A Commentary on al-Ajrūmīyyah

A bilingue rendition of Muhammad 'Abdu al-Wahid al-Ma'did al-Dahlawi's 1916 annotated commentary on the Kitāb al-Ajrūmīyyah. This volume contains the Arabic and English translations side by side.
“The house of al-Arqam is the house of Islām”

Al-Ḥākim (d.403h.) in al-Mustadrak ‘ala al-Ṣāḥiḥayn (6185)
A Commentary on

al-Ājrūmiyyah

A bilingual rendition of Muḥammad Muḥī al-Dīn ibn ʿAbd al-Ḥamīd’s (d. 1393h) renowned commentary on Ibn Ājurūm’s (d. 723h) primer entitled al-Tuḥfat al-Saniyyah bi Sharḥ al-Muqadimmat al-Ājrūmiyyah.
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A COMMENTARY ON
AL-ĂJRŬMIYYAH

Muĥammad Muĥī al-Dīn ibn 'Abd al-Ḥamīd (d. 1393/1973)
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Translator’s Note

The main purpose of this translation is twofold:

Firstly, to aid teachers in delivering classes on *al-Tuhfat al-Saniyyah*. Having access to a translation will allow the teacher to spend more time in explaining the book rather than preparing a translation. Furthermore it can help to bridge the gap between the stronger and weaker students in a class (in terms of their Arabic comprehension), which sometimes gives difficulty to the teacher in assessing the level of teaching which should be delivered.

Secondly, to serve as a bridge for students who may have learned the basics of Arabic but are not at a level yet to read an Arabic grammar book cover to cover purely in Arabic without difficulty. Depending on the level of the student they can read the Arabic and review their understanding with the English or use the English as an aid whilst reading the Arabic.

In order to fulfill this, the complete Arabic text has been provided and the translation has been kept as literal as possible, exceptions being in rare places where the translation would be strange if it was done in this manner.

Some grammatical terms have been transliterated to aid the flow of the translation and due to the importance of them being known to the student. This has most commonly been done for the following terms:

- *al-raf*, *al-naṣb*, *al-khafḍ/al-jār* and *al-jazm*. These refer to the nominative, accusative, genitive and jussive states respectively. Words in these states are referred to as: *marfū*, *manṣūb*, *makhfūjd/majrūr* and *majzūm*.
- The parts of the *iḍāfah* (possessive) construction: *al-mudāf* (the possessed) and the *mudāf/īlayh* (the possessor).

Supplementary notes have been extracted from the works of Shaykh ibn al-‘Uthaymin and from classical works quoted in *al-Ḥulāl al-Dhahabiyyat ‘alā al-Tuhfat al-Saniyyah*.

I ask Allah to accept this and cause it to aid the teaching of the language of His book, and that it become widespread in benefit like the illustrious works of our *shaykh*, Dr. V. Abdur Rahim (may Allah preserve him).
التقديم

Foreword

All Praises belong to Allah, the Lord of all of creation and may the best of Blessings and most complete of salutations be upon the leader of the Prophets and Messengers, our leader Muhammad, and upon his family and his companions.

To begin:

[Before you is] the book *al-Tuhfat al-Saniyyah bi Sharh al-Muqadimmat al-Ájrumiyyah* which was authored by the noble Shaykh Muḥammad Muḥī al-Dīn ʿAbd al-Ḥamīd al-Miṣrī in explanation of *al-Muqadimmat al-Ájrumiyyah*. The *Muqadimmat* is a book which students used to memorise by heart from an elementary level in their studies in Arabic grammar. The *Muqadimmat* features rules which are very concise and because of this, some of the students found it difficult to understand. As a result, many scholars after the book was authored stood to explain its contents, and perhaps from the very last of them was the shaykh who authored this explanation. Shaykh Muḥammad gave heavy importance to editing the books of Arabic grammar, and in other disciplines; especially concentrating on the books of al-Allāmah ibn Hishām including *al-Shudhūr, al-Qaṭr, al-Mughni*, as well as others.

As for this book in particular, the shaykh includes all the rules mentioned in the book of *al-Ájrumiyyah* and also adds to it correct examples and wordings which add clarity, which are fantastic and very easy to digest.

With this initiative given to the books of Arabic grammar—in order to make such books easier for beginner learners to benefit from—it creates a momentum to complete bigger and more complex books of grammar in a similar fashion. So when the beginner learner completes his studies from books like this, it opens the path for him to read books which are more extensive than this. Benefiting from all of this, the student of knowledge then—with the
praise of Allah—will have a strong grasp of the Arabic language.

So I ask Allah to reward those who worked on this book with the best of rewards for their efforts, that he has mercy upon the author, and that we all benefit from our righteous deeds.

In the end, all Praises are for Allah, the Lord of all creation.¹

¹ This has been summarised from a foreword written by Shaykh 'Abd al-Ghanî al-Daqr.
This small but beneficial treatise competes itself in popularity amongst Arabic grammar books with the masterpiece of Ibn Malik entitled Alfiyyah. It is a highly beneficial work with an objective of brevity. The author incorporated aspects of the book al-Jumal which was written by al-Allamah Abu Qasim 'Abd al-Rahman ibn Ishaq al-Zujaji. The book was authored in Makkah, may Allah preserve its honour, whilst the author was sitting in front of the Noble Ka'bah. As a result, Allah, the Most High, has accepted this work and increased its presence in lands from the east to the west. Beginner students of knowledge dedicated themselves to memorising this book by heart, thus it transpired that this book became the first building block for every student of knowledge who wanted to give Arabic grammar its utmost importance and in gaining a firm grounding of it.

Just as the students of knowledge dedicated themselves to this book, the scholars and annotators also dedicated themselves to it in seeking to clarify the rules in the book—it being full of benefit whilst maintaining brevity. The scholars have not left the opportunity to poetise the book slip away, and they competed in this just as they competed with one another in publishing the book in order for it to have mass distribution.

This book was one of the preceding Arabic grammar books which were printed for the first time in Rome, around five centuries ago in 1592. For this reason, Allah, the Most High, decreed that this book reach Egypt and the great grammarian Shaykh Khalid al-Azhar explained the book and had it printed in Amsterdam in 1756.

This concise explanation that we have in front of us is from the contemporary explanations given to al-Muqadimnah al-Ajrumiyyah, which is beneficial in its own right. Shaykh Muhammad Muhhi al-Din 'Abd al-Hamid (may Allah have Mercy on him) has excelled in its explanation, keeping it easy to un-
nderstand and its simple layout leaves it very easy to follow and comprehend. More so, the book connects the topics and grammar rules in the book efficiently, featuring beneficial exercises for the student to practice. The students are quizzed in order for them to monitor their progress or to broaden their thought processes in constantly self-evaluating in the answers they give.

So I ask Allah, the Most High, that He gives us the ability to do whatever He loves and is pleased with, and that He accepts from us—through His favour and generosity—into our record of good deeds and the good deeds of our fathers and our scholars. Truly, He is able to do this and all praises are for Allah, the One by Whose favour that good deeds are completed by.\(^2\)

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2 This has been summarised from an introduction written by 'Abd al-Jalîl al-'Aţâ al-Bakrî.
Biography of the Author

Abū ‘Abdullāh Muḥammad ibn Muḥammad ibn Dāwud al-Ṣinhājī al-Ājurrūmī comes from a tribal family which stems from a suburb town called Ṣafrawā in the Rif area in Morocco. He himself was born in a city called Fās in 672/1273.

He spent his early years studying in Fās during which he studied a range of Islamic disciplines. Thereafter he travelled east to Makkah for Ḥajj and passed through Cairo and studied Arabic grammar there under the scholarly figure of Abū Ḥayyān Muḥammad ibn Yūsuf al-Gharnāṭi al-Andulusī. Here, he gained a certificate to teach (fuṣūr).

Shaykh Muḥammad ibn Ājurrūm (may Allah have Mercy upon him) was a profound and unique faqīḥ, a well accomplished grammarian and a masterful mathematician. He was an ocean of knowledge in the different recitations of the Qurān and in the sciences of tajwīd. He was a writer and was known to have a lot of blessing and goodness in his works.

It is not possible for us to display the true breadth of his works due to many of them being lost. However his works that have been found truly display his possession of deep knowledge. From them are:

- *Al-Muqaddimah al-Ājurūmiyyah fī Mabādī ‘Ilm al-‘Arabīyyah.*

- *Fara’īd al-Ma‘ānī fī Sharḥ Ḥirz al-Amānī.* This is a commentary on the poem of al-Shāṭībī regarding the seven qirā‘āt (methods of recitation). This invaluable book displays the author’s prowess, and a manuscript of it is present in his handwriting.

- *Majmū‘at Arājīz fī al-Qirā‘āt wa al-Tajwīd wa al-Adab wa Ghayrihā.*

He used to teach the people of his city Fās and later died in his hometown in 723/1323. He was buried in the Andalūs area. May Allah have mercy upon
him and reward him immensely for his efforts.
Abū Rajā Muḥammad Muḥī al-Dīn ibn ʿAbd al-Ḥamīd ibn Ibrāhīm al-Miṣrī was born in 1318/1900, in a village in the eastern province of Egypt.

He began his studies in the city of Damietta and then later was accepted into the famous university of al-Azhar in Cairo. He graduated in 1925 and held teaching jobs in Egypt and neighbouring Sudan. He continued to build his reputation until he was chosen to be the dean of the Faculty of Arabic Studies at al-Azhar and a member of the Panel of Arabic Linguistics in Cairo in 1924. He led the linguistic verdict (fatwa) panel at al-Azhar and he eventually retired from his post after leaving behind a firm legacy at the university.

The Shaykh became famous for authoring and editing books until the number of books published by the Shaykh numbered in their tens in a range of different disciplines. His major focus was in Arabic linguistics in which he wrote extensively in explanation, commentary, etymology and so forth. His works included revising and adding to the explanation of the Alfiyyah of Ibn Mālik by Ibn ʿAqil and an explanation of al-Sirājiyyah in Ḥanafī Fiqh. He gave special attention to the books of Ibn Hishām, presenting his annotated editions of many of his works such as Sharḥ al-Qaṭr and Mughni al-Labīb. He also wrote in the fields of history and biography.

This is how Shaykh Muhammad Muḥī al-Dīn became a renowned scholar of this Ummah and a well-established researcher, to the extent that some even coined the nicknamed of “Suyūṭī al-ʿAṣr” (the Suyūṭi of this era) for him. This is also tantamount to the efforts he exerted as such a level of respect can only come about through hard work and extreme precision.

He passed away in Cairo during the year 1393/1973, May Allah have mercy upon the Shaykh with an abundance of His mercy.
مقدمة الشارح

Introduction of the Commentator

بسم الله الرحمن الرحيم

الحمد لله وركم، وسلامه على عباده الذين اصطفى.

All praises are for Allah alone and His Peace be upon His Slaves that He has Chosen.

هذا شرح واضح العبارة، ظاهر الإشارة، ينفع الاضطهاد، ذا الفضول، كثير الأسئلة والتمريضات، قصدت به الرّفيع إلى الله تعالى بتسير فهم (المقدمة الأجرامية) على صغار الطلبة؛ لأنها الباب إلى تفهم العربية التي هي لغة نبيتنا وولنا رسول الله صلى الله عليه وعليه وسلم، ولغة الكتاب العزيز.

This explanation is clear in its meanings, apparent in its illustrations, full of fruits, easy to pick from, plentiful in its questions and exercises. I seek by this book to gain closer to Allah, the Most High, so that the understanding of the book al-Mugadimmat al-Ájrumiyyah can be made easy for novice students of knowledge. Studying the likes of this book opens the doors for a person to learn Arabic—which is the language spoken by our leader and master, the Messenger of Allah (peace and blessings of Allah be upon him, his family and companions), and it is the language of the Kitāb al-Azīz (the Qur’ān).

وأرجو أن أستحق به رضا الله عر وجل؛ فهو خير ما أشتهى إليه.

I hope with this effort that I am eligible to gain the pleasure of Allah, the Glorified and the Exalted, as this is from the best ways I can travel towards Him.

ربيّنا عليك توفكلنا، وإليك أنتنا، وإليك المصري، ربيّنا اغفر لي والولاديّ وللمؤمنين.
Our Lord, upon you we have relied upon and to You we turn and to You is our final end. Our Lord, forgive me and my parents and the believers on the Day of Accountability.

Written by the one who seeks to be honoured by Allah,

Muḥammad Muḥī al-Dīn ʿAbd al-Ḥamīd
المقدمات
An Introduction [to Grammar]

تعريف النحو، موضوعه، نسبته، وضمه، حكم الشارع فيه.

[In this section we will cover:] the definition of grammar, its subject matter, its benefits, where it belongs to, its formulator, and the Islamic ruling related to it.

التعريف: كلمة ( نحو ) تطلق في اللغة العربية على عدد معان منها الجهة، تقول ( ذهبت نحو فلان ) أي: جهة، ومنها اللقب والبدل، تقول ( محمد نحو علي ) أي: يشبهه ومتلثه.

The definition of the word nahw in the Arabic language has many different meanings. From them it includes “in the direction” such as a person saying, “I left to go in the direction of such and such person”. It also includes a resemblance and an imitation of, such as a person saying Muhammad is like Ali.

وتطلق كلمة ( نحو ) في أصطلاح العلماء على: ( العلم بالقواعد التي يُعرف بها أحكام أو أخرين الكلمات العربية في حال تركيبها؛ من الإعراب، والبناء، وما يتبع ذلك).

The word nahw in its technical definition is defined as, “The knowledge of principles which are used to define the rulings connected to word endings in the Arabic language within their structural contexts. This includes [words that take] inflection, and [words that have] fixed word-endings etc.”

الموضوع: وموضوع علم النحو: الكلمات العربية، من جهة البحث عن أحوالها المذكورة.

The subject matter of Arabic grammar is the Arabic vocabulary, i.e. studying
their [grammatical] cases, as mentioned above.

The benefit of studying Arabic grammar is that it trains the tongue against making mistakes in Arabic speech. It enables the learner to understand the Noble Qur'an and the Prophetic narrations with the correct understanding; both of which are the primary sources of the Islamic Shar'iah which the whole religion revolves around.

Arabic grammar belongs to the broader discipline of Arabic sciences.

It was initially formulated by the grammarian Abū al-Aswad al-Du'ālī after being commanded by the Leader of the Faithful, ‘Alī ibn Abī Ṭālib.

The ruling on studying Arabic grammar is that it is a communal obligation, however someone may be specified to study it thus it becomes an individual obligation upon him.
[Speech and Its Types]

The author said: And he is Abū 'Abdullāh Muḥammad ibn Muḥammad ibn Dāwud al-Ṣinhājī—famously referred to as Ibn Ājurūm. He was born in the year 672 and passed away in 723, and [both dates] are according to the Hijrah of the Prophet, may Allāh the Most High have mercy upon his soul.

He said: Speech is the compound utterance which brings forth benefit and is established [upon the Arabic language].

I say: Speech has two meanings, the first of them in the linguistic sense and the second in the grammatical sense.

As for speech in the linguistic sense, it can be defined as: An expression through which a benefit is obtained, irrespective of whether the expression is verbalised or not, such as scripting, writing or gesticulation.

And if speech is figurative, then it is from that which the company of the fourth: the first is not an affair, and the second is the manner.
A Commentary on al-Ājrūmiyyah

An يكون مركبة، والثالث أن يكون مفيدة، والرابع أن يكون موضوعاً بالوضع العربي.

As for speech in the grammatical sense, it must possess four traits: (i) it must be an oral utterance, (ii) it must be compound, (iii) it must be something which is comprehensible, and (iv) it must be established in the medium of the Arabic language.

ومعنى كونه لفظاً: أن يكون صوتياً مشتملاً على بعض الحروف الهجائية التي تبتدئ بالآفْ وينتهي بالباء، مثله (أحمد) و (أبدين) و (سعيد)؛ فإن كل واحدة من هذه الكلمات الثلاث عند النطق بها تكون صوتياً مشتملاً على أربعة أحرف هجائية؛ فالإشارة مثلاً لا تسمى كلاماً عند النحويين؛ لعدم كونها صوتاً مشتملاً على بعض الحروف، وإن كانت تسمى عند اللغويين كلاماً؛ لحصول الفائدة بها.

“Utterance”: The meaning of this is that it must be an oral sound, formulated from the [Arabic] alphabet—that begins with alif and ends with yā. Examples being “Ahmad”, “Yuktab” and “Sa'id”. Each of these three words—when verbally expressed—form a sound consisting of four letters of the alphabet. However gesticulation, for example, is not considered to be speech according to the grammarians. This is due the absence of sound consisting of the Arabic letters. The linguists do consider gesticulation to be speech, as it serves as a medium of communication.

ومعنى كونه مركبةً: أن يكون مؤلفاً من كلمتين أو أكثر، نحو: (محْتَفِقٌ) و (سَعیدٌ تَفْعِيلٌ) و (إِنَّهُ مَتَّخِذُهَا لَصَبْرٌ) و (الْعِلْمُ خَبْرٌ ما تَسْعَى إِلَيْهِ) فكل عبارة من هذه العبارات تسمى كلاماً، وكل عبارة منها مؤلفة من كلمتين أو أكثر.

“Compound”: The meaning of this is that it must be composed of two words or more. Examples being “Muhammad is a traveller”, “Knowledge is beneficial”, “The hard worker attains glory”, “For every hard worker is a dividend” and “Knowledge is the best of what you pursue”. Each of the aforementioned expressions is termed as speech, and each of them is composed of two words.
or more.

Thus a singular word is not termed as speech according to the grammarians until it is connected to another word, whether it is connected with other words like in the compound sentences that have preceded, or in the case of the meaning being implicitly inferred, as in the case where someone says to you, “Man akhuka (who is your brother)?” and you reply, “Muhammadun”. This statement (i.e. “Muhammadun”) is considered to be speech due to the inferred meaning i.e. “Muhammadun akhi (Muhammad is my brother)”. So the inferred meaning here comprises of three words (the yā at the end of “akhi” is a first person pronoun).

“Something which is comprehensible”: This means that the listener is sufficed with what he hears and does not require any further explanation from the speaker. For instance, if it is said, “When the teacher is present,” this is not classified as speech—though it is an utterance composed of three words. This is because the listener would be waiting for further clarification as to what will happen once the teacher arrives. If it is said, “When the teacher is present the students listen,” this is considered to be speech, due to the comprehensible benefit it exerts.

And mean by the term comprehensible: One who listens to the words of the teacher, so that there is no need for further explanation.
"It must be established in the medium of the Arabic language": Meaning that the lexis used must be the same lexis which Arabs use to communicate in order to convey a message. Examples are: "Hadarah", which is a word utilised by the Arabs to bring forth the meaning of someone being present in the past tense. "Muhammad", which is a word utilised by the Arabs to bring forth the meaning of the existence of an individual known by this name. Now if it were said, "Hadarah Muhammadun", this is formed from two words, both of them composed from the Arabic language. This is converse to words composed from the languages of the non-Arabs, such as: Persian, Turkish, Berber or a European language, [of which the utilisation] is not considered to be speech according to the scholars of Arabic, even though they are considered to be so by the speakers of the other languages.3

Examples of speech that fulfil these conditions are:

الجَوَّ صَحْوُ . الْبَسْتَانُ مُتِمْرَ . الأَهْلَالُ سَتِّيْعُ . السَّمَاءُ صَافِةُ . يُضِيءُ الْقُمَّرُ أَيْلاً .


3 Shaykh ibn al-‘Uthaymin—in Sharḥ al-‘Ajūmiyyah (p. 13)—added another aspect to the explanation of it being “established”. The other aspect he mentioned is, "That it be established intentionally. This removes from its definition the speech of the intoxicated, the insane, the sleeping and the delirious. Their words are not termed as speech."
The weather is clear. The orchard is fruitful. The crescent is shining. The sky is clear. The moon illuminates the night. The hard-worker is successful. The lazy will not succeed. There is no deity worthy of being worshipped besides Allah. Muḥammad ﷺ is the elite of those who were sent. Allah is our Lord. Muḥammad ﷺ is our prophet.

Examples of singular words:

محمد ، علي ، إبراهيم ، قام ، من .

Muḥammad, ‘Ali, Ibrāhīm, he stood and from.

Examples of compound statements that are not comprehensible:

مدينة الإسكندرية ، عبَّد الله ، حضرَ موت . لو أنصف الناس . إذا جاء الشتاء . فهمًا . أخفى المشرِّبي . أن طلعت الشمس .

The city of Alexandria. The slave of Allah. Ḥadramawt. If the people were fair. When the winter comes. No matter the two faced conceals. That the sun rises.

أسئلة على ما تقدم

Questions Regarding What Has Preceded

ما هو الكلام ؟

What is speech?

ما معنى كونه لفظاً ؟

What is the meaning of “it is an utterance”?

4 [T] The reader should attempt to answer all questions and exercises in Arabic.
What is the meaning of “something that is comprehensible”?

What is the meaning of “it is compound”?

What is the meaning of “it is established in the medium of the Arabic language”?

Bring five examples which would be considered as speech by the grammarians.
أنواع الكلام

Types of Speech

قال: وأقسامه ثلاثة: اسم، وفعل، وحرف جاء لمغنى.

He said: And it is divided into three groups: Ism (noun), fi’il (verb) and the harf (particle) which comes to make compound forms.

وابفعل: الألفاظ التي كان العرب يستعملونها في كلامهم تدليت إليهما فنحن نتكلم بها في محاورتنا ودروسنا، ونقرأها في كتبنا، ونكتب بها إلى أهلينا وأصدقائنا، لا يخلو واحد منها عن أن يكون واحدًا من ثلاثة أشياء: الاسم، والفعل، والحرف.

I say: The words that are used by the Arabs in their speech and that have been transmitted to us from them, that we speak with in our discussions and classes, that we read in our books, that we write in our letters to family and friends, none of the above is free from having one of the following three: the noun, the verb and the particle.

أما الاسم فهو في اللغة ما دل على مستوى.

The noun, in the linguistic sense, is defined as that which indicates towards something named.

وفي اصطلاح النحوين: كلمة دلت على معنى في نفسها، ولم تقترن برمان، نحو: محمد، علي، ورجل، ونهر، وفاحة، وليئرة، وغصا، فكل واحد من هذه الألفاظ يدل على معنى، وليس الزمن داخلا في معناه، فيكون اسمًا.

In al-Kawākib al-Durriyyah (1/29-30) it says, “This categorisation is in terms of the words (al-kalimah) and not speech (al-kalām), so one should take note.”
In the grammatical sense, it is defined as a word that indicates a meaning in of itself and which cannot be linked to a tense (past, present or future). Examples are: “Muḥammad”, “Ali”, “a man”, “a camel”, “a river”, “an apple”, “a lemon” and “a stick”. Each one of these words indicates a meaning in and of themselves, and none of them change according to their tense in time, this is what defines a noun.

The verb, in the linguistic sense, is defined as an occurrence.

An example being “kataba”, which is a word that indicates a meaning i.e. writing. This meaning is linked to the mādī tense.

Another example is “yaktubu”, which also indicates the meaning of writing. However its meaning is linked to the ħādir tense.

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6 Al-Khudari said in his Hāshiyat ‘alā ibn ‘Aqīl (1/17), “His statement ‘which cannot be linked to a tense’. This excludes verbs, not adverbs of time such as ‘yesterday’ and ‘now.”
Another example is “uktub”, which also indicates the command of writing. Its meaning is linked to the mustaqbal tense that takes place after the moment it is spoken.

وَمَثَلُ هَذِهِ الأَنْفَاظُ:

Examples of these words:

نَسَرَ وَيَنقَضُرُ وَأَنْصَرَ وَفَهَمَ وَيَبَقِيُّ وَأَفْهَمَ وَجَلَّسَ وَيَجَلَّسُ

وُلَجِّسَ وَأَنْلَجَّسُ وَيَنْبَرُ وَيَنْبَرُ وَأَعْصَرَ وَأَعْصَرَ

[Written above are a list of Arabic verbs in the mādi, ḥādir (mudarri’) and mustaqbal (‘amr) tenses:] He helped—he helps—help. He understood—he understands—understand. He knew—he knows—know. He sat—he sits—sit. He hit—he hits—hit.

والفعل على ثلاثة أنواع: ماضٍ و مضارعَة و أمَّرٍ:

The verb is of three types: the mādi, mudāri’ and the ‘amr.

