَعَاكَ

- The *hamzah al-wasl* will **not be written** if it is not spoken.
Example: فَكُنْتُبْ will be written as فَكُنْتُبْ.
- The (ال) will be written with the letter *laam* only, not the *alif*.
Example: ظَلَعَ الْقَمَرُ is written as ظَلَعَ لَقَمَرُ **with the alif** dropped as it is **not spoken**.
- Any silent letters are dropped when working out the poetry scales.
Example: عَمَّرُو will be written as عَمَّرُ as the letter *waaw* is silent.
- The *alif*, *waaw* or *yaa* that is not spoken will **not** be written when working out the poetry scales.
Example: The phrase فِي الْبَحْرِ will be written as فَلْبَحْرِ .

Example of Arabic poetry composition:

إِلَهِي لئن أَفْصَيْتَنِي أَوْ طَرَدْتَنِي فَمَا حَيْلِي يَا رَبِّ أَمْ كَيْفَ أَصْنَعُ؟

O Lord, If you distant me or abandon me, what plan (of success) would I have or what would I do?

This stanza will be written as the following when taking into consideration the poetic scales:

إِلَهِي لئن أَفْصَيْتَنِي أَوْ طَرَدْتَنِي فَمَا حَيْلِي يَا رَبِّ أَمْ كَيْفَ أَصْنَعُو؟

The following few differences are noticeable in the original writing form, and in the poetry-scale writing form:

- The word إِلَهِي does not usually include an *alif* as the third letter even though it is spoken. Hence, when writing the same stanza to work out the scale, the *alif* is written.
- The word رَبِّ is written with a *tashdeed* indicating to the double *baa*. However, when working out the poetry scale, the double *baa* is written separately – the first of them with a *saakin*.
- The last word أَصْنَعُ has a *dhammah* on the last letter, when stopping on this word, a *saakin waaw* is pronounced. Therefore, when working out the poetry scale, the *saakin waaw* will also be written.

Example of an Arabic poetry pattern:

It is now possible to try and match an Arabic poetry pattern with a poetry line.

It is important to note that Arabic poetry scales evolve around *harakaat* (*dhammah*, *fathah*, *kasrah*) and *saakins*.

The forward slash (/) will be used to denote a *harakah*, whereas the number zero (0) will be used to denote a *saakin*; between each scale/pattern the hyphen (-) sign will be used.

Finally, there are some fixed poetry scales in Arabic poetry which are introduced later. These scales work based on *harakah* and *saakin* sequencing. Also, it is possible that a scale may finish halfway

through one word, and the following scale start from within that word (as will be seen in the example below).

The poetry stanza discussed above will be reconsidered.

إِلَهِ لَيْنٌ أَفْصِيَّتِي أَوْ طَرَدْتَنِي فَمَا حَيْلَتِي يَا رَبِّ أَمْ كَيْفَ أَصْنَعُو؟

The *harakah* and *saakin* pattern is as follows:

فَمَا حَيْلَتِي يَا رَبِّ أَمْ كَيْفَ أَصْنَعُو	إِلَهِ لَيْنٌ أَفْصِيَّتِي أَوْ طَرَدْتَنِي
0//0// - 0/0// - 0/0/0// - 0/0//	0//0// - 0/0// - 0/0/0// - 0/0//

According to the many different Arabic poetry patterns which are introduced later, the above follows the scale of:

فَمَا حَيْلَتِي يَا رَبِّ أَمْ كَيْفَ أَصْنَعُو	إِلَهِ لَيْنٌ أَفْصِيَّتِي أَوْ طَرَدْتَنِي
0//0// - 0/0// - 0/0/0// - 0/0//	0//0// - 0/0// - 0/0/0// - 0/0//
فَعُولُنْ - مَفَاعِيلُنْ - فَعُولُنْ - مَفَاعِلُنْ	فَعُولُنْ - مَفَاعِيلُنْ - فَعُولُنْ - مَفَاعِلُنْ

Analyse the detail in the following table which breaks down the above poetry stanza per each scale word.

فَ أَصْنَعُو	بِ أَمْ كَيْ	لَتِي يَا رَبِّ	فَمَا حَيْ	طَرَدْتَنِي	تَنِي أَوْ	لَيْنٌ أَفْصِي	إِلَهِ
0//0//	0/0//	0/0/0//	0/0//	0//0//	0/0//	0/0/0//	0/0//
مَفَاعِلُنْ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ	مَفَاعِلُنْ	فَعُولُنْ	مَفَاعِيلُنْ	فَعُولُنْ

