

الإيضاحات النحوية



اللغة العربية

One *I'rābic* Status to Combination of Two Words



Question

فضيلة الشيخ

In:

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا

Can حَمْدًا كَثِيرًا together become *mawṣūf* for طَيِّبًا?

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



In the Indian subcontinent, a combination of two words - in some cases - is treated as one with regard to *i'rāb*.

E.g., in:

الْقُرْآنُ كِتَابُ اللَّهِ

it is said that كِتَابُ is *muḍāf*, and لَفْظُ الْجَلَالَةِ : اللَّهُ is *muḍāf ilayhi*, and the combination of the *muḍāf* and the *muḍāf ilayhi* is the *khavar*.

In the same way in:

قَرَأْتُ كِتَابًا جَدِيدًا

it is said that كِتَابًا is *mawṣūf* and جَدِيدًا is *ṣifah*, and the *mawṣūf* and the *ṣifah* combined are the *maf'ūl bihī*.

This idea is alien to Arabic grammar.

I'rābic Status

In Arabic grammar each word has its *i'rābic* status. In the first example كِتَابُ, is *marfū'*. Why? Because it is the *khavar*. It has nothing to do with the following word.

We may say الْقُرْآنُ كِتَابُ and the sentence is complete.

Each word has its *iʿrābīc* ending which determines its *iʿrābīc* status. If the *iʿrābīc* status is to be given to a combination of two words, then the combination should have only one ending at the end of the second element.

A Sentence

Yes, a sentence may have an *iʿrābīc* status, e.g.:

١. جَاءَنِي وَلَدٌ يَضْحَكُ.

٢. رَأَيْتُ وَلَدًا يَضْحَكُ.

In example 1) the sentence **يَضْحَكُ** is *fī maḥalli rafʿ* because it is a *naʿt* of the *marfūʿ* noun **وَلَدٌ**.

In example 2) **يَضْحَكُ** is *fī maḥalli naṣb* because it is a *naʿt* of the *manṣūb* noun **وَلَدًا**.

A مَصْدَرٌ مُؤَوَّلٌ

In the same way a مَصْدَرٌ مُؤَوَّلٌ has an *iʿrābīc* status. E.g.:

١. يَبْدُو أَنَّهُ مَرِيضٌ.

٢. أُرِيدُ أَنْ أَتَا.

In example 1) the *maṣḍar mu'awwal* أَنَّهُ مَرِيضٌ is *fī maḥalli raf'* because it is the *fā'il* of the verb يَبْدُو .

And in example 2) the *maṣḍar mu'awwal* أَنْ أَنَامَ is *fī maḥalli naṣb* because it is the *maf'ūl bihī* of the verb أُريدُ .

But both these elements - a sentence and a *maṣḍar mu'awwal* - have no ending.

Once a noun has an ending - whether apparent or latent - it should have an *i'rābic* status.

Your idea seems to be based on this Indo-Pak thinking which, as I mentioned before, is alien to Arabic grammar.

والسلام،

abdur rahim

اللغة العربية

«سُبْحَانَ اللَّهِ»



Question

There are two common translations of the statement «سُبْحَانَ اللَّهِ» :

- 1) Allāh is free from all imperfections
- 2) Glory be to Allāh

Which of these two translations, or any other, would our respected Shaykh use to most accurately explain the meaning of this great and incredibly important statement?

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



The word سُبْحَانَ is اسْمٌ مَصْدَرٌ of the verb سَبَّحَ (ii) which means:

'to glorify Allāh, i.e., to declare Him free from any defect or blemish, or from any attribute unbecoming of Him.'

It is مَفْعُولٌ مُطْلَقٌ because it is مَنصُوبٌ.

It is الْمَصْدَرُ النَّائِبُ عَنْ فِعْلِهِ, i.e., a *maṣḍar* functioning as its verb.

So سُبْحَانَ اللَّهِ means:

سَبِّحُوا اللَّهَ, *'Glorify Allāh.'*

And, as mentioned before, glorification means declaring Him free from all defects and blemishes.

abdur rahim

اللغة العربية

حَذْفُ الْعَائِدِ



Question

What is the benefit of the **عَائِدِ** being omitted?

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



What can be made out by the reader / listener is usually omitted. This is economy.

This happens in other languages as well.

In English we say,

The man who spoke to me is Ali.

But:

The man I spoke to is Ali.

This is for the original:

The man whom I spoke to is Ali.

abdur rahim

اللغة العربية

كِتَابَةُ الْهَمْزَةِ



Question

Please clarify the rules for writing الْهَمْزَةُ.

When does *hamzah* take a seat and when does it not take a seat?

What seat does *hamzah* take and why?

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



1) The initial هَمْزَة

- It is written on the *alif* if it is مَفْتُوح or مَضْمُوم,

e.g.: أُم , أَب

- and below the *alif* if it is مَكْسُور ,

e.g.: إِنْ

2) The medial هَمْزَة

- It is determined by two factors:
 - i) The strength of the vowel,
 - ii) The letter compatible with each of the three vowels.

The vowels are here arranged according to their strength, and the letter compatible to each of them:

The Vowels in Order of
their Strength:

The Letter Compatible to
the Vowel:

- The **كُسْرَة** → the **يَاء**.
- The **ضَمَّة** → the **وَاو**.
- The **فَتْحَة** → the **أَلِف**.
- The **سُكُون** (absence of a vowel) → no letter.

- Three steps to determine how to write the medial **هَمْزَة** :

1) Look at the vowel of the **هَمْزَة** , and

2) Look at the vowel of the letter preceding it. Then

3) Write the **هَمْزَة** on the letter compatible with the stronger of the two vowels.

Examples of Writing the Medial هَمْزَة

- In رَأْسُ ,

the *hamzah* has *sukuun*, and the preceding letter has *fatHah*.

The *fatHah* is stronger than the *sukuun*, and the letter compatible with the *fatHah* is the أَلِف .

- In بِئْسَ ,

the *hamzah* is *saakin*, and the preceding letter is مَكْسُور .

The *kasrah* is stronger than the *sukuun*, and the letter compatible with the *kasrah* is the يَاء .

- In مُؤْمِنٌ ,

the *hamzah* is *saakin* and the preceding letter has *Dammah*.

The *Dammah* is stronger than the *sukuun*, and the letter compatible with the *Dammah* is the وَآو .

- In سُئِلَ,

the *hamzah* has *kasrah*, and the preceding letter has *Dammah*.

The *kasrah* is stronger than the *Dammah*, and the letter compatible with the *kasrah* is the يَاءُ.

- In مُؤَامَرَةٌ (plot),

the *hamzah* has *fatHah*, and the preceding letter has *Dammah*.

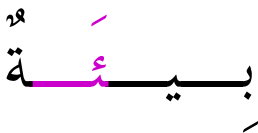
The *Dammah* is stronger than the *fatHah*, and the letter compatible with the *Dammah* is the وَآوُ.

- In سَأَلَ ,

both the *hamzah* as well as the preceding letter have

fatHah, and the letter compatible with the *fatHah* is the


أَلْفُ.

- In  (environment),

the *hamzah* has *fatHah*, and the preceding letter has *sukuun*.

But a *saakin yaa'* preceded by a *kasrah* is in fact a long *kasrah*, so it is treated as a *kasrah*.

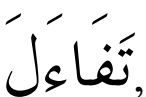
And the letter compatible with the *kasrah* is the .

- In ,

the *hamzah* has *fatHah*, and the preceding letter is *yaa'* preceded by a *fatHah*.

A *saakin yaa'* preceded by a *fatHah* resembles a *kasrah*, and therefore it is treated as a *kasrah*.

And the letter compatible with the *kasrah* is the .

- In ,

the *hamzah* has *fatHah*, and the preceding letter has *sukuun*:



As the *fatHah* is stronger than the *sukuun*, the *hamzah* should have been written on the **ألف** like this:

تَفَآلَ.

