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الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ،

وعلى آله وأصحابه أجمعين



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Lesson 4: The Structure of Kalam

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Lesson 4

Overview:

In this video we discuss the different ways kalām can be made. The least it can be made from is either two nouns, or a verb with a noun, such as fi'l with fā'il.

Other pairings do not yield kalām based on the two pillars: مسند and مسند إليه.

These two essential parts are called عُمْدَة, because they are the foundation of kalām, while other details and information are called فَضْلَة.

The author then defines kalimah as *qawl mufrad*. To clarify: a *lafz* is any uttered sound; a *qawl* is that *lafz* which is both coined and carries meaning; and a kalimah is the smallest indivisible part of that *qawl*. As for the word *mufrad*, it had two definitions:

- In the view of the logicians: it is that which has no internal parts indicating parts of its meaning, such as a single word or some compounds that contain more than one element internally.
- In the view of the grammarians: it is that which is regarded as one word by 'urf.



From this, the distinction is clear: kalām is a structured utterance that provides full benefit, resting upon the ‘umdah, while a kalimah is the basic singular unit, the building block from which kalām is composed.

Summary:

Composition of Kalām

وأقل ما يتألف من اسمين نحو: زيد قائم أو من فعل واسم نحو: قام زيد

The least amount from which a kalām can be composed is two isms, like زيد قائم or from a fi'l and an ism like قام زيد. We're reading نحو with raf', assuming مثاله نحو. It's the khabr of a hidden mubtada. So قام زيد أو من فعل واسم نحو قام زيد. We can even give naṣab by assuming a fi'l instead of a mubtada. In some cases, we can give jarr by making it badal from a majrūr.

If the author said قام زيد, it wouldn't be a valid example because of the hidden هو in قام. It would be three words. Someone can say that there's a hidden هو inside قائم, so isn't that three words? The answer is that the hidden هو inside قائم is so close to it that it's as if they're one word. So they're in the power of a single word. As opposed to the hidden أنت inside fi'l al-amr. Because when we dualize or



pluralize it, the pronoun comes out. **قم قوما قوما**. But the same is not the case in **قائم قائمان قائمون**. The alif and wāw are not pronouns. They change with the i'rāb. Pronouns stay the same. These are letters to show duality or plurality. The fa'il in all variations of ism al-fā'il and ism al-maf'ūl is hidden.

وأقل ما يتألف من اسمين. If the ما was mawṣūlah, the structure should have been **وأقل ما يتألف من اسمين**. The من would be zāidah. And there's a hidden منه. The ه would refer back to the mā. **أي وأقل ما يتألف الكلام منه اسمان**. So we take it as maṣḍariyyah and assume the maṣḍar of **يتألف** governing its ma'mūl. So **وأقل تألف الكلام**.

This discussion is in Kāfiyah, and it's shurūḥ. They mention that there are three types of words: ism, fi'l, and ḥarf. So in total, there are six possibilities for a two-word sentence.

اسمان أو اسم وفعل أو اسم وحرف أو فعلاان أو فعل وحرف أو حرفان

Kalām will always have a مُسْنَدٌ إليه and مُسْنَدٌ. Information and the thing it is about.

The ism can be a musnad or musnad ilayh, a fi'l can be a musnad, but not a musnad ilayh and a ḥarf can't be either. So with two isms, one can be the musnad, and one can be the musnad ilayh. E.g. **زيد قائم**.

An ism and a fi'l. The fi'l is musnad, and the ism is musnad ilayh: an ism and ḥarf. E.g. **إن زيدا**. The issue is that there's no musnad. Zaid is the musnad ilayh. But ḥurūf cannot be musnad. In the case of two isms, there's a musnad but no musnad



ilayh. In the case of a fi'l and a ḥarf, we have a musnad but no musnad ilayh. And in two ḥurūf we have neither. In the last four possibilities, you're missing integral components of kalām. Only the first two possibilities are valid. Because the musnad and musnad ilayh are essential, they're called عمدة. Anything beyond them is called فَضْلَة or قِيد (extra clause). This doesn't mean it's useless. For example, the ayah وما خلقنا السماء والأرض وما بينهما لاعبين We did not create the sky and the earth and what is between them whilst we were playing around. Meaning we didn't create them without a purpose.

If we were to remove the ḥāl here (لاعبين) (which is a faḍlah), the meaning would be: we did not create the sky and the earth and what is between them. Here, the فَضْلَة was integral. Another example, وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا, don't walk around on the earth with pride. If you remove the ḥāl, which is a faḍlah, the meaning would be: don't walk in the earth. What we mean when we say faḍlah is not integral is that kalām can be made without it. 'Umadah is always required even if it's omitted.