فَالماضِي ما ذَلَّ عَلَى حَدِيثٍ وَقَعَ فِي الزَّمانِ الَّذِي قَبْلِ زَمَانِ التَّكْلُمُ، نَحْوَ: كَتَبَ، وَقَبِلَ، وَجَلَّسَ، وَحُجِّزَ، وَسَمَعَ، وَأَنْصَرَ، وَتَكَلَّمَ، وَأَسْتَغْفَرَ، وَأَشْتَرَكَ.

The mādi: It indicates that the action took place before the speaker spoke. Examples being: He wrote, he understood, he left, he heard, he saw, he spoke, he sought forgiveness and he associated.

وَالمَضَارِعَة: مَا ذَلَّ عَلَى حَدِيثٍ يَقِعُ فِي زَمَانِ التَّكْلُمُ أو بَعْدَهُ، نَحْوَ: كَتَبَ، وَقَبِلَ، وَجَلَّسَ، وَحُجِّزَ، وَسَمَعَ، وَأَنْصَرَ، وَتَكَلَّمَ، وَأَسْتَغْفَرَ، وَأَشْتَرَكَ.

The mudāri’: It indicates that the action is taking place whilst the speaker is speaking or in the time after he has spoke. Examples being: He writes, he

7 Al-Ahdal said in al-Kawākib al-Durarriyyah (1/41), “Neither of the two tenses of the mudāri’ are specified except by the appearance of an indicator. When they appear free of an indicator, either of the two tenses can be assumed. The future tense is specified if
understands, he leaves, he hears, he helps, he speaks, he seeks forgiveness and he associates.

The ‘amr: It indicates that an action has been commanded after the time the word is spoken. Examples being: Write, understand, leave, listen, help, speak, seek forgiveness and associate.

The particle, in the linguistic sense, is defined as “the side”.

According to the nomenclature of the grammarians, it is defined as a word that indicates a meaning in something else. An example being the word “min” (from). This is a word that has a meaning—which is al-ibtidā (lit. beginning i.e. “I left from the house”)—however this meaning is not completed until it is adjoined to other than it, e.g. “I went from the house”.

the verb is preceded by the letter sin or sawfa. The present tense is specified if the verb is connected to a word such as ‘now’ (al-ān).

8 This definition is not complete. The definition given by al-Ahdal in al-Kawākib (1/42) is, “It is a verb that is linked to the future tense always. This is because the request given is for the attainment of what has not been attained e.g. {Arise and warn.} Or it can be for the continuation of what has been requested e.g. {O Prophet, fear Allah.}” The definition given by the author (i.e. Shaykh Muḥī al-Dīn) would not encompass the second āyah as Allah stated this whilst he was fearful of Him. If the reason for this order is questioned, then this was answered by Shaykh al-Shaqqīṭi in Mudhakirah fi Uṣūl al-Fiqh (p. 35). “He (Allah) wanted from this continuation upon this state, or He ordered his Ummah through this command, as he is an example for them.” See also the book of Shaykh ‘Abd al-Rahmān ibn Nāṣir al-Sa’dī entitled al-Qawā’id al-Tafsīr al-Qur’ān (pp. 119-120), principle number forty six.
إمتِلة للاسم:

Examples of the noun are:

كتَبَ ، قَلَمٌ ، ذَوَاءٌ ، كَرَانَةٌ ، جَيِّدةٌ ، خَلِيلٌ ، صَالِحٌ ، عَمَّرٌ ، وَرَقَةٌ ، سَبْعٌ ، حَمَارٌ ، دِينٌ ، فَهْدٌ ، نَهْرٌ ، لَمْوَةٌ ، يَرْقَأٌ ، كُرَّةٌ ، نَزْهَةٌ ، وَرْدَةٌ ، هَوْلَاءٌ ، أَنْخِمَ.

إمتِلة للفعل:

Examples of the verb are:

سَافَرَ يَسَافُرُ سَافَرُ ، قَالَ يُقُولُ قَلٌّ ، أَمِينَ يَأْمُنٌ إِيْمَنٌ ، رَضِيٌّ يُرْضَى ارْضَى ، صَدِيقٌ يُصَدَّقُ.

إمتِلة للحرف:

Examples of the particle are:

مِنْ ، إِلَى ، عَنْ ، عَلَى ، إِلَّا ، لَكِنْ ، إِنْ ، أَنْ ، بَلْ ، قَدْ ، صَوْفَ ، حَتَّى ، لَمْ ، لَنْ ، لَوْ ، لَمْ نَأْ ، لَعَلَّ ، حَتَّى ، لَأَتْ ، لَيْتَ ، إِنْ ، ثُمَّ ، أوَّ.

أسَمَة

Questions

ما الاسم؟ مثَلُ للاسم بعشرة أمثلة.
What is a noun? Provide ten examples of a noun.

ما الفعل ؟ إلى كم يقسم الفعل ؟

What is a verb? How many categories is it split into?

ما المضارع ؟ ما هو الأمر ؟ ما الماضي ؟ مثَّل للفعل بعشرة أمثلة .

What is the muḍāri‘? What is the ‘amr? What is the māḍī? Bring ten examples of the verb.

ما هو الحرف ؟ مثَّل للحرف بعشرة أمثلة .

What is the particle? Provide ten examples of the particle.
الاسم

The Signs of the Noun

قال: فالاسم يُعرَف بالخفيف، والتَّنْويِن، ودخول الأَلَف والَّلَام، وحُرُوف الخفيف، وهُم: مِن، وِإِلَى، وَعِنَّ، وَعَلِى، فِي، وَرَب، وَنَبَّأ، وَالَّفُ، والَّلَامُ، وَحُرُوف الفَسَم، وهُوَ: الْوَأَوُ، والَّبَاء، والَّثَاءُ.

He said: The noun is known by al-khaf'd (the acceptance of jarr), al-tanwīn (a mark which indicates indefiniteness), the acceptance of alif and lâm (the definite article “al-”), the particles of al-khaf'd—which are: min, ilâ, 'an, 'alâ, fi, rubba, al-bâ, al-kâf, al-lâm, and the particles of al-qasam (particles of avowal)—which are: al-wâw, al-bâ and al-tâ.

وأقول: لاسم علامات يتميز عن أخوته الفعل والحرف يوجد واحدة منها أو قبولاً، وقد ذكر المؤلف رحمه الله من هذه العلامات أربع علامات، وهي الخفيف، والتَّنْويِن، ودخول الأَلَف والَّلَام، ودخول حرف من حروف الخفيف.

I say: The noun has indicators that differentiate it from its two brothers (the verb and the particle) through the presence or the acceptance of one of them. The author mentioned here—may Allah have mercy upon him—four from these signs. They are: (i) al-khaf'd, (ii) al-tanwīn, (iii) the use of alif and lâm, (iv) the use of a particle from the particles of al-khaf'd.

أما الخفيف فهو في اللغة: ضد الارتفاع.

As for al-khaf'd, linguistically it is the opposite of rising.

وفي اصطلاح النحاة: عبارة عن الكسرة التي يَعْتِدُنَّها العامل أو مما ناب عنها، وذلك مثل كسرة الراء من ( بكَرُ ) ( عمرو ) في نحو قولك : ( مَرَّتُ يَبْكَرُ ) وقولك ( هذا
And in terms of the nomenclature of the grammarians it means: The state expressed by the diacritical mark al-kasrah that is brought about by an ‘amil (governor), or what takes the place of the kasrah. Examples of this are the kasrahs on the Arabic letter rā in “Bakrin” and “Amrin,” when utilised in a statement such as, “I passed by Bakr,” and, “This is the book of ‘Amr.” In both cases the two nouns Bakr and ‘Umar have a kasrah present at their end.

As for al-tanwin, linguistically it means phonation i.e. if it is said “The bird voiced a sound.”

And in terms of the nomenclature of the grammarians it means: It is the vocalised nunation (i.e. the adding of the sound “un” to a word) that follows the end of a word, it is a verbalised nūn although it is not written, however writing the diacritic serves against repetition in punctuating tanwin’s written form. Examples of this are: Muḥammad, a book, well, be quiet, Muslim women, Fāṭimahs, at that time and at that hour. All of these words are nouns, and the evidence for this is the presence of the tanwin at the end of each of them.

The tanwin is of ten types, see al-Kawākib (1/31-34) and Ḥāshiyat al-Fākihi ‘alā al-Qaṭr (1/22).
The third from the signs of the noun: The use of “al-” at the start of the word. Examples of this are: al-rajul, al-ghulām, al-fars, al-kitāb, al-bayt, al-madrasah. All of these words are nouns, and the evidence for this is the use of the letters alif and lām at their start.

The fourth sign: The use of a particle from the particles of al-khafḍ e.g. “I went from the house to the madrasah.” Both al-bayt (the house) and al-madrasah here are nouns due to the use of a particle of khafḍ and the presence of “al-” at the start of both of them.

The particles of al-khafḍ¹⁰ are: Min, and it has a number of meanings. From them is beginning e.g. “I travelled from Cairo.”

Ilā, from its meanings include the ending point e.g. “I travelled to Alexandria.”

‘Alā, from its meanings is rising e.g. “I ascended upon the mountain.”

‘An, from its meanings is exceeding something e.g. “I shot the arrow from the bow.”

¹⁰ For investigation in the meaning of the particles, one should study Mughnī al-Labīb by Ibn Hishām, in which he explains in detail in a concise manner, may Allah have mercy on him.
Fi, and from its meanings is its use as an adverb of place e.g. “The water is in the pitcher.”

Rubba, and from its meanings is the minimising of possibility e.g. “Perhaps the man we met was generous.”

Al-bā, and from its meanings is its use as a transitive e.g. “I passed by the valley.”

Al-kāf, and from its meanings is its use for comparatives e.g. “Laylā is like Badr.”

Al-lām, and from its meaning is (i) possessives e.g. “The money belongs to Muhammad,” (ii) specification e.g. “The door of the house,” and, “The mat of the masjid,” (iii) entitlement e.g. “All praise is due to Allāh.”

And from the particles of al-khaṣf are the particles of al-qasam (swearing of an oath), and these consist of three letters:

الأول: الواو، وهي لا تدْخُل إلا علَى الاسم الظاهرة، و نحو ( والله ) و نحو اِلَّهِ وَالْظُّورِ

و نحو ( والأَيْنِ وَالَّلَهُ وَالْظُّورِ) و نحو ( وَالَّلَهُ وَالَّلَهُ وَالْظُّورِ)
Firstly: *Al-wāw*. And this can only be used with a noun e.g. “By Allah”, {By the mount, and [by] a Book inscribed.} And also: {By the fig and the olive, and by Mount Sinai.} Secondly: *Al-bā*. And this is not specific to a certain form of word, but can be used with a clear noun such as, “By Allah I will strive,” or a pronoun such as, “[I swear] by you, I will hit the lazy person.”

Thirdly: *Al-tā*. And this is only used as an oath along with the Majestic Name of Allah, such as: {And [I swear] by Allah, I will surely plan against your idols.}

**أسئلة**

**Questions**

ما علامات الاسم؟

What are the signs of the noun?

ما معنى الخفيف في لغة واضطلاحاً؟

Define *al-khafīd* in the linguistic sense and in terms of nomenclature.

ما هو التنوين في لغة واضطلاحاً؟

Define *al-tanwin* in the linguistic sense and in terms of nomenclature.

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11 Al-Ṭūr: 2-1
12 Al-Ṭīn: 1-2
13 Al-Anbiyāh: 57
A Commentary on al-Äjrumiyyah

على أي شيء تدل الحروف الآتية: (من)، اللام، الكاف، (رب)، (عن)، في؟

What are the signs which indicate that the following words are prepositions: min, al-läm, al-käf, rubba, ‘an and fî?

ما الذي تختص والقسم بالدخول عليه من أنواع الأسماء؟

Which type of noun alone is used alongside the waw of swearing an oath?

ما الذي تختص تاء القسم بالدخول عليه؟

Which type of noun alone is used alongside the tā of swearing an oath?

مثل لباء القسم بتماثلين مختلفين.

Bring two contrasting examples of the bā of swearing an oath.

تعاربين

Exercises

مِن الأسماء التي في الجمل الآتية مع ذكر العلامة التي عرفت به اسميتها: "بسم الله الرحمن الرحيم". "الحمد لله رب العالمين". "إن الصلاة تنبغي عن الفحشاء والمنكر". "والعصر إن الإنسان نقي خير". "والله يهدي إلى الصواب بإصبعا". "الرحمن قُسَّال بالخيرا". "قل إن صادق ونصي وعبادي وصانع لله رب العالمين لا شريك له، وبدلوك أمرت، وأنأوَّل المسلمين".

Differentiate the nouns that are in the above āyāt and also mention the signs that show their status as nouns.

42
علامات الفعل

The Signs of the Verb

He said: The verb is known by qad, al-sin, sawfa, the non-vowelised tā of femininity.

I say: The verb is differentiated from its brothers the noun and the particle by four signs. If you come to find it with one of these signs or if you see that it accepts them, know that this is a verb.

The first of them is “qad”, the second is “al-sin”, the third is “sawfa” and the fourth is the non-vowelised tā of femininity.

As for qad, it enters upon two types of the verb, and they are the māḏī and the muḍārī.
If it enters upon a māḏi verb it can indicate one of two meanings: (i) as an intensifier (used to reinforce or strengthen meaning) and (ii) the imminent beginning of a verb. Examples of where it indicates intensification is the statement of the Most High: [Certainly will the believers have succeeded.]

And His statement: [Certainly was Allah pleased with the believers.]

Also our statements, “Certainly, Muḥammad was present,” and, “Certainly, Khālid travelled.” An example of where it indicates the imminent beginning of a verb is the statement at the establishment of the prayer, “Certainly the prayer is about to be established.” Another example is the statement, “Certainly the sun is about to set.”

إذا دخلت على الفعل المضارع دلّت على أحد مغتبيين أيضاً - وهما التقليل ، والتكثير - فأما دلالتها على التقليل ، فنحو قوله : ( قد يصدفُ الكُلُّوُب ) وقوله : ( قد يُجُنُّدُ الْعِجْلِ ) وقوله : ( قد يُنْجِحُ الْبَلِيد ) . وأما دلالتها على التكرير فنحو قوله : ( قد يُنْجِجُ الْعِجْلِ ) وقيل الشرع :

If it enters upon a muḏari‘ verb it can also indicate one of two meanings: a minimisation of the possibility or an augmentation of the possibility. Examples of where it indicates a minimisation of the possibility can be seen in the following statements: “Rarely is a liar truthful,” “Rarely is the miser generous,” and, “Rarely will the fool succeed.” As for where it indicates an augmentation of the possibility, examples can be seen in the following statements: “Indeed the hard working attains what he seeks,” and, “Indeed the pious one performs good.” Likewise the statement of the poet:

قد يَدْرُكَ الْمُتَنَبِّئُ بِغَصِّ حَاجِيَّةٍ وَقَدْ يَكُونُ مَعَ الْمُشْتَجِيليَّ الْقَلّ

Indeed the one who deliberates will attain some of his need,

While indeed with the one who rushes will be errors.

14 Al-Mu‘minūn: 1
15 Al-Fath: 18
16 This is only the case if this is said before the sun sets. If it is said after it sets then it possesses the meaning of an intensifier.
As for al-sīn and sawfa, they specifically enter upon the mudāri’ verb. Both of these indicate al-tanfīs, which means the future tense. However the scope of al-sīn in terms of the future tense is less intense than that of sawfa.17 As for al-sīn, it can be seen in the statements of the Most High: {The foolish among the people will say …}18 and {Those who remained behind [of the Bedouins] will say to you.}19 As for sawfa, it can be seen in the statements of the Most High: {And your Lord is going to give you, and you will be satisfied},20 {We will burn them in Fire}21 and {To those He is going to give their rewards.}22

As for the non-vowelized ā of femininity, it enters upon the mādi’ verb specifically. The purpose of it is to indicate that the noun that the verb is connected to is feminine. This is the case irrespective of whether there is (i) a fa’īl (the the subject of the verb) e.g. “Āishah, the Mother of the Believers said …” (ii) or if it is a nā’ib fa’īl (when the person/subject doing the action is unknown or

17 This is not a point of consensus. The grammarians of Kūfah viewed that sīn and sawfa are equal in this matter. This was the view of Ibn Mālik and he was followed by Ibn Hishām. See al-Mughnī (1/138-139) by Ibn Hishām, Ḥāshiyat al-Dusāqī ‘alā al-Mughnī (1/149), Ḥāshiyat al-Ṣibbān ‘alā Sharḥ al-Ashmūnī (1/74).
18 Baqarah: 142
19 Al-Fāṭ: 11
20 Al-Duhā: 5
21 Al-Nisā: 56
22 Al-Nisā: 152
omitted) e.g. “Our abode was furnished with rugs.”

The meaning of it being non-vowelized is in relation to the root of its construction. However it is not an issue if it is vowelized in order to prevent the meeting of two non-vowelized words, as in the statements of the Most High: {She said, “Come out before them.”},23 [And the women of Pharoah said],24 and {They said, “We have come willingly.”}25

That which has been mentioned makes clear that the signs of the verb mentioned by the author are of three categories: (i) that which is specific to the mādī verb i.e. the non-vowelized tā of femininity, (ii) that which is specific to the mudāri' verb i.e. al-sīn and sawfa, (iii) that which is shared between both types of verb i.e. qad.

He did not mention the signs of the command verb,26 which are: imperatives

23 Yūsuf: 31
24 Al-Qaṣaṣ: 9
25 Fussilat: 11
26 This is because he followed the way of the Kūfān i.e. that the verb is of two types:
that serve as an indication of request or a command. These are used with the 
Ya of the feminine second person singular or the Nun of emphasis. Examples
are “stand”, “sit”, “write” and “look”. These four words indicate a command
requesting to stand, to sit, to write and to look. They also accept the Ya of
the feminine second person e.g. “stand” and “sit” or they may also accept the
Nun of emphasis e.g. “write (emphasised)” and “look (emphasised) upon that
which benefits you.”

أسئلة

Questions

ما هي علامات الفعل ؟

What are the signs of the verb?

إلى كم قسم تقسم علامات الفعل ؟

Into how many categories are these signs of the verb categorised?

ما هي العلامات التي تختص بالفعل الماضي ؟

Which of these signs is specific to the maddī verb?

كم علامة تختص بالفعل المضارع ؟

How many of these signs are specific to the mudāri' verb?

ما هي العلامة التي تشارك بين الماضي والمضارع ؟

Which of these signs is shared between the maddī and mudāri' verbs?

the maddī and the mudāri', and the 'amr falls under the mudāri'. This is because it is de-
derived from the mudāri', the proof of which is the fact that it is built upon that which the
mudāri' becomes majzūm with. See al-Mughnī of Ibn Hishām (1/227) and al-Kawākib
of al-Ahdal (1/37).
What are the meanings indicated to by *qad*?

What does the non-vowelized *tā* of femininity indicate?

What is the meaning indicated to by *al-sīn* and *sawfa*? And what is the differentiation in this meaning between them?

Do you know the signs that make the imperative verb distinct?

Give two example sentences with *qad* where it indicates intensification.

Give two example sentences with *qad* where it indicates the meaning of the imminent beginning of a verb.

Give two example sentences with *qad*, in the first of them use it to indicate the meaning of the imminent beginning of a verb, and in the second of them use it to indicate intensification.
minimisation of the possibility, and in the second of them use it to indicate an augmentation of the possibility.

مثال بمثالٍ واحده تحتمله فيه (قد) أن تكون دالة على التقليل والتكبر.

Give one example of a sentence with qad where either a minimisation of the possibility or an augmentation of the possibility could be assumed.

مثال لا قد (بمثال واحد تحتمله فيه أن تكون دالة على التقرب أو التحقق) ، وين في هذا المثال متي تكون دالة على التحقق ومتي تكون دالة على التقرب؟

Give one example of a sentence with qad where either the meaning of imminent beginning or intensification could be assumed. Identify in this example when it indicates the meaning of the imminent beginning of a verb and when it indicates an intensification.

تعريف

Exercises

مثّل الأسماء والأفعال التي في العبارات الآثية ، ومثّل كل نوع من أنواع الأفعال ، مع ذكرالعلامة التي استدلل بها علی اسمية الكلمة أو فعلها ، وهي: "إن نَّبَدَوَ خَيْرًا أو خَفَقَوْهَا أو تَفْخَصَوْهَا عَن سُوء ، فإنَّ الله كَانَ عَفُوًّا قَدِيرًا" ، "إِن الضَّمَا والضَّمْرُهَا مِن شَغَفِ الله فَمَن حَجَّ النَّبِيَّ أو اعتَمَرَ فَلا جَنَاح عَلَيْهِ أن يَطْرُفَ بِهِمَا ، وَمَن تَفْخَصَ عَنْهُ ، فإنَّ الله شَفَّأَ عَلَيْهِمَا" .

Identify the nouns and verbs that are in the following sentences. Furthermore, identify each type from the types of verbs that arise. Also mention the signs which cause you to identify the words as nouns or verbs. The sentences are as follows: {If [instead] you show [some] good or conceal it or pardon an offense—indeed, Allâh is ever Pardoning and Competent.}27 and {Indeed, al-Safâ and al-Marwâh are among the symbols of Allâh. So whoever makes Hajj to the House or performs ’Umrah—there is no blame upon him for walking between them. And whoever volunteers good—then indeed, Allâh

27 Al-Nisâ: 149
is appreciative and Knowing.)

He said, “There will be afflictions (in the near future) during which a sitting person will be better than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will expose himself to these afflictions, they will destroy him. So whoever can find a place of protection or refuge from them, should take shelter in it.”

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28 Al-Baqarah: 158
29 Sahih al-Bukhari (7082)
Al-Ḥarf (The Particle)

He said: And the ḥarf (particle) is that which does not have any of the signs of the noun or the signs of the verb.

I say: The particle stands out from the noun and verb by the fact that it is improper for the signs of a noun to be used with it—those we have mentioned and any other signs. Likewise, it is improper for a particle to have the signs of a verb (that we have explained above) to enter upon it. Examples of the particle are min (from), hal (an interrogative particle) and lam (a particle of negation). All three of these are particles as they do not accept “al-”, the tanwin, and the particles of al-khafḍ cannot be entered upon them. So it is not correct to say “al-min (the from)”, nor “minun”, nor “ilā min (to from)” and the same

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30 The use of these three particles by the author is to indicate towards the particle consisting of three types: (i) that which is specific to the noun e.g. “min”, (ii) that which is not specific to the noun or verb e.g. “hal”, and (iii) that which is specific to the verb e.g. “lam”. See Ḥāshiyyat al-Kafrāwī (p. 13) and al-Kawākib (1/44).
is the case for the other harūf (pl. of harf). Likewise it is not correct for al-sīn to enter upon them, nor sawfā, nor the non-vowelized tā of femininity, nor qad and anything else from the signs of the verb.

**Exercises**

1. ضع كل كلمة من الكلمات الآثية في كلام مفيد يحسن السكون عليه:

One: Put each of these words below into a comprehensible compound sentence.

النحلة. الفيل. بيام. فهم. الحديقة. الأرض. الماء. يأكل. السمرة. الفاكهة.

ينصعد. يذكر.

2. ضع في المكان الخالي من كل مثال من الأمثلة الآثية كلمة ينم بها المعنى، بين:

Two: Fill in the gaps to complete the sentences. Mention the number of separate parts of speech (noun, verb and particle) in each example, and label them.

(أ) يَحَفْظُ ... الدَّرَس

(ب) ... الغور الأَرْض

(ج) يَسْبُحُ ... في الْفَتْرَة

(ح) الْوَلُّدُ ... المُؤْدِب

(ز) الأَوَاَلَدُ ... علٍّ ابْنٍ

(د) تَسْبِيرُ ... في الْبِحْرِ

(ز) الْبَلْدُ ... رَٰضِعُ

(ي) ... علٍّ الْرَّجُل

(د) تَرْنَعُ ... في الْجِرَّةِ

(ف) يَكْتُرُ ... يُبَلَّاء مُصَّر.