But as Arabic does not like two hefty *alifs* standing side by side, it has opted for contravening the rule, and writing the *hamzah* independently.

abdur rahim

Admin's note: For detailed lessons on how to write the **initial**, **medial** and **final** *hamzah*, see Vol. 3 of the Shaykh's Madinah University syllabus named:

مَنْهَجُ مَعْهَدِ تَعْلِيمِ اللُّغَةِ الْعَرَبِيَّةِ وَالْعُلُومِ الشَّرْعِيَّةِ بِالْجَامِعَةِ الْإِسْلَامِيَّةِ

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اللغة العربية

حَذَفُ الْعَائِدِ



Question

Shaykh, in a sentence like:

مَا اسْمُ الْكِتَابِ الَّذِي اشْتَرَيْتَهُ؟

- you taught us that there should be a ضَمِير.

But in *āyah* 68 and 71 of سورة الواقعة, you did not mention this.

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



What I said was the **صَلَّةُ الْمَوْصُولِ** has a pronoun which refers to the **مَوْصُول**, and it is called the **عَائِد**.

If it is **مَفْعُولٌ بِهِ**, it *may* be omitted as in :

سَأَشْتَرِي لَكُمْ مَا تُرِيدُونَ.

Here the **عَائِد** has been omitted, and with its restoration the sentence will be:

مَا تُرِيدُونَ **هُ**.

This also applies to the *āyāt* you have quoted.

abdur rahim

اللغة العربية

أَهْلًا وَسَهْلًا وَمَرْحَبًا



Question

Please explain the phrase:

أَهْلًا وَسَهْلًا وَمَرْحَبًا

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



شَرْحُ الْمُفْرَدَاتِ:

أَهْلٌ, *family, one's kith and kin.*

سَهْلٌ, *firm and level ground which is not stony or sandy.*

مَرْحَبٌ is the *maṣḍar* of رَحِبَ رَحْباً وَمَرْحَباً (u-u), *to be wide, spacious and roomy.*

The Qur'ān says:

﴿وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ﴾ (التوبة: ٢٥)

And the earth, vast as it is, was straitened for you.

إِضْحَاحَاتٌ نَحْوِيَّةٌ:

أَهْلًا وَسَهْلًا وَمَرْحَبًا:

These three words are مَفْعُولٌ بِهِ of verbs which have been omitted.

Here are the reconstructed sentences:

أَتَيْتَ أَهْلًا، وَنَزَلْتَ سَهْلًا، وَصَادَفْتَ مَرْحَبًا.

Here is the meaning of each of the three sentences:

: أَتَيْتَ أَهْلًا

You have come to your own kith and kin. We are not strangers; consider us as members of your own family.

: نَزَلْتَ سَهْلًا

You need not worry about your return journey. You are on firm ground which is neither sandy nor stony, so your ride will be comfortable.

In modern parlance, it is like telling your guest,

'Don't worry. Our house is very close to the superhighway/interstate.'

: صَادَفْتَ مَرْحَبًا

You have come to a spacious place. My tent/house has enough room for you to stay here.

We may use all the three words: أَهْلًا وَسَهْلًا وَمَرْحَبًا,

or the first and the second: أَهْلًا وَسَهْلًا,

or the first one alone: أَهْلًا,

or the last one alone: مَرْحَبًا

We do not use the second one alone.

We say, مَرَحَبًا بِكُمْ.

See the Glorious Qurʿān, 38:60.

From رَحَبَ is derived رَحَّبَ بِهِ تَرْحِيًّا (ii), *to welcome*.

abdur rahim

اللغة العربية

هَمْزَةُ الْوَصْلِ



Question

If we take the word **الاسْمُ**, do we pronounce the هَمْزَةُ الْوَصْلِ as a هَمْزَةُ الْقَطْع :

الاسْمُ *al-ismu*

or do we pronounce it as if there were a *kasrah* on لَام :

الاسْمُ *a-li-smu* ?

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



No, we do not pronounce the هَمْزَةُ الْوَصْلِ.

We pronounce الْاسْمُ as if the *lām* had a *kasrah*:

الْاسْمُ

a-li-smu.

abdur rahim

اللغة العربية

«أَبٌ، وَالِدٌ»



Question

I would love an explanation of the difference between
أَبٌ and وَالِدٌ .

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



The two words أَبٌ and وَالِدٌ have the same meaning, but each has its own area of emphasis.

While the second word emphasizes the biological aspect, the first refers more to the emotional relationship.

abdur rahim

اللغة العربية

«الألفية»



Question

Please explain the title of Ibn Mālik's grammar work:

الألفية.

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



The ياء in «الألفِيَّةُ» is the ياءُ النَّسَبِ, as the ياء in:

دِينِي (religious)

نَحْوِي (grammatical) etc.

And the تاء مَرْبُوطَةٌ has been added to make the word feminine: الألفِيَّةُ.

And the word الألفِيَّةُ is a naʿt of the word القصيدة Ode.

القصيدة الألفِيَّةُ means 'the thousand couplet Ode'.

In the word أَلْفِيَّة, al is not the definite article. It is a part of the word.

In this book, the author ibn Mālik presents the rules of grammar in the form of couplets.

The book contains 1002 couplets.

That is why it is called الألفِيَّةُ, i.e., a book containing one thousand (ألف) couplets.

Hope this answers your question.

abdur rahim

اللغة العربية

Non-Arabic Words



Question

1. Why is the name *Dāwūd* sometimes written with one *wāw*: دَاوُدُ and sometimes with two: دَاوُّودُ ?
2. And what is the correct pronunciation?
3. Is there a strict spelling for non-Arabic proper names or is it flexible?
For example, can we write *George* with *wāw*: جُورج instead of جُرْج ?
4. If *George* is written with *wāw*, is it a diptote or triptote?

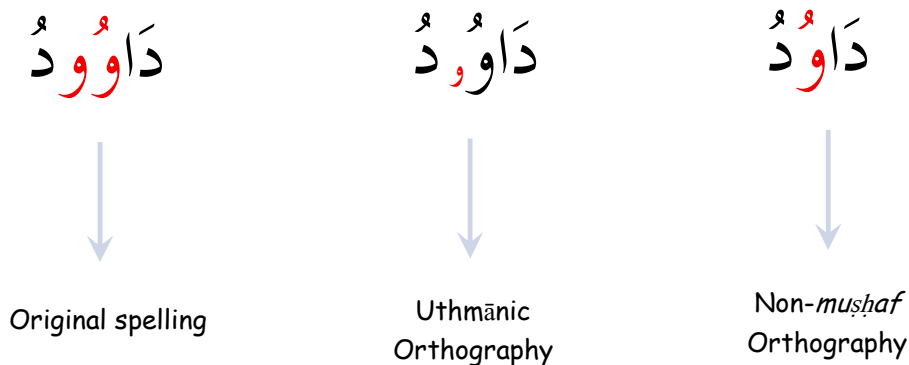
Faḍīlat al-Shaykh Dr. V. Abdur Rahim (حفظه الله) replies:



1. The original spelling of دَاوُدْ is with two *wāws*.

But in the Uthmānic Orthography it is written with one *wāw*, and according to the rules of *muṣḥaf* writing, a miniature *wāw* is added next to the first *wāw*.

In non-*muṣḥaf* orthography, it is written with only one *wāw*.



2. The pronunciation is دَاوُدْ *Dāwūd* whether you write it with one *wāw* or two *wāws*.

3. There are no strict rules regarding the writing of non-Arabic words in Arabic.

The fonts used in newspapers do not have *ḥarakāt*, so to indicate the *ḥarakāt* of non-Arabic words, the three weak letters are added.

ألف is added to indicate *fathah*,

واو to indicate *dammah*,

and ياء to indicate *kasrah*, e.g.:

بُوش *Bush*

بيبي كولا *Pepsi Cola*

In دُرُوسُ اللُّغَةِ I write جُرْج without *wāw* to explain the rule that a foreign proper noun with three letters is not a diptote.

It is the Arabicized form while جورج has its foreign look.

4. It is a diptote or triptote depending upon how it is pronounced.

If it is pronounced *jurj* without taking the *wāw* into consideration, it will be a triptote.

But if it is pronounced with the *wāw*, it will be a diptote.

abdur rahim

اللغة العربية

«أُسَبِّحُ اللَّهَ»



Question

When I say «أُسَبِّحُ اللَّهَ» the word Allāh is *manṣūb* as it is *maf'ūl bihī*.

