Selections From The Glorious Qur’aan

With Lexical and Grammatical Notes

A Companion to

دَرْوَسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْبِ النَّاطِقِينَ بِهَا

An Advanced Course for the graduates of the Madinah Arabic Course or students who have attained proficiency in Arabic equivalent to it

Written and personally taught by the Shaykh
In explaining the الْحَمْدُ in the aayah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

the Shaykh first expounds the different types of الْحَمْدُ.

Source: DVD 1 Parts A2-A3, quote:
The First Type of الّ

Now with regard to الّ, we have learnt in the book that it is the definite article.

But there are three kinds of الّ, which I will explain now.

The one that we have only learnt is called:

\textit{alif laam al-\textasciitilde{ahdiyyah}}

\textit{الّ} \textit{الْ\textasciitilde{ahdiyyah}}

\textit{الْ\textasciitilde{ahdiyyah}} means:

reference

previous knowledge

acquaintance.

So \textit{alif laam} \textit{الْ\textasciitilde{ahdiyyah}} refers to the thing that is already known to you and known to your listeners or readers - if you are reading a book.
When I speak to a man and say,

جَآءَ الرَّجُلُ

The man came

that means you already know him.

And your listener also knows him.

Otherwise if you say,

جَآءَ الرَّجُلُ

you will get confused and ask, 'Whom do you mean?'

So آل العَهْدِيَةَ means the thing is known to you and known to your listeners and readers.
Three Sources of This Common Knowledge

Now this knowledge, common to you and to your readers and listeners, the source of this knowledge is one of three things.

Number 1: 

The thing is right in front of you.

So you and your listener know this.

Suppose there is a book here and I tell my listener,

Give me the book.

He knows what you mean because it is right in front of you.

There is a man maybe very close to you or maybe a little further away but you say,

Call the man.

Nādat al-rājūl.
Call the man.

Your listener will understand because he is seeing this man.

This is called 

اللهدي الحضوري

الحضوري means ‘presence’.

You know him because he is present right in front of you, either the man, or the book or whatever it is.

So 

اللهدي الحضوري is one source of common knowledge between you and the listener.

Number 2: 

اللهدي الذكري

The second type is 

اللهدي الذكري.

The object, or the man, or the person has been mentioned before either by you or by the listener.

For example you say:

جاءوني رجل

A man came to me,
Now here he is unknown to you.

Then the second sentence you say,

وَكَانَ الرَّجُلُ غَضِبًا.

... and the man was angry.

He has already been mentioned so you know him.

So it is called

الْعِهْدُ الْذِّكْرِيُّ.

It is knowledge gained by his being mentioned before.

اشتَرِيتَ كَتَابًا،

I bought a book,

وَالْكِتَابُ مُفِيْدٌ جَدًّا.

... and the book is very useful.

So you have already mentioned [the book].

And the second time you say,

وَالْكِتَابُ.
Number 3:
الْعَهْدُ الْذِّهْنِيُّ

The third type, the common knowledge is based on context.

So when you tell your friend,

'I'm going to the office'

he knows which office you mean because he knows that you work in a particular office.

If you say,

'I'll ask the friend'

you'll know which friend is meant from the context.

Suppose in grammar class there is a question in grammar.

So one of the students says,

نَسَأَلُ الْشَّيْخَ

We'll ask the teacher.

That means the grammar teacher not the Qur’aan teacher because the context determines what you mean.

But if in the Qur’aan class you say,

نَسَأَلُ الْشَّيْخَ

that means the Qur’aan teacher.
If you say:

ندتقي في المسجد

We’ll meet in the mosque

you’ll know in which mosque you’ll both meet. So you need not explain.

When somebody else says:

ندتقي في المسجد

- it's a different mosque, not the same mosque.

So it depends upon the context.

So that is called العهد الذهني.

ذهني : mental.

So this is one type.

[Here the respected Shaykh writes on the board]
Summary

So all these three types are *alif laam* - referential *alif laam*, whether the knowledge is based on:

1) the presence of the thing, or

2) because it has been mentioned before, or

3) the context determines it.
The Second Type of عَلَّم

«عال» الجَنْسِيَّةُ

الْجَنْسُ means 'genus'.

It is the same word, a Latin word, 'genus'.

Genus, generic.

This type of alif laam has nothing to do with previous knowledge.

It refers to the genus.

For example you say,

الْبَنْ يُفْيِدُ.

Milk is useful.

الْعَنَبُ أَعْلَى مِنَ الْتَفَّاحِ.

The grapes are more expensive than the apples.

It means the genus, not a particular thing which I know and you know.

It means what is known as عَنَبٌ تَفَّاحٌ; what is known as عَنَبٌ تَفَّاحٌ.

This also has two types.
1. "آل" الجَنْسِيَةُ لِاسْتِغْرَاقِ الْجَنْسِ

One type is known as *alif laam* الجَنْسِيَةُ لِاسْتِغْرَاقِ الْجَنْسِ.

I’ll explain it to you.

When you say,  
الْرِّجْلُ

*Man*

it means *every* member of the genus.

Sometimes not always.

For example you say,  
الإِنْسَانُ يَمْتَتُ.

