

Q & A

الْبَدَل

Question 1

السلام عليكم ورحمة الله وبركاته

In Madinah book 3, it says:

زَوْجَهُ أُخْتَهَا أُمَّ كَلْتُمْ

1. If أُمَّ is the *badal* for أُخْتَهَا then what kind of *badal* is it, as it does not substitute the meaning of أُخْتَهَا completely?
2. Does كَلْتُمْ have any other grammatical position other than being a *muDaaf ilaihi* here?

Answer

Our Shaykh Dr. Abdur Rahim, حفظه الله replied (quote):

وعليكم السلام

زَوْجَهُ أَخْتَهَا أُمَّ كُثُومٍ:

This is بَدَلُ الْكُلِّ مِنَ الْكُلِّ .

It is like

أَيْنَ أَخُوكَ بِلَالٍ؟

أُمُّ is part of the name, and it functions as the *badal*.

كُثُومٍ has no grammatical status other than being *muDaafun ilayhi*.

أُمُّ here is like عَبْدُ in

خَرَجَ عَبْدُ اللَّهِ

where عَبْدُ is the *faa'il* even though it is only part of the name.

I hope it is clear.

Wassalaam,
abdur rahim

Question 2

جزاكم الله خيراً.

I need to make something clear here.

In Madinah book 3, Key to Lesson 21 it says:

In **أَيْنَ ابْنِكَ بِلَالٌ؟** the word **بِلَالٌ** is the *badal*, and **ابْنِكَ** is the *mubdal minhu*.

So what is the *mubdal minhu* here : **زَوْجَهُ أُخْتَهَا أُمَّ كُلُّوْمٍ**
— just **أُخْتَهَا** or **أُخْتِ**?

Answer

The Shaykh replied:

In both the examples, only the *muDaaf* is the *mubdal minhu*.

The wording in the book is meant to give a rough idea without going into details.

wassalam,
abdur rahim