So why is the same word *majrūr* in «سُبْحَانَ اللَّهِ» which has the same meaning?

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



«سُبْحَانَ» is مَفْعُولٌ مُطْلَقٌ but it does the function of its verb.

So the verb and the *maṣḍar* functioning as its verb, do not come together.

In سُبْحَانَ اللَّهِ the word اللَّهُ is *muḍāf ilayhi*, and that is why it is *majrūr*.

سُبْحَانَ اللَّهِ literally means: *glorification of Allāh*.

And it stands for أُسَبِّحُ اللَّهَ .

سُبْحَانَ اللَّهِ = أُسَبِّحُ اللَّهَ I *glorify Allāh* (i.e., I declare Him free from any defect or blemish, or from any attribute unbecoming of Him.)

abdur rahim

اللغة العربية

النَّكْرَةُ وَالْمَعْرِفَةُ



Question

When the same word appears *nakirah* then *ma'rifah*, what different shades of meaning are conveyed?

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



Grammarians hold that the *nakirah* is more comprehensive than the *ma'rifah*.

When I say:

عِنْدِي الْكِتَابُ

you understand that I have the particular book we have been talking about.

But if I say:

عِنْدِي كِتَابٌ

then you cannot figure out what type of book I have, in what discipline, by which author, where has it been published, etc.

So it sort of covers the whole world of books.

abdur rahim

اللغة العربية

الْجُمْلَةُ الْإِسْمِيَّةُ وَالْفِعْلِيَّةُ



Question

Dear Shaykh,

What is the difference in constructing a sentence as *ismiyyah* or *fi'liyyah*?

For example, if I want to say in Arabic: '*Bilāl travelled*',

- should I make it *ismiyyah* (and start with **بِلَالٌ**) or *fi'liyyah* (and start with **سَافَرَ**) ?

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



In a *jumlah fi'liyyah* (verbal sentence) the emphasis is on the **فَعْل**.

While in a *jumlah ismiyyah* (nominal sentence) the emphasis is on the **مُبْتَدَأ**.

So in: **أَسَافَرَ بِلَالٌ؟**

it is taken for granted that the matter concerns Bilāl. There is no doubt about it.

But the question is: *Did he or did he not travel?*

On the other hand, in: **أَبِلَالٌ سَافَرَ؟**

the question is: *Who is it who travelled?*

Is it Bilāl? Or his brother? Or somebody else?

So the correct translation of:

بِلَالٌ سَافَرَ

is: *'It is Bilāl who travelled.'*

abdur rahim

اللغة العربية

«اللَّهُمَّ»



Question

فضيلة الشيخ

I am confused about the word: اللَّهُمَّ.

How does it mean: يَا اللَّهُ ?

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



Dear Br Alamgir

وعليكم السلام

The word الله has a special form for *nidā'*, and that is adding the particle **م** *mma* at the end of the word Allāh so it becomes:

اللَّهُمَّ *Allāhu-mma*.

اللَّهُ + م = اللَّهُمَّ

This particle is a particle of *nidā'* like يَا .

Sometimes in poetry اللَّهُمَّ : can be prefixed to يَا

يَا اللَّهُمَّ

Ibnu Mālik, رَحِمَهُ اللهُ says in the *Alfiyyah*:

وَالْأَكْثَرُ اللَّهُمَّ بِالتَّعْوِيزِ وَشَذَّ يَا اللَّهُمَّ فِي قَرِيزِ

And mostly it is *Allāhumma* with compensation.

And it is rare to say *yā Allāhumma* in poetry.

The meaning is:

When **يَا** was omitted, the word was compensated for the loss of this particle with the addition of **سَمِ** .

In poetry one may say **يَا اللَّهُمَّ** , i.e. with both the particles (**يَا** and **سَمِ**), but this is rare.

Hope this answers your question.

abdur rahim

اللغة العربية

اسمُ الإِشارةِ



Question

Dear Shaykh,

1. How can we make a name like Zayd, a مُشارٌ إِلَيْهِ ?

Will it have the *alif lām* prefixed to it?

2. When an اسمُ الإِشارةِ is used as *mudāf*, do we say its *i'rab* here is a نَعْتٌ ?

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



وعليكم السلام

1. No. In this case, the اسْمُ الْإِشَارَةِ will follow the proper name, e.g.

مَنْ زَيْدٌ هَذَا؟

‘Who is this Zayd?’

Here هَذَا is نَعْتٌ of زَيْدٌ .

It is explained in دُرُوسُ اللُّغَةِ Book 3, Lesson 22.

2. The اسْمُ الْإِشَارَةِ does not occur as *muḍāf*.

If you want to say:

‘This car of the director is very expensive’,

you say:

سَيَّارَةُ الْمُدِيرِ هَذِهِ غَالِيَةٌ جِدًّا.

And here also هَذِهِ is نَعْتٌ of سَيَّارَةُ.

Hope this answers your question.

اللغة العربية

تَصْغِيرُ «ابن»



Question

فضيلة الشيخ،

I cannot understand how the word بُنَيُّ becomes the *taṣghīr* of
ابْنُ؟

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



وعليكم السلام

The noun ابْنٌ is originally بَنَوُ on the pattern of قَلَمٌ.

Note that the plural of ابْنٌ is أَبْنَاءٌ like:

قَلَمٌ plural of أَقْلَامٌ.

أَبْنَاءٌ is originally أَبْنَاوُ.

So the *taṣgīr* of بَنَوُ is,

بُنَيَوُ ,

but the *wāw* بَنِيَوُ is assimilated to *yā'* بُنَيَوُ resulting in:

: بُنَيُ

بَنَوُ → بُنَيَوُ → بُنَيُ

banaw-un

bunayw-un

bunayy-un

اللغة العربية

«إيضاحات نحوية»



Question

What is the meaning of **إيضاحات نحوية** ?

What is the root?

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



Dear Mohammad Eliyas

وعليكم السلام

وَضَحَ يَضِحُ means *to be clear*.

In *bāb* أَفْعَلَ it becomes أَوْضَحَ meaning *to make something clear, to explain, to elucidate*.

Its *maṣdar* is إِضَاحٌ for the original إَوْضَاحٌ.

Like إِيْجَابٌ for the original إَوْجَابٌ.

According to Arabic phonetic system :

إِوِ becomes إِيْ.

إِضَاحَاتٌ is the plural of إِضَاحٌ.

نَحْوِيَّةٌ is a *naʿt* of إِضَاحَاتٌ.

So إِضَاحَاتُ نَحْوِيَّةٌ means: *grammatical explanations, elucidations*.

Hope this answers your question.

abdur rahim

اللغة العربية

«يَا بُنَيَّ»

‘O my dear son’



Question

I am confused about the word **يَا بُنَيَّ** in *sūrah Yūsuf*.

How is this derived from **بُنَيَّ**?

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



: يَا بُنَيَّ

This is mentioned in دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ Book 3, lesson 26.

الْمُنَادَى الْمُضَافُ إِلَى يَاءِ الْمُتَكَلِّمِ:

If الْمُنَادَى is a noun with the pronoun of the first person singular as its مُضَافٌ إِلَيْهِ, it has five different forms:

1. يَا رَبِّي This is regular.
2. يَا رَبِّي This is also regular except that the *yā'* has *fathah*.
3. يَا رَبَّ This is with the omission of the *yā'*.
4. يَا رَبَّ This is like the previous one but with *fathah* instead of *kasrah*.
5. يَا رَبَّاءَ This is like the previous one but with a long *fathah*.

'My dear son' is يَا بُنَيَّ like رَبِّي .

If بُنَيِّ becomes *munādā*, ('O my dear son') it also has the following five forms:

1. يَا بُنَيِّ *yaa bunayy-iy* This is regular.
2. يَا بُنَيِّ *yaa bunayy-iya* This is also regular except that the *yā'* has *fathah*.
3. يَا بُنَيِّ *yaa bunayy-i* This is with the omission of the *yā'*.
4. يَا بُنَيِّ *yaa bunayy-a* This is like the previous one but with *fathah* instead of *kasrah*.
5. يَا بُنَيَّا *yaa bunayy-aa* This is like the previous one but with a long *fathah*.