(ط) ... الشَّمْكُ في الماء
3- تَبَنُّ الأفعال الماضية، والأفعال المضارعة، وأفعال الأمر، والأسماء والحروف، من العبارات الآتية:

Three: Identify the mādī verbs, muḍārī 'verbs, the command verbs, the nouns and particles in the following sentences:

«أما جَعَلَ الله لِزَجَّلْ مِن قَلَبِينِ فِي جَوْفِهِ»  

... بِمُحْزَمِ العاقِلِ عَلَى رَضَى رَبِّهِ ... احْرُثْ لِذَيْنِيَّةَ  

كَأَنَّكَ تَعْمِدُ أَبْدًا ... يَسْعَى الفَقَرِ لَا حُورٌ لَّا يُذَرُّكَهَا ، لَّنَ تُذَرِّكَهَا الْمُجَدَّدُ حَتَّى تَلْعَمَّ  

الصَّبِرُ ... إِنْ تَصْدِقُ نَتَسَدُّ ...»  

... فَقَدْ أَفْلُحَ مَن رَكَّزَهَا وَقَدْ خَابَ مَنْ نُسِبَهَا».
Chapter of Inflection

He said: Inflection is the changing of vowel markings at the end of words according to a variance in grammatical governors,\(^\text{31}\) whether they are explicit or implicitly inferred.

I say: Inflection has two meanings: The first of them is the linguistic meaning and the other is in terms of the nomenclature of the grammarians.

As for the linguistic meaning, it is to make something show and exposition. An example is if it is said, “I expressed (\textit{a‘rabtu}) what was within myself,” with the meaning of announcing and making apparent what was within the self.

As for the meaning in terms of the nomenclature [of the grammarians], it is what the author stated, “Inflection is the changing of vowel markings at the end of words ... [until the end].”

\(^{31}\) Al-Ahdal said in \textit{al-Kawākib} (1/44), “The Arabic word \textit{awāmil} (governors) is the plural of \textit{āmil}. It refers to that which mandates the end of a word to have a specific state from \textit{raf\textquoteright}, \textit{našb\textquoteright}, \textit{jarr\textquoteright} or \textit{jazm\textquoteright}.”
The intention behind, “The changing of vowel markings at the end of words,” is the alteration of the state of the end of the word, and it should not be understood that this is intended to mean that the ending in of itself is altered. Again, the ending of the word in of itself does not change, the [mention of] change occurring in the state of the word is an expression of it shifting from the state of al-raf to al-naṣb or al-jarr—in the actual sense or by ruling. The reason behind this alteration is the impact of a governor—and from the governors is that which causes the state of al-raf due to the word being a subject of the verb or similar, while another governor will cause the state of al-naṣb due to the word being the object or similar, and so on.

For example, if it is said, “Muḥammad was present.” Muḥammad is marfūʿ due it being the operative of the governor that requires the state of al-raf to be enforced upon its subject. The governor in this case is “[he] was present.”

Whereas if it is said, “I saw Muḥammad,” the state of the end of Muḥammad is altered to al-naṣb. This is due to the different governor here dictating [the end of the word] to alter to al-naṣb. The governor here is “I saw.”
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Whereas if it is said, “I received Muḥammad,” the state of the end of Muḥammad is altered to al-jarr, and this is due to the different governor here dictating [the end of the word] to alter to al-jarr. The governor here is the bā.

وإذا تَمَلَّت في هذه الأمثلة ظهر لك أن آخِر الكلمة … وهو الدال من ( محمد ). لم يتغير، وأن الذي تغير هو أحواله أخرها: فإنك تراه مرفوعاً في المثال الأول، ومنصوباً في المثال الثاني، ومجروراً في المثال الثالث.

If you were to contemplate over these examples, it would be clear to you that the end of the word—and that is the dāl of Muḥammad—does not change. Rather, what changes is the state of the ending. You should be able to see that it is marfūʿ in the first example, mansūb in the second example and majrūr in the third example.

وهذا التغير من حالة الرفع إلى حالة النصب إلى حالة الجر هو الإعراب عند المؤلف ومن ذهب مذهبه، وهذه الحركات الثلاثة التي هي الرفع، والنصب، الجر هي علامة وأمانة على الإعراب.

This alteration from the state of al-rafʿ to the state of al-naṣb to the state of al-jarr is what constitutes inflection according to the author and those who followed the same school of thought. So these three cases—which are al-rafʿ, al-naṣb and al-jarr—are the signs and marks of inflection.

ومثل الاسم في ذلك الفعل المضارع.

The muḍāriʿ verb is similar to the noun in this sense.

فلو قلت: ( يُسافِر إبراهيم ) ف( يسافر ): فعل مضارع مرفوع، لتجده من عامل يقتضي نصبه أو عامل يقتضي جرمه.

If it is said, “Ibrāhīm is travelling,” “travelling” is a marfūʿ muḍāriʿ verb. This is due to it being free from any governor which would dictate it to be naṣb, or a governor which would dictate it to be in the state of jazm.
If one said, "Ibrāhīm will not travel," the state of the verb yūsāfir ([he] travel[s]) has altered from al-raf‘ to al-naṣb. This is due to the different governor here dictating it to become naṣb, and this is “lan” (will not).

If it is said, “Ibrāhīm did not travel,” the state of the verb yūsāfir has altered from al-raf‘ or al-naṣb to al-jazm. This is due to the different governor here dictating it to become majzūm, and this is “lam” (did not).

Know, that this process of alteration is categorised into two: explicit and implicit.

As for the category of the explicit inflection, it is that which is not prevented by something from being articulated, as can be seen in the diacritical points of the letter dāl in “Mūḥammad” and the diacritical points of the letter rā in “yūsāfir”.

And the explicit: whether what is prevented in the reader’s mind, or an assumed, or a continuous?


On the active marfou‘, but the diacritical points of these words are neither pronounced in the reader’s mouth, nor written in the reader’s hand, the qā‘ā‘i‘ is written in the reader’s hand, the qā‘ā‘i‘a‘al-glumla‘a‘‘)
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As for the category of the implicit inflection, it is that which is prevented from being articulated by something. This can be due to impracticability, heaviness (i.e. where it is difficult to do so), or appropriateness. If it is said, “The boy, the judge and my servant called.” Called” here is marfuʿ due to it being free of any governor that would dictate it to be in the state of nasb or jazm. “The boy” is marfuʿ due to it being the subject. “The judge” and “my servant” are both marfuʿ due to them being linked to the marfuʿ subject. However the dammah cannot be seen at the end of these words. This is due to the impracticability of doing so with “the boy”, and the heaviness of doing so for “called” and “the judge”. In “my servant”, it is due to the connection of the yâ of the first person. Thus the dammah is implicit at the end of these words due to being prevented by impracticability, heaviness or the occupation of the place with the appropriate diacritical mark.

And it is said, “The boy, the judge and my boy servant will not be pleased,” “Verily the boy and my servant boy are both winners,” and, “I passed by the boy, my servant boy and the judge.”

32 Impracticability refers to, “The impracticability brought about by the diacritic appearing upon a defective letter and so this becomes impractical for the tongue to emit its sound.” Heaviness refers to, “The difficulty brought about by the diacritic appearing upon a defective letter and so this becomes heavy for the tongue to emit its sound. The diacritic is expressed however with heaviness and discomfort.” Appropriateness refers to, “The presence of a diacritic at the end of a noun which is required due to its connection to another noun. An example is the letter yâ, it is not appropriate for it to be preceded by any diacritic besides the kasrah. So the diacritic present before the letter yâ is termed as the appropriate diacritic.” See al-Nahwu al-Muṣafi (pp. 84-85 and 92).
That which ends with the letter alif demands the implication of all diacritical points due to impracticability. The noun that ends with an alif is called maqsūr (broken) e.g. the boy, the stick, the Hajj pilgrim, the hand-mill and the content.

وما كان آخره ياء لازمة تقدّر عليه الضمة والكسرة للنفل، ويسمي الاسم المنتهي بالياّ منقوصاً، وتظهر عليه الفتحة لخفتها، نحو: (القاشبي)، (الدَّاعِي)، (الغَازِي)، (السّاعي)، (الآتي)، (الرآمي).

That which ends with the letter ya demands the implication of the dammah and kasrah diacritical points due to heaviness. The noun that ends with al-ya is called manqūs (incomplete), and the fathah (in explicit form) is visible upon it due to the phonetic ease of doing so. Examples being: the judge, the caller, the soldier, the courier, the coming and the thrower.

ما كان مضافاً إلى ياء المتكلم تقدّر عليه الحركات كلها للمناسبة، نحو: (طَلَّاَيَيٍ)، (كُبَارِي)، (صَيِّيْبَيٍ)، (ابني)، (ضِبَائِي)، (أَسْتَاَدِي).

What is appended to the ya of the first person demands the implication of every diacritical point upon it due to appropriation. Examples being: my servant, my book, my friend, my son, my teacher.

ويقابل الإعراب البناء، ويضح كل واحدٍ منهما تمام الاستداغ بسبب بِين الآخر. وقد ترك المؤلف بُين البناء، ونحن ننبه لِك على الطريقة التي يَبَع بها الإعراب، فنقول:

33 Al-Ahdal said in al-Kawâkib (1/85), “[It is called this] because it is the opposite of the mandūd (elongated) or because it is shortened, i.e. it is prevented from showing its diacritics.” The definition of the maqsūr noun, as given by Ibn 'Aqīl (1/81) is, “It is the inflectable noun which ends with the requisite letter alif.”

34 Al-Ahdal said in al-Kawâkib (1/86), “[It is called this] because there is a decrease in its diacritics and because its lām kalimah (which is the letter ya) is removed if there is a tanwin—e.g. the word قاشف (the letter ya has been removed here)—in order to prevent the meeting of two sukūns. The definition of the manqūs noun, as given by Ibn 'Aqīl (1/81) is, “It is the inflectable noun which ends with the letter ya which dictates being preceded by a kasrah.”
Al-binā (fixed endings i.e. words that do not accept inflection) is the opposite of al-‘irāb, and both are made clear from each other by analysing the end of words. The author decided not to explain the words that do not accept inflection, however we will detail them to you in the same manner that we did so for the words that do accept inflection. So we say:

للبناء معناه: أحدهما لغويّ، والآخر اصطلاحيّ:

Al-binā has two meanings, the first being in the linguistic sense and the other is in terms of the nomenclature of the grammarians:

فَأَمَّا معناه في اللغة فهو عبارة عن وَضُع شَيء على شيء على جهة يُبَرِّز بها الشروط واللزوم.

As for its meaning in the linguistic sense, it is an expression indicating the placing of something upon another in order to provide firmness and permanence.

وأَمَا معناه في الاصطلاح فهو لْزُوم آخر الكلمة حالةً واحدةً لغير عامٍ ولا اعتلال، وذلك كلاًً لْزُومٍ (كَمْ) و (مَنْ) السكون، وكلً لْزُوم (هُؤلاء) و (خَاذَام) و (أَمِس) الكَشْر، وكلً لْزُوم (مُتَّدَ) و (خَيْثَ) الضَّم، وكلً لْزُوم (أَنْ) و (كُفَّى) الفتح.

As for its meaning in terms of nomenclature, it is that its end remains consistent in one state, in spite of the entry of different governors and not due to definitiveness in its construction. Examples of this consistency are the words “how many/much” and “who” upon the ending of al-sukūn, “these”, “ḥadhāmi” and “yesterday” upon the ending of al-kasrah, “since” and “wherein” upon the ending of al-damma, “where” and “how” upon the ending of al-fatha.

وَمِن هذِه الإيضاح تعلم أن ألقاب البناء أربعة: السكون، والكسر، والضم، والفتح.

From this it is clearly seen that the forms of al-binā are four: al-sakūn, al-kasrah, al-damma, and al-fatha.
وبعد بيان كل هذه الأشياء لا تَعْمَّرُ عليك معرفة المتعب والمتبني، فإن المتعب: ما تُتَغَيّر حالة أَهْرَئِه لفظًا أو تقدیرًا بسبب تغيیر العوامل، والمتبني: ما لم أَهْرَئِه حالة واحدة لغير عامل واعتلال.

After apprehension of the aforementioned there will be no difficulty upon the reader in understanding the inﬂectable and the non-inﬂectable. The inﬂectable is that in which the state of the ending changes in wording or through implication due to the impact of a governor. The non-inﬂectable is that which its ending remains consistent in one state in spite of different governors and not due to defectiveness in its construction.

تصرب

Exercises

بيّن المتعب بأنواعه، والمتبني من الكلمات الواقعة في العبارات الآتية:

Identify the inﬂectable according to its types, and the non-inﬂectable that arise in the below sentences:

قال أعرابي: الله يَخَفَّف مَا أثّلت الناس، والدَّهْر يَخَفَّف مَا جَمَعوا، وكم من مَيْتة على مَوْت، طَلْب الحياة، وحياتا سبئها التَعْمُر للْمَوْت.

سأل عمر بن الخطاب عمرو بن مَعَد يَكْرِب عن الحرب، فقال له: هي مَرَةٌ المُدَائِق، وإذا قَلَصت عن ساقٍ، من صَمَر فيها عُرْف، ومن ضَعَف عنها تَكْتَف.

{By the morning brightness, and [by] the night when it covers with darkness, your Lord has not taken leave of you, [O Muḥammad], nor has He detested [you]. And the Hereafter is better for you than the first [life].}35

35 Al-Ḍuhā: 1-4

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A Commentary on al-Ájrúmiyyah

إِنَا إِلَّا خَيْرَتِي وَهُوَ صَادِقٌ
فِيما تُحْدِثُ أَنَّ الْيَزَى فِي النَّقْلِ
إِذَا نَامَ غَرُّ فِي ذِيَّةِ الليل فَأَشْهَرَ
وَقَمَ لِلْمُعَالِيَةِ وَالْعُوَاليَ وَإِسْلَامٍ
إِذَا أَنتَ لَمْ تُقْسِمْ عَنِ النَّجْحِ وَالْخَنا
أَصْبَبَ خَليماً وَأَصْبَبَ جَاهلٌ
الْحَضَرِ عَلَى حُقُوقِ الْمُرْوَةِ أَشْهُدُ مِنْ الصَّبِيرِ عَلَى أَلْمِ الْحَاجِةِ
وَذِلَّةِ الْقَفْرِ مَايُوبٌ مِنْ عَرَبِ الصَّبِيرِ كَمَا أَنْ عَرَبُ الْغَنِي مَايُوبٌ مِنْ كَرِمٍ الْإِنْصَافِ

أسئلة

Questions

ما هو الإعراب؟ ما هو البناء؟ ما هو المعرب؟ ما هو العني؟
What is inflection? What is non-inflection? What is the inflectable? What is the non-inflectable?

ما معنى تغيير أواخر الكلم؟ إلى كم قسم ينقسم التغيير؟ ما هو التغير اللفظي؟ ما هو التغير التقديردي؟
What is the meaning of “an alteration at the ending of a word”? How many types is this alteration categorised into? What is an explicit alteration and implicit alteration? What are the reasons for the occurrence of an implicit alteration?

اذكر سببين مما يمنع النظر بالحركة.
Mention two reasons that prevent the pronunciation of a diacritic.

إِبْيَ بِثَلَاثَةٍ أَمْثَلَةٍ لَكَلَامٍ مُفَيْدٍ، بِحَيْثَ يَكُونُ فِي كُلِ مَثْلٍ اسْمٍ مُعَرِبٌ بِحُرْكَةٍ مُقَدَّرَةٌ مِنْهُ

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Bring three examples of comprehensible speech of which each contains a noun that inflects with an implicit diacritic that is prevented from being displayed due to impracticality.

ایت بثمانين لكلام مفيد في كل واحد منهما اسم معرّب بحركة مقدرة منع من ظهورها الثقل.

Bring two examples of comprehensible speech of which each contains a noun that inflects with an implicit diacritic that is prevented from being displayed due to heaviness.

ایت بثلاثة أمثلة لكلام مفيد في كل مثال منها اسم مثبت

Bring three examples of comprehensible speech of which each contains a non-inflectable noun.

ایت بثمانة أمثلة لكلام مفيد يكون في كل مثال منها اسم معرّب بحركة مقدرة منع من ظهورها المناسبة.

Bring three examples of comprehensible speech of which each contains a noun that inflects with an implicit diacritic that is prevented from being displayed due to appropriation.
أنواع الإعراب

The Types of Declension

He said, “Its types are four: (i) raf', (ii) naṣb, (iii) khāfīd and (iv) jazm. Those related to the noun from these are: (i) al-raf', (ii) al-naṣb, (iii) al-khāfīd and it does not accept the jazm state. Those related to the verb are: (i) al-raf', (ii) al-naṣb, (iii) al-jazm and it does not accept the state of khāfīd.

I say: The types of declension that take place upon the noun and verb are four in total: (i) al-rafa', (ii) al-naṣb, (iii) al-khāfīd and (iv) al-jazm. Each of these four types has a linguistic meaning and a meaning according to the nomenclature of the grammarians:

The linguistic meaning of al-rafa' is highness and ascension. Its meaning in terms of nomenclature is a specific alteration that occurs with the sign of al-dammah or its substitute. We will explain these substitutes for the dammah

وأما النصب فهو اللغة : الاستواء والاستيقيامة ، وهو في الاصطلاح : تغير مخصوص علامته الفتحة وما ناب عنها ، وقع النصب في كل من الاسم والفعل أيضاً ، نحو :

( لَنْ أُبَحْثَ الْكَسْلِ )

The linguistic meaning of al-nasb is strictness and uprightness. Its meaning in terms of nomenclature is a specific alteration that occurs with the sign of al-fatha or its substitute. The state of al-nasb also affects both the noun and verb. An example is, “I will not love laziness.”

وأما الخفض فهو في اللغة : النسف ، وهو في الاصطلاح : تغير مخصوص علامته الكسرة وما ناب عنها ، ولا يكون الخفض إلا في الاسم ، نحو :

( تَأْمَثَ مِنَ الْكُسْلِ )

The linguistic meaning of al-khafād is lowered. Its meaning in terms of nomenclature is a specific alteration that occurs with the sign of al-kasrah or its substitute. The state of al-khafād only affects the noun, e.g. “I was afflicted with laziness.”

وأما الجزم فهو في اللغة : القطع ، وفي الاصطلاح تغير مخصوص علامته الدخان وما ناب عنه ، ولا يكون الجزم إلا في الفعل المضارع ، نحو :

( لَمْ يَظْمِرْ عَدُوْسَيْلَ )

The linguistic meaning of al-jazm is to cut. Its meaning in terms of nomenclature is a specific alteration that occurs with the sign of al-sukūn or its substitute. The state of al-jazm only affects the muḍāri' verb, e.g. “The lazy one did not triumph.”

فقد تبين لك أن أنواع الإعراب على ثلاثة أقسام : قسم مشترك بين الأسماء والأفعال ، وهو الرفع والنصب ، وقسم مختص بالأسماء ، وهو الخفض ، وقسم مختص بالأفعال ، وهو الجزم .
It has been displayed to you above that the types of declension are of three types: (i) those that are shared by the noun and the verb i.e. \textit{al-raf}' and \textit{al-naşb}, (ii) that which is specific to the noun i.e. \textit{al-khafîd} and (iii) that which is specific to the verb i.e. \textit{al-jazm}.

\textbf{Questions}

ما أنواع الأعراب؟

What are the types of declension?

ما هو الرفع لغة واصطلاحاً؟

What is the meaning of \textit{al-raf}' in the linguistic sense and in terms of nomenclature?

ما هو النصب لغة واصطلاحاً؟

What is the meaning of \textit{al-naşb} in the linguistic sense and in terms of nomenclature?

ما هو الخفيف لغة واصطلاحاً؟

What is the meaning of \textit{al-khafîd} in the linguistic sense and in terms of nomenclature?

ما هو الجزم لغة واصطلاحاً؟

What is the meaning of \textit{al-jazm} in the linguistic sense and in terms of nomenclature?

ما أنواع الأعراب التي يشتركان فيها الاسم والفعل؟

Which of the types of declension are shared by the noun and the verb?
ما الذي يختص به الأسم من علامات الأعراب؟
Which of the types of declension are specific to the noun?

ما الذي يختص به الفعل من علامات الأعراب؟
Which of the types of declension are specific to the verb?

مثال بارعة أمثلة لكثرة من الأ اسم المرفع، والفعل المنصوب، والاسم المخفوض، والفعل المجزوم.
Provide four examples of the marfū‘ noun, manṣūb verb, makfūd noun and majzūm verb.
باب معرفة علامات الإعراب

Chapter: Understanding the Signs of Declension

قال: للرفع أربع علامات: الضمة، والوَاو، وال ألف، والنون.

He said: There are four signs of al-raf': al-dammah, al-wāw, al-alif and al-nūn.

وأقول: تستطيع أن تعرَف أن الكلمة مرفوعة بوجود علامة في أخرى من أربع علامات:

واحدة منها أصلية، وهي الضمة، وثلاث فروع عنها، وهي: الوَاو، وال ألف، والنون.

I say: It is possible to ascertain that a word is marfu‘ by the presence of four signs upon its ending: the first—and it is its original sign—is al-dammah. The other three signs are subsidiaries of it, they are: al-wāw, al-alif and al-nūn.

مواعظ الضمة

Positions of the Dammah

قال: فأنما الضمة فتكون علامة للرفع في أربعة مواضع: الاسم المفرد، وجمع النكس، وجمع المضارع الذي لم ينصب بآخره شيء.

He said: As for al-dammah, it is an indicator of al-raf’ in four instances: (i) the singular noun (ii) the broken plural (iii) the sound feminine plural (iv) the mudāri‘ verb which has nothing attached to the end of it.

وأقول: تكون الضمة علامة على رفع الكلمة في أربع مواضع:

I say: The dammah is an indication of a word being raf’ in four instances:

الموضوع الأول: الاسم المفرد، والموضوع الثاني: جمع النكس، والموضوع الثالث:
جَمَعُ الْمَؤَنَّتِ السَّالِمِ،ِ والمَوْضُوعِ الْرَّابِعُ: الفَعْلُ الْمُضَارِعُ الَّذِي لَمْ يُقَدِّرُ بِهِ أَلْفُ الْثَّانِئِ،ِ
وَلَا وَأَرْجُعُ جَمَاعَةٍ،ِ وَلَا بَاءٍ مَخَاطِبَةٍ،ِ وَلَا نُونٌ تَوَكِّيدٍ خَفِيفَةً أَوْ ثَقِيلَةً،ِ وَلَا نُونٌ نِسْوَةٍ.

The first instance: the singular noun. The second instance: the broken plural. The third instance: the sound feminine plural. The fourth instance: the muḍāri’ verb of which its ending is not connected to the alif of duality, the waw of plurality, the ya of the feminine second person, neither the light nūn of emphasis, nor the heavy one, and neither the nun of feminine plurality.

أما الْإِسْمُ الْعَفْرَدُ فَالْمَرَادُ بِهِ هَذَا: ما لِيِّسُ مُنَتَّى،ِ وَلَا مَجمُوعَةٌ،ِ وَلَا مِلَحَقٌ،ِ بِهِمَا،ِ وَلَا مِنْ
الأَسْمَاءِ الْخَمْسَةِ.

As for the singular noun, the meaning of it here is: what is not dual, not plural, not attached to either of them and not from the five nouns.

سَوَاءُ أَكَانَ الْمَرَادُ بِمَذْكُورٍ مَثْلُ: مُحْمَّدٌ،ِ وَعَلِيٌّ،ِ وَحَمْزَةٌ،ِ أَمْ كَانَ الْمَرَادُ بِمُؤْنَّاتٍ مَثْلُ
فَاطِمَةٌ،ِ وَعَائِشَةٌ،ِ وَزِيَبٍ.

It includes that which is masculine e.g. Muḥammad, ‘Alī and Ḥamzah, or that which is feminine e.g. Fāṭimah, ‘Āishah and Zaynab.

وَسَوَاءُ أَكَانَتِ الْضَّمْتَةِ الْبَحْرَةَ كَمَا فِي نَحْوِ ( حُضْرَ مُحَمَّدٍ) وَ( شَافِرُتْ فَاطِمَةٌ)،ِ أَمْ كَانَتِ
مُقَدَّرَةً نَحْوِ ( حُضْرَ الْفَتِّى وَلَقَائِيٍّ وَأَخِي)،ِ وَنَحْوِ ( تَرَوَّجَتْ لِلَّيْلِ وَلْعَمِيْ)،ِ فَإِنَّ ( مُحَمَّدٍ)
وَكَذَا ( فَاطِمَةٌ) مَرْفَعُةٌ،ِ وَعَلَامَةٌ،ِ رُفَعَهَا الْضَّمْتَةُ الْبَحْرَةَ،ِ وَ( الْفَتِّى) وَمَثْلِهَا ( لِيْلِىَ)
وَ( لْعَمِيْ) مَرْفَعُهَا،ِ وَعَلَامَةٌ،ِ رُفَعَهَا ضَمْتَةٌ مُقَدَّرَةَ عَلَى الْأَلْفِ مُنْعَ مِنْ ظَهُورِهَا الْتَعْدِرِ.