*Man dies.*

Does it mean every human being? Yes of course.

الإِنْسَانُ يَمْتَتُ.

So here *alif laam* is الجَنْسِيَةُ لِاسْتِغْرَاقِ الْجَنْسِ, to comprehend all the members of the genus.
In the Qur’aan:

ヴَخَلَقَ الْإِنْسَانَ صَعِيفًا

Man was created weak (الناساء: 28).

It is every man however strong he may be.

If he has a stroke he’s finished.

If he has a heart-attack he’s finished. He can’t walk.

So every man has been created weak.

[Here the Shaykh writes on the board]

٢) لاَسْتَغْرَاقُ الْجَنْسِ
١) الْجَنْسِيَّةُ

Which baab is this?

baab استَغْرَاقَ, baab 10th.

غَرْقَ means to drown, to get drowned.

استَغْرَاقَ means to be completely covered.
لا يَمُوتُ أنَّى

For example as I told you:

الإِنسَانُ يَمُوتُ.

Man dies.

It means every man dies.

All human beings die.
The second one is لَبْيَانِ الْحَقِيقَةِ

It points only to the fact.

It doesn’t incorporate all the members.

For example,

الرَّجَالُ أَقُوَّى مِنَ النَّسَاءِ

Men are stronger than women.

Does it include all men and all women? No.

Some women are stronger than men.

So it is to state the fact generally, as a rule.

But it doesn’t refer to every member of the genus.
الجنسيةُ
لاستغراق الجنس
لبَانِ الْحَقِيَّةَ

٢)

لاستغراق الجنس: الإنسان يموت.
لبَانِ الْحَقِيَّةَ: الرجال أقوى من النساء.
Review

Is it clear now?

لاستـِفرَاق ُالجِنـسٍ means you can use the word every كُلٌ, instead of آلَ.

✔ كُلُّ إنسان يموتُ.

Every man dies.

If you say it like that it will be correct.

But in the other example you can't say:

✗ كُلُّ الـرُجـالَ أَفْوَى مِن الـنساءَ.

All men are stronger than women.

You can't say [it like that].
The Third Type of الّ

Now we come to the third type which is called:

»الّ الْزَائدةُ

Extra الّ.

This means that certain Arabic words have الّ which cannot be separated.

They don’t mean anything.

For example you say,

الْذِي

You’ve got الّ there.

الْذِي، الْتِي، الْلَّذَانِ

There is الّ.

In the same way you have,

الْقَاهِرُةُ

Cairo which has got al-qaahiratu.
Now 'Pakistan' some Arabs say,

باکسَتَانُ

And some Arabs say,

البَابِکسَتَانُ

So they add *alif laam*.

But certain [names of] countries there is a consensus:

لعبِرازيِيلُ

Al-Baraaziilu

لِيابَانُ

Al-Yaabaanu

They don't remove *الْيَابَانُ* from *الْيَابَانُ*.

لهِنْدُ

is very old, ancient.

From the pre-Islamic times they have said *الْهِنْدُ*.
So these are extra *alif laam*.

You can’t remove them.

They don’t have a special meaning.

They don’t add to the meaning - as we have seen.

But there is one type which may add to the meaning and that is with names of human beings.

You may add *alif laam* to *suggest* that he has a quality which is contained in the name.

For example there is a proper name,

أَسَد

'Asad

What does it mean?

Lion.

Some say - it’s very common - they say:

الأَسَدُ

جَاءَ الأَسَدُ.

You use *الأَسَدُ* if you want to suggest he has got the qualities of a lion.
is favour.

You also say,

**كَفَلّ**

to show that he has got this quality.

**عَبَّاسُ**

What does **عَبَّاسُ** mean?

Frowning; always with a frowning face.

It is اسم المبالغة.

**عَبَّاسَ يَغْبِسُ,**

(عِبَّاسَ وَنَوْلِيْ) (عيس: 1).

**عِبَّاسُ** is also one who is always frowning.

In the Qur’aan the Day of Judgement is referred to as

... يوماً عَبَّاساً قُمْطَرِياً

(الدهر: 10)

... a frowning Day.
You say, 

جَاءَ الْعَبَّاسُ  

if you want to suggest that he is frowning, he is angry.

So this is one of the types of extra *al-* which has some meaning.

But here also, one does not have a choice to always use it.

It is limited to the Arab usage of this *al-*. 

For example we don’t say:

× جَاءَ الْمُحَمَّدُ

We never say this.

But,

✓ الْعَبَّاسُ، الْفَضْلُ، الأَسْدُ

Mostly when you want to refer to the qualities that the word suggests, then you can add *al-*. 
Returning to the Aayah in سورة الفاتحة

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(الفاتحة: 2)

Now in ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ if you see the Urdu translations or even some of the English translations it will say,

الْحَمْدُ means all types of praise.

This is the generic ﴿الْحَمْدُ﴾.

This is alif laam لَاِسْتَغْفَرَّ اِلَّا عِنْدَ الْحَمْدِ

So ﴿الْحَمْدُ﴾ means:

All types of praise.

(End extract)

(Proceed to Part 3)