قافية الهمزة

<u>1 - دَعِ الْأَيَّامَ</u>		
1	دَعِ الْأَيَّامَ تَفْعَلُ مَا تَشَاءُ	وَطِبْ نَفْسًا إِذَا حَكَمَ الْقَضَاءُ
2	وَلَا تَجْزَعْ لِحَادِثَةِ اللَّيَالِي	فَمَا لِحَوَادِثِ الدُّنْيَا بَقَاءُ
3	وَكُنْ رَجُلًا عَلَى الْأَهْوَالِ جَلْدًا	وَشِيْمَتِكَ السَّمَاخَةَ وَالْوَفَاءُ
4	وَإِنْ كَثُرَتْ عَيْوُوبُكَ فِي الْبَرَائِيَا	وَسِرَّكَ أَنْ يَكُونَ لَهَا غِطَاءُ
5	يُعْطَى بِالسَّمَاخَةِ كُلُّ عَيْبٍ	وَكَمْ عَيْبٍ يُعْطِيهِ السَّخَاءُ
6	وَلَا تُرِ لِلْأَعَادِي قَطُّ ذُلًّا	فَإِنَّ سَمَاتَةَ الْأَعْدَاءِ بِلَاءُ
7	وَلَا تَرْجُ السَّمَاخَةَ مِنْ بَحِيلٍ	فَمَا فِي النَّارِ فِي الظَّمَانِ مَاءُ
8	وَرِزْقِكَ لَيْسَ يُنْقِصُهُ التَّأْيِي	وَلَيْسَ يَزِيدُ فِي الرِّزْقِ الْعِنَاءُ
9	وَلَا حُزْنَ يَدُومُ وَلَا سُرُورَ	وَلَا بُؤْسَ عَلَيْكَ وَلَا رَحَاءُ
10	إِذَا مَا كُنْتَ ذَا قَلْبٍ قَنُوعٍ	فَأَنْتَ وَمَالِكُ الدُّنْيَا سَوَاءُ
11	وَمَنْ نَزَلَتْ بِسَاحَتِهِ الْمَنَائِيَا	فَلَا أَرْضٌ تَقِيهِ وَلَا سَمَاءُ
12	وَأَرْضُ اللَّهِ وَاسِعَةٌ وَلَكِنْ	إِذَا نَزَلَ الْقَضَاءُ ضَاقَ الْفِضَاءُ
13	دَعِ الْأَيَّامَ تَعْدِرُ كُلَّ حِينٍ	فَمَا يُغْنِي عَنِ الْمَوْتِ الدَّوَاءُ

Translation & Brief Explanation²⁰:

LET THE DAYS BE

20

<u>WORD ANALYSIS</u>			
To hope = رجاء (ن)	11	Nature = شِيْمَةٌ ج شِيْمٍ	6
To be thirsty = ظمأ وظمأة (س)	12	To be generous = سَمَاخَةٌ (ف)	7
To be slow/lazy = تأق (تفعل)	13	To be happy = سُرُورًا (ن)	8
To tire = عني (س)	14	To veil = غَضَى (تفعل)	9
Adversity = بُؤْسٌ ج أْبُوسٌ	15	Enemy = عَدُوٌّ ج أَعْدَاءُ	10
		To leave = وَدَعَا (ف)	1
		To be frightened = جَزَعًا وَجَزُوعًا (س)	2
		Difficulty = حَادِثٌ ج حَوَادِثُ	3
		terifying = هَوُولٌ ج أَهْوَالٌ	4
		To be brave = جِلْدٌ (ك) جِلَادَةٌ	5

1) **Allow the days to do as they wish** (allow time to pass as it would like to); **be pleased (content) when fate makes a judgment** (for yourself, and others too). (Do not worry over difficulties that occur during your life, rather be happy with your fate, and thank Allah for what He has granted. Always bare in mind that your situation could have been far worse. Exercise patience upon difficulties and struggles, this life is solely a test which one must pass to achieve ultimate success in the Hereafter.)

2) **Do not be frightened (or become anxious) of the difficulties (and darkness) of the nights, indeed the difficulties of this world are not ever-lasting.** (They will cease in this world; if not in this world, in the Hereafter, for successful individuals.)

3) **Be a man who is brave upon terrifying (worldly) situations. And make generosity, and truthfulness your nature (by adopting these two traits).**

4) **If many of your faults (defects) have become apparent in the public eye, and it would please you that they are concealed,**

5) **(Know that) generosity conceals every fault (good-heartedness), how many faults are concealed by generosity!**

6) **Do not ever show your enemies (your) disgrace,** (i.e. do not ever act disgracefully (shamefully) in front of your enemies and give them an opportunity to see you acting abjectly), **for indeed the malice (and scorning) of enemies is a test (and troublesome)**

7) **Do not hope for (i.e. anticipate) generosity from a miser; indeed, a thirsty person will never find water in fire.** (Similar is the likelihood of a miser displaying any form of generosity.)

8) **Your sustenance (and income) will not be decreased by laziness, nor will sustenance (and income) be increased by tiredness (and stress).** (The amount of sustenance Allah has decreed for an individual, that is the exact amount of sustenance he will receive. However, this does not mean that one should avoid adopting means, rather one should try to earn for himself and his dependants within his capability and by not overburdening himself. Also, it is imperative that one remains within the Islamic guidance and laws when earning wealth.)

9) **Grief does not remain forever, and neither does happiness; nor does a state of adversity that has befallen you remain forever (e.g. poverty) or a state of ease (e.g. affluence and prosperity).** (One should not become complacent in times of ease, rather his focus should remain on Allah, nor should one become despondent during times of hardship, he should maintain hope in Allah – indeed this test will be rewarding for him.)