It includes that which has an explicit dammah, as in: “Muḥammad was present”, “Fāṭimah travelled”. It includes that which has an implicit dammah, such as “The boy, the judge and my brother were present” and “Laylā and Nu’mā both got married”. Muḥammad and Fāṭimah are both marfū’ and the sign of their state is the explicit dammah. The boy, Laylā and Nu’mā are all marfū’, and the sign of their state is the implicit dammah upon the alif, prevented from being displayed due to impracticality.

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And al-Qādi is marfu', and the sign of its state is an implicit dammah upon the yā, prevented from being displayed due to heaviness. And “akhi” is also marfu’, and the sign of its state is an implicit dammah upon that which comes before the yā of the first person, prevented from being displayed due to appropriation.

As for the broken plural, what it refers to here is that which indicates more than two in the masculine or feminine gender, with an alteration of the singular form of the word.

The types of alteration correlating with the broken plural are six:

1. دُخُلُ بالشكل ليس غَيْرُ ، نحو: ( أَمْسَةَ وأَمْسَتِ ) ، وَ( نَهْمَةَ وَنَهْمَتِ ) ؛ فإن حروف المفرد والجمع في هذه المثالين متَحَدَّة ، والإِخْتِلَافَ بين المفرد والجمع إنما هو في شكلها.

First: Alteration in the diacritics only e.g. “lion-lions” and “tiger-tigers”. In these two examples the letters of the singular and the plural are the same. The difference between the two is in the diacritics.

2. دُخُلُ بالنَّصِّ ليس غَيْرُ ، نحو: ( تِحْمَةَ وَتِحْمَتِ ) ، وَ( تِحْمَةَ وَتِحْمَتِ ) ؛ فأَنتَ تجد الجمع قد نقص حرفًا في هذه الكلمات - وهو النَّاء - وباقي الحروف على حالها في المفرد.

Second: Alteration through a decrease only e.g. “charge-charges” and “ind-
gestion-indigestions". You will notice that in the plural here the decrease is in a letter of the words—and that letter is al-tā—and the rest of the letters are the same as in the singular.

Third: Alteration through an increase only (إن) e.g. “twin-twins”. This can be seen in the statement of the Most High: {{And date palms,] some having twin trunks and some having a single one.}}

Fourth: Alteration in the diacritics and through a decrease (i.e. taking away a or l) e.g. “bed-beds”, “book-books”, “red (s)-red (p)” and “white (s)-white (p)”.

Fifth: Alteration in the diacritics and through an increase (adding an ١ or ٠) e.g. “cause-causes”, “hero-heroes”, “Hind-Hinds”, “predatory animal-predatory animals”, “wolf-wolves” and “brave (s)-brave (p)”.

Sixth: Alteration in the diacritics and through an increase and decrease together e.g. “generous (s)-generous (p)”, “a loaf [of bread]-loafs”, “writer-writers” and “leader-leaders”.

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36 Al-Ra’d: 4
All of these types become marfū‘ with a dammah, regardless whether the wording refers to the plural male e.g. “men” and “writers” or if it refers to the plural female e.g. “Hinds” and “Zaynabs”. This is also the case regardless whether the dammah is visible—as in these examples—or if it is implicit e.g. “drunkards”, “wounded”, “chaste” and “pregnant women”. If you say, “The men and Zaynabs stood,” you will find that they are both marfū‘ with an explicit dammah. And if you say, “The wounded and the chaste were present,” you will find that they are both marfū‘ with an implicit dammah upon the alif, prevented from being displayed due to impracticality.

As for the sound feminine plural it is that which indicates towards more than two with the addition of the letters alif and tā at the end of the word.37 Exam-
peles are, “Zaynabs”, Fātimahs” and “doves”. If it is said, “The Zaynabs came” and “The Fātimahs travelled”, the words “the Zaynabs” and “the Fātimahs” are marfu’. The sign of them being marfu’ is the presence of the explicit dammah. The implicit dammah does not arise in relation to the sound feminine plural except when it connects to the yā of the first person e.g. “These are my trees and my cows.”

If the alif is not an addition i.e. it was present in the singular e.g. “judge-judges” and “caller-callers”, it is not considered to be a sound feminine plural and it is instead considered to be a broken plural.

Likewise if the tā is not an addition i.e. it was present in the singular e.g. “dead (s)-dead (p)”, “house-houses” and “sound-sounds”, it is considered to be a broken plural and not a sound feminine plural.

And if the verbal form is jarr (يُضرِبُ) or kasrah (يكتبُ) then from these verbal forms, in al-Shudhur (p. 39) and al-Qaṭr (p. 68), “That which becomes plural with the addition of the letter alif and tā.” Ibn Mālik preceded him in his Alfiyyah with the couplet,

That which becomes plural with alif and tā combined, it has a kasrah both in al-jarr and in naṣb.

Regarding the question that may arise to the student regarding why it is called the sound feminine plural though these words are not always feminine in their singular forms, al-Aḥdāl said in al-Kawākhīb (1/54), “This word (i.e. the sound feminine plural) became part of the nomenclature of the grammarians in reference to that which becomes plural with the addition of the alif and tā though they differ in their singular forms. This is a case of naming something after the part which forms its majority.”
A Commentary on al-Ājrumiyyah

As for the *muḍārī* verb e.g. “he hits” and “he reads”, both of these verbs are *marfū‘*, and the sign of them being in the state of *raf* is the explicit *dammah*. Likewise “he calls” and “he requests” are both *marfū‘*, and the sign of them being so is the implicit *dammah* upon the letter *wāw*, prevented from being displayed due to heaviness. Likewise “he judges” and “he satisfies” are both *marfū‘*, and the sign of them being so is the implicit *dammah* upon the letter *yā*, prevented from being displayed due to heaviness. Likewise “he is satisfied” and “he becomes strong” are both *marfū‘*, and the sign of them being so is the implicit *dammah* upon the letter *alif*, prevented from being displayed due to impracticality.

Our statement, “The *muḍārī* verb of which its ending is not connected to the *alif* of duality, the *waw* of plurality, the *yā* of the feminine second person” excludes that which is connected to any of these three things. Whatever is connected to the *alif* of duality—such as “Them two write” and “Them two help”, to the *wāw* of plurality—such as “They write” and “They help”, and to the *yā* of the feminine second person—such as “You write” and “You help” are not made *marfū‘* here by a *dammah*. Rather they are *marfū‘* by the presence of the *nūn*, the *alif*, the *wāw* or the *yā* of the *fā‘il* (i.e. the subject of the verb). We will
explain this matter shortly.

Our statement, “Neither the light nun of emphasis, nor the heavy one” excludes the muḍāri’ verb that is connected to either of these nūns. An example is in the statement of the Most High: {He will surely be imprisoned and will be of those debased.} The verb here is non-infectable upon a fatha.

Our statement, “And neither the nun of feminine plurality” excludes a muḍāri’ verb that is connected to the nun of feminine plurality. An example is in the statement of the Most High: {The mothers may breastfeed.} The verb here (yurdu’na) is non-infectable upon a sukūn.

ECTOR

Exercises

1- تَسْمَّى المرفوعات بالضمة وأنواعها، مع بيان ما تكون الضمية فيه ظاهرة وما تكون الضمة فيه مقدرة، وسبب تقيديها، من بين الكلمات المواردة في الجمل الآتية:

Detail that which is marfu‘ with a dammah and the types of them, and while doing so, make clear that which has an explicit dammah and that which has an implicit dammah—with the reason for its inferred meaning—in the following sentences:

38 Yūsuf: 32
39 Al-Baqarah: 233
In how many situations is the *dammah* a sign of *al-raf*?

What is meant here by a singular noun? Provide four examples of the singular noun wherein the first of them is in the masculine gender and the *dammah* is explicit at its end, the second of them is in the masculine gender and the *dammah* is implicit, the third of them is in the feminine gender and the *dammah* is explicit, the fourth of them is in the feminine gender and the *dammah* is implicit.

What is the broken plural? How many forms of alteration in the broken plural are there? Provide two examples for each type. Provide an example of a bro-
ken plural that is in the masculine gender and the *dammah* is implicit, and also a broken plural that is in the feminine gender and the *dammah* is explicit.

ما هو جمع المؤنث السالم؟ هل تكون الضمة مقدرة في جمع المؤنث السالم؟ إذا كانت الألف غير زائدة في الجمع الذي آخره ألف وتأه فمن أي نوع يكون مع التمثيل؟ وكيف يكون إعرابه؟

What is the sound feminine plural? Does the implicit *dammah* arise in relation to the sound feminine plural? If the *alif* is not an addition in the plural word that ends with the letters *alif* and *tā*, which type of plural is this considered to be? And give examples of this. How does it inflect?

متى يرفع الفعل المضارع بالضمة؟ مثل بثلاثة أمثلة مختلفة للفعل المضارع المرفوع بضمة مقدرة.

When is the *muḍāri‘* verb made *marfū‘* by a *dammah*? Provide three varying examples of the *muḍāri‘* verb that is made *marfū‘* with an implicit *dammah*.
The Letter Wāw as a Representative of the Ḍammah

He said: As for the letter wāw, it is an indicator of raf’ in two cases: (i) the sound masculine plural and (ii) the five [exceptional] nouns which are: your father, your brother, your father in law, your mouth, and possessor of wealth.

I say: The letter wāw is a sign of the marfu’ state of a word in two instances: In the sound masculine plural and the five nouns.40

As for the sound masculine plural, it is a noun that indicates to a number exceeding two with an addition to its end. When this addition is removed the root word remains sound i.e. in its original form and any singular words,

40 Some add a sixth, hanāk—your thing.
when pluralised, must be combined\textsuperscript{41} to take the masculine plural form. Examples being: \{Those who remained behind rejoiced\},\textsuperscript{42} \{But those firm in knowledge among them and the faithful believers\},\textsuperscript{43} \{Even if the criminals disliked it\},\textsuperscript{44} \{If there are among you twenty [who are] steadfast\},\textsuperscript{45} and \{And [there are] others who have acknowledged their sins\}.\textsuperscript{46} All of the words, “those who remained behind”, “those firm in knowledge”, “the faithful believers”, “the criminals”, “the steadfast” and “the others” are sound masculine plurals. They indicate towards a number exceeding two and there is an addition at the end i.e. a \textit{wāw} and a \textit{nūn}, and when this addition is stripped the word remains sound.

The reader should be able to see [that the singular forms of these words are]: “The one who remained behind”, “firm”, “faithful believer”, “criminal”, “steadfast” and “other”. All of the words that are present in the \textit{āyāt} above are \textit{marfū‘}, and the sign of their state is the \textit{wāw} serving in place of the \textit{dammah}. The letter \textit{nūn} that we see after the letter \textit{wāw} is a compensatory mechanism for the exclusion of the \textit{tanwin} found in “\textit{mukhalla’fun}” and its sisters, and this (i.e. \textit{mukhalla’fun}) is the singular form of the noun.

\textit{wāw} and \textit{nūn} are always of the same shape, whether the\textsuperscript{41} form is singular or plural.

\textsuperscript{41} The meaning of this is that the original statement would be, “Zayd, Zayd and Zayd arrived” and then they are combined, so it is said, “The Zayds (Zaydūn) arrived.” See \textit{Hashiyat al-Ḥāmidī} (p. 36).

\textsuperscript{42} Al-Tawbah: 81
\textsuperscript{43} Al-Nisā: 162
\textsuperscript{44} Al-Anfāl: 8
\textsuperscript{45} Al-Anfāl: 65
\textsuperscript{46} Al-Tawbah: 102
A Commentary on al-Ájrúmiyyah

As for the five nouns, they are the small number of words mentioned by the author i.e. your father, your brother, your father in law, your mouth and possessor of wealth. They become marfū' with the letter wāw, which is the delegate for the dammāh. It is said, “Present was your father, your brother, your father in law, your mouth, a possessor of wealth.” Likewise it is said, “This is your father” and “Your father is a righteous man.” It was also said by Allah ﷺ: {And our father is an old man},47 {From where their father had ordered them},48 {And indeed, he was a possessor of knowledge}49 and {Indeed, I am your brother.}50 All of the nouns in these examples are marfū’, and the sign of them being so is the wāw serving as a substitute for the dammāh. That which comes after them such as pronouns, the word “[possessor of] wealth” or “[possessor of] knowledge” are mudāf ilayhi.

واعلم أن هذه الأسماء الخمسة لا تنقرب هذا الإعراب إلا بشروط ، وهذه الشروط منها ما يشترط في كلها ، ومنها ما يشترط في بعضها :

Understand that the five nouns do not inflect in this specific manner unless they meet certain conditions, some of which are related to all of the nouns and some of which are specific to certain ones.

أما الشروط التي تشترط في جميعها فأربعة شروط :

As for the conditions that correspond to all of the nouns, they are four in number:

47 Al-Qaṣaṣ: 23
48 Yūsuf: 68
49 Yūsuf: 68
50 Yūsuf: 69
Firstly, that it is singular. Secondly, that it is in the augmentative form. Thirdly, that it is the *muḍāf* (possessed). Fourthly, that it is possessed by anything in the possessive compound besides the letter *yā* of the first person singular.

The condition of singularity excludes these words when they are in the dual form, the plural male form, or the broken plural. If they are in the broken plural form, they inflect with a visible diacritic. Examples are: "Fathers cultivate their sons", "Your brothers are your hands with which you attack", and the statements of Allah: {{If your fathers, and your sons},51 {Verily the faithful believers are brothers}52 and {And you became—through his favour—brothers.}}53

If they are in the dual form, they inflect in the manner of the dual—*marfūʿ* with the letter *alif*, *manṣūb* and *majrūr* with the letter *yā*. We will cover this shortly. Examples are: "Your parents cultivated you", "Show good manners in the presence of your parents", and the statements of Allah: {And he raised his

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51 Al-Tawbah: 24
52 Al-Ḥujurāt: 10
53 Alī Ḥimrān: 103
parents upon the throne\textsuperscript{54} and \{So make peace between your two brothers.\}\textsuperscript{55}

If they are in the sound masculine plural form, they become marfū\textsuperscript{a} with the letter wāw—as we have mentioned—and they become mansūb and majrūr with the letter yā. Examples are: \textquotedblleft These are fathers and brothers\textquotedblright\ and \textquotedblleft I saw fathers and brothers\textquotedblright. None from them (i.e. from the five exceptional nouns) becomes plural with the letters wāw and nūn except for the words \textquotedblleft father\textquotedblright\ and \textquotedblleft brother\textquotedblright, and deduction from this dictates that none of the others become plural through this means.

The condition that it must be in the augmentative form excludes these words when they are in the diminutive form. In the instance of them being in the diminutive form they inflect with visible diacritics. Examples are: \textquotedblleft This is a small father and a small brother, \textquotedblright\ \textquotedblleft I saw a small father and a small brother\textquotedblright\ and \textquotedblleft I passed by a small father and a small brother.\textquotedblright

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\textsuperscript{54} Yūsuf: 100

\textsuperscript{55} Al-Ḥujurāt: 10
are separate from the possessive compound. In this case they would inflect with visible diacritics as well. Examples are: “This is a father”, “I saw a father”, “I passed by a father” and likewise is the case for the others [from the five]. Further to these examples, Allah ﷺ said: {And has a brother and a sister}, 56 {If he steals—a brother of his has stolen before}, 57 {He said, “Bring me a brother of yours from your father”}, 58 and {Indeed he has a father who is an old man.} 59

The condition that it is possessed by anything in the possessive compound besides the letter yā of the first person singular excludes that which is so. In this case they inflect with an implicit diacritic upon the letter that comes before the yā of the first person singular, prevented from being displayed due to the position being occupied with the appropriate diacritic. Examples of this are: “My father and my brother were present”, “I honoured my father and my elder brother”, and “I do not speak in the presence of my father and elder brother.” Examples from the statements of Allah ﷺ are: {Verily, this brother of mine}, 60 {I am Yusuf and this is my brother}, 61 and {And cast it over the face of my father.} 62

وأما الشروط التي تختص بعضها دون بعض؛ فمنها أن كلمة (فَوَاذَ) لا تُعَرِّبُ هذا

56 Al-Nisā: 12
57 Yūsuf: 77
58 Yūsuf: 59
59 Yūsuf: 78
60 Sād: 23
61 Yūsuf: 90
62 Yūsuf: 93
The indicators ḍāʾ, ḍāʾ, kāf, kāf, and mīm do not take the declension [of the five nouns] except if it is free from the letter mīm (in Arabic the word mouth is normally “fam”). If the mīm is found in the word then it takes the declension with visible diacritics. Examples are: “This is a sound mouth”, “I saw a sound mouth” and “I looked at a sound mouth”. This is an additional condition to the four we have mentioned previously and it is specific to this word.

And by the way a word “possessor of” does not take the declension of the five nouns unless it meets two conditions: (i) that it has the meaning of “possessor” and (ii) that the word connected to it in the possessive compound is a clear noun and not an adjective. If it does not have the meaning of “possessor”, such as if it serves as a demonstrative pronoun, then it is un-inflectable.

Regarding the term “clear noun” (اسم جنس ظاهر), al-Ḥamādi said in Ḥāshiyyat al-Kafāwi (p. 36), “It is that which is correct to be given the attribute of less and more such as wealth.” Yasin said in his Ḥāshiyyat ‘alā al-Fākihi (p. 36), “The meaning of their statement [that it is compounded to an ism jins] is that which is opposite to an adjective, as stated in Sharḥ al-Tashil. [After defining it, its author said,] ‘It has been falsely assumed by some lacking intelligence that the meaning of the ism jins here refers to the indefinite. This contradicts certain examples from the Qur’ān and ḥadīth.”
An example of it not coming as a demonstrative pronoun is the couplet of Abī al-Ṭayyib al-Mutanabbi:

\[\text{ذُو العقْلِ يشْقَى في التَّعْمِيم بِعَقْلِهِ }\text{ وَأَخَرُ الجِهَالَةِ في الشَّغَارَةِ يَنْعمُ}.
\]

The one who possesses intellect prospers in the favour of his intellect,

But the brother of ignorance finds bliss in mischief.

وعَذَانَ الشرطان زائدان في هذه الكلمة بخصوصها على الشروط الأربعة التي سبق ذكرها.

These are two additional conditions to the four we have mentioned previously and they are specific to this word (i.e. "dhu").


cṣąrīn

Exercises

1- بين المرفع بالضمة الظاهرة، أو المُقَدَّرة، والمرفوع بالواو، مع بيان نوع كل واحد منها، من بين الكلمات الواردة في الجمل الآتية:

One. Make clear in the following sentences that which is marfu’ with an explicit dammeh, an implicit dammeh, and with the letter waw—whilst also defining the type of each one.

قال الله تعالى: ﴿وَأَرَءَى النَّجُومُ الْمُجَهَّرُونَ الْمُجَهَّرُونَ الْمُجَهَّرُونَ مَعْرُضُونَ، وَالْمُجَهَّرُونَ الْمُجَهَّرُونَ مَعْرُضُونَ... ﴿ وقال الله تعالى: ﴿وَأَرَاءَتَ النَّجُومُ الْمُجَهَّرُونَ فَظْلَوْا أَنْثَى مُقَفَّوْهَا وَلَا تَجْذَبْهَا مَضْرَعًا. ﴿

الْفِئَةُ تُقْلِيَها النَّجُوًا وَتُبْتِجُهَا المُكَثَّرُى... ﴿ إِخْوَانُهُمْ أَعْمَالُهُمْ إِذَا اسْتَطَعْ بِثَكَ الرُّكْبَ... ﴿ وَأَسَاءَلُ إِذَا عَصَبْ الْرِّمَانَ... ﴿ القَانِينَاتُ إِلَى الأَضْرَائِ... ﴿ أَوْلُوكُ يَتْمَّ لُكَ الْأَمْوَاتُ وَتَبْصِرُ لُكَ الْفَلاْحُ... ﴿ أَخْوَاهُ الَّذِي إِذَا تَشَكُّكُ إِلَيْهِ يُشْكِكُ... ﴿ وَإِذَا تَذَهَّعُ عَنِّ الرُّكْبِ يَحْبِيكَ... ﴿
Two. In the below sentences, enter a noun from the five nouns that is marfū‘ with the letter wāw.

(أ) إذا دعاكَ ... فأجِنْهَ .
(ب) لقدْ كانّ معيّن ... بالأسِّ.
(ج) ... كان صديقا لي .
(د) هذا الكتابُ أَرْسَلْهُ لِكَ ... 

Three. In the below sentences, enter a broken plural that is marfū‘ with an explicit dammah in some of them, and marfū‘ with an implicit dammah in the others.

(أ) ... أعوزَانكَ عند الشدةَ .
(ب) حضرَ ... فأكثرُوهِم .
(ج) كانّ معناً أَمْسَ ... كَرَأَمُ .
(د) ... تفضِّحُ الكَذِبَبَ .

Questions

في كم موضع تكون الواو علامة للرفع؟

In how many situations is the wāw an indication of a word being marfū‘?

ما هو جمع المذكر السالم؟

What is a sound masculine plural?
Provide three examples of the sound masculine plural in the marfūʿ state.

What are the five nouns?

What are the conditions required for the five nouns to become marfūʿ with the letter wāw as a representative for the dammah?

If the five nouns are in the broken plural, what do they inflect with?

If the five nouns are in the dual form, what do they inflect with?

Provide two examples of words from the five nouns in the dual form, and two examples from them in the plural form.

If the five nouns are in the diminutive form, what do they inflect with?

If they are connected in a possessive compound to the letter yā of the singular first person, with what do they inflect with?
ما الذي يشترط في ( ذو ) خاصة؟

What are the conditions specific to the word “possessor of”? 

ما الذي يشترط في ( فوك ) خاصة؟

What is the condition specific to the word “your mouth”? 

A Commentary on al-Ąjrūmiyyah
The Letter Alif as a Representative of the Dammah

He said: As for the alif, it is an indicator of raf‘ specifically in the dual form.

I say: The letter alif is a sign of a word being marfu‘ in only one situation; which is when the noun is in the dual form. An example is, “The two friends were present.” The word “two friends” here is in the dual form, it is marfu‘ due to it being the subject, and the sign of it being marfu‘ is the letter alif serving in place of the dammah. The letter nūn that we see [after the letter alif] is a compensatory mechanism for the exclusion of the tanwin found in “ṣadiqun”, the singular noun.
A Commentary on al-ʿĀjrāmīyyah

The dual form is that which indicates to two masculine things, or two feminine things, with an addition to the end of the word. This addition removes the need of mentioning a conjunction and linked word, an example being “The two ‘Umars and two Hinds came.” Here the word “Umarān” is a word that indicates towards two males, each of them named ‘Umar, and the tool with which this is indicated is the addition of the letters alif and nūn to its end. This is a compensatory mechanism for the letter wāw of conjunction that would have appeared and the repetition of the names i.e. “‘Umar and ‘Umar were present.” Likewise, the word “Hindān” is a word that indicates towards two females, each of them named Hind, and the tool with which this is indicated is the addition of the letters alif and nūn to its end. This is a compensatory mechanism for the letter wāw of conjunction that would have appeared and the repetition of the two names i.e. “Hind and Hind were present.”

تمرينات

Exercises

١ - ردَّ كُلَّ جمع من الجمع الآتية إلى مفرّدة، ثم ضع كل مثنى في كلام مفيد بحيث يكون مرفوعاً، وها هي ذي الجمع:

One. Return all of the following plurals into the singular form. Then convert the singular words into the dual form and utilise them in beneficial sentences where they are marfūʿ. These are the plural words:

جَمَالٌ، أَقِيلٌ، شَجُرٍ، صَهَارِيجٍ، دُوَّارٍ، نَجُومٍ، خُطَائِينَ، نَسَائِينَ، قَرَاطِيسٍ، مَخَابِرٍ، أَحْذِيَّةٍ، فُصُصٍ، أَطْبَاهٍ، طَرَقٍ، شَرِقٍ، مَقَاعِدٍ، عَلَمَاءٍ، جَذْرٍ، شَتَابِيكَ، أَنَوْاتٍ، نَوَافِدٍ، آَيَّاتٍ، رَكَّعٍ، أَمْوَرٍ، بِلَادٍ، أَفْطَارٍ، نَفَخَاتٍ.