The form used in the Qur'ān is the fourth form.

اللغة العربية

«يَا أَبَتِ»



Question

I am confused about the word **يَا أَبَتِ** in *sūrah Yūsuf*.

How is this word derived from **يَا أَبَا** ?

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



يَا أَبَتِ : This special form is used instead of يَا أَبِي .

In the same way يَا أُمَّتِ is used instead of يَا أُمِّي .

Here the letter ت is a substitute for ي.

This ت may also carry *fatḥah*: يَا أَبَتِ، يَا أُمَّتِ

Ibn Mālik says in his الألفية:

وَفِي النَّدَا «أَبَتِ» «أُمَّتِ» عَرَضُ
وَأَكْسَرُ أَوْ أَفْتَحُ. وَمِنْ أَلْيَا التَّاءِ عَوَضُ

In nidā' abati and ummati are used.

Pronounce (the tā') with kasrah or fatḥah.

The letter tā' is a substitute for yā'.

Hope this answers your question.

والسلام

abdur rahim

اللغة العربية

ضَمِيرُ الْفَصْلِ * بَدَل



Question

هَذِهِ سَيَّارَةُ الْمُدَرِّسِ:

Am I correct to say that this is a complete sentence?

هَذِهِ is the *mubtada'* and سَيَّارَةُ الْمُدَرِّسِ is the *khavar*?

Should I add a ضَمِيرُ الْفَصْلِ here so that the *ma'rifah khavar* is not mistaken for a بَدَل , i.e.:

هَذِهِ هِيَ سَيَّارَةُ الْمُدَرِّسِ.

?

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



Dear Brother

السلام عليكم

First of all, please not that the *khavar* is only the word سَيَّارَةٌ, and not the phrase سَيَّارَةُ الْمُدْرَسِ as it is said in the Indian sub-continent.

In هَذِهِ سَيَّارَةُ الْمُدْرَسِ, the words سَيَّارَةُ الْمُدْرَسِ cannot be mistaken to be the بَدَل.

A noun following an *ism al-ishārah* can be a بَدَل only if it has *al-*, e.g.:

هَذِهِ السَّيَّارَةُ.

And if you want it to be *khavar*, you have to use *ḍamīr al-faṣl* (هَذِهِ هِيَ السَّيَّارَةُ).

Another area where the *ḍamīr al-faṣl* is used is when the *khavar* can be mistaken for a *naʿt*, e.g.:

أَخِي هُوَ الْأَوَّلُ.

The various aspects of *jumlah ismiyyah* are discussed in دروس اللغة

Book 3, Lessons 10 & 11. Please read them.

Hope this answers your question.

والسلام

abdur rahim

اللغة العربية

تثنية المقصور



Question

How do we make dual of a *maqṣūr* noun like مُسْتَشْفَى?

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



Dear Sister Haleemah,

وعليكم السلام

The *maqṣūr* noun may be either:

A) *thulāthiyy*, (ثَلَاثِيّ) i.e., with three letters, or

B) non-*thulāthiyy*, i.e., with more than three letters.

A) If the *thulāthiyy* is written with *alif* like,

عَصَا,

its third radical is *wāw*.

So in *muthannā* the third radical is changed to *wāw*:

عَصَا → عَصَوَان.

And if the *thulāthiyy* is written with *yā'* like:

فَتَى,

its third radical is *yā'*.

So in *muthannā* the third radical is changed to *yā'*:

فَتَّى → فَتَيَانِ

The Glorious Qur'ān says:

﴿وَدَخَلَ مَعَهُ السَّجْنَ فَتَيَان﴾ (يوسف: ٣٦)

B) In a non-*thulāthiyy* noun the *alif* which is written as *yā'* is changed to *yā'*:

مُسْتَشْفَى → مُسْتَشْفَيَانِ

pronounced: *mustashfayāni*.

مُصْطَفَى → مُصْطَفَيَانِ

pronounced: *muṣṭafayāni*.

Hope this answers your question.

والسلام

abdur rahim

اللغة العربية

«عَاشَ * سَكَنَ»



Question

1) Please describe the different shades of meaning between:

سَكَنَ and عَاشَ.

2) Do you recommend any books in English which delve into Arabic etymology along with detailed definitions of their roots?

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



Dear Br Yusuf,

وعليكم السلام

1) These two words may be translated into English as *'to live'*, but they represent two different concepts.

عَاشَ means *to live* in the sense of *being alive*, e.g.:

عَاشَ إِقْبَالٌ فِي الْقَرْنِ الْعِشْرِينَ.

Iqbāl lived in the 20th century.

We say:

هُوَ عَائِشٌ meaning that he is still alive (not dead).

But سَكَنَ means *to live* in the sense of *to reside*, e.g.:

﴿يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ﴾ (البقرة: ٣٥)

... O Ādam! Dwell you and your wife in the Garden.

The word عَاشَ is also used metaphorically in the sense of سَكَنَ, e.g.:

هُوَ الْآنَ يَعِيشُ فِي أَمْرِيكََا.

He is currently residing in America.

2) I do not know of any book in English dealing with semantic studies in Arabic, but there should be some books on this subject.

The best book in Arabic is مَقَائِيسُ اللُّغَةِ by Ibn Fāris.

Basically, it is a dictionary, but it is based on semantic studies.

I hope this partially answers your question.

والسلام

abdur rahim

اللغة العربية

«عَاشَ»



Question

فَضِيلَةُ الشَّيْخِ

How do I make the *ism al-fā'il* and *ism al-maf'ūl* of عَاشَ?



Dear Br Alamgir

وعليكم السلام

The verb عَاشَ (to live) is like: غَابَ، سَارَ، بَاعَ.

The اسمُ الفاعلِ is: عَائِشٌ (living),

and its feminine is عَائِشَةٌ which is used as a proper name: عَائِشَةُ .

As this verb is intransitive (لازم), it has no اسمُ المفعولِ.

Here are some sentences:

عِشْتُ فِي كَثْمِيرِ سَنَوَاتٍ كَثِيرَةٍ.

أَعِيشُ الْآنَ فِي قَرْيَةٍ جَمِيلَةٍ.

«عِشْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ» (حَدِيثٌ).

Live in the world as if you are a stranger or a wayfarer (ḥadīth).

Please see Madinah Book 2, Lesson 27.

Hope this answers your question.

والسلام

abdur rahim

اللغة العربية

بَابُ «تَفَعَّلَ»



Question

I have a question on verb form 5 تَفَعَّلَ.

Could you explain why in some cases there are two *tā's* in the *muḍāri'*, and at times one *tā'*?

Is this for style or for grammar?

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



The two *bābs* تَفَعَّلَ and تَفَاعَلَ commence with a *tā'*.

In the *muḍāri'* when the حَرْفُ الْمُضَارَعَةِ is also *tā'*, two *tā's* come together, e.g.:

لَا تَتَجَسَّسْ

أَنْتُمْ تَتَعَاوَنُونَ

As it is difficult to pronounce the combination of two *tā's*, one of them may be omitted.

This is only optional.

This subject has been discussed in Madinah Book 3 in Lessons 20 and 21.

والسلام

abdur rahim

اللغة العربية

«جَدَّة»



Question

What is the correct spelling and pronunciation of the word *Jeddah* (the city in KSA)?

What should be the vowel on جـ ?

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



وعليكم السلام

All the authorities on Arabic mention that the *jīm* in this word has *dammah*,

i.e. *Juddah* جُدَّة.

But people mostly say جَدَّة *Jaddah*, or جِدَّة *Jiddah*.

There was a debate in the press long ago (about forty years ago) on this point. Some maintained that it is only *Juddah*, and others said that the *jīm* may have one of the three vowels.

But as I said earlier, Arabic dictionaries mention only جُدَّة.

Note that in some editions of the Madinah Book (for example: Book 1, Lesson 22) this name appears with a *kasrah*. It is a typographical error.

In other editions it is correctly typed with *dammah*.