If you were asked: هل جاء زيد? Did Zaid arrive? And you replied: نعم, someone can say you're making kalām from one word. The answer is that there are either two isms or an ism and a fi'l, but they're hidden. You're really saying: نعم جاء زيد. But you omitted it because it's already understood. Sometimes there's a hidden verb, governing another word. For example, someone asks ألم تضرب زيدا? Did you not hit Zaid? And you reply, بلى وعمر—yes and 'Amr. عمر is in naṣab because we're



assuming **بلى ضربتُ زيدا وعمرا**. Another example is **بلى** **أيحسب الإنسان أن نجعل عظامه،** **بلى**. Does the human being think that we will not gather his bones? Rather, we are capable of gathering him up to his very fingertips. We know that there is a hidden jumlah because **قادرين** is in naṣab. It's **نجمعها قادرين**.

يا زَيْدُ Oh **زَيْدُ**! This is also kalām. But it's an ism and ḥarf. In reality, this is in the power of **أدعو زيدا** an ism and fi'l.

Some scholars said **لا يتأتى إلا في اسمين أو في فعل واسم**. Like Al-Zamakhsharī, it carried on into Ibn al-Ḥāḥib's Kāfiyah. This is discussed in the commentaries on the Kāfiyah. They say that these authors believe that everything except the musnad and musnad ilayh is extra. Later grammarians, like Ibn Hishām, noted that this is wrong. Sometimes kalām is from three words or four words. E.g. **كان زيد قائما**. That's three words. Ibn Hisham says these authors didn't mean to say that kalām exists only within the musnad and musnad ilayh, and that everything else is external. Instead, these are the only ways in relation to the six possibilities we mentioned earlier. They are the least that kalām can be made from.

In Sharḥ Qaṭr, Ibn Hishām, mentions six ways.

1. Two isms like **زيد قائم**.
2. An ism and a fi'l like **قام زيد**.



3. Two jumlahs. For example, the conditional sentence and its reply. Like **إن قام زيد قمت**. If Zaid stands, I will stand. (**إن** puts the meaning in the future tense). This happens in another scenario. Students can try finding it.
4. A fi'l and two isms like **كان زيد قائماً**. Zaid was standing
5. A verb and three isms like **علمت زيدا فاضلا** a fi'l al-qalb enters on a muftada and khabr and also has a fa'il. When you translate fi'l al-qalb, use the muftada and khabr meaning. I understand that Zaid is virtuous or to be virtuous.
6. A fi'l and four isms. We put a fi'l al-qalb in bāb al-if'āl. If it had one maf'ūl bihi before now it has two, and if it had two before, it has three now. So **أعلمتُ عمرا زيدا فاضلا**. I informed Amr that Zaid is virtuous.

Al-Khudrī mentions in his footnotes on Sharḥ Ibn 'Aqīl that one method was left out. And ism and a jumlah like **زيد قائم أبوه**. Zaid, his father is standing.

