

بسم الله الرحمن الرحيم
الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه أجمعين



Course: Mutammimah al-Ājurrūmiyyah

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Lesson 6: The Signs of the Ism

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Lesson 6

Overview:

In this video, we discuss the signs that distinguish the ism from the fi'l and ḥarf.

The author lists five key signs:

1. Being a musnad ilayh (subject of predication) – only a noun can primarily serve as the subject about which information is given, since it denotes entities.
2. Entering the state of jarr – only nouns can take jarr, either as muḍāf ilayh or after a preposition, highlighting that i'rāb originates in nouns.
3. Accepting tanwīn – a marker of the noun, with different types (tamkīn, tankīr, muqābalah, etc.) showing its grammatical strength or function.
4. Accepting alif-lām – the marker of definiteness, which attaches only to nouns.
5. Being governed by ḥurūf al-jarr (prepositions) – these operate specifically on nouns, placing them in the state of jarr.

We also discuss fā' faṣīḥah in, why jarr is unique to nouns, how idāfah (genitive construction) reinforces the entity-based nature of nouns, and how tanwīn showcases the levels of strength among nouns.

Summary:

Signs of the Ism

فَالاسْمُ يُعْرَفُ بِالْإِسْنَادِ إِلَيْهِ، وَبِالْخَفْضِ، وَبِالتَّنْوِينِ، وَبِدُخُولِ الْأَلْفِ وَاللَّامِ، وَحُرُوفِ الْخَفْضِ،

The ism is known by way of something being predicated towards it, by being in the state of jarr, by tanwīn and by the entrance of alif lām or one of the ḥurūf al-jarr. The fā here is called fā faṣīḥah. It tells you that between the previous sentence and this sentence, there's something hidden. This comes a lot in tafsīr. It normally comes as a jawāb for a hidden shart'. Here it's actually the jawāb of:

إِذَا أَرَدْتَ أَنْ تَعْرِفَ مَا يُمَيِّزُ بِهِ كُلُّ مَنْ الْأِسْمِ وَالْفِعْلِ وَالْحَرْفِ

If you want to understand how to differentiate between the ism, fi'l and ḥarf. It doesn't have to be a condition. For example, اضرب بعصاك الحجر، فانفجرت منه اثنتا عشرة عينا. Hit this stone with your staff, and so 12 streams of water burst out of it. The hidden sentence is اضرب بعصاك الحجر ففضر بفانفجرت، so فضر ب. The reason it was

dropped here is to show how quick it was. As soon as his staff touched the rock, the streams burst out.

بالإسناد إليه

You can give information about the ism which you cannot for a fi'l or ḥarf because they do not indicate entities, so information is not given about them. For example, **ما عندكم ينفد وما عند الله باق**. Whatever is with you will cease, and whatever is with Allah will remain. We know the mā is an ism because of the structure. Mā is the muḥtadā. **عند الله** connects to a hidden fi'l because the ṣilah needs to be a full jumlaḥ. Like **ثَبَّتَ**. And **ينفد** is **المبتدأ**. **في محل رفع لأنها خبر المبتدأ**. Since mā is muḥtadā, it's the musnad ilayh, and information is being given about it, so we know it's an ism—another example: **إِنَّمَا صَنَعُوا كَيْدٌ سَاحِرٍ**. Stop the video and try to translate this. **صنع** means to make. **كيد** means plot. **ساحر** means magician. This is not the **إنما** that indicates restriction. If that were the case here, **كيد** would be in naṣab. It should have been **صنعوا كيدا**. All they fulfilled was the plot of a magician. But the verse is not **صنعوا كيدا ساحر**. It's **إِنَّ مَا**. Indeed, that which they did was the plot of a magician. The mā is mawṣūlah and the muḥtadā—**صنعوا** in the ṣilah. **كيد** is the khabr of the mā. We can also make this mā maṣḍariyyah and not assume a pronoun. The mā in **إنما** is called **ما كافة**, and it stops inna from governing, for example. **إِنَّمَا اللهُ إِلَهُ وَاحِدٌ**. Allah alone is the Lord.

Being a musnad ilayh is specific to the ism because information is given about entities. So definitely not a ḥarf. A fi'l indicates an entity because when you say ضَرَبَ, there has to be someone doing the hitting. But this is a secondary indication. By way of coinage, it only indicates the action and the tense. All actions are information. Information is given regarding something. You cannot give information about information. So, only the ism can be musnad ilayh. It's the only word that primarily indicates an entity. When you say ضَرَبَ فِعْلٌ, you are giving information about ضَرَبَ. Al-Murādī answers this in his commentary on the Alfīyah. When we say ضَرَبَ فِعْلٌ, we don't mean the meaning of ضَرَبَ. We're intending the word itself. ضَرَبَ is a name for that meaning. If you were to translate this, you wouldn't say he one man hit is a fi'l. You would say ضَرَبَ is a fi'l. You're using it in the power of an ism.