٢ - ضع كُلٌ واحد من المثنىات الآتية في كلام مفيد:

Two. Put each of the below dual forms into beneficial speech:
Three. Place dual form words within the empty spaces found in the statements below:

(a) سافر... إلى مصر لمشاهدة آثارها.
(b) خضر أخي ومعه... فأكثرهم.
(c) وَلِدَ لخالد... فسمى أحدهما (محمدًا) وسمى الآخر (عليًا).

Questions

في كم موضوع تكون الالف علامة على رفع الكلمة؟

In how many situations is the letter alif a sign of a word being marfū'?
A Commentary on al-Ājrūmiyyah

مَثَّلَ لِلمَهْتَدِي بِمَثَالِيَنِّ: أَحَدَهَا مَذَكَرُ، وَالآخِرُ مُؤْنِثُ.

Provide two examples of the dual form, the first of them in the male gender and the second in the feminine.
The Letter Nūn as a Representative of the Ḍammah

He said: As for the letter nūn, it is an indicator of raf' in the muḏārī‘ verb if it is connected to an attached pronoun of duality, an attached pronoun of plurality, or an attached pronoun used to address the female gender.

I say: The letter nūn is a sign of a word being marfū‘ when it falls at the end of it in one instance, and that is the muḏārī‘ verb connected to the letter alif of male or female duality, or connected to the letter wāw of male plurality, or connected to the letter yā of the feminine second person.

As for when it is connected to the letter alif of duality, examples are, “The two friends travel tomorrow” and “You two travel tomorrow”. The words “two [friends] travel” and “you two travel” are both marfū‘ muḏārī‘ verbs due to the absence of a governor of the nasb and jāzm states. The sign of them being marfū‘ is the presence of the letter nūn, and the letter alif is the dual form subject, non-inflectable upon a sukūn in the state of raf'.
We have seen that the muḍārī' verb connected to the letter alif of duality will sometimes begin with the letter yā indicating the third person—as in the first example—and sometimes begin with the letter tā indicating the second person—as in the second example.

As for when it is connected to the letter alif of feminine duality, examples are, “The two Hinds travel tomorrow” and “You two—O Hinds—travel tomorrow.” The word “travel” in the two examples is a muḍārī' verb which is marfū' due to the presence of the letter nūn, and the letter alif is the dual subject, non-inflectable upon a sukūn in the marfū' state.

From this it can be seen that the muḍārī' verb connected to the alif of feminine duality will not begin with anything besides the letter tā and it indicates towards a feminine subject. This is the case regardless if it is in the third person—as in the first example—or in the second person—as in the second example.
As for when it is connected to the letter wāw of plurality, examples are, “The sincere men are those whom stand by their duties”, and “You, O people, stand by your duties.” The word “[whom] stand by” and also “you stand” are muḍārī’ verbs in the state of raf. The sign of them being marfū’ is the presence of the letter nūn and the letter wāw as the plural subject, non-inflectable upon a sukūn in the marfū’ state.

From this it can be seen that the muḍārī’ verb connected to this letter wāw will sometimes commence with the letter yā to indicate the third person—as in the first example—and sometimes commence with the letter tā to indicate the second person—as in the second example.

As for when it is connected to the letter yā of the feminine second person, an example is, “You, O Hind are aware of that which is incumbent upon you.” The word “are aware” is a muḍārī’ verb in the state of raf. The sign of it being marfū’ is the presence of the letter nūn and the letter yā is the feminine second person subject, non-inflectable upon a sukūn in the state of raf.

A verb is not connected to this letter yā except that it begins with the letter tā, and it indicates to a feminine subject.

فَتَلْخَصّ لِكَ أَنَّ النَّاسَ إِلَّا مِبْدَوًى بِالنَاوِءِ، وَالنَّاسَ إِلَّا وَأَ كَذَلِكَ
This can be summarised for the reader that [the word] connected to the letter \textit{alif} can commence with either the letter \textit{tā} or \textit{yā}. [The word] connected to the letter \textit{wāw} likewise can commence with either the letter \textit{tā} or \textit{yā}. [The word] connected to the letter \textit{yā} does not commence except with the letter \textit{tā}.

Examples of it are: “They both stand”, “they (fem.) both stand”, “they stand”, “you stand” and “you (fem.) stand.” These are called the five verbs.


tصريحات
Exercises

1. ضع في كل مكان من الأماكن الخالية فعلًا من الأفعال الخمسة مناسبًا، ثم بين على أي شيء يدل حرف المضارع الذي بدأته به:

One: Place in the empty spaces below the appropriate verb from the five verbs. Then clarify what the beginning letter of the \textit{muḍārt} indicates.

(أ) الأ dokładnie... في النهير.
(ب) الآباء... على أبناءهم.
(ج) أنتم أيها العلائمان... ببطء.
(د) هؤلاء الرجال... في الحقل.
(ح) أنبي يا شعاع... بالكرة.

2. استعمل كل فعل من الأفعال الآتية في جملة مفيدة:

Two: Use each of the following verbs in a beneficial sentence.
Three. Place with each of the below words an appropriate verb from the five verbs, and utilise them to provide beneficial sentences.

الطَّلَّابِينَ، العلَّمَانَ، المُشَجِّعُونَ، الرَّجُالُ الذين يُؤُدُّون واجبُهم، أنْبِ أَيْنَها الفَتَّانَةِ، انْتَمَى قَوْمٌ، هؤلاءُ التَّلامِيذُونَ، إِذَا خَافَتِ أَوْمَرُ اللَّهِ.

Four: Identify from the below words that which is made marfû‘ by the dammah, marfû‘ by the letter alif, marfû‘ by the letter waw and marfû‘ by the presence of the letter nūn. Also detail the type that each of the words in the paragraph below fall into:

كتَابُ الملكِ عَيْنِيِّهِمُ المَعْصُورُهُمْ عَنْهُمْ، وَآذَانُهُمُ الْوَاعِيَةُ، وَأَيْتَاهُمُ الشَّاهِدَةُ، الشَّجاعةُ غَزِيرَةُ يُّضُعَّها اللهُ، لِيَنَّ يُبَشَّرُهُم بِعِبَادُهُ، السُّحْرُ شَكْرُهُ، بِإِطْهَارِ النَّعْمَةِ، وَبِالْتَّحَدُّثِ بِالْسَّنَانِ، وَأُولُوهُمَا أَنْبِلُ مِنْ كَانِهِمَا، المُتَّقُونُ هُمْ الَّذِينَ يُؤْمِنُونَ بِاللهِ وَالَّاتِي يَوْمُ الآخِرِ.

أسماء
Questions

In how many situations is the letter nūn a sign of a word being marfū’?

Why should the verb connected to the letter alif of duality begin with? And what do the letters that appear at the beginning of it indicate?

With what does the muḍāriṭ verb connected to the letter wāw begin with, and answer likewise for that connected to the letter yā.

Provide two examples of the muḍāriṭ verb connected to the letter alif, the letter wāw and the letter yā.

What are the five verbs?
The Signs of *al-Naṣb*

He said: And for the condition of *al-naṣb* there are five signs: the *fatḥa*, the letter *alif*, the *kasrah*, the letter *yā* and the removal of the letter *nūn*.

I say: It will be possible for you to rule a word to be *mansūb* if you find at its end one of five signs: the *fatḥa*—which is the root sign—and four which are subsidiary signs: the letter *alif*, the *kasrah*, the letter *yā*, and the removal of the letter *nūn*.
The Fatḥa and Its Utilisation

He said: As for the fatḥa, then it is an indicator of the state of naṣīb in three instances: (i) In the singular noun, (ii) in the broken plural, (iii) in the muḍārī' verbs if a nāṣib (i.e. a governor that dictates a word to be maṃṣūb) precedes it and there is nothing attached to the last letter in the verb.

I say: The fatḥa is a sign of a word being maṃṣūb in three situations: (i) the singular noun, (ii) the broken plural, (iii) the muḍārī' verb that is preceded by a nāṣib and is not connected at the end to the letter alif of duality, the letter wāw of plurality, the letter yā of the feminine second person, the letter nūn of emphasis and the letter nūn of feminine plurality.

As for the singular noun, we have preceded in defining it.
The fatha is explicit at the end of the words such as: “I met ‘Ali” and “I met Hind”. In these two examples, ‘Ali and Hind are both singular nouns, and they are both mansūb as they are objects. The sign of them being mansūb is the explicit fatha, the first of them is masculine and the second is feminine.

And sometimes the fatha is implicit, such as “I met the boy” and “I told Laylā.” In these two examples “the boy” and “Laylā” are both mansūb nouns, due to them being objects. The sign of them being mansūb is the implicit fatha on the alif, prevented from being displayed due to impracticality. The first of them is masculine and the second is feminine.

As for the broken plural, we have also preceded in defining it.

The fatha is sometimes visible upon its end such as “I accompanied the men” and “I looked after the Hinds”. The two words here “men” and “Hinds” are broken plurals in the state of nasb due to them being objects. The sign of them being mansūb is the explicit fatha, the first of them is masculine and the second is feminine.

وقد تكون الفتحة مقدرة نحو: (أَلْقَىَّتُ الْفَتْنِ ) وَنحوٌ (خَذَتَّ الْفَتْنِ ) وَ(أَلْقَىَّتُ) وَ( أَلْقَىَّتُ) وَ(أَلْقَىَّتُ).

وأمّا جمع التكسر فقد سبق تعرفه أيضاً.

(بَنَاءُ الرُّجُل) وَ(الْهُنُود) جَمَعًا تكسر منصوبان، لكونهما معقلين، وعلامة نصبهما.

(مَدَّةُ الْفَتْنِ ) ، والأول مذكر، والثاني مؤنث.

وقد تكون الفتحة مقدرة نحو قوله تعالى: (وَرَأَى الْكَانِسْ سَكَارِى) وَنحو قوله تعالى:

(وَأَلْصَحْبُوا الأَيَّامِ) وَ(الْأَيَّامِ) جَمَعًا تكسر منصوبان، لكونهما.
And sometimes the fatḥa is implicit, such as in the statement of the Most High: {And you will see the people [appearing] intoxicated}⁶⁴ and {And marry the single}⁶⁵. In these two examples the words “intoxicated” and “the single” are broken plurals in the mansūb state, due to them being objects. The sign of them being mansūb is an implicit fatḥa upon the letter alif, prevented from being displayed due to impracticality.

As for the masculine mudārī’ verb, an example is the statement of the Most High: {We will never cease being devoted to it.}⁶⁶ The word “cease” is a mudārī’ verb made mansūb by the particle “never”, and the sign of it being mansūb is the explicit fatḥa.

The fatḥa is also implicit some times, e.g. in the statement, “It pleases me that you strive towards glory.” The word “you strive” is a mudārī’ verb made mansūb by the particle “that” and the sign of it being mansūb is the implicit fatḥa upon the letter alif, prevented from being displayed due to impracticality.

64 Al-Ḥaḍī: 2
65 Al-Nūr: 32
66 Ṭaha: 91
If the end of the *mudāriʿ* verb is connected to the letter *alif* of duality e.g. “These two will not hit”, the letter *wāw* of plurality e.g. “You will not hit”, the letter *yā* of feminine second person e.g. “You will not hit”, it will not become *mansūb* with a *fatha*. Each of the words “these two are hitting”, “they are hitting”, and “you are hitting” are *mansūb* due to the particle “*lān*”; however the sign of them being *mansūb* is the removal of the letter *nūn*. The letters *alif*, *wāw* and *yā* are the subjects, non-infectable upon a *sukūn* in the state of *rafʿ*. The reader will understand this at a later point.

وإن اتصل بآخوه نون توكيد ثقيلة ، نحوو ( والله أن تذَهَبَنَّ ) أو خفيفة نحوو ( والله لنَّ تذَهَبَنَّ ) فهو مبني على الفتح في محل نصب .

If the end [of the *mudāriʿ* verb] is connected to the heavy letter *nūn* of emphasis e.g. “By Allah, indeed you will certainly not hit”, or the light letter *nūn* of emphasis e.g. “By Allah, you will certainly not hit”, it is non-infectable upon a *fatha* in the state of *naṣb*.

وإن اتصل بآخوه نون النسوة ، نحوو ( لن تذكرَنُّ المجدَ إلا بألْعافِب ) فهو حينئذ مبني على السكون في محل نصب .

If the end [of the *mudāriʿ* verb] is connected to the letter *nūn* of feminine plurality e.g. “You will not attain glory except with chastity”, here it is non-infectable upon a *sukūn* in the state of *naṣb*.


تهيئات

Exercises

1- استعمل الكلمات الآتية في جمل مفيدة بحيث تكون منصوبة :

One: Utilise the following words in beneficial sentences where the words are *mansūb*.

الحقل ، الزهرة ، الطلاب ، الأكزة ، الحديقة ، النهر ، الكتاب ، البستان ، القلم ،
الفرس ، الغلامان ، العدَأَى ، العصا ، الهُدَى ، يشرب ، يُرضَى ، يتَّجَه ، تُسافر .

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Two: Place in the empty spaces within the below sentences an appropriate 
manṣūb noun that is made manṣūb by an explicit fatha. Express the diacritics 
upon them.

(א) إنَّ ... يُعطون على أبنائهم .
(ב) أعلِن ... لأنَّه يهذِبك ويثفقك .
(ג) احْظِي ... عن التكلم في الناس .
(ד) إنَّ الرَجل ... هو الذي يؤدي واجبه .
(ه) ذَاكر ... قُيل أنْ تَخْضُرَهَا .
(ك) اعتَمّ ... وَلَو في غير أهليه .
(و) كَنَّ ... فإنَّ الْمُجْنُون لا تَؤَخَّر الأجل .

A Commentary on al-ʿAjrūmiyyah

Questions

في كم موضع تكون الفتحة علامة على النصب؟

In how many instances is the fatha a sign of a word being manṣūb?
Provide four examples of the singular noun that is *manṣūb*: The first of them should be a masculine singular noun in the state of *nasb* with an explicit *fatḥa*. The second of them should be a singular noun in the state of *nasb* with an implicit *fatḥa*. The third of them should be a feminine singular noun in the state of *nasb* with an explicit *fatḥa*. The fourth of them should be a feminine singular noun in the state of *nasb* with an implicit *fatḥa*.

مثَل لجمع التكسير المنصوب بأربعة أمثلة مختلفة.

Provide four different examples of the *manṣūb* broken plural.

مثَل للفعل المنصوب بالفتحة.

When is the *muḍārī* verb made *manṣūb* by a *fatḥa*?

مثَل للفعل المنصوب بمثلين مختلفين.

Provide two different examples of the *manṣūb* *muḍārī* verb.

بمِاذا يُنصدُ الفعل المنصوب الذي اتصل به ألف اثنين?

With what is the *muḍārī* verb connected to the letter *alif* of duality made *manṣūb* with?

إذا اتصل بآخر الفعل المنصوب المسبق بنصب نون توكيَد فما حكمه؟

If a *muḍārī* verb preceded by a *nāṣib* has the letter *nūn* of emphasis connected to its end, what is the ruling regarding it?

مثَل للفعل المنصوب الذي اتصل بآخره نون النسوة وَسِبَّة ناصبَ مع بيان حكمه.

Provide an example of a *muḍārī* verb that has a *nūn* of feminine plurality connected to its end and that is preceded by a *nāṣib*. Also clarify its ruling.
نيابة الألف عن الفتحة

The Letter Alif as a Representative of the Fathah

He said: As for the letter alif, then it is an indicator of the state of nasb in the five nouns. Like the following example, “I saw your father and brother”, and whatever resembles this.

I say: You should have come to understand the five nouns from what has preceded. Their inflection is conditional upon the letter wāw in the state of raf’, the letter alif in the state of nasb and the letter yā in the state of jarr. At the current juncture, I will clarify to you that the sign indicating one of these words to be mansūb is the presence of the letter alif at its end. Examples are, “Honour your father”, “Support your brother”, “Visit (fem. singular) your father in law”, “Clean your mouth” and, “Do not honour a possessor of wealth for his wealth”. Each of the words “your father”, “your brother”, “your father in law”, “your mouth” and “the possessor of wealth” in these examples and similar cases are mansūb due to them being objects. The sign of them being
*mansūb* is the letter *alif* serving in place of the *fatha*. Each of them is the possessed object and that which comes after it e.g. the letter *kāf* and wealth is the possessor.

The *alif* does not assume the position of serving as the representative of *fatha* except in this instance.

**_questions**

في كم موضع تَنْبَوَب الأَلْف عن الفتحة؟
In how many instances does the letter *alif* serve as a representative for the *fatha*?

مَثَّل لِلأَسْمَاء الخَمْسَة في حَال النَصْب بأربعة أمثلة.
Provide four examples of the five nouns in the state of *naṣb*.
The Kasrah as a Representative of the Fatḥah

He said: As for the kasrah, then it is an indicator of the state of naṣb for the sound feminine plural.

I say: I have previously defined the sound feminine plural form. At the current juncture, we will clarify to the reader that one can decipher one of these plural words to be mansūb by the presence of a kasrah at its end. An example of this can be seen in the statement, “Verily the courteous girls will attain glory.” The words “girls” and “courteous” are both sound feminine plurals and both are mansūb. The first of them is mansūb due to it being the noun of inna and the second one due to it being an adjective of a mansūb word. The sign of them being mansūb is the kasrah serving in place of the fatha.

The kasrah does not assume the position of serving as the representative of fatha except in this instance.

 Exercises
1. اجمع المفردات الآثِية جمع مؤنث سالماً وهي:
One. Convert the following singular words into the sound feminine plural.

العاقلة، فاطمة، سَعْدَى، المُدرَّسة، اللَحَمَة، ذَكْرَى.

2. ضع كل واحد من جمع التأثيث الآثِية في جملة مفيدة، بشرط أن يكون في موضع
نصٍّ، واضبطه بالشكل، وهي:
Two. Put each of the following feminine plurals into beneficial sentences, a stipulation upon you is to use them in sentences where they are *manṣūb*. Express the diacritics upon them. They are:

العاقلات، الفاطمات، سَعْدَيات، المُدرَّسات، اللَحَمَات، ذَكْرَيات.

3. الكُلِبَات الآثِية مُئِّنات، فَرِدُّ كلٌ واحد منها إلى مفرده، ثم اجمع هذا المفرد جمع
مؤنث سالماً، واستعمل كل واحد منها في جملة مفيدة، وهي:
Three. The words that follow are feminine and in the dual form. Convert them into the singular form, then convert the singular form into the sound feminine plural and then utilise each of them in beneficial sentences. They are:

الزَيْبَان، الْحُبُبَان، الكَاتِبَان، الرَسَالَان، الحَمْروان.
The Letter *Yā* as a Representative of the *Fatḥah*

He said: As for the letter *yā*, then it is an indicator of the state of *nāṣb* in both the dual and plural forms.

I say: You should know the dual form based upon what has preceded, and likewise the sound masculine plural. At this juncture we will explain to the reader that it is possible to ascertain one of them being *mansūb* through the presence of the letter *yā* at its end. However there is a difference between the two, in the dual form that which is before the *yā* takes a *fatha* and that which follows it takes a *kasrah*, in the plural form that which is before the *yā* takes a *kasrah* and that which follows it takes a *fatha*.

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67 Al-Ahdal said in *al-Kawākib* (1/73), "In its dual form, its *yā* is preceded by a *fatha*, and in its plural form it is preceded by a *kasrah*. This is because the dual form is more commonly used in speech than the plural and thus this configuration was specified for it to bring about ease." Also see *al-Taṣrīḥ* (1/69) and Ḥāshiyyat al-Ḥāmidī (p. 42).
Examples of the dual form are, “I saw two sparrows above the tree” and, “My father purchased two books, one for me and one for my brother.” Each of the words “two sparrows” and “two books” are *manṣūb* due to them being objects. The sign of them being *manṣūb* is the letter *yā* preceded by a letter with a *fathā* and followed by a letter with a *kasrah*. This is because they are in the dual form, the letter *nūn* that we see after the letter *yā* is a compensatory mechanism for the exclusion of the *tanwīn* present in the singular form.

Examples of the sound masculine plural are, “Indeed the pious will earn the pleasure of their Lord” and “I advised the diligent workers to devote themselves to studying.” Each of the words “the pious” and “diligent workers” are *manṣūb* due to them being objects.\(^{68}\) The sign of them being *manṣūb* is the letter *yā* preceded by a letter with a *kasrah* and followed by a letter with a *fathā*. This is because they are in the sound masculine plural form, the letter *nūn* that we see after the letter *yā* is a compensatory mechanism for the exclusion of the *tanwīn* present in the singular form.

**تمريينات**

**Exercises**

١. الكلمات الآتية مفردة فقِنها كلها، واجمع منها ما يصح جمعه جميع مذكور سالماً، وهى:

One. The following words are singular, place them in the dual form. Furthermore, convert into the sound masculine plural that which accepts it.

\(^{68}\) The word “the pious” is actually the noun of *inna.*
Two. Utilise each of the following dual form words in a beneficial sentence where they are in the *naṣb* state and place the full diacritics upon them. They are:

الحمدان، الفاطميان، البكران، السُّبُعان، الكاتبان، النَّميران، القاضيان، المُصطفِفَيان.

Three. Utilise each of the following plurals in a beneficial sentence where they are in the *naṣb* state and place the full diacritics upon them. They are:

الراشدون، المتقون، العاقلون، الكاتبون، المُصطفون.
The Removal of the Letter Nūn as a Representative of the Fathah

He said: As for the removal of the letter nūn, then it is an indicator of the state of nasb in the five verbs when the indicator of the state of rafı’ is the fixedness of the letter nūn.

I say: You should know the five verbs based upon what has preceded. At this juncture we will explain to the reader that it is possible to ascertain one of them being mansūb through the removal of the letter nūn—which is used to indicate a word being marfū‘—at its end. Examples of them being mansūb are, “It pleases me that you all memorise your lessons” and “It hurts me from the lazy that they neglect their obligations”. Each of the words “you preserve” and “they neglect” are muḍāri‘ verbs in the nasb state due to “that”. The sign of them being mansūb is the absence of the letter nūn, the letter wāw of plurality is the subject, non-inflectable upon a sukūn in the state of rafı’.

وأقول: قد عرفت مما سبق ما هي الأفعال الخمسة، ولآن نخبرك أنه يمكنك أن تعرف تنصب كل واحد منها إذا وجدت النون التي تكون علامة الرفع مخَذوبة، ومثالها في حالة النصب قولك: ( يسبرني أن تخفظوا دوستكم ) . ونحو: ( يولمني من الكسانى أن يعجيلوا في واجباتهم ) ، فكل من ( تخفظوا ) و ( يهموا ) فعل مضارع منصوب بث ( أن ) ، وعلامة نصب حذف النون، وواو الجماعة فاعل مبني على السكون في محل رفع .
Likewise is the case when they are connected to the letter *alif* of duality e.g. “It pleases me that you two have attained both of your desires”, and when they are connected to the letter *yā* of the feminine second person e.g. “It hurts me that you (fem.) are lax in your (fem.) obligations”. It should be known to you how these inflect.

**أمثلة**

**Exercises**

١- استعمل الكلمات الآتيَّة مرفوعة مرة، ومنصوبة مرة أخرى، في جمل مُفيدة، واضطِّبها بالشكل:

One. Utilise the following words—as *marfu‘* once, and *manṣūb* once—in a beneficial sentence, and express their diacritics:

الكتاب، القرطاس، الفَلَم، الدِّواة، النَّهر، الفيل، الحديقة، الجمل،
البسانين، المغانم، الآداب، يظهر، الصادقات، العفيفات، الولدات، الإخوان،
الأُساتِذة، المعلِّمون، الآباء، أخوك، العُلم، المروعة، الصديقان، أبُوك، الأصدقاء،
المؤمنون، الزَّراع، المُتَقُمِّنون، تقومان، يلعبان.

**أسئلة**

Questions

ما تكون الكسرة علامة للنصب؟

When is the *kasrah* a sign of the state of *našb*?

ما تكون الباء علامة للنصب؟

When is the letter *yā* a sign of the state of *našb*?

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في كم موضوع يكون حذف النون علامة للنصب؟
In how many instances is the removal of the letter nūn a sign of the state of naṣb?

مثال لجمع المؤنث المنصوب بمثالين وأعرب واحداً منها
Provide two examples of the feminine plural in the state of naṣb and place the inflections for one of them.