والسلام

abdur rahim

اللغة العربية

«أَبُو الْحَسَنِ»



Question

Why is the **أَلْ** sometimes added to a name when used with Abū?

e.g. Why is someone called **أَبُو الْحَسَنِ** not **أَبُو حَسَنِ**

or **أَبُو الْقَاسِمِ** not **أَبُو قَاسِمٍ** ?

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



وعليكم السلام

I have mentioned in the lesson that the definite article «أل» may be added to a proper name to suggest that he possesses the quality that the word literally means, e.g. العباس.

The proper names الحسن and الحسين are instances of this phenomenon.

But in the case of the names of the two sons of ‘Aliyy رضي الله عنهم, the definite article is almost always used with them.

But there are others with these names who have their names without «أل», e.g.:

7 : كِتَابُ الْإِيمَانِ, in al-Bukhāriyy, **حُسَيْن** الْمُعَلَّم

abdur rahim

اللغة العربية

«قَامُوسٌ * مُعْجَمٌ»



Question

Is there any difference between قَامُوسٌ and مُعْجَمٌ or are they absolute synonyms?

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



وعليكم السلام

The word قَامُوسٌ literally means *a sea*.

The famous lexicographer, Majdu l-Dīn al-Firūzabādi (b 729 AH) named his famous dictionary: القَامُوسُ الْمُحِيطُ (*the ocean*).

This work became so famous that people called any dictionary قَامُوسٌ .

The correct word for a dictionary is الْمُعْجَمُ

اللغة العربية

«الْعَظْمَةُ»



Question

Should ظ in the word العظمة be read with *fathah* or *sukūn* ?

I.e. العَظْمَةُ or

العُظْمَةُ - as it is commonly read.

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



In the word الْعَظْمَةُ the letter ظ has *fathah*.

So it is:

العَظْمَةُ

اللغة العربية

«بِالْمَدِينَةِ * فِي الْمَدِينَةِ»



Question

In Madinah Book 2, a conversation line says:

إِنَّهِنَّ هُنَا بِالْمَدِينَةِ الْمُنَوَّرَةِ

Then the answer to an exercise says:

هُنَّ فِي الْمَدِينَةِ الْمُنَوَّرَةِ

Why the difference in use of preposition?

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



Dear Sister Haleemah

وعليكم السلام

Both these prepositions can be used in the sense of *in*.

Usually we say:

بِالْجَامِعَةِ and فِي الْمَدْرَسَةِ

There are no hard and fast rules governing their use.

It is more a matter of feeling.

So do not worry about this matter.

اللغة العربية

«جَوْعَى»



Question

In Egypt they use the word جَوْعَانَةٌ in stead of جَوْعَى as the feminine of جَوْعَانُ .

Is it possible to use this in classical Arabic or would that be wrong?

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



Dear Sister fulaanah

السلام عليكم

You say Egyptians say جَوْعَانَةٌ.

Yes, they use this in their dialect, but not in الفُصْحَى.

This word is not correct, and should not be used in the *fuṣḥā*.

But Egyptians use رَأْسٌ as feminine in the *fuṣḥā* which is wrong. In Arabic this word is masculine.

I hope this has helped you.

والسلام,

abdur rahim

اللغة العربية

«أَ» + «أَلْ»



Question

What happens when the interrogative particle أَ is followed by
هَمْزَةُ الْوَصْلِ?

Are they merged together to form آ , or is one of them replaced by آ
and the other dropped?

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



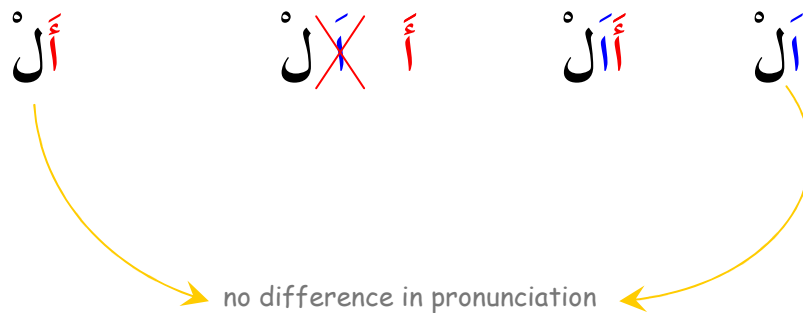
Dear Brother / Sister

السلام عليكم

As a rule, the *hamzah* of **أَلْ** is omitted in pronunciation when it is preceded by another word, e.g.:

أَلْيَوْمَ / وَالْيَوْمَ

So, when the *هَمْزَةُ الاسْتِفْهَامِ* precedes **أَلْ**, naturally the *hamzah* of **أَلْ** is omitted, and the result is exactly what it was prior to the omission: there is no difference between the non-interrogative and the interrogative forms:



There is no difference in pronunciation between the *هَمْزَةُ الْوَصْلِ* and the *هَمْزَةُ الْقَطْعِ*. The difference is only in the omission of the former, and the non-omission of the latter when preceded by a word.

In order to overcome this problem in the listener, the *fathah* of the هَمْزَةُ الاسْتِفْهَامِ is lengthened, and it becomes آل ('āl):

أَلْيَوْمَ؟ = أَلْيَوْمَ؟

E.g.:

أَلْيَوْمَ وَصَلْتَ. * أَلْيَوْمَ وَصَلْتَ؟



Is it today that you arrived?

I hope this has helped you.

والسلام،

abdur rahim

اللغة العربية

How to Determine the
Gender of the Number

Question

In Madinah book 1, lesson 19, *tamrīn* 2, is the sentence:

فِي هَذَا الْحَيِّ تِسْعَةُ بُيُوتٍ جَدِيدَةٍ

Why is it تِسْعَةُ not تِسْع because بُيُوت here is مُؤَنَّث ?

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



Dear Br M. Shaikh

السلام عليكم

The gender of the *‘adad* is determined by the gender of the *ma‘dūd*.

Here we have to take into consideration the singular *ma‘dūd*, (بَيْت) not the plural because, as you know, all plurals are feminine.

So we say:

ثَلَاثَةُ كُتُبٍ وَأَرْبَعُ مَجَلَّاتٍ

because كِتَاب is masculine, and مَجَلَّة is feminine.

Hope this has helped you.

والسلام,

abdur rahim

اللغة العربية

المُبْتَدَأُ وَالْخَبَرُ



Question

In **قِصَصُ النَّبِيِّينَ** is the following sentence:

وَكَانَ إِبْرَاهِيمُ يَعْرِفُ أَنَّ الْأَصْنَامَ **حِجَارَةٌ**.

How can the word **حِجَارَةٌ** be used as *khavar*?

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



وعليكم السلام

Agreement between the *mubtada'* and the *khavar* is only in derived words like

اسمُ الفاعلِ

اسمُ المفعولِ, etc., e.g.:

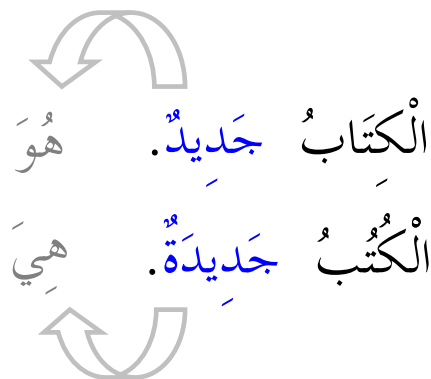
الْكِتَابُ جَدِيدٌ.

الْكُتُبُ جَدِيدَةٌ.

الْخَبَرُ مَرْفُوعٌ.

الْأَخْبَارُ مَرْفُوعَةٌ.

Such derivatives bear a hidden pronoun, and so the need for agreement.



So this rule does not apply to underived nouns like حَجَرٌ.

Here is an example where the *khavar* is not an *ism al-fā'il*, *ism al-maf'ūl*, *al-ṣifāt al-mushabbahah*, etc.:

الْبَيْتُ مَدْرَسَةٌ. The home is a school.

الْبُيُوتُ مَدَارِسُ. Homes are schools.

Hope this has helped you.

