

❧The Key to Knowledge❧
How to Understand Islaam Correctly
Arabic Language Course: Al-Aajroomiyyah (English/Arabic) 1432
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DARS 3– EXPLANATION OF THE THREE TYPES OF AL-KALAAM 09-24-2011

After praising Allaah and sending salaah and salaam upon His Messenger (*sallallaahu`alayhi wa sallam*) and those who followed him, our *Shaykh* and teacher, Mohammad Al-Malki welcomed the students to the class and began with the topic: **Explanation of the Three Types of Al-Kalaam**

Our *Shaykh*(حفظه الله) began with a review of the previous *dars*:

In the last session we said,

الْكَلَامُ: هُوَ اللَّفْظُ الْمُرَكَّبُ الْمُنْفِيدُ بِالْوَضْعِ

Speech is:

- ❖ اللَّفْظُ – uttered
- ❖ الْمُرَكَّبُ – combined
- ❖ الْمُنْفِيدُ – beneficial
- ❖ بِالْوَضْعِ – in the Arabic language from the beginning to the end

وَأَقْسَامُهُ ثَلَاثَةٌ: اسْمٌ وَفِعْلٌ وَحَرْفٌ جَاءَ لِمَعْنَى

It is of three types: اسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى

- ❖ اسْمٌ – noun
- ❖ فِعْلٌ – verb
- ❖ حَرْفٌ جَاءَ لِمَعْنَى – used for a purpose (i.e. a preposition)

As for the اسم, it is either ظَاهِرًا (apparent) or مُضْمَرًا (a pronoun).

The فعل (verb) is of three types: (1) مَاضِي – past tense (2) مُضَارِع – present tense (3) أَمْر – a command

As for الحرف, it will either be لِلْخَفْضِ (a preposition which is جَرُّ) or لِلْجَزْمِ. Examples of حُرُوفُ أَدَوَاتِ are: مِنْ, وَإِلَى, وَعَنْ, وَعَلَى, وَفِي, وَرُبَّ. [Most say that for الجزم they are called أدوات (adawaat) rather than حروف (huroof).]

Others say that الحرف is of two types: 1.) مُخْتَصِّصٌ and 2.) غَيْرُ مُخْتَصِّصٍ

1. المُخْتَصِّصُ is what comes before أسماء (nouns) and فعل مُضَارِع (present-tense verbs) and has an effect on them. The examples of it are:

- إنَّ وأخواتها and حُرُوفُ الْجَرِّ which precedes the مُبْتَدَأ (subject) and خَبَر (predicate)
- حُرُوفُ الْجَزْمِ – that which causes the فعل مُضَارِع to be in a state of جَزَم
- حُرُوفُ النَّصْبِ which precede the فعل مُضَارِع causing it to be in a state of نَصَب

2. The حُرُوفُ which are غَيْرُ مُخْتَصِّصٍ (non-mukhtass) do not have an effect on the word following it unlike the مُخْتَصِّصٌ which does. Examples of غَيْرُ مُخْتَصِّصٍ (non-mukhtass) are:

- The word هَلْ which is used for questioning. E.g. as Allaah تعالى said:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا﴾

Has there not been over man a period of time, when he was nothing to be mentioned? (Al-Insaan 76:1)

- Also from the huroof are حُرُوفُ الْعَطْفِ (conjunctions) which are used to connect two nouns, two verbs, two words or two sentences; they are also حُرُوف (i.e. letters).

An example of this is واوُ الْعَطْفِ in the sentence: جَاءَ مُحَمَّدٌ وَعَلِيٌّ (Muhammad and Alee came.)

Each of these three types of كلام have signs by which they are known.