مثال للأفعال الخمسة المنصوبة بثلاثة أمثلة وأعرب واحداً منها
Provide three examples of the five verbs in the state of naṣb and place the inflections for one of them.

مثال لجمع المذكر السالم المنصوب بمثالين
Provide two examples of the sound masculine plural in the state of naṣb.

مثال لجمع المذكر السالم المرفوع بمثالين
Provide two examples of the sound masculine plural in the state of raf'.

مثال للتمثيل المنصوب بمثالين
Provide two examples of the dual form in the state of naṣb.

مثال للمثل المرفوع بمثالين
Provide two examples of the dual form in the state of raf'.
علامات الخفض

The Signs of *al-Khafḍ*

He said: And for the state of *khafḍ*, there are three signs: the *kasrah*, the letter *yā*, and the *fāṭha*.

I say: It will be possible for you to know that a word is *makḥfūd* if you notice one of three things: the first is the *kasrah*—which is the root sign of *al-khafḍ*—, the second is the letter *yā* and the third is the *fāṭha*—both of these are subsidiary signs of *al-khafḍ*. For each of these three signs there are a number of instances where they are utilised, and we will provide details regarding them below.
الكسرة ومواضعها

The Kasrah and Its Utilisation

He said: As for the kasrah, then it is an indicator of the state of khafl in three instances: (i) the singular noun which is a triptote\textsuperscript{69}, (ii) the broken plural form which is a triptote, and (iii) the sound feminine plural.

And I say: There are three instances where the kasrah is utilised as a sign that a noun is makhfūd:

The first instance: In the singular triptote noun. I have previously defined the meaning of singular. The meaning of it being a triptote is that its end can ac-

\textsuperscript{69} The triptote was stipulated here—in both cases—because that which is contrary to the triptote becomes majrūr with a fatḥah e.g. (مررتُ بمساجدُ) and (مررتُ بأحيانٍ). This was not stipulated for the sound feminine plural due to it only coming as triptote.
cept șarf, and șarf is the tanwin. Examples are “I paced to Muḥammad”, “I was pleased with ‘Ali”, “I benefited from accompanying Khālid” and “I was amazed by Bakr’s character.” The words “Muḥammad” and “Ali” are makhfūd due to being preceded by a particle of al-khafăd, and the sign of them being makhfūd is the explicit kasrah. The words “Khālid” and “Bakr” are makhfūd due to what precedes them in the possessive compound, and the sign of them being makhfūd is the explicit kasrah. “Muḥammad”, “Ali”, “Khālid”, and “Bakr” are singular nouns, and they are triptotes due to them accepting the tanwin.

The second instance: in the broken plural form which is a triptote. I have previously defined the meaning of the broken plural. Likewise I have explained the meaning of triptote in the previous paragraph, i.e. that its end accepts șarf. Examples are, “I passed by the noble men” and “I was pleased with our courageous companions”. Each of the words “men” and “companions” are makhfūd, and the sign of them being makhfūd is the explicit kasrah. Each of the words “men”, “companions”, “noble” and “courageous” are broken plurals, and they are triptotes due to them accepting the tanwin.
The third instance: In the sound feminine plural. I have previously defined the meaning of the sound feminine plural. Examples are, “I looked at the well-mannered girls” and, “I was pleased with the devout Muslim women.” In these examples, the words “young girls” and “Muslim women” are makhfūd due to them being preceded by a particle of al-khāfūd, and the sign of them being makhfūd is the explicit kasrah. Each of the words “well-mannered” and “devout” are makhfūd due to them following a makhfūd word, and the sign of them being makhfūd is the explicit kasrah. Each of the four aforementioned words are sound feminine plurals.

أسئلة

Questions

ما هي الموضع الذي تدل الكسرة فيها على خفض الاسم؟
In which instances does the kasrah indicate that a noun is makhfūd?

ما معنى كون الاسم مفرداً منصرفًا؟
What is the meaning of a word being a singular triptote noun?

ما معنى كونه جمع تكسر منصرفًا؟
What is the meaning of a word being a triptote broken plural?

مثل للاسم المفرد المنصرف المجرور بأربعة أمثلة، وكذلك لجمع التكسير المنصرف

Provide four examples of the triptote singular noun which is majrūr (synonym of makhfūd). Likewise provide the same for the triptote broken plural which is majrūr.
A Commentary on al-Ājrūmüyyah

مثل لجمع المؤنث السالم المجروح بمثالين.

Provide two examples of the sound feminine plural which is majrūr.
The Letter Yā as a Representative of the Kasrah

He said: As for the letter yā, then it is an indicator of the state of khaṣāf in three instances: (i) the five nouns, (ii) the dual form and (iii) the plural form.

I say: There are three instances where the letter yā indicates that a noun is makhfūd.

The first instance: The five nouns, and these have been defined. Likewise I have explained the conditions of their declension from what has preceded. Examples are, “Give the greetings to your father during the morning of every day”, “Do not raise your voice above the voice of your older brother” and, “Do not love the possessor of wealth except if he has good manners.” Each of the words “your father”, “your brother” and “possessor of wealth” are makhfūd due to being preceded by a particle of al-khaṣāf, and the sign of them being
makhfūd is the letter yā. The letter kāf (your) in the first two examples is the second person pronoun and the muḍāf ʿilayhi, non-inflectable upon a fathā in the state of khaḍf. The word “wealth” in the third example is also the muḍāf ʿilayhi, majrūr with an explicit kasrah.

The second instance: The dual form. Examples are, “Look at the two soldiers” and, “Give greetings to the two friends”. Each of the words “two soldiers” and “two friends” are makhfūd due to their acceptance of a particle of al-khaḍf, the sign of them being makhfūd is the letter yā preceded by a letter with a fathā and followed by a letter with a kasrah. Each of the words “two soldiers” and “two friends” are dual forms, as they indicate towards two.

The third instance: The sound masculine plural. Examples are, “I was pleased with the two Bakrs” and, “I looked at the submissive Muslims”. Each of the words, “the two Bakrs” and “the two Muslims” are makhfūd due to their acceptance of a particle of khaḍf and the sign of them being makhfūd is the letter yā preceded by a letter with a kasrah and followed by a letter with a fathā. Each of them is a sound masculine plural.

Exercises
One. Place all of the following verbs in two sentences, in the first of them the verb should be *marfuʿ* and in the second of them the verb should be *mansūb*:

يجري ، بني ، ينظف ، يركب ، يمخر ، يشرب ، تضيء .

Two. Place all of the following nouns into three sentences, in the first of them the noun should be *marfuʿ*, in the second of them it should be *mansūb*, and in the third of them it should *makhfūḍ*. Express the appropriate diacritics upon them.

وأنذك ، إخوتك ، أنتيك ، الكتاب ، القطار ، الفاكهة ، الأم ، الأصدقاء ، التلميذان ، الرجلان ، الجندي ، الفتاة ، أخوك ، صديقك ، الجنديان ، الفتياان ، الناجر ، الورد ، النيل ، الاستحمام ، النشاط ، المهبل ، المهذبات .

**أسئلة**

Questions

ما هي المواضع التي تكون الياء فيها علامة على خفض الاسم؟

What are the instances in which the letter *yā* is a sign that a noun is *makhfūḍ*?
What is the difference between the manner the dual form and plural form take the state of *al-khafḍ*?

Provide three examples of the dual form in the state of *al-khafḍ*.

Provide three examples of the sound masculine plural in the state of *al-khafḍ*.

Provide three examples of the five nouns, in each example the noun should be *makhfūḍ*. 

A Commentary on al-Ájrúmiyyah
The *Fatha* as a Representative of the *Kasrah*

He said: As for the *fatha*, then it is an indicator of the state of *khafd* for the nouns which are diptotes.

I say: There is one instance where the *fatha* provides the sign of a noun being *makhfūd*, and this is in the diptote noun.

The meaning of it being diptote is that it does not accept *ṣarf* i.e. the *tanwīn*. The noun that is diptote is: That which resembles a verb through the pres-

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70 To explain this further: A verb does not inflect with a *tanwin* nor as a *makhfūd*. As for the common noun, it does inflect with these. However, if the noun has two secondary reasons, it is no longer a common noun but rather it is deemed as the resemblance of a verb. Both of these, meaning verbs and (non-common) nouns which diptote, become subsidiaries. So the non-common noun that doesn’t inflect is a subsidiary of a common noun which does inflect, due to two reasons within them. Whereas the verb is a subsidiary of a triptote noun because the verb is the root of such nouns, according to the correct opinion, as well as it being dependent upon it. So if you understand the relationship between such nouns that diptote and verbs then we can draw a principle, ‘If something resembles another then it carries the same ruling as it,’ meaning it usually takes the same ruling. See: Ḥāshiyat al-Khudriyyah ‘ala Ibn Aṣīl (2/97) and Ḥāshiyat
ence of two subsidiary reasons:

The first of them returns to its pronunciation, the other returns to its meaning. Or it can be due to the presence of one reason in the place of these two.

The reason that is found in the noun and which indicates that it is subsidiary (i.e. subsidiary of verbs due to resembling them) and it returns to the meaning consists of two and not more, (i) the proper noun and (ii) the descriptive noun. It is essential for one to find one of these reasons in the diptote noun that is diptote due to the two reasons.

The reason that is found in the noun and which indicates a subsidiary and it returns to the word itself consists of six. They are: (i) a feminine name without an alif, (ii) a non-Arab name, (iii) compounding, (iv) the addition of the letters alif and nūn, (v) [a noun upon] the word structure of the verb and (vi) a word altered from its original form. It is essential to find one of these six when the word is a proper noun. However when it is a descriptive noun, only one of three from these are found: (i) the addition of the letters alif and nūn, (ii) the word structure of the verb, and (iii) a word altered from its original form.

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71 Al-Ḥamīdī said in Ḥāshiyyat ‘alā al-Kafrāwī (p. 44): “The meaning of illah (reason) linguistically is the unnatural occurrence that entails an unnatural situation. Terminologically it is that which entails a ruling; and the ruling here refers to the ruling of diptotes, either (i) entailing two reasons or (ii) one in place of the two.”
Examples of the proper noun that is feminine without an alif are: Fāţimah, Zaynab and Ḥamzah.

Examples of the proper name that is non-Arab are: Idrīs, Ya‘qūb and Ibrāhīm.

Examples of the proper name that is a compound (i.e. when two names are made into one) are: Ma‘dīkarib, Ba‘labak, Qāḍīkhān, Buzurjamihr and Rāmahurmuz.

Examples of the proper name that has an addition of the letter alif and nūn are: Marwān, ‘Uthmān, Ghutāfān, ‘Affān, Sahbān, Sufyān, ‘Imrān, Qaḥṭān and ‘Adnān.

Examples of the proper name on the pattern of the verb are: Aḥmad, Yashkuru, Yazīd, Taghlib and Tadmur.

72 Non-Arab names refer to names which are foreign to the Arabic language, but became proper nouns in the Arabic language. However, if they are not proper nouns in their foreign language, then the correct view is that these proper nouns must be longer than three letters long. If these three conditions are not present then it becomes a noun which does inflect. See: Sharḥ ibn ‘Aqīl (3/332), Shuthūr al-Dḥahab (P. 454) and al-Kawākib (1/98-100).
Examples of the proper name with an alteration from its original form are: 'Umar, Zufar, Qutham, Hubal, Zuhal, Jumah, Quza, Muqar, Dulaf, Bula', Hudhal, Thu'al, Jusham, 'Usam and Juha.

Examples of the descriptive noun with an addition of the letter alif and nun: Rayyan, Shaban and Yaqzan.

Examples of the descriptive noun upon the word structure of the verb are: Akram, Afda, and Ajmal.

Examples of the descriptive noun with alteration from its original form are: Mathna, Thulath, Ruba'u and Ukharu.

As for the two reasons that each serve in the place of two reasons, they are: (i) those that are pluralised upon the pattern of muntaha al-jum'a' (the utmost

73 Ibn Hisham said in al-Qaṣr (p. 447), "Al-'adl is the transformation of a noun from its form to another whilst retaining its original meaning. It is found in two morphological patterns in the definite nouns. The first of them is "fu'al" (فعل), and this is specific to the masculine gender. It is transformed from the pattern "fā'il" (فاعل) e.g. 'Umar (which is transformed from 'Amir). The second of them is "fa'al" (فعل), and this is specific to the feminine gender. It is transformed from the pattern "fa'ilah" (فاعلة) e.g. hadhām, and this is a rule specific to the linguistic rules of the people of Tamim." Al-Ḥatāb said in al-Mutammimah, as it is also stated in al-Kawakib (1/49), "[Examples are] the proper nouns upon the morphological pattern of 'fu'al' e.g. 'Umar, Zufar, Zuhal. It is stated that they are diptotes, and there is no apparent defect causing this besides the fact that these names indicate transformation i.e. 'Umar is from 'Amir, Zufar is from Zahir and Zuhal is from Zahir.'

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plural)\(^4\), (ii) words made feminine by an *alif maqṣūrah* or *mamdūdah*.

أما صيغة منتهى الجمع فضائطُها: أن يكون الاسم جمع تكسير، وقد وقع بعد ألف تكسيره حرفان نحو: مساجد، ومراة، وأفاضل، وأماجد، وأثنتين، وأسماء، ونجوم، أو ثلاثة أحرف وستها ساكن نحو: مفاتيح، وضياء، وضياء، وقائدا.

As for those that are pluralised upon the pattern of *muntahā al-jumūt*, its condition is that the noun is in the broken plural state that has two letters after the *alif* of brokenness. Examples are, *masjids, minbars*, virtuous, majestic, examples, menstruating females and girls on their first period (this word has a number of different meanings that refer to mastruating women and in the verbal form it also refers to intimate touching e.g. none had touched them). Or it may have three letters, the middle of them having a sukūn e.g. keys, sparrows and lamps.

وأما ألف التانيث المقصورة فنحو: حبيّة، وقصوّة، وذّيّة، ودُعّوى.

As for the noun made feminine by an *alif al-maqṣūrah*, examples are: pregnant, farthest, world and allegation/lawsuit.

وأما ألف التانيث الممدودة فنحو: حِمْراء، ودُعْجاء، وحَسِيّة، وَمَيدلا، نافقة، وأصدقاء، وعُلماء.

As for the noun made feminine by an *alif al-mamdūdah*,\(^5\) examples are: red,

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74 Regarding the meaning of the *muntahā al-jumūt*, al-Ahdal said in *al-Kawākib* (1/89), "It refers to the highest point of plural found in the language of the Arabs." Shaykh Ibn al-'Uthaymin said in his *Sharh* (p. 101), "This refers to the plural that comes on the pattern of 'مفاعل' or 'مفاعل.'"

75 Al-Hamalawi said in *Shadhā al-'Urf* (p. 87), "The letter *alif* here is of two types: (i) the singular i.e. the *maqṣūrah* e.g. *hubla* (pregnant) and *bushra* (glad tidings), (ii) that Besides the singular [i.e. the *mamdūdah*] which is preceded by an *alif* and is transformed into the letter *hamzah* e.g. red and maiden." In the book *al-Nahwu al-Musaffi* (p. 41) it says, "Take note: The *alif al-mamdūdah* causes the word to become a diptote when it possesses two characteristics: (i) it appears after three or more letters, whereas if it comes after two letters it is a diptote e.g. *rūdāh*, *rūdāh*, *batala*, *batala*, *ruda*; (ii) it is an addition in the word wherein it is found, whereas if it is in the original form of the word or the form trans-
wide-eyed with heavy contrast between the black and white [of the eyes], beautiful, white, kohl-eyed, burrows, friends and scholars.

فَكُنْ مَا ذَكَرْنَا مِنْ هَذَا الَّذِيْنَ ، وَكَذَا مَا أُشْهِرَتْهَا ، لَا يَجِزَّ عَلَى الْمُؤْمِنِينَ ، وَيُخْضُفُ ، بِالْفَتْحَةِ

لِيَبَيْنَهَا ، نِحْوَ : ( صَلَّى اللَّهُ عَلَى إِبْرَاهِيمَ خَلْيَهُ ) وَنِحْوَ : ( رَضِيَ اللَّهُ عَنْ

عُمْرٍ أمْرِ الرَّجَالِ ) : فَكُنْ مِنْ ( إِبْرَاهِيمَ ) وَ( عُمْرٍ ) : مُخْضُفٌ ؛ لِدَخْوَلِ حُرَّ

الْخَضْفِ عَلَيْهِ ، وَبِعَلَمَةِ مُخْضُفِهِمَا الْفَتْحَةِ لِيَبَيْنَهَا ؛ لَكَنْ كُلْ وَاحِدٌ مِنْهُمَا أَسْمَ

لا يَجِزَّ ، وَالْمَانِعِ مِنْ صُرُفِ ( إِبْرَاهِيمَ ) الْعَلْمِيَةِ وَالْعَلْمِيَةُ ، وَالْمَانِعِ مِنْ صُرُفِ ( عُمْرٍ

: الْعَلْمِيَةُ وَالْعَلْدُ ) .

For each of these nouns which we have mentioned—and those like them—it is not permissible to give them tanwin. They are made makhfūd by the fatha in place of the kasrah. Examples of this are, “Allah blessed upon Ibrāhīm, his khalil” and, “Allah was pleased with ‘Umar, the leader of the faithful believers.” Each of the words Ibrāhīm and ‘Umar are makhfūd due to the entry of a particle of ai-khafā upon them, and the sign of them being makhfūd is a fatha serving in place of the kasrah. This is because each of them is a diptote, Ibrāhīm is prevented from being a triptote due to it being a non-Arab proper noun.76 Whereas ‘Umar is prevented from being a triptote due to it being a proper noun that is altered from its original form.

formed from the original form then the word is triptote e.g. “أَعْدَاءُ أَسْمَاءٍ أَبْنَاءُ نَدَاءُ رَدَاِْ.”

76 Al-Ḥamidi said in Hāshiyat ‘alā al-Kafrāwī (p. 45), “The names of the Prophets are non-Arab proper nouns except for Muḥammad, Ṣālīḥ, Shu‘ayb and Hūd. All of their names are diptotes except for these four due to them not being non-Arab names. The names Nūḥ, Lūṭ and Shīṭah are also triptote. This is due to them being non-Arab proper nouns but not meeting the condition of the diptote non-Arab noun that it consist of more than three letters. All of the names of the Angels are also diptotes due to being non-Arab proper nouns except for four: Munkar, Nakīr, Mālik and Riḍwān (the tanwin is prevent-

ed from being displayed in Riḍwān due to it being a proper noun with the addition of the letter alif and nūn). The names of the months are triptote except for Jumādā al-Ūlā and Jumādā al-Thānīyah which are diptote due to the alif al-maqsūrah of femininity. Sha‘bān and Ramaḍān due to them being proper nouns with the addition of the letters alif and nūn, and the words Ṣafar and Rajab when used to refer to someone specifically, then they are diptote due to them being proper nouns, and altered from their original forms i.e. al-Ṣafar and al-Rajab (in any other case they are triptote).” See al-Kawākiḥ (1/98-99).
Apply this rule to all other proper nouns which are similar to them.

There are conditions for one of these words to become makhfūḍ with a fatha. They are: (i) It remains free from “al-” (the) and (ii) it is not connected to a noun after it through possession. If it is connected to “al-” or in a possessive compound with a noun after it, then it is made makhfūḍ with a kasrah. An example is the statement of the Most High: {As long as you are staying for worship in the masjids} and the statement, “I passed by the beautiful women of Quraysh.”

** Exercises **

1- بين الأسباب التي توجب مفعول الصرف في كل كلمة من الكلمات الآتية:

One. Detail the reasons that prevent the following words from being triptotes:

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Note: It is not established in the Qur’ān and Sunnah that Shith is a prophet. Our Shaykh Abu 'Abd al-Rahmān [Muqbil] al-Wādi’ī gave this benefit amongst many others.

As for the names of the two angels Munkar and Nakīr, then this has been reported by al-Tirmidhī in his Jāmi‘ (3/383, 1071) in which he classified it as being hasan gharīb, Ibn Abī ‘Āsim in al-Sunnah (No. 864), al-‘Ājurri in al-Sharī‘ah (p. 365), Ibn Ḥibbān in his al-Iḥsān (7/No. 3117), on the authority of Abu Hurayrah that the Messenger of Allah said, ‘When the deceased is placed in the grave, two angels come to him, black in complexion and with blue eyes. One of them is called al-Munkar and the other al-Nakīr...’

Benefit: In origin, all names of locations are diptotes except for certain names that were narrated from the Arabs as triptotes.

77 Al-Baqarah: 187
A Commentary on al-Ajrūmiyyah

Two. Place all of the following words into two sentences, in the first of which it should be majrūr with a fatha in place of the kasrah, and in the second of which it should be majrūr with an explicit kasrah.

٢- ضع كل كلمة من الكلمات الآتية في جملتين، بحيث تكون في إحداهما مجازرة بالفتحة نيابة عن الكسرة، وفي الثانية مجازرة بالكسرة الظاهرة.

Darujâu, Amâil, Âjânîl, Yiqţân.

Three. In the empty spaces found in the sentences below, enter an appropriate diptote noun and express the diacritics upon them, then explain the reason for it being prevented from being a triptote.

٣- ضع في المكان الخالي من الجمل الآتية اسمأ موضوعاً من الصرف واضبطه بالشكل، ثم بين السبب في معناه:

(A) مُـافَّرَ مَعَ ... أُحْيَىٰ (ب) ... يَخْرِجُ مِنَ ... (ج) كانَ عَلَدَ ... رَأيَةً مِنْ ... (د) مَـسَحُّدُ عَمِّيْرُ مَا بَعْضُهُ مِنْ ... (ح) الأُحْضَانُ إلى المَسِيءِ ... إلى النجاة

١٣٢
Questions

ما هي المواضع التي تكون الفتحة فيها علامة على خفض الاسم؟
What are the instances in which the fatḥa is utilised as a sign of a noun being makḥfūḍ?

وما معنى كون الاسم لا ينصرف؟
What is the meaning of a noun being a diptote?

ما هو الاسم الذي لا ينصرف؟
What are the nouns that are diptotes?

ما هي العلل التي ترجع إلى المعنى؟
What are the reasons that return to the meaning of the word?

ما هي العلل التي ترجع إلى اللفظ؟
What are the reasons that return to the pronunciation of the word?

كم علة من الالع لللفظية توجد مع الوصفية؟
How many of the pronunciation related reasons are found with descriptive nouns?

كم علة من العلل اللفظية توجد مع العلمية؟
How many of the meaning related reasons are found with proper nouns?

ما هما الَّذَانِ الْلَّذَانِ تَقْيِيمُ الْوَاحِدةِ مِنْهُما مَقَامَ عَلَيْهِ؟

What are the two reasons that each take the place of two reasons?

مَثْلُ لَا لَّا يَنْصَرُ اِلْفَلْسَأَةِ الْعَلْمَيْنِ وَالْعَدْلَيْنِ، وَالْعَلْمَيْنِ وَالْعَدْلَيْنِ، وَالْعَلْمَيْنِ وَالْعَدْلَيْنِ، وَالْعَلْمَيْنِ وَالْعَدْلَيْنِ، وَالْعَلْمَيْنِ وَالْعَدْلَيْنِ.

Provide an example of the diptote noun due to it being: (i) a proper noun that is altered from its original form, (ii) a descriptive noun that is altered from its original form, (iii) a proper noun with the addition of the letters *alif* and *nun*, (iv) a descriptive noun with the addition of the letters *alif* and *nun*, (v) a proper noun that is feminine, (vi) a descriptive noun with the word structure of the verb, and (vii) a proper noun that is non-Arab.
The Two Signs of the Jazm

He said: And for the state of jazm, there are two signs: (i) the sukūn and (ii) removal.

I say: It is possible for you to rule a word to be majzūm if you find in it one of two things. The first is the sukūn, and it is the root sign for the state of jazm. The second is removal (hadīf), and it is the subsidiary sign. Each of these signs have their specific positions that we will now mention.
موضع السكون

Instances of the Sukūn

He said: As for the sukūn, then it is an indicator of the state of jazm in the mudāri' verb which ends with a sound letter.

I say: There is one instance where the sukūn is a sign of a word being ma-jzūm, and this instance is the mudāri' verb which ends with a sound letter. The meaning of “which ends with a sound letter” is that it does not end with one of the three defective letters, i.e. (i) al-ālif, (ii) al-wāw and (iii) al-yā.