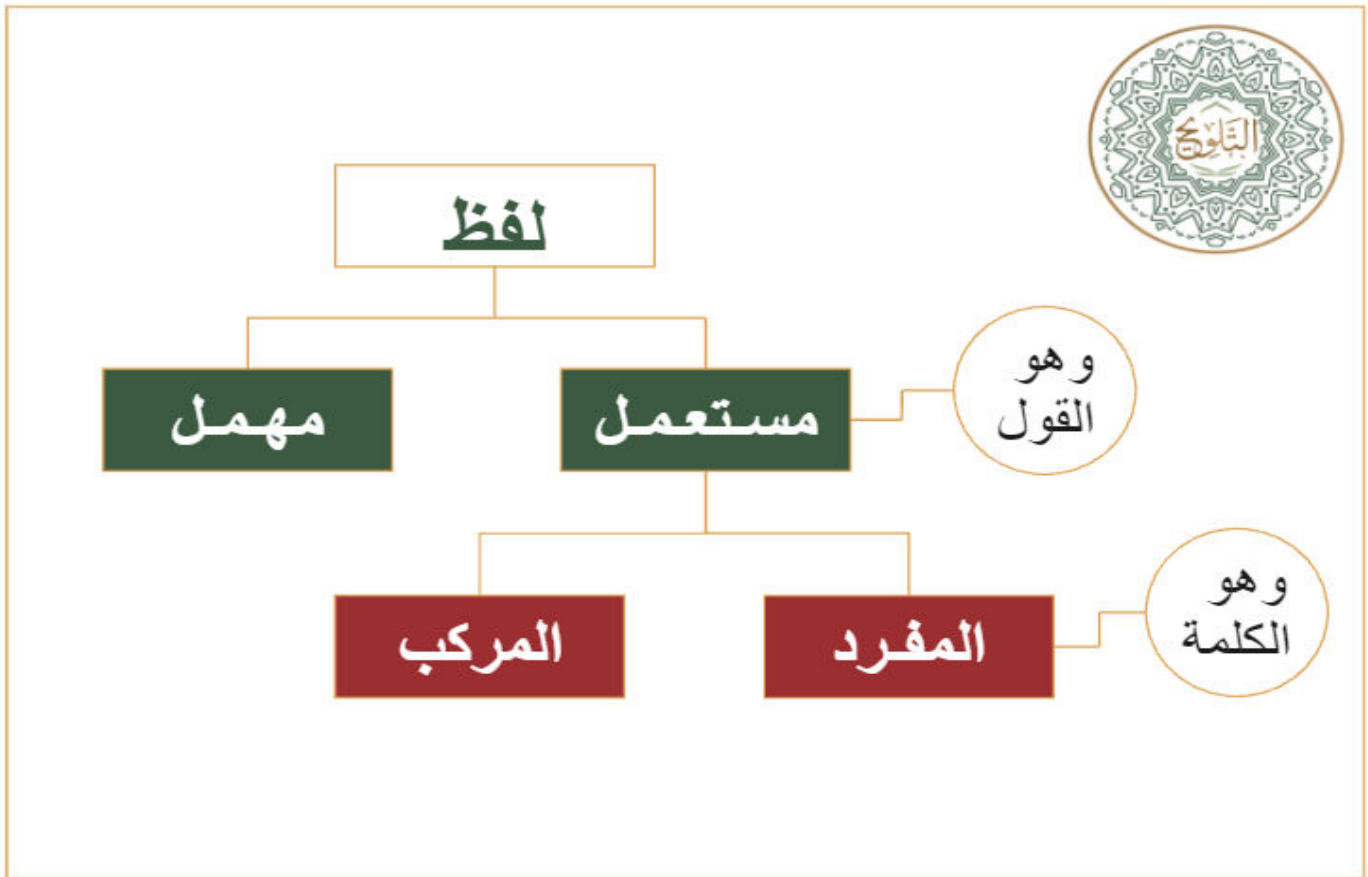
Al-Sāmūrāī mentions in his book, Al-Jumlah Al-'Arabiyyah talīfuhā wa taqṣīmuhā, that in specific phrases, the Arabs go against this. For example, they say, **أقلُّ رجلٍ يقولُ ذلك**. The phrase **أقلُّ رجلٍ** means hardly anyone. If you translate this as: hardly anyone says this, then you've misunderstood. **ذلك يقول** is not khabr. There's no musnad. It's ṣifah. The correct translation would be: hardly anyone who says this. You're still waiting for information. Despite this, the Arabs treat this as a



complete sentence, and if said in context, it makes perfect sense. He mentions many examples like this.

The Kalimāh

والكلمة قول مفرد



The kalimah is a single word that has been coined to convey a meaning.



A lafẓ is any utterance—something coined for a meaning in the Arabic language, like زيد. A لفظ مهمل is something that has not been coined for a meaning in the Arabic language, like ديز.

A kalimah is a single qawl. It's not a compound structure. Ibn Hishām defines kalimah in the same manner in his Qaṭr. Someone could ask why you didn't say: الكلمة لفظ وُضِعَ لمعنى مفرد? That kalimah is a lafẓ which has been coined for a singular meaning. Ibn Hishām says the reason the scholars who said it's a lafẓ had to add on the clause وُضِعَ لمعنى is that when defining kalimah, they brought the genus lafẓ, which includes what has been coined (musta'mal) and what hasn't been coined (muḥmal). So they added the clause to exclude muḥmal. So he says, instead of using lafẓ and transitioning all the way to mufrad, why don't I just use qawl because the transition from qawl to mufrad is faster? With lafẓ, you have to jump two levels. With qawl, it's only one because qawl already means lafẓ mawḍū'. You don't need to add the “coined for a meaning” clause. Musta'mal and mawḍū' are interchangeable. The author has adopted this.