والسلام,

abdur rahim

اللغة العربية

مَعْنَى «الإِعْرَابِ»



Question

In Grammar lesson 3 (النَّعْتُ الْمَقْطُوعُ) the sentence:

أَطْعَمَ هَذَا الْوَلَدَ الْمَسْكِينُ.

- without *ḥarkāt* and *i'rāb*, would read:

أطعم هذا الولد المسكين

. الولدَ would be mistakenly considered an adjective for المسكينُ .

How would we read these words correctly as Arabic is mostly written without *ḥarkāt* and *i'rāb*?

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



Dear Br Amin
السلام عليكم

First of all, I want to make two corrections.

1. You write: *ḥarkāt* (حَرَكَات). This is not correct.

The correct form of the word is *ḥarakāt* حَرَكَات.

The singular is حَرَكَةٌ where the *rā* has *fāṭḥah*.

And the plural also retains this *fāṭḥah* حَرَكَاتٌ.

2. You say written without any *ḥarakāt* and *i'rāb*.

In the Indian subcontinent the word إِعْرَاب is used in the sense of حَرَكَات. This is wrong.

As you know, the word إِعْرَاب means declension, i.e., the partial change the Arabic nouns and *muḍāri'* verbs undergo to indicate their function in the sentence. It is one of the key terms in Arabic grammar. We should be careful not to use this word to denote حَرَكَات (the diacritical signs).

Now the answer to your question is that normally Arabic is written without *ḥarakāt*, but ضَبَّط is used where necessary.

If a particular word is likely to be misread, it is written with *ḥarakāt*.

And if *ḥarakāt* are not available in a system, the correct ضَبَّط of the word is indicated in brackets by saying, e.g.,

أطعم هذا الولد المسكين (بضم النون) . (*bi ḍammi l-nūn*) .

Hope this has helped you to understand the problem.

والسلام,

Abdur rahim

اللغة العربية

«اللهُ أَكْبَرُ»



Question

Is the *takbīr*: اللهُ أَكْبَرُ a comparative or superlative degree of *ism tafḍīl*?

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



Dear Sister Umm Aaishah

وعليكم السلام

It is possible to use the comparative in the sense of the superlative as in the following example:

This is the *oldest* book in English. (*Superlative*)

This book is *older* than any other book in English. (*Comparative*)

As you can see, the meaning of both the constructions is the same.

In الله أَكْبَرُ, the *meaning* is superlative.

In both comparative and superlative constructions, we have a

مُفَضَّلٌ عَلَيْهِ, e.g.:

(Comparative) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ إِلَيْنَا مِنْ آبَائِنَا وَأُمَّهَاتِنَا وَالنَّاسِ أَجْمَعِينَ.

(Superlative) رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ النَّاسِ إِلَيْنَا.

In a construction like الله أَكْبَرُ no مُفَضَّلٌ عَلَيْهِ can be used. So it is left without a مُفَضَّلٌ عَلَيْهِ thus suggesting greatness which is absolute and uncomparable.

Hope this has helped you.

والسلام,

abdur rahim

اللغة العربية

«حَتَّى» الْعَاطِفَةُ * «حَتَّى» الْإِبْتِدَائِيَّةُ



Question

Dear Shaykh,

I have come to know that the word حَتَّى can also mean *even*. E.g.

All the students passed, even the lazy one.

Is this correct usage of the word, and if so, is the word following it *majrūr*?

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



Dear Br Abdullah,

وعليكم السلام

Yes, the word **حَتَّى** has the meaning of *even*.

It has this meaning in two constructions:

1. When it is used as **حَرْفُ عَطْفٍ**.

E.g.:

نَجَحَ الطُّلَّابُ كُلُّهُمْ **حَتَّى** الْمُتَأَخِّرُونَ.

All the students passed, even those who joined late.

أَكْرَمَ الْمُدِيرُ الطُّلَّابَ كُلَّهُمْ **حَتَّى** الرَّاسِيَيْنِ.

The headmaster honoured all the students, even those who had failed.

اتَّصَلْتُ بِزُمَلَائِي كُلِّهِمْ **حَتَّى** بِالْأَجَانِبِ.

I contacted all my classmates, even the foreigners.

As you can see, the second noun has the same case-ending as the first because it is *ma'ṭūf*.

نَجَحَ الطُّلَّابُ كُلُّهُمْ **حَتَّى** الْمُتَأَخِّرُونَ.

أَكْرَمَ الْمُدِيرُ الطُّلَّابَ كُلَّهُمْ **حَتَّى** الرَّاسِيَيْنِ.

اتَّصَلْتُ بِزُمَلَائِي كُلِّهِمْ **حَتَّى** بِالْأَجَانِبِ.

Therefore, this **حَتَّى** is called **حَتَّى** العاطفة .

2. When it is used before a sentence.

E.g.:

حَتَّى الأَطْفَالُ يَعْرِفُونَ هَذَا.

Even children know this.

حَتَّى أَنْتَ تَشْكُ فِيَّ؟

Even you suspect me?

The poet, al-Rundi describing the fall of Andalusia says:

حَتَّى الْمَحَارِبُ تَبْكِي وَهِيَ جَامِدَةٌ
حَتَّى الْمَنَابِرُ تَرْثِي وَهِيَ عِيدَانُ

Even the mihraabs cry

Though they are lifeless.

And even the mimbars lament

Though they are pieces of wood.

This **حَتَّى** does not change the noun following it.

As you can see, the noun following it is *mubtada'* of the sentence.

حَتَّى الْأَطْفَالُ يَعْرِفُونَ هَذَا.

حَتَّى أَنْتَ تَشْكُ فِيَّ؟

حَتَّى الْمَحَارِبُ تَبْكِي...

حَتَّى الْمَنَابِرُ تَرْنِي...

Therefore, this حَتَّى is called حَتَّى الْإِبْتِدَائِيَّةُ.

Hope this has helped you understand this subject.

والسلام,
abdur rahim

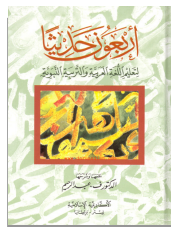
اللغة العربية

تَعْلِيمُ الْمُفْرَدَاتِ



Question

Shaykh Dr. Abdur Rahim wrote the following sentence in his مقدمة of:



«أَرْبَعُونَ حَدِيثًا
لِتَعْلِيمِ اللُّغَةِ الْعَرَبِيَّةِ وَالتَّرْبِيَةِ النَّبَوِيَّةِ»

«وَيُوضِّحُ الْمَدْرَسُ مَعَانِي هَذِهِ الْمُفْرَدَاتِ بِصُورِهَا أَوْ أَعْيَانِهَا أَوْ حَرَكَاتِهَا».

Please explain what is meant by بِصُورِهَا أَوْ أَعْيَانِهَا أَوْ حَرَكَاتِهَا.

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



وعليكم السلام

The teacher explains the meaning of words by:

- * showing the students the picture of what is meant by the word, or
- * its substance or
- * its action.

E.g.,

to explain what البَصَل means, he shows the picture of an onion



or a real onion.

And to explain the meaning of the verb جَرَى he runs



and says this is جَرَى.

والسلام,

abdur rahim

اللغة العربية

تَاءُ التَّائِيثِ * نُونُ النِّسْوَةِ



Question

My profound respect and warmest greetings to Dr. Vaniya. Allāh grant him a long and healthy life.

In أَكَلْتُ the *tā'* is the mark of the feminine and the subject is *mustatir* (silent).

But in أَكَلْنَا, the *nūn* is the mark of the subject (*fā'il*) and also the mark of the feminine.

I am confused.

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



وعليكم السلام

1. You explain مُسْتَتِر as *silent*. This is not correct.

مُسْتَتِر means *hidden*, i.e., it has no form in writing, and so it does not physically exist, but it exists in our minds.

Now, in أَكَلْتُ the *tā'* is not the *fā'il* because the verb takes a *fā'il* as in

أَكَلْتُ زَيْنَبُ.

But in:

أَأَكَلْتُ زَيْنَبُ؟ نَعَمْ، أَكَلْتُ.

the *fā'il* is the hidden pronoun.