Examples of the mudāri' verb ending with a sound letter are: “He plays”, “he succeeds”, “he travels”, “he promises” and “he is asking”. If it is said, “Ali did not play”, “A stupid person has not succeeded”, “Your brother did not travel”, “Ibrāhīm did not promise Khālid” and, “Bakr did not question his teacher”, each of the verbs in these statements is majzūm. The reason for them being
majzûm is due to being preceded by a particle of al-jazm i.e. "did not", and the sign of them being majzûm is the sukûn. Each of these verbs is a muḍâri' verb which ends with a sound letter.
_instances of removal

he said: as for removal, then it is an indicator of the state of jazm when the last letter in a mudāri' verb is defective and it is also an indicator of the state of jazm in the five verbs when the sign of the state of raf' is the fixedness of the letter nūn.

i say: there are two instances where removal is an indication of a word being majzūm.

the first instance: the mudāri' verb that ends with a defective letter. the meaning of this is that the word ends with a letter from the three defective letters. these are: (i) al-alif, (ii) al-wāw and (iii) al-yā. examples of mudāri' verbs that end with the letter alif are: “he pursues”, “he is pleased”, “he likes”, he is at a distance and he remains.

and the verbal particle whose last letter is alif: (yā', ēl'ū, rījū, bīlū, yīsūmū), (lā'imū, bībū).
Examples of *mudāri* verbs that end with the letter wāw are: “he calls”, “he hopes”, “he tests”, “he names”, “he stiffens” and “he appoints.”

Examples of *mudāri* verbs that end with the letter yā are: “he gives”, “he judges”, “to cover”, “he gives life”, “he contorts”, and “he guides.”

If it is said, “Alī did not pursue towards glory”, the word “pursue” is *majzūm* due to it being preceded by a particle of *al-jazm*. The sign of it being *majzūm* is the removal of the letter alif and the fathā before it is an evidence to it. It is a *mudāri* verb with a defective ending. If it is said, “Muḥammad did not call except to the truth”, the word “call” is a *majzūm mudāri* verb due it being preceded by a particle of *al-jazm*. The sign of it being *majzūm* is the removal of the letter wāw, and the dāmmah before it is an evidence to it. If it is said, “Muḥammad did not give except to Khālid,” the word “give” is a *majzūm mudāri* verb due to it being preceded by a particle of *al-jazm*. The sign of it being *majzūm* is the removal of the letter yā, and the kasrah before it is an evidence of this. This is the rule, based on them apply the rule to everything which is similar to them.

The second paradigm: The actions five which frustrate, and have been knocked, and have been broken, and are similar to (Examples: )
The second instance: The five verbs that enter the state of \( \text{raf}^\circ \) through the fixedness of the letter \( n\text{un} \), and we have explained this earlier. Examples are: “them two hit”, “them/you two hit”, “they hit”, “you hit” and “you (fem.) hit.” If it is said, “them two did not hit”, “them/you two did not hit”, “they did not hit”, “you did not hit”, “you (fem.) did not hit,” each of these verbs are \( \text{majzûm} \) \( \text{mu\d{a}rî} \) verbs due to them being preceded by a particle of \( \text{al-jazm} \) i.e. “did not”. The sign of them being \( \text{majzûm} \) is the removal of the letter \( n\text{un} \), and the letter \( \text{alif} \), \( \text{waw} \) and \( \text{yâ} \) are the subjects \( (\text{fā`il}) \), non-inflectable upon a \( \text{sukûn} \) in the state of \( \text{raf}^\circ \).

**Exercises**

1. - استعمل كل فعل من الأفعال الآتية في ثلاث جمل مفيدة، بحيث يكون في واحدة منها مرفوعاً، وفي الثانية منصوباً، وفي الثالثة مجزوحاً، واضبطه بالشكل النام في كل جملة:

One: Utilise each of the following verbs in three beneficial sentences. In the first of them they should be \( \text{marfû`} \), in the second \( \text{man\d{u}b} \) and in the third \( \text{majzûm} \). Express the complete diacritics upon them.

\[ \text{يَضُرُّبُ} \text{،} \text{تُنَصَّرَانِ} \text{،} \text{يُسَافِينَ} \text{،} \text{يَدُنْو} \text{،} \text{تَزَبَّحُونَ} \text{،} \text{يَشْتَرَى} \text{،} \text{يَبْقَى} \text{،} \text{يَسْبِقُانَ} \text{.} \]

2. - ضع في المكان الخالي من الجمل الآتية فعلًا مضارعاً مناسبًا، ثم بين علامة إعرابه:

Two: Place in the empty spaces below the appropriate \( \text{mu\d{a}rî} \) verb and then identify the sign of their declension.
(أ) الكسول ... إلى نفسه ووطنه. (ح) إذا أساءك بعض إخوانك فلا ...
(ب) أنَّ ... الجَدُّ إلا بالعمل والتعبئة. (ط) يَشرِّعي أن ... إنّهُتَكَ.
(ج) الصديق المخلص ... لفرح صديقه. (ي) إن أدبت واجبك ...
(د) الفتاتان المجدِّتان ... أباهاما. (ك) لم ... أبي أمس.
(ه) الطلاب المجددون ... وطنهم. (ل) أنتِ يا زينب ... واجبك.
(و) أنتم يا أصدقائي ... بيارتكم. (م) إذا زرتُوني ...
(ر) من عمل الجبر فإنَّهُ... (ن) مَهَّما أَحْقَّيْتُهُ...

أسئلة

Questions

ما هي علامات الجَزَم؟

What are the signs of the state of jazm?

في كم موضع يكون السكون علامة للجزم؟

In how many instances is the sukūn a sign of the state of jazm?

في كم موضع يكون الحذف علامة على الجزم؟

In how many instances is the removal a sign of the state of jazm?

ما هو الفعل الصحيح الآخر؟

What is a verb with a sound ending?

مثَّل للفعل الصحيح الآخرة بعشرة أمثلة،

Provide ten examples of the verb with a sound ending.
What is a verb with a defective ending?

Provide five examples of the verb with a defective ending with the letter alif, and likewise for the one ending with the letter waw.

Provide two examples of the verb with a defective ending with the letter yaa.

What are the five verbs?

How do the five verbs enter the state of jazm?

Provide five examples of the five verbs in the state of jazm.
المعرفات
Inflectable [Words]

قال: (فصل) المعربات فقسمان: فسم يعرب بالحركات، وقسم يعرب بالحروف.

He said: Section: The inflectable words are divided into two groups. One group inflects through diacritics while the other group inflects through letters.

أقول: أراد المؤلف - رحمه الله تعالى - بهذا الفصل أن يبين على وجه الإجمال حكم ما سبق تفصيله في مواضع الإعراب.

I say: The intention of the author (may Allāh have mercy upon him) with this section is to explain in summary what we have previously explained in detail regarding the positions of inflection.

والمواضع التي سبق ذكر أحكامها في الإعراب تفصيلاً ثمانية، وهي: الاسم المفرد، وجمع التكسير، وجمع المؤنث السالم، والفعل المضارع الذي لم يتصل بأخرى شيء، والمشتري، وجمع المذكر السالم، والأسماء الخمسة، والفعل الخمسة.

The positions that we have preceded in detailed explanation upon their rulings in inflection are eight, they are: (i) the singular noun, (ii) the broken plural, (iii) the sound feminine plural, (iv) the muḍrä verb that has nothing connected to its end, (v) the dual form, (vi) the sound masculine plural, (vii) the five nouns and (viii) the five verbs.

وهذه الأنواع التي هي مواضع الإعراب - تنقسم إلى قسمين: القسم الأول يعرب بالحركات، والقسم الثاني يعرب بالحروف، وسيأتي بيان كل نوع منها تفصيلاً.

These types—i.e. these positions of inflection—are categorised into two: The first of them inflects through diacritics, and the second of them inflects
through letters. We will now provide details of both of them in detail.
المغرب بالحركات
Inflectable Through Diacritics

قال: فالذي يعرف بالحركات أربعة أشياء: الاسم المفرد، وجمع التكسر، وجمع المؤنث السالم، والفعل المضارع الذي لم يتصل بآخر شيء.

He said: So the group which is identified by way of diacritics contains four types of nouns: (i) The singular noun, (ii) the broken plural, (iii) the sound feminine plural, and (iv) the *mudāri* verb which has nothing connected to its end.

وأقول: الحركات ثلاثة، وهي: الضمة والفتحة والكسرة، ويلحق بها السكون، وقد علمت أن المعربات على قسمين: قسم يعرف بالحركات، وقسم يعرف بالحروف.

I say: The diacritics are three: (i) *al-dammah*, (ii) *al-fātīhah*, (iii) *al-kasrah* and grouped with them is (iv) *al-sukūn*. You should know that the inflectable are of two types, (i) the type that inflects with diacritics and (ii) the type that inflects with letters.

وهذا شروط في بيان القسم الأول الذي يعرف بالحركات، وهو أربعة أشياء:

We commence at this juncture with detailing the first type i.e. the words that inflect with diacritics, and they are four things:

١ - الاسم المفرد، ومثاله ( محمد ) و( الدرس ) من قوله: ( ذاكر محمد الدروس ) فذاكر.; فعل ماض مبني على الفتح لا محل له من الإعراب، و( محمد ); فاعل مرفوع، وعلامة رفعه الضمة الظاهرة، و( الدرس ); مفعول به منصوب، وعلامة نصبه الفتحة الظاهرة، وكل من ( محمد ) و( الدرس ) اسم مفرد.
First: The singular noun, examples are “Muḥammad” and “the lesson” in the sentence, “Muḥammad revised the lesson.” The word “revised” is a māḏī verb that is non-inflectable upon a fatha without a grammatical state. “Muḥammad” is the subject and is marfū‘, and the sign of it being marfū‘ is the explicit dammah. “The lessons” is the object and it is mansūb, and the sign of it being mansūb is the explicit fatha. Both “Muḥammad” and “the lesson” are singular nouns.

Second: The broken plural, examples are the words “the students” and “the lessons” in the sentence, “The students memorised the lessons”. The word “memorised” is a māḏī verb which is non-inflectable upon a fatha without a grammatical state. The word “the student” is the subject and it is marfū‘, the sign of it being marfū‘ is the explicit dammah. The word “the lessons” is the object and it is mansūb, the sign of it being mansūb is the explicit fatha. Both of the words “the students” and “the lessons” are broken plurals.

Third: The sound feminine plural, examples are the words “the female faithful believers” and “the prayers” in the sentence, “The female faithful believers humbled themselves in prayers.” The word “humbled” is a māḏī verb which is non-inflectable upon a fatha without a grammatical state. The word “the female faithful believers” is the subject and it is marfu‘, the sign of it being
marfu' is the explicit dammah. The word “in” is a particle of al-khafā. The word “prayers” is majrūr due to the word “in” (fi), and the sign of it being marfu' is the explicit kasrah. Both of the words “the female faithful believers” and “prayers” are sound feminine plurals.

Fourth: The muḍārī verb that has nothing connected to its end, an example is the word “he goes” in the sentence, “Muḥammad goes.” The word “he goes” is a muḍārī verb and it is muḍārī due to the absence of a nāṣīb (a governor that causes a word to become manṣūb) and a jāzim (a governor that causes a word to become majzūm), the sign of it being marfu' is the explicit dammah. The word “Muḥammad” is the subject, and the sign of it being marfu' is the explicit dammah.
The Root Signs of Inflection for That Which Inflects with Diacritics, and Its Exceptions

He said: In all of the previously mentioned nouns the state of َُ ْ is indicated by the ُّمَّمَح, the state of َْب is indicated by the ُّتَحَا, the state of ُّفَد is indicated by the ُّسَرَح, and the state of ُّزم is indicated by the ُّكَم. The only exceptions to this are three: (i) The sound feminine plural in which the state of َْب is indicated by the ُّسَرَح, (ii) the state of ُّفَد in diptote nouns is indicated by the ُّتَحَا, (iii) the ُّذَرَب verb which ends with a defective letter enters the state of ُّزم with the removal of its last letter.

I say: The root principle with which the four things that take inflection with diacritics are: ُّمَّفَُّب with the ُّمَّمَح, ُّمَّنَُّب with the ُّتَحَا, ُّمَّكََّبُد with the ُّسَرَح and ُّمَّجَُّبُم with the ُّكَم.
First: As for the state of raf’ with the dammah, it applies to everything that takes this rule as its root principle, so they all become marfū’ with the dammah. An example is in the sentence, “Muḥammad, the friends and the faithful female believers travel.” The word “travel” is a muḍāriʿ verb and it is marfū’ due to the absence of a nāṣib and a jāzīm, the sign of it being marfū’ is the explicit dammah. The word “Muḥammad” is the subject and marfū’, the sign of it being marfū’ is the explicit dammah and it is a singular noun. The word “the friends” is marfū’ due to it being conjoined to a marfū’ word, the sign of it being marfū’ is the explicit dammah and it is a broken plural. The word “faithful female believers” is marfū’ due to it also being conjoined to a marfū’ word, the sign of it being marfū’ is the explicit dammah, and it is a sound feminine plural.

Second: As for the state of al-naṣb with the fatha, it applies to everything that takes this rule as its root principle. An exception to this is the sound feminine plural, as it becomes manṣūb with the kasraḥ as a representative of the fatha. An example of this is in the sentence, “I will not differ with Muḥammad, the friends and the faithful female believers.” The word “I differ” is a muḍāriʿ verb made manṣūb due to being preceded by “never”, and the sign of it being
mansūb is the explicit fathā. The word “Muḥammad” is the object and it is mansūb, the sign of it being mansūb is likewise the explicit fathā and it is a singular noun as we have stated previously. The word “the friends” is mansūb due to it being conjoined to a mansūb word and the sign of it being mansūb is also the explicit fathā, it is a broken plural as we have mentioned previously. The word “the faithful female believers” is mansūb due to also being conjoined to a mansūb word, the sign of it being mansūb is the kasrah serving in place of the fathā due to it being a sound feminine plural.

Third: As for the state of al-khaḍ with the kasrah, it applies to everything that takes this rule as its root principle. An exception to this is the muḍāri‘ verb as it does not become makhfūd at all (due to being a verb). Another exception is the diptote noun as it becomes makhfūd with the fathā which serves as a representative of the kasrah. An example of this is in the sentence, “I passed by Muḥammad, the men, the female faithful believers and Ahmad.” “I passed by” is a verb and includes the subject. The letter bā is a particle of khaḍ. The word “Muḥammad” is made makhfūd by the letter bā and the sign of it being makhfūd is the explicit kasrah, it is a triptote singular noun as we have mentioned previously. The word “the men” is makhfūd due to it being conjoined to a makhfūd word and the sign of it being so is the explicit kas-
rah, it is a triptote broken plural as we have mentioned previously. The word "the female faithful believers" is makhfūḍ due to it also being conjoined to a makhfūḍ word and the sign of it being makhfūḍ is the explicit kasrah, it is a sound feminine plural as we have mentioned previously. The word "Ahmad" is makhfūḍ due to it also being conjoined to a makhfūḍ word and the sign of it being makhfūḍ is the fatha serving as a representative for the kasrah due to it being a diptote noun—prevented from taking inflection due to being a proper noun on the word structure of the verb.

Fourth: As for the state of al-jazm with the sukūn, the reader should know that the state of jazm is specific to the muḍāri‘ verb. If its ending is with a sound letter, in this case it would be made majzūm by the sukūn, which is the root indicator of the state of jazm. An example of this is in the sentence, “Khālid did not travel”. The word “did not” is a particle of negation and brings about the state of jazm and alteration (i.e. alteration in the tense, from the present tense to the past tense). The word “he travels” is a muḍāri‘ verb which is ma-

jzūm due to “did not”, and the sign of it being majzūm is the sukūn. Khālid is marfū‘ and the subject, the sign of it being marfū‘ is the explicit ẓammah.

وإن كان الفعل المضارع مفعل الآخر كان جزءه حذف حرف الظاهرة، مثل: ( لم يسع بكر ، ولم يدع ، ولم يقض ) فكل من ( يسع ) و( يدع ) و ( يقض ) فعل مضارع مجروح ( لم )، وعلامة جزءه حذف الألف من ( يسع ) والفتحة قبلها دليل عليها، وحذف الواو من ( يدع ) والضمة قبلها، وحذف الياء من ( يقض )، والكسرة قبلها دليل عليها.

As for the muḍāri‘ verb that ends with a defective letter, it becomes majzūm through the removal of the defective letter. Examples are, “Bakr did not strive,
he did not call nor did he carry out”. Each of the words “strive”, “call” and “carry out” are *mudāri* verbs made *majzūm* by “did not”. The sign of them being *majzūm* is the removal of the letter *alif* from “he strives”—the *fatha* before it is a proof of this, the removal of the letter *wāw* from “he calls”—the *dammah* before it is a proof of this, and the removal of the letter *yā* from “he carries out”—the *kasrah* before it is a proof of this.
المعربات بالحروف

Inflectable Through Letters

قال: والذي يعرب بالحروف أربعة أنواع: النثية، وجمع المذكر السالم، والأسماء الخمسة، والأفعال الخمسة، وهي: ( يفعلان ) ، ( يفعلون ) ، ( يفعلون ) ، ( يفعلون ) ، و ( يفعلون ) .

He said: And the group of words which inflect with letters are of four types: (i) the dual form, (ii) the sound masculine plural, (iii) the five nouns and (iv) the five verbs, they are: they both do, they (fem) both do, they (pl.) do, you do and you (fem) do.

وأقول: القسم الثاني من المعربات: الأشياء التي تعرب بالحروف، والحروف التي تكون علامة الإعراب أربعة، وهي: الألف والفاء والباء والتنوين، والذي يعرف بهذه الحروف أربعة أشياء:

I say: The second type of inflection is that which inflects through letters. The letters that are utilised as indicators of inflection are four: (i) al-ʿalif, (ii) al-wāw, (iii) al-ya and al-nūn. Four things inflect with these letters:

1- النثية، والمراد بها المشتى، ومثاله: ( المصران ) ، و ( المحمدان ) ، و ( البكران ) ، و ( الرجلان ) .

One. Al-tathniyah, and this means the dual form. Examples are, “the two regions”, “the two Muhammads”, “the two Bakrs” and “the two men”.

2- جمع المذكر السالم، ومثاله: ( المسلمين ) ، و ( البكران ) ، و ( المحمدون ) .

Two. The sound masculine plural. Examples are, “the Muslims”, “the Bakrs”
and “the Muḥammad”.

3 - الأسماء الخمسة وهي : أبوك، وأخوك، وحموك، وفوك، ودو مال.

Three. The five nouns i.e. “your father”, “your brother”, “your father in law”, “your mouth” and “possessor of wealth”.

4 - الأفعال الخمسة ومثالها : ( يضربان )، و ( يكتبان )، و ( يفهمون )، و ( يحفظون )، و ( تماهيون )

Four. The five verbs i.e. the third person dual masculine form, the second person dual form, the third person plural masculine form, the second person plural masculine form and the second person singular feminine form.

ويأتي بيان إعراب كل واحد من هذه الأشياء الأربعة تفصيلاً

We will discuss the inflection of these four matters in detail below.
The Inflection of the Dual Form

He said: As for the dual form, then the state of ṭalā‘ is indicated by the letter alif, the states of naṣb and khaf ẓud are indicated by the letter yā.

I say: The first of the four things that inflect with the letters is al-tathniyyah i.e. the dual form, as we mentioned above. You should already know the definition of the dual form from what has preceded.

The rulings related to it: It becomes marfū‘ with the letter alif serving in place of the dammah. It becomes manṣūb and makhfūḍ with the letter yā, the letter before it has a fathah and that which comes after it has a kasrah, and this serves in place of the fathah or the kasrah. A letter nūn is connected to the end of the letter alif or yā and this serves as a compensatory mechanism for the tanwīn that is found in the singular noun. This nūn is not removed except in the possessive compound.
Examples of the marfu' dual form are, “the two judges were present” and “two men said”. Both of the words “the two judges” and “two men” are marfu' due to them being subjects. The sign of them being marfu' is the alif serving as a representative for the dammah due to them being in the dual form. And the letter nun serves as a compensatory mechanism for the tanwin that is found in the singular noun.

Examples of the mansub dual form are, “I love the two well mannered ones” and “I dislike the two lazy ones.” Both of the words the “two well mannered ones” and “the two lazy ones” are mansub due to being objects. The sign of them being mansub is the letter ya', preceded by a letter with a fatha and followed by a letter with a kasrah, serving as a representative for the fatha due to them being dual forms. The letter nun at the end is a compensatory mechanism for the tanwin found in the singular noun.

An example of the makhfud dual form is, “I looked at the two riders upon the two horses.” Both of the words “the two riders” and “the two horses” are makhfud due to being preceded by a particle of al-khafṣ. The sign of them being makhfud is the letter ya', preceded by a letter with a fatha and followed by a letter with kasrah, serving as a representative for the kasrah due to them being dual forms. The letter nun at the end is a compensatory mechanism for
the tanwin found in the singular noun.
The Inflection of the Sound Masculine Plural

He said: As for the sound masculine plural, then the state of raf' is indicated by the letter wāw, and both the conditions of naṣb and khaḍī are indicated by the letter yā.

I say: The second of the four things that inflect with letters is the sound masculine plural. I have previously defined the sound masculine plural.

The rulings related to it: It becomes marfū' with the letter wāw serving as a representative for the dāmmah. It becomes mansūb and makhfūd with the letter yā which is preceded by a letter with a kasrāh and followed by a letter with a fatha, serving as a representative for the fatha or the kasrāh. A letter nūn is connected to the end of the letter wāw or yā and this serves as a compensatory mechanism for the tanwin that is found in the singular noun. This nūn is not removed except in the possessive compound, as mentioned in the dual form.

فمثلاً جمع المذكر السالم المرفوع (حضر المسلمون) و(ألفح الآخرون بالمعروف) فكل من (المسلمون) و(الآخرون) مرفوع لأنه فاعل وعلامة رفعه الواو نِبَأة عن الضمة:
لأنه جمع مذكر سالم، والثن عوض عن التنوين في الاسم المفرد.

Examples of the *marfūʿ* sound masculine plural are, “The Muslims were present” and “The enjoiners of good were successful”. Each of the words “the Muslims” and “the enjoiners” are *marfūʿ* due to being the subjects of their verbs. The sign of them being *marfūʿ* is the letter *wāw* serving as a representative for the *dammah*, due to them being sound masculine plurals. A letter *nūn* is connected to the end of the letter *wāw* and this serves as a compensatory mechanism for the *tanwin* that is found in the singular noun.

ومثال جمع المذكر السالم المنصوب (RARYت المسلمين )، (حاربت الآثرين بالمعروف )، فكل من ( المسليمن ) (الآثرين ) منصوب، لأنه مفعول به، وعلامة نصب الياء، المكسور ما قبلها المفتوح ما بعدها، لأنه جمع مذكر سالم، والثن عوض عن التنوين في الاسم المفرد.

Examples of the *mansūb* sound masculine plural are, “I saw the Muslims” and “I respected the enjoiners of good.” Each of the words “the Muslims” and “the enjoiners” are *mansūb* due to being the objects of their verbs. The sign of them being *mansūb* is the letter *yā*—preceded by a letter with a *kasrah* and followed by a letter with a *fathā*—serving as a representative for the *dammah*, due to them being sound masculine plurals. A letter *nūn* is connected to the end of the letter *yā* and this serves as a compensatory mechanism for the *tanwin* that is found in the singular noun.

ومثال جمع المذكر السالم المخفوض: (اتصلت بالآثرين بالمعروف ) (رضي الله عن المؤمنين )، فكل من ( الآثرين ) (المؤمنين ) مخفوض، لدخول حرف الخفض عليه، وعلامة خفضه الياء المكسور ما قبلها المفتوح ما بعدها، لأنه جمع مذكر سالم، والثن عوض عن التنوين في الاسم المفرد.

Examples of the *makhfūd* sound masculine plural are, “I attached myself to the enjoiners of good” and “And Allah is pleased with the faithful believers”. Each of the words “the enjoiners” and “the faithful believers” are *makhfūd* due to being preceded by a particle of *al-khafīd*. The sign of them being *makhfūd* is
the letter *yā*—preceded by a letter with a *kasrah* and followed by a letter with a *fatha* due to them being sound masculine plurals. A letter *nūn* is connected to the end of the letter *yā* and this serves as a compensatory mechanism for the *tanwīn* that is found in the singular noun.
The Inflection of the Five Nouns

He said: As for the five nouns, then the state of ra' with them is indicated with the letter wāw and the state of naṣb is indicated with the letter alif, and the state of khāf is indicated with the letter yā.