10) **When your heart is content (and satisfied with what Allah has decreed for you), then indeed you, and the king of the world will be equal.** (As you will be content with what you have been blessed with. Thus, you will acquire true wealth; peace of heart.)

11) **For the one in whose proximity death arrives (i.e. the one who is close to death), no power (might) in the earth or skies is able to save him.** (Death is an unavoidable reality which cannot be delayed.)

12) **The world of Allah is very wide, (i.e. spacious, offering one the opportunity to travel to many places and allowing countless communities to settle and thrive.) however, when death befalls a person, even the (immediate) atmosphere becomes (very) narrow (and tapered).** (Therefore, one should pay extra attention to preparing for his death: the day when one’s surroundings will become very narrow for him, such that even the grave will become narrow and compress him. However, the individual who led a God-conscious life, Allah will make his grave spacious, and make it a garden from amongst the gardens of heaven.)

13) **(Hence) leave the days – that deceive you every time;**” (have trust in Allah, and seek refuge from Him alone, since He is the place of refuge; always turn to Allah. He will reward you in both worlds (especially the Hereafter) with abundant bounties.) **(And always remember that) no medicine can save you from death!**

2 - قيمة الدعاء		
وَمَا تَدْرِي بِمَا صَنَعَ الدُّعَاءُ	أَتَهَيَّرُ بِالْأَدْعَاءِ وَتَزِدُّرِيهِ	1

لَهَا أَمَدٌ وَإِلَّا أَمَدٌ انْقِضَاءُ	سِهَامُ اللَّيْلِ لَا تُخْطِي وَلَكِنْ	2
وَيُرْسِلُهَا إِذَا نَفَدَ الْقَضَاءُ	فَيُمْسِكُهَا إِذَا مَا شَاءَ رَبِّي	3

Translation & Brief Explanation²¹:

THE VALUE OF SUPPLICATION

1) **Do you mock supplicating to Allah? And you simultaneously deride (and ridicule) its use (at the same time)? What do you know regarding the effects of supplication (and its true value)?** (Supplication requires one to accept and surrender to the fact that he is always in need of Allah – for if Allah does not intend something, it will never transpire. One should ask Allah to fulfil all his needs, and have trust in the All-Wise Allah to fulfil them or bring about that which is better through His infinite wisdom and omniscience.)

2) **The arrow (supplication) of the night** (supplicating to Allah is good at any time, however, supplicating during the night is extra special and holds superiority) – **does not miss its target** (hence, the supplication made at night is accepted, albeit in different forms, for Allah knows the best form of acceptance for each of his worshippers); **however, remember the acceptance (and physical manifestation) of a supplication is decreed for a specific time: (thus) it is necessary for this time to pass.** (A supplication made is always accepted even though you may not see the results straight away. Hence, one should not become hopeless when his supplication doesn't seem, on the surface, to be accepted; rather he should understand that Allah has chosen for it to be brought to physical manifestation at the best and most appropriate time for

21

<u>WORD ANALYSIS</u>					
To withhold = أمسك (إفعال)	8	To miss = أخطأ (إفعال)	5	To mock = هزأ (ف س) هزأ وهزؤا	1
To release = أرسل (إفعال)	9	Time/target = أمد ح أمد	6	To deride = ازدري (إفعال)	2
To pass = نفذ (ن) نفذا	10	To complete = انقضى (انفعال)	7	To know = درى (ض) دريا ودرائة	3
				Arrow = سهم ح سهام	4

that individual – this may even be in the Hereafter which indeed is the best place to receive the manifestation of the supplication.)

3) **When Allah wishes, He withholds a supplication (and doesn't make apparent its outcomes), however, when the decree has been passed by Allah, He releases the supplication (bringing its result into existence).** (This is the reason scholars mention that when Allah withholds the supplication of a worshipper, the mercy of Allah is hidden in this, for Allah knows what is better for us.)

3 - جَهْدُ الْبَلَاءِ		
إِنَّ حُبَّ النِّسَاءِ جَهْدُ الْبَلَاءِ	أَكْثَرَ النَّاسِ فِي النِّسَاءِ وَقَالُوا	1
قُرْبُ مَنْ لَا تُحِبُّ جَهْدُ الْبَلَاءِ	لَيْسَ حُبُّ النِّسَاءِ جَهْدًا وَلَكِنْ	2

Translation & Brief Explanation²²:

A DIFFICULT TRIBULATION

1) **Many people have commented regarding women, some have remarked that love of women is indeed a difficult tribulation.**

2) **However** (in reality), **love of women is not a tribulation; rather, trying to gain closeness to that individual who does not love you is a difficult tribulation.** (Pious women are regarded as the greatest asset in this world, hence, they are definitely not a 'difficult tribulation'. Rather, to gain closeness to people who don't love you is the real tribulation).

²²

WORD ANALYSIS			
To love = (أَحَبَ) (إفعال)	3	To test = (بَلَا) (ن) بَلَاءٌ	2
		Difficult/hard = جَهْدٌ	1