There is an objection mentioned in 'Aṭṭār's commentary on Al-Azhariyyah. The word qawl has a second meaning, like when we say قول أبي حنيفة. Here, qawl means رأي, not lafẓ musta'mal. And clarity is important in a definition. 'Aṭṭār



mentions the answer, which is that in this context no one will understand qawl to mean رأي.

There is another objection. In the definition of kalām, the author said الكلام هو. Why didn't he say القول المركب instead of using the jins ba'id (this is how the Manāṭiqah refer to it) and jumping all the way to murakkab?

The linguistic meaning of kalimah can even be a sentence. For example كلمة. And, Allah says in the Quran: when the disbelievers are entered into hell, they will say, رب ارجعون. Oh Allah, return us to the world. لَعَلِّي أَعْمَلُ صَالِحًا فِي مَا تَرَكْتُ Perhaps I can do some good. Perhaps I can do some good in that which I have fallen short in, or I have left behind. كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا. Nay, this is just a kalimah they are saying. Kalimah here refers back to their entire sentence.

According to the Nuḥāh, it means al-qawl al-mufrad. We know qawl means lafz musta'mal. In the books of Naḥw, mufrad has been defined in two ways.

Definition of Mufrad

1. It's borrowed from the Manāṭiqah. المفرد ما لا يدل جزئه على جزء معناه. A part of this word does not indicate a part of its meaning. The parts of زيد are زي. Zaid refers to a certain person. If we were to take a part of the word زيد, for example, the ز doesn't refer to Zaid. A portion of the word Zaid does



not refer to a portion of the meaning. ز doesn't refer to the hand of Zaid or a body part of Zaid.

There are four categories that fall under this, from which we'll mention 3:

1. مَا لَهُ جُزْءٌ وَلَا مَعْنَى لَهُ أَيُّ لَا يَدُلُّ جُزْءُهُ عَلَى جُزْءٍ مَعْنَاهُ. Zaid refers to a man. But the ز and the ي and the د do not refer to a portion of him. Okay.
2. If there's no juz of the word, then obviously it can't indicate a portion like hamzah al-istifhām. It's just one letter, so it doesn't have any ajzā. لَا جُزْءَ لَهُ أَصْلًا. It doesn't even have parts.
3. You have a mufrad word that has parts that indicate meanings. However, it doesn't indicate a part of the intended meaning—for example, زَيْنُ الدِّينِ. The word زَيْن is a juz, and so is الدِّينِ. Likewise, the زِي ن and the دِي ن are all ajzā. The word زَيْن means beauty. And الدِّين means religion. But that's not what زَيْنُ الدِّين means. زَيْنُ الدِّين in the person. There is a juz that has a meaning, but it doesn't refer to a juz of the word. Someone might say I call my friend Zain. We say this is a new coinage. You've given him a nickname. Another example is Abdullah. Abdullah is a person; عَبْد means slave. It's a juz of the word. But it doesn't refer to a portion of the person, Abdullah.

An example of a murakkab is كِتَابُ زَيْدٍ, the book of Zaid. One juz is كِتَابُ, and one is زَيْدٍ. They both indicate the meaning that was coined for the book of Zaid.



Book refers to the book, and Zaid refers to the person. So this is not a mufrad because the ajzā indicate a juz of the meaning.

The second definition of mufrad is that which is said in one go according to ‘urf. Generally speaking, if you hear this word, you’d say: That’s a single word. If you hear another, you’d say: That’s two words. If you were to ask someone: Is ‘Abdullah one word or two they’d say two. So by this definition, it’s not mufrad, which is the opposite of the last definition. This is more in line with علم النحو because the subject matter of Naḥw is i’rāb and binā. When you say عبد الله, you realize the first word عبد has one i’rāb and لفظ الجلالة has a different i’rāb. Since these words have different i’rāb, it would make more sense to understand this to be a murakkab. If it were a mufrad, it should have only had one i’rāb. So when we say الْقَوْلُ الْمُفْرَدُ, it can refer to مَا يُنْطَقُ بِهِ بِلَفْظَةٍ وَاحِدَةٍ بِحَسَبِ الْعُرْفِ. Al-‘Adawi writes When we say ‘Abdullah, we’re not referring to the slave of Allah. We’re referring to the person, according to the grammarians. This is two words. Because عبد is a word and لفظ الجلالة is a word. We’re not worried about the meaning. It’s possible for an ‘alam composed of two parts to have different i’rāb. The Manāṭiqah are worried about the meaning. So for them, the definition مَا لَا يَدُلُّ جُزْءُهُ عَلَى جُزْءٍ مَعْنَاهُ fits perfectly.

For the نَحْوَة, the second definition is better.