فَالِاسْمُ يُعْرَفُ بِالْخَفْضِ وَالتَّنْوِينِ، وَدُخُولِ الْأَلِفِ وَاللَّامِ، وَحُرُوفِ الْخَفْضِ، وَهِيَ مِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءُ، وَالْكَافُ، وَاللَّامُ، وَحُرُوفُ الْقَسَمِ، وَهِيَ الْوَاوُ، وَالْبَاءُ، وَالتَّاءُ

The **اسم** is known by four signs, and they are:

1. الْخَفْضُ The example of this is in the following sentence:
 - سَلَّمْتُ عَلَى مُحَمَّدٍ. The خفض here is at the end of the word Muhammad (i.e. Muhammad**in** – with *tanween al-kasr*).
2. التَّنْوِينُ – Tanween. It will either be two ضَمَّةٌ (), two فَتْحَةٌ () or two كَسْرَةٌ (). E.g.
 - تَنْوِينُ خَفْضٍ – مُحَمَّدٍ – سَلَّمْتُ عَلَى مُحَمَّدٍ. here is تنوين خفض
 - مَنْصُوبٌ – مُحَمَّدًا – رَأَيْتُ مُحَمَّدًا (I saw Muhammad**an**.) here is تنوين فتح because it is منصوب
 - تَنْوِينُ ضَمٍّ – مُحَمَّدٌ – جَاءَ مُحَمَّدٌ (Muhammad**un** came.) here is تنوين ضم
3. دُخُولُ الْأَلِفِ وَاللَّامِ - This *alif-laam* is to identify the word. For example:
 - أَلِفٌ لَامٌ لِلتَّعْرِيفِ – الْكِتَابَ – قَرَأْتُ الْكِتَابَ (I read the book.) – the *alif-laam* on الْكِتَابَ is called ألف لام للتعريف (*alif-laam* of identifying)
4. حُرُوفُ الْخَفْضِ - It precedes the word. For example:
 - عَلِيٌّ – سَلَّمْتُ عَلَى مُحَمَّدٍ – the preposition here is على

The above four signs are for the **اسم**.

وَالْفِعْلُ يُعْرَفُ بِقَدْ، وَالسَّيِّنِ وَسَوْفَ وَتَاءِ التَّانِيثِ السَّاكِنَةِ

The **فعل** is also known by four signs, and they are:

1. قَدْ – and it precedes the ماضِي and the مضارع. For example, Allaah's saying:

﴿قَدْ أَفْلَحَ مَنْ تَزَكَّى﴾

Indeed whosoever purifies himself (by avoiding polytheism and accepting Islaamic Monotheism) shall achieve success. (Al-A`laa 87:14)

Or the saying: **قد** قامت الصلاة

It also precedes the مضارع (present tense). You may say for example:

قد يَنْجَحُ الْكَسُولُ (The lazy student might pass the exam.)

2. السَّيِّئُ – it precedes the مضارع (present tense). E.g. as in the saying of Allaah تعالى:

﴿سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ﴾

Those of the Bedouins who lagged behind will say to you... (Al-Fath 48:11)

3. سَوْفَ – it is very close (akin) to السَّيِّئُ. E.g. As Allaah said:

﴿سَوْفَ نُصْلِيهِمْ نَارًا﴾

We shall burn them in Fire. (An-Nisaa' 4:56)

سَوْفَ here precedes the فعل, and it indicates that it is مضارع

4. تَاءُ التَّأْنِيثِ السَّكِينَةِ – (Taa' At-T`neeth which has sukoon)

For example, you may say: أَكَلَتْ فَاطِمَةُ الْعِنْبَةَ – Here in أَكَلَتْ the taa' has no harakah (it is saakinah) and this indicates that the verb is related to a female/feminine.

وَالْحَرْفُ مَا لَا يَصْلُحُ مَعَهُ دَلِيلُ الْإِسْمِ وَلَا دَلِيلُ الْفِعْلِ.

The *harf* we are discussing here is that which comes with a meaning i.e. it may be a sign for the noun and it could also be a sign for the verb.

The *harf* (حرف) has no sign for it. It is identified by being that which does not possess the signs of a noun nor the signs of a verb.

We now end by praising Allaah and sending salaah and salaam upon the Messenger of Allaah.

❧ END OF DARS THREE ❧