The *tā'* cannot be the *ḍamīr*, for in that case in أَكَلْتُ زَيْنَبُ

- the verb has two *fā'ils* which is not possible.

2. You say:

'But in أَكَلْنَا, the *nūn* is the mark of the subject.'

Your expression is not correct.

The *nūn* is the subject. It is not the mark of the subject.

It is the subject because no subject can come after it.

So you cannot say,

أَكَلْنَ الْبَنَاتُ. ❌

I hope this is clear.

والسلام,

abdur rahim

اللغة العربية

«مُسْقَطُ رَأْسٍ»



Question

Respected Shaykh,

Why is مُسْقَطُ رَأْسٍ translated as *birthplace* or *hometown*?

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



وعليكم السلام

The word مَسْقَط is *ism makān* from

سَقَطَ يَسْقُطُ meaning *to fall*.

So مَسْقَط means '*place of falling*',

and مَسْقَطُ رَأْسٍ means : '*the place where the head falls*' when it comes out of the mother's womb.

And obviously, that is the place of birth.

Hope it is clear.

والسلام,

abdur rahim

اللغة العربية

المفعول المطلق



Question

Would the Shaykh please analyze the word سَبْعًا in the following sentence from Madinah Book 3:

إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعًا

I am confused about its being a *naʿt* of an omitted *mafʿūl muṭlaq* or a *mafʿūl* of an omitted verb?

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



Dear Br Hassan

وعليكم السلام

Your first conjecture is correct. The *taqdīr* is:

فَلْيَغْسِلْ غَسَلَاتٍ سَبْعًا

Here غَسَلَاتٍ is the plural of غَسَلَةٌ which is *maṣḍar marraḥ*.

It is like:

سَجَدْتُ سَجَدَاتٍ ثَلَاثًا

The word سَبْعًا is *naʿt*.

Hope this is clear.

والسلام,

abdur rahim

اللغة العربية

Sentence does commence with

حَرْفُ جَرٍّ



Question

زَادَكَ اللهُ عِلْمًا يَا شَيْخُ.

1. Please tell me are these sentences correct? :

١. إِلَى الدُّكَّانِ ذَهَبَ خَالِدٌ.

٢. إِلَى الدُّكَّانِ خَالِدٌ ذَهَبَ .

٣. خَالِدٌ ذَهَبَ إِلَى الدُّكَّانِ .

٤. ذَهَبَ خَالِدٌ إِلَى الدُّكَّانِ .

2. If they are correct what type of sentences are 1 and 2 which begin with *jārr wa majrūr* i.e. *ismiyyah* or *fi'liyyah*?

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



Dear Br Abū ‘Abdir Raḥmān,

وعليكم السلام

No’s 1 and 4 are *jumlah fi’liyyah*:

١. إِلَى الدُّكَّانِ ذَهَبَ خَالِدٌ .

٤. ذَهَبَ خَالِدٌ إِلَى الدُّكَّانِ .

No’s 2 and 3 are *jumlah ismiyyah*:

٢. إِلَى الدُّكَّانِ خَالِدٌ ذَهَبَ .

٣. خَالِدٌ ذَهَبَ إِلَى الدُّكَّانِ .

A *jumlah ismiyyah* commences with a noun whereas a *jumlah fi’liyyah* commences with a verb.

A sentence does not commence with a *ḥarf jarr*.

If there is a *ḥarf jarr* at the beginning of a sentence, it has been brought forward for the sake of emphasis.

The original order of sentences 1 and 2 are:

١. ذَهَبَ خَالِدٌ إِلَى الدُّكَّانِ. (إِلَى الدُّكَّانِ ذَهَبَ خَالِدٌ)

٢. خَالِدٌ ذَهَبَ إِلَى الدُّكَّانِ. (إِلَى الدُّكَّانِ خَالِدٌ ذَهَبَ)

,والسلام
abdur rahim

اللغة العربية

بَدَلُ الْكُلِّ مِنَ الْكُلِّ



Question

In Madinah Book 3, it says:

زَوْجُهُ أَخْتَهَا أُمُّ كَلْثُومٍ

1. If أُمُّ is the *badal* of أَخْتَهَا then what kind of *badal* is it?
2. Does كَلْثُومٍ have any other *i'rāb* here other than *muḍāf ilayhi*?

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



وعليكم السلام

زَوْجَهُ أُخْتَهَا **أُمُّ** كَلْثُومٍ:

This is بَدَلُ الْكُلِّ مِنَ الْكُلِّ .

It is like: أَيْنَ أَخُوكَ بِلَالٌ؟

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

كَلْثُومٍ has no grammatical status other than being *muḍāf ilayhi*.

خَرَجَ **عَبْدُ** اللَّهِ in: **عَبْدُ** here is like

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

I hope it is clear.

والسلام،

abdur rahim

اللغة العربية

كَافُ الْخَطَابِ * حَرْفُ التَّنْبِيهِ



Question

يا شيخنا

Please tell me what is كَافُ الْخَطَابِ ?

I also do not understand the *ḥarf tanbīh* used in هَذِهِ.

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



وعليكم السلام

• كَافُ الْخِطَابِ

كَافُ الْخِطَابِ means the *kāf* denoting the second person.

As you know, the pronouns of the second person:

أَنْتَ، أَنْتُمَا، أَنْتُمْ؛

أَنْتِ، أَنْتُمَا، أَنْتِنَّ

are called ضَمِيرُ الْمُخَاطَبِ.

The word مُخَاطَبٌ literally means *addressee*, i.e., the one addressed.

The letter *kāf* in ذَلِكَ، تِلْكَ، أُولَئِكَ represents the *kāf* meaning *you*.

That is why it may be changed to كُنْ and كُمْ، كَمَا، كَ.

This change is known as تَصَرُّفُ كَافِ الْخِطَابِ.

Here are some examples:

يَا بَلَّالُ، لِمَنْ ذَلِكَ الْبَيْتُ؟

يَا إِخْوَانُ، لِمَنْ ذَلِكَ الْبَيْتُ؟

يَا زَيْنَبُ، لِمَنْ ذَلِكَ الْبَيْتُ؟

يَا أَخَوَاتُ، لِمَنْ ذَلِكَ الْبَيْتُ؟

This change is optional.

So the *ismu l-ishārah* which ends in كَافُ الْخِطَابِ has two functions.

1. It not only points to the person or the thing you want to show your interlocutor, but also
2. takes into consideration the status of the interlocutor with regard to their number and gender.

● حَرْفُ التَّنْبِيهِ

The هـ in هَذَا is called حَرْفُ التَّنْبِيهِ (the particle of warning).

It is as if it tells you, 'Attention!'

and prepares you to receive the important piece of news.

والسلام،

abdur rahim

اللغة العربية

Gender of the Number



Question

In your *Arabic Conversation Drills* (episode 31, pg 195) it says:

بِكَمْ يُبَاعُ هَذَا الْقَلَمُ يَا مُحَمَّدُ؟

= يُبَاعُ بِخَمْسَةِ دُولَارَاتٍ.

Why is it not:

? يُبَاعُ بِخَمْسِ دُولَارَاتٍ

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



Dear Br Yusuf

وعليكم السلام

No, it has to be

بِخَمْسَةٍ دُولَارَاتٍ

because the word دُولَار is masculine, and so the number should be feminine.

Probably you say this because دُولَارَات is sound feminine plural.

That is of no consequence.

The rules pertaining to the number are based on the gender of the مَعْدُود in singular.

Note: خَمْسُ سَيَّارَاتٍ

but: خَمْسَةُ مُسْتَشْفَيَاتٍ

Hope this is clear.

والسلام,

abdur rahim

اللغة العربية

«ذَهَابًا وَإِيَابًا» * «غَيْرَ» * «مِثْلَ»



Question

Respected Shaykh,

I would like to know why ذَهَابًا, غَيْرَ and مِثْلَ are *manṣūb* in the following three sentences in Madinah Book 2:

L26: هَذِهِ تَذَكُّرَةٌ طَائِرَةٌ إِلَى دِمَشْقَ ذَهَابًا وَإِيَابًا

L28: اخْشَ اللَّهَ وَلَا تَخْشَ أَحَدًا غَيْرَهُ

L29: لَمْ أَكُلْ طَعَامًا لَذِيذًا مِثْلَ هَذَا قَطُّ

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



Dear Br Tanweer,

وعليكم السلام

The words ذَهَابًا وَإِيَابًا are *maʿfūl muṭlaq* of verbs which have been omitted.