وبالخفض

The second sign is that the ism can go into the state of jarr. جر. It can't be one of two things: Muḍāf ilayh and majrūr by a ḥarf al-jarr. Since the author mentions the ḥurūf of jarr later, he's probably referring to muḍāf ilayh here, but since this is a general mention, it can also include a ṣfiah of a majrūr. Why is jarr restricted to the ism? The aṣl of i'rāb is the ism. The present tense verb is given i'rāb because of its resemblance to the ism. A fi'l can give raf' and naṣab, but not jarr. We want to give the asmā all three ḥarakāt because they are the primary means of

i'rāb and are the aṣl in i'rāb. Some scholars say that even in i'rāb bi al-ḥurūf like muslimūn they say the wāw is not the i'rāb, rather we assume a dammah. And we want to show that the fi'l only got i'rāb by way of resemblance. So we deprive it of a ḥarakah to show that and give it a sukūn. We deprive it of the kasrah, which represents jarr because that is the state it cannot cause in an ism.

Only an ism can be muḍāf or muḍāf ilayh. That's two signs. Some scholars mention idāfah as one of the signs. The author here did not. We explained why only an ism can be muḍāf ilayh (because only an ism can be in jarr). Only the ism can be muḍāf because when you say ġulām it can refer to anyone's slave, but when you say ġulāmu rajulin you've removed half the possibilities and when you say غلام زيد now we know it's Zaid's slave. So idāfah can give two benefits. Ta'rīf and takhṣīṣ. This can only occur within an ism because you can only specify an entity. There are many other signs as well that all go back to the ism being the only type of kalimah indicating an entity. For example, you can dualize it, pluralize it, feminize it, etc.

التنوين

You can add it to an ism. It is of ten types. We will discuss four:

1. تنوين التمكن. The asmā are of different levels. The strongest is the one that can accept a dammah, fathah, kasrah and tanwīn. It's called ism mutamaakin, meaning it allows. It allows tanwīn and i'rāb to enter upon it. Amkan. It's the strongest level because it doesn't resemble the ḥarf or the fi'l. The second level is an ism that can receive a dammah, fathah and be in the state of jarr, but cannot receive a kasrah or tanwīn. It resembles the fi'l. It's still ism mutamakkin because it allows i'rāb to enter upon it, but it's not the strongest level. This refers to the ḡayr munṣarif. The third level is asmā that accept all three states, but don't show them. They are called ism ḡayr mutamakkin. They are the asmā that became mabnī because of resemblance to ḥurūf. To show that the first one is of the strongest level, we give it the tanwīn of tamkīn, whether it's nakirah or ma'rifah, like زَيْدٌ and رَجُلٌ. Some scholars call it تنوين الشَّرَف or تنوين الأَمَكْنِيَّة.

2. تنوين التنكير. The tanwīn that shows the word is not specific. It only enters on some mabnī words. For example, مَرَرْتُ بِسَيِّبِيَّهِ. I passed by Sībuwayh. But then there's someone else known by that name. Everyone knows the first one, but not the second one. Now you want to say that you've passed by the famous one and the other, so you say مَرَرْتُ بِسَيِّبِيَّهِ وَسَيِّبِيَّهِ آخَرَ. The tanwīn is for tankīr. It enters upon isms that end in وَيَّهِ. And asmā al-af'āl (the words that have the meaning of a fi'l but accept the signs of an ism). For example, صَه. It means the same thing as أُسْكُتُ. And ism al-fi'l gives the benefit of takīd, and it's shorter. You don't have to add pronouns even if the number of people or the gender of the person you're talking to changes.

In the case where you're talking to someone and a third person starts giving input, and you realize they have no idea what they're talking about, so you tell them to be quiet about the topic. That's without a tanwīn. The tanwīn enters when you want to tell someone to be quiet in general and not speak about anything.

3. **تنوين المَقَابَلَة**. It enters upon the sound feminine plural. For example, someone named زينبات. This is ġayr munṣarif because it's feminine and an 'alam, so it can't get a tanwīn. But it does get a tanwīn. But that tanwīn cannot be tanwīn al-tamkīn because this is ġayr munṣarif. It's ma'rifah, so it can't be tanwīn at-tankīr. It resembles the sound masculine plural. The nūn at the end replaces the tanwīn in the singular version. We know this because when we say جاء مسلمٌ باكستان. The tanwīn dropped. And when we do this with the plural, it's جاء مسلمو باكستان. In the sound feminine plural, we say مسلماتٌ for both the state of naṣab and jarr. They are shown the same way, which also happens in the sound masculine plural. One of them is following the other. And in language, femininity branches off from masculinity. The default is masculine, and to make something feminine, you need to add something (like a tā marbūṭah). So from that, we know that the sound feminine plural follows the sound masculine plural. So the tanwīn in it is following the nūn of the sound masculine plural. To show that this tanwīn is weaker than the nūn (it's following the nūn), it is removed when you add alif lām on the sound feminine plural. But in the sound masculine plural, the nūn does not drop even if an alif lām comes on it.