The *taqdīr* is:

هَذِهِ تَذْكِرَةٌ سَفَرٍ إِلَى دِمَشْقَ تَذْهَبُ بِهَا إِلَيْهَا ذَهَابًا وَتَوُوبُ بِهَا مِنْهَا إِيَابًا.

Both the nouns (هَذَا) مِثْلَ and (هُ) غَيْرَ are *naʿt*.

«اخْشَ اللَّهَ وَلَا تَخْشَ أَحَدًا غَيْرَهُ»:

«لَمْ أَكُلْ طَعَامًا لَذِيذًا مِثْلَ هَذَا قَطُّ»:

These nouns (مِثْلَ and غَيْرَ) remain *nakirah* even when they are *muḍāf* of *maʿrifah* nouns.

والسلام,

abdur rahim

اللغة العربية

«خَلَوْنَ»



Question

Respected Shaykh,

You used the word خَلَوْنَ in your introduction of

المُسَعَفُ في لغة وإعراب سورة يوسف as follows:

كان الفراغ منه صباح الثلاثاءِ لِسَبْعِ خَلَوْنَ من المُحَرَّمِ الحَرَامِ عامَ ١٤١٣ هـ —
للهِجْرَةِ (الموافق السَّابِع من يوليو عام ١٩٩٢ للميلاد) بِمَدِينَةِ الرَّسُولِ صَلَّى اللهُ
عليه وسلَّم.

ف. عبد الرَّحِيم

What is the meaning of this word?

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



وعليكم السلام

The word خَلَوْنَ is the verb خَلَا يَخْلُو isnaḍed to the pronoun of third person feminine plural.

It is like دَعَا from دَعَا.

خَلَا means *to pass, to elapse*.

Allāh سبحانه وتعالى says in the Qurʾān:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾ 

Muhammad is no more than a messenger. Many messengers have passed away before him. (Q3:144)

﴿تِلْكَ أُمَّةٌ قَدْ خَلَتْ﴾ 

Those are a people who have passed away. (Q2:144)

In Arabic, dates are mentioned like this:

لثَلَاثِ (أَرْبَعِ، خَمْسِ، سِتٍّ، سَبْعِ، ثَمَانٍ، تِسْعِ) خَلَوْنَ

Meaning: *On the third of ...*

The *nūn* in خَلَوْنَ refers to لَيَالٍ (*nights*) as in the Arabic calendar, nights precede days.

So ثَلَاثَ خَلَوْنَ literally means:

'after three nights (of the month of ...) had passed'.

«لِسَبْعِ خَلَوْنَ مِنَ الْمُحَرَّمِ الْحَرَامِ»

Means: *'after seven nights of the sacred month of Muharram had passed'*

Note that *'on the tenth ...'* is:

لِعَشْرِ خَلَتْ

والسلام,
abdur rahim

اللغة العربية

«مَوْلَانَا»



Question

In South Asia, we frequently hear titles and salutations like

Ḥaḍrat, Mawlānā, دَامَتْ بَرَكَاتُهُمْ, etc.

But we do not hear any Arabs using these.

1. Would the Shaykh kindly explain the origin, meaning and usage of these (and similar) South Asian words?
2. Should we avoid these words?

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



وعليكم السلام

Origin, Meaning, Usage:

1. In the Indian subcontinent, both the words *ḥaḍrat* and *mawlānā* are used with names, e.g.:

Ḥazrat Umar, Mawlānā ‘Abdullāh saheb.

But in some Arab countries like Egypt, *Ḥaḍratuk* حَضْرَتُكَ (your excellency) is used instead of أَنْتَ to show respect.

The third person حَضْرَتُهُ is used sarcastically.

In addressing a respectable person, especially a religious personality, *yā mawlānā* is used, but never used as a prefix to a name in Arab countries.

dāmat barakātuhū (دَامَتْ بَرَكَاتُهُ) means

'May his blessings continue to remain'.

Note in the subcontinent بَرَكَاتُهُمْ (plural pronoun in the third person هُمْ) is used for a single person. This is not Arabic. This is Indo-Pak Arabic.

Arabs use أَنْتُمْ to show respect. This is for the second person. But they never use هُمْ (in the third person) for a single person to show respect.

Arabs do not use the expression دَامَتْ بَرَكَاتُهُ.

But Egyptians tell a visitor visiting your home,

زَارَتْنَا الْبَرَكَةُ (*Blessings are visiting us*).

Ruling:

2. With regard to the ruling on using these words, I shall deal with it in another session **إن شاء الله**.

والسلام,

abdur rahim

اللغة العربية

«بَدَلًا»



Question

In اللغة دروس Book 2, L21, is the following sentence:

يُنَبِّهُ الْمُدَرِّسُ الطُّلَّابَ لِحَرُورَةِ اسْتِعْمَالِ "لَمَّا" بَدَلًا مِنْ الْكَلِمَةِ الْعَامِيَّةِ: "لِسَّه".

Why is the word بَدَلًا *manṣūb*?

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



وعليكم السلام

This is a *maṣḍar* which functions as *ḥāl* as in

جئتُ مَشِيًّا

i.e., مَاشِيًّا.

«بَدَلًا» is for «بَادِلًا» i.e., exchanging.

In the sentence:

يُنَبِّهُ الْمُدَرِّسُ الطُّلَّابَ لِمَا "بَدَلًا" مِنْ ...

«بَدَلًا» is for «بَادِلِينَ» and *ṣāhibu l-ḥāl* is: الطُّلَّاب.

It is equal to:

يُنَبِّهُ الْمُدَرِّسُ الطُّلَّابَ لِمَا "بَادِلِينَ" مِنَ الْكَلِمَةِ ...

والسلام،

abdur rahim

اللغة العربية

«ي، ى»



Question

Dear Shaykh,

We have ي and ى. What is the difference in usage?

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



Dear Br Abdullah

وعليكم السلام

Dotless *yā'* is used when it is pronounced '*alif*' as in:

المُتَشَفَّى

al-mustashfā

الْمُنْتَدَى

al-muntadā

الْفَتَى

al-fatā

Note that with the *tanwīn* these words lose the '*alif*':

مُسْتَشْفًى

mustashfan

Egyptian System of Orthography: 

In the Egyptian system of orthography, the dotted *yā'* is not used.

In this system only the dotless *yā'* is used whether it is pronounced *yā'* or '*alif*'.

There both *fī* and *al-fātā* are written with the dotless *yā'* :

فِي، الْفَتَى

Syrian System of Orthography: ي

In the Syrian system of orthography, the dotted *yā'* is used.

If a Syrian sees a word like فِي written with a dotless *yā'*: فَيِ he will immediately take out his pen, and dot the *yā'*.

والسلام،

abdur rahim

اللغة العربية

«هَيْئَة»



Question

I was reading lesson 3 of the section الإملاء in the online:

منهجُ معهدِ تعليمِ اللغةِ العربيَّةِ بالجامعةِ الإسلاميَّةِ:

and I got confused with the spelling of the word: جَيَّالٌ .

Shouldn't *hamzah* be spelt with a *yā* جَيَّـلٌ , instead of an *alif*,

جَيَّـلٌ, because the preceding letter is *yā sākinah* جَيَّـلٌ?

How is its spelling different from the word هَيْئَة?

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



Dear Sister Halima

وعليكم السلام

This rule is controversial.

The Egyptians and Saudis write the *hamzah* on *yā'* and they say it is an exception.

According to me, it is not an exception. It is according to the rule because a *sākin yā'* is like a *kasrah*:

hay'ah is like *hai'ah*.

But the Syrians write it on *alif*:

هَيَاة

which they say is according to rule.

So words of this type may be written in two ways according to one's view of the phonetic value of the *sākin yā'*.

Hope it is clear.

والسلام

abdur rahim