I say: The third of the four things that inflect with the letters is the five nouns which have been previously explained as well as the conditions for their inflections.

The rulings related to this: They become marfu' with the letter wāw serving in place of the ḍammah. They become mansūb with the letter alif serving in place of the fatha. They become makhfūd with the letter yā serving in place of the kasra.

Examples of the five nouns being marfu' are, “If your father commands you [to do something] then obey him” and “Your brother arrived from his jour-
ney”. Each of the words “your father” and “your brother” are marfū‘ due to being subjects. The sign of them being marfū‘ is the letter wāw serving as a representative for the dammah, and this is due to them being from the five nouns. The letter kāf (i.e. abūka) is the muḏāf ilayhi, non-inflectable upon a fatha in the state of khafḍ.

Examples of the five nouns being manṣūb are, “Obey your father” and “Love your brother”. Each of the words “your father” and “your brother” are manṣūb due to being the objects. The sign of them being manṣūb is the letter alif serving as a representative for the dammah, and this is due to them being from the five nouns. The letter kāf (i.e. abūka) is the muḏāf ilayhi, non-inflectable upon a fatha in the state of jarr, as we have explained previously.

Examples of the five nouns being makhfūd are, “Listen to your father” and “Have compassion for your brother”. Each of the words “your father” and “your brother” are makhfūd due to being preceded by a particle of al-khafḍ. The sign of them being makhfūd is the letter ẓā‘ serving as a representative for the kasrah, and this is due to them being from the five nouns. The letter kāf (i.e. abūka) is the muḏāf ilayhi, non-inflectable upon a fatha in the state of jarr, as we have explained previously.
The Inflection of the Five Verbs

He said: As for the five verbs then the state of raf' with them is indicated by [the presence] of the letter nūn. Both the states of nāṣib and jāzm are indicated by the removal of the letter nūn.

I say: The final one of the four things that inflect with letters is the five verbs—I have previously defined the five verbs mentioned here.

The rulings related to this: They become marfū' with the presence of the letter nūn serving as a representative for the dammah. They become mansūb and majzūm with the removal of the letter nūn serving as a representative for the fatḥah or the sukūn.

Examples of the five verbs being marfū' are, “You two write” and “You two understand”. Both of them are marfū' muḍāri' verbs due to the absence of any nāṣib or jāzīm, and the sign of them being so is the presence of the letter nūn.
The letter *alif* is a pronoun of duality and the subject, un-inflectable upon a *sukūn* in the state of *raf*.

Examples of the five verbs being *mansūb* are, “You two will not grieve” and “You two will not lose heart”. Both of them are *mansūb* *mudāriʿ* verbs due to the word “*lan*”, and the sign of them being so is the removal of the letter *nūn*. The letter *alif* is a pronoun of duality and the subject, un-inflectable upon a *sukūn* in the state of *raf*.

Examples of the five verbs being *majzūm* are, “You two don’t revise” and “You two don’t understand”. Both of them are *majzūm* *mudāriʿ* verbs due to the word “*lam*”, and the sign of them being so is the removal of the letter *nūn*. The letter *alif* is a pronoun of duality and the subject, un-inflectable upon a *sukūn* in the state of *raf*.

**Exercises**

1. - ضع كل كلمة من الكلمات الآتية في جملة مفيدة، بحيث تكون منصوبة وبين علامة تنصبها:

  المجو، المعبار، الطريق، الحليل، مشتعلة، القطن، المدرسة، الثياب، المخلصون،

One. Place all of the following words into beneficial sentences where they are in the *mansūb* state, and identify the sign of them being *mansūb*.
المسلمات، أبي، العلاء، الراضي.

2 - ضع كل كلمة من الكلمات الآتية في جملة مفيدة، بحيث تكون مخفوضة، وبين علامة خفضها:

أبو، المهذبون، القائمات بواجبهن، المفتروس، أحمد، مستديرة، الباب، النخلان، الفأثان، الفاضي، الورى.

3 - ضع كل كلمة من الكلمات الآتية في جملة مفيدة، بحيث تكون مرفوعة، وبين علامة رفعها:

أبوه، المصلحين، المرشد، الغزاة، الآباء، الأمهات، الباني، أخيك.

4 - بين في العبارات الآتية المرفع والمنصوب والمجرور من الأفعال، والمرفوع والمنصوب والمخفوض من الأسماء، وبين مع كل واحد علامة إعرابه:

Four. In the following sentences, detail the marfū‘, manṣūb and majzūm verbs, and detail the marfū‘, manṣūb and makhfūd nouns. Also provide for each one the sign of its inflection:
استشار عمر بن عبد العزيز في قوم يستعملهم، فقال له أصحابه: عليك بأهل العذر، قال:

ومن هم؟ قال: الذين إن عدلوا فهو ما رجوت، وإن قصرنا قال الناس: قد اجتهد عمر.

أحضر الرشيد رجلاً ليوليه القضاء، فقال له: إني لا أحسن القضاء ولا أنا فقيه، فقال الرشيد: فيك ثلاث خلال: لك شرف والشرف يمنع صاحبه من الدنيا، ولك حلم يمنعك من العجلة، ومن لم يعجل كل خطؤه، وأنت رجل تشار في أمرك، ومن شاور كثير صوابه، وأما الفقه فسسينمض إليك من تنفقه به، فولي فما وجدوا فيه مطعاً.

5. أتى الكلمات الآتية، ثم استعمل كل مثى في جملتين مفيدتين بحيث يكون في

واحدة من الجملتين مرفوعاً، وفي الثانية مخفوضاً.

Five. Convert the below words into the dual form, then utilise these dual form words into two beneficial sentences where in the first of them the dual form word is *marfu‘* and in the second of them it is *makhfūḍ*.

الدواء، الولد، الحديقة، اللمب، الكتاب، البلد، المعهد.

6. جمع الكلمات الآتية جمع مذكر سالماً، واستعمل كل جمع في جملتين مفيدتين

بشرط أن يكون مرفوعاً في إحداهما ومنصوبًا في الأخرى.

Six. Convert the below words into the sound masculine plural, then utilise these plural form words in two beneficial sentences where in the first of them the plural is *marfu‘* and in the second of them it is *manṣūb*.

الصالح، المذكر، الكسل، المتقي، الراضي، محمد.
Seven. Place all of the following muḍāri‘ verbs into three beneficial sentences. In the first sentence they should be marfū‘, in the second sentence they should be manṣūb and in the third sentence they should be majzūm.

Questions

Into how many categories is inflection categorised into?

What are the inflected words that inflect by diacritics?

What are the inflected words that inflect by letters?

Provide an example of the inflectable singular noun in the raf, naṣb and khafḍ states. Provide the same for the broken plural.
With what does the sound feminine plural become *manṣūb* with?

Provide an example of the sound feminine plural in the *naṣb*, *raf* and *khafād* states.

With what does the non-infectable noun become *makhfūd* with?

Provide an example of the non-infectable noun in the *khafād*, *raf* and *naṣb* states.

With what does the *muḍāri‘* verb with a defective ending become *majzūm*?

Provide an example of the *muḍāri‘* verb with a defective ending in the state of *jazm*.

What are the inflected words that infect with letters?

With what does the dual form become *marfū‘* with?
With what does it become *manṣūb* and *makhfūḍ*?

بماذا يرفع جمع المذكر السالم؟

With what does the sound masculine plural become *marfū‘* with?

وبماذا ينصب ويختفض؟

And with what does it become *manṣūb* and *makhfūḍ* with?

مثل للمثنى في حالة الرفع والنصب والختفض.

Provide examples of the dual form in the state of *rafi‘, našb* and *khafid*.

مثل لجمع المذكر السالم كذلك.

Provide examples of the sound masculine plural in a similar manner.

بماذا تعرف الأسماء الخمسة في حالة الرفع والنصب؟ وبماذا تختفض؟

How do you identify that the five nouns are in the state of *rafi‘* and *našb*? And how so for when they are in the state of *khafid*?

مثل للأسماء الخمسة في حالة الرفع والنصب، ومثل للأفعال الخمسة في أحوالها الثلاثة.

Provide an example of the five nouns in the state of *rafi‘* and *našb*. Provide an example of the five verbs in each of their three grammatical states.
Chapter of the Verbs

He said: The verb is of three types: (i) mādī, (ii) muḍārī, and (iii) ’amr. Examples are “he hit”, “he hits” and “hit”.

The Verbs and Their Types

I say: The verb is separated into three types:

The first type: The mādī, and it is that which indicates the attainment of something before the time of speaking. Examples are: “he hit”, “he supported”, “he opened”, “he knew”, “he calculated” and “he honoured”.

The second type: The muḍārī, and it is that which indicates the actioning of something at the time of speaking or after it. Examples are: “he hits”, “he sup-
ports”, “he opens”, “he knows”, “he calculates” and “he honours”.

The third type: The ‘amr (command verb), and it is the seeking of the actioning of something after the time of speaking. Examples are: “hit”, “support”, “open”, “know”, “calculate” and “honour”.

We have explained this categorisation to you during the beginning of the book, and we mentioned to you alongside it the signs of each of these three categories.
أحكام الفعل

Rulings of the Verb

He said: The mādī verb always ends with a fatha and the 'amr is always ma-
jizūm. The mudāri' is preceded by one of four extra letters which are gathered
together in the word “anaytu” and it is always in the state of raf' until a nāsib
or a jāzīm enters upon it and alters its grammatical state.

I say: After the author explained the types of the verbs, he commenced with
detailing the rulings related to each type.

The ruling of the mādī verb is that it is built upon a fatha, and this fatha is
sometimes explicit and sometimes implicit.

As for the fatha that is explicit, it is in the verb that has a sound ending which
is not connected to the letter wāw of plurality, nor the marfū' pronoun that is
inflectable, likewise it is in that which ends with the letters wāw and yā. Examples are: “he honoured”, “he advanced”, “he travelled”, “Zaynab travelled”, “Su‘ād was present”, “he was pleased”, “he was wretched”, “he was pleased” and “he was rude”.

أما الفتح المقدر فهو على ثلاثة أنواع، لأنه:

As for the implicit fatha, it is of three types:

إما أن يكون مقدرًا للتد âm، وهذا في كلما كان آخره ألفاً، نحو: ( دعا )، و( سعي ). فكل منهما فعل ماضي مبني على فتح مقدر على ألف من ظهوره التذكر.

Sometimes it is implicit due to impracticability, and this is the case for each mādī verb that ends with the letter alif. Examples are, “he called” and “he strove”. Each of these is a mādī verb un-inflectable upon an implicit fatha on the letter alif, prevented from being displayed due to impracticability.

وإما أن يكون الفتح مقدرًا للمعنى، وذلك في كل فعل ماضي التصل به أو الجامعة، نحو: ( كتبوا )، و( سعدوا ). فكل منهما فعل ماضي مبني على فتح مقدر على آخره منع من ظهوره اشتغال المحل بحركة المعنى، وواو الجامعة مع كل منهما فاعل مبني على السكون في محل رفع.

Sometimes it is implicit due to appropriation, and this is the case for each mādī verb that is connected to the letter wāw of plurality. Examples are, “they wrote” and “they were happy”. Each of these is an un-inflectable mādī verb built upon an implicit fatha on its end, prevented from being displayed due to its place being assumed by the appropriate diacritic. The letter wāw of plurality in each of them is the subject, un-inflectable upon a sukūn in the state of raf’.

وإما أن يكون الفتح مقدرًا لدفع كرآهة توالي أربع متحركات، وذلك في كل فعل ماضي التصل به ضمير رفع متحرك، كفاء الفاعل وونون النسوة، نحو: ( كتبنت )، و( كتبنت )
A Commentary on al-Ājrūmiyyah

وجيّم فعل الأمر: البنا على ما يجزم به مضارعه.

The ruling of the 'amr verb is that it is built upon what its mudāri' form becomes majzūm with.

فإن كان مضارعه صحيح الآخر، ويجزم بالسكون، كان الأمر مبيناً على السكون، وهذا السكون إما ظاهر، وإما مقدر. فالسكون الظاهر له موضعان، أحدهما: أن يكون صحيح الآخر ولم يتصل به شيء، نحو: (اضْرِبْنِ) ،و(اكْتُبْ) .والثاني: أن تصل به نون النسوة نحو: (اضْرِبْنِ) و(اكْتُبْنِ) مع الإسناد إلى نون النسوة.

As for the mudāri' verb with a sound ending, it becomes majzūm with a sukūn, and so the 'amr is built upon the sukūn. This sukūn can either be explicit or implicit. The explicit sukūn has two instances, the first of them is the mudāri' verb with a sound ending that is not connected to anything e.g. “hit” and “write”. The second of them is when its end is connected to the nūn of

78 I.e. with diacritics, it's opposite being sākin.
feminine plurality e.g. “you (pl.) hit” and “you (pl.) write”.

وأما السكون المقدر فله موضوع واحد وهو أن تتصل به نون التوكيد خفيفة أو ثقيلة

 نحو (اضرتين) و(اكتبتي). و نحو : (اضرتين) و(اكتبتي).

As for the implicit sukūn, it has one instance—that being when it is connected to the light or heavy letter nūn of emphasis e.g. “you should hit”, “you should write” and “you must hit”, “you must write”.

وإن كان مضارعه معتل الآخر فهو يجمع بحذف حرف ال علة، فالأمر منه يبني على حذف

حرف ال علة، نحو (ادع ) (و(ا فضي ) و(اسع).

As for the muḍāri‘ verb with a defective ending, it becomes majzūm through the removal of the defective letter, and the 'amr is built upon this removal of the defective letter e.g. “call”, “decrees” and “strive”.

وإن كان مضارعه من الأفعال الخماسة فهو يجمع بحذف النون، فالأمر منه يبني على

حذف النون، نحو ( أكتب ) و( أكتبوا ) و( أكتبتي).

As for the muḍāri‘ from the five verbs, it becomes majzūm through the removal of the letter nūn, and the 'amr is built upon this removal of the letter nūn. Examples being “you two write”, “you (pl.) write” and “write (fem.)”.

والفعل المضارع علاته أن يكون في أوله حرف زائد من أربعة أحرف يجمعها قولك: 

أنيتٌ (أنيت ) أو قولك (أنيت) أو قولك (أنيتي).

The sign of the muḍāri‘ verb is that they commence with one of the four additional letters that are combined in the words “anaytu”, “n’aytu”, “atayn” or “n’ati”.

فالهمازة للمتكلم مذكراً كان أو مؤمناً، نحو (أفهم) والنون للمتكلم الذي يفهم نفسه، 

أو للمتكلم الذي يكون معه غيره، نحو (تفهم).

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The letter *hamzah* denotes the singular first person for both genders e.g. “I understand”. The *nūn* denotes the singular first person in the sense of glorifying oneself, or it denotes the speaker in addition to others alongside him e.g. “we understand.”

The letter *yā* denotes the third person e.g. “he stands”. The letter *tā* denotes the second person or the third person feminine gender e.g. “Do you understand your homework, O Muḥammad?”, and “Zaynab understands her homework.”

If these letters are present but are not the aforementioned additions, rather they are part of the root word structure e.g. “to eat”, “to move”, “to spit”, “to harvest”, or they are additions but convey a meaning different to the ones above e.g. “he honoured” and “he served”, they are *mādī* verbs and not *muḍārī*.

The ruling of the *muḍārī* verb is that it is ineflectable as long as it is not connected to the heavy or light letter *nūn* of emphasis or the *nūn* of feminine plurality. If the letter *nūn* of emphasis is connected to the *muḍārī* verb then it becomes built upon a *fatḥa* alongside it, an example is the *āyah*: *He will surely be imprisoned and will be of those debased.*

79 Yusuf: 32
suκūn alongside it, an example is the āyah: {Mothers may breastfeed their children.}\textsuperscript{80}

وإذا كان معيلاً فهو مرفوع ما لم يدخل عليه ناصب أو جازم، نحو: ( يفهم محمد )، فل ( يفهم ) : فعل مضارع مرفوع لتجريد من الناصب والجازم، وعلامة رفع الظاهرة، و( محمد ) : فاعل مرفوع بالظاهرة .

When it is infflectable, the muḍāri‘ verb is marfū‘ as long as a nāṣib or jāzim does not enter upon it. An example is, “Muḥammad understands.” In this sentence “understands” is a marfū‘ muḍāri‘ verb due to the absence of any nāṣib or jāzim before it. The sign of it being marfū‘ is the explicit dammah. Muḥammad is the subject and it is marfū‘ with an explicit dammah.

فإذا دخل عليه ناصب نصبه، نحو: ( لن تخبِب مجتهد ) ف( لن ) : حرف نفي ونصب واستقبال، و( يخبِب ) : فعل مضارع منصوب ب( لن )، وعلامة نصبه الفتحة الظاهرة، و( مجتهد ) : فاعل مرفوع وعلامة رفعه الظاهرة.

If a nāṣib enters upon it then it becomes mansūb. An example is, “Never will the hardworking be unsuccessful.” “Lan” (never) is a particle of negation and future tense. The word “unsuccessful” is a muḍāri‘ verb made mansūb by “lan” and the sign of it being mansūb is the visible fatha. The word “hardworking” is the subject, it is marfū‘ and the sign of this is the explicit dammah.

وإن دخل عليه جازم جازمه، نحو: ( لم يجزع إبراهيم ) ف( لم ) : حرف نفي وجرم وقلب، و( يجزع ) : فعل مضارع مجزوم ب( لم )، وعلامة جزم السكن، و( إبراهيم ) : فاعل مرفوع، وعلامة رفعه الظاهرة .

If a jāzim enters upon the muḍāri‘ verb then it becomes majzūm. An example is “Ibrāhīm did not become worried”. “Lam” (did not) is a particle of negation, jazm and alteration (i.e. from the present/future tense to the past tense). “He worries” is a muḍāri‘ verb made majzūm by “lam”, the sign of it being so is the suķūn. “Ibrāhīm” is the subject and it is marfū‘, the sign of which being

\textsuperscript{80} Al-Baqarah: 233
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the explicit dammah.

Questions

إلى كم قسم يقسم الفعل؟

Into how many categories is the verb split into?

ما هو الفعل الماضي؟ ما هو الفعل المضارع؟ ما هو فعل الأمر؟

What is the māḏi verb? What is the muḍāriʿ verb? What is the 'amr verb?

مثل لكل قسم من أقسام الفعل بخمسة أمثلة.

Provide five examples of each category of verbs.

متى يكون الفعل الماضي مبنياً على الفتح الظاهر؟

When is the māḏi verb un-inflectable upon an explicit fatḥa?

مثل لكل موضع يبنى فيه الفعل الماضي على الفتح الظاهر بثنائين.

Provide two examples of each instance where the māḏi verb is un-inflectable upon an explicit fatḥa.

متى يكون الفعل الماضي مبنياً على فتح مقدر؟

When is the māḏi verb un-inflectable upon an implicit fatḥa.

مثل لكل موضع يبنى فيه الفعل الماضي على فتح مقدر بثنائين، وبين سبب التقدير فيهما.

Provide two examples of each instance where the māḏi verb is un-inflectable upon an implicit fatḥa. Explain the reasons for the fatḥa being implicit.
مني يكون فعل الأمر مبنياً على السكون الظاهر؟
When is the 'amr verb un-inflectable upon an explicit sukūn?

مثل لكل موضع يبنى فيه فعل الأمر على السكون الظاهر بمتاليين.
Provide two examples of each instance where the 'amr verb is un-inflectable upon an explicit sukūn.

متى يبنى الفعل الأمر على السكون المقترد؟
When is the 'amr verb un-inflectable upon an implicit sukūn?

مثل لذلك بمثالين.
Provide two examples of this.

متى يبنى فعل الأمر على حذف حرف العلة؟
When is the 'amr verb un-inflectable upon the removal of the defective letter?

ومتى يبنى على حذف النون؟ مع التمثيل.
And when is it un-inflectable upon the removal of the letter nūn? Provide examples.

ما علامة الفعل المضارع؟ ما هي المعاني التي تأتي لها همزة المضارعة؟ وما هي المعاني التي تأتي لها نون المضارعة؟
What are the signs of the muḍāri' verb? What are the meanings indicated by the letter hamzah of the muḍāri'? And what are the meanings indicated by the letter nūn of the muḍāri'?

ما حكم الفعل المضارع؟ متى يبنى الفعل المضارع على الفتح؟ وما يبنى على السكون؟ ومعي يكون مرفعاً؟
What is the rule for the past participle? When is it built on the short vowel? And when is it built on the length? Is it always prefixed?
A Commentary on al-Ājrūmiyyah

What is the ruling of the muḍāri‘ verb? When is the muḍāri‘ verb un-inflectable upon a ḥaṭha? When is it un-inflectable upon a sukūn? When is it marfūʿ?
نواصب المضارع

Nawāṣib\(^1\) of the Muḍārī Verb

قال: فالنواصب عشرة، وهي: (أن) ، (لن) ، (وإذن) ، (وكي) ، (ولام) (كي) ، (ولام الجحد) ، (وحتى) ، (والجواب بالفاء والواو) ، (أو) 

He said: The nawāṣib\(^2\) are ten\(^3\) “an” (that), “lan” (will not), “idhan” (then), “kay” (so that), “lām kāy” (in order to)\(^4\), the letter lām al-juhūd\(^5\), ḥatā (until), the letters fā and wāw as the jāwāb (answer) [of a shariʿ (condition)] and aw (or).

وأقول: الأدوات التي ينصب بعدها الفعل المضارع عشرة أحرف وهي على ثلاثة أقسام: قسم ينصب بنفسه، قسم ينصب ب (أن) مضمرة بعده جوازاً، وقسم ينصب ب (أن) مضمرة بعده ووجوباً.

I say: The apparatus that make the muḍārī verb after it manṣūb are ten particles, and they are categorised into three: (i) the type that produces the state of naṣb in of itself, (ii) the type that produces the state of naṣb with the allowance of an implicit “an” (that) after it and (iii) the type that produces the state of naṣb with an implicit “an” (that) after it that is mandatory to be so (i.e. im-

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\(^1\) Nawāṣib is the plural of nāṣib, which refers to governors that cause the grammatical state of naṣb.

\(^2\) Al-Ḥāmīdī (p. 59) said, “They have preceded the jawāzim due to their effect being discernible i.e. through a diacritic, in contrast to the jawāzim which shows its effect through removal. Another reason for it preceding is due to it being more noble.”

\(^3\) They are ten according to the Kūfī grammarians—and the author was a Kūfī. According to the Basran grammarians the nawāṣib are four: “an”, “lan”, “idhan” and “kay”, and this was the view preferred by Ibn Hishām in Shudhūr (p. 287).

\(^4\) The letter lām added to a muḍārī verb which adds the reason for the action.

\(^5\) This is to have a negation via lam or mā kāna and the likes followed by a lām and a muḍārī verb. This expresses a complete negation using a muḍārī verb.
A Commentary on al-ʿAjrūmiyyah

As for the first category—and it is the type that produces the state of naṣb in of itself—it consists of four particles: “an”, “lan”, “idhan” and “kay”.

As for “an”, it is a particle of the infinitive, the naṣb state and the future tense. Examples of it can be found in the following āyāt: {I aspire that He will forgive me}, {And I fear that a wolf would eat him}, {Indeed, it saddens me that you should take him}, and {And they agreed to place him}.

As for “lan” (will not), it is a particle of negation, the naṣb state and the future tense. Examples of it can be found in the following āyāt: {We will not believe in you}, {We will not cease} and {Never will you attain the good}.

As for “idhan” (then), it is a particle of jawāb, apodosis (the main clause of

86 Al-Shuʿrā: 82
87 Yūsuf: 13
88 Yūsuf: 13
89 Yūsuf: 15
90 Al-Baqarah: 55
91 Tāhā: 91
92 Āl ʿImrān: 92
a conditional sentence), and the *nasb* state. 93 There are three conditions that must be met for it to make the *muḍāri‘* verb *manṣūb*:

الأول: أن تكون (إذن) في صدر جملة الجواب.
First: That the word “*idhan*” be situated at the start of a sentence of *al-jawāb*.

الثاني: أن يكون المضارع الواقع بعدها دالاً على الاستقبال.
Second: That the meaning of the *muḍāri‘* verb present after it indicates towards the future tense.

الثالث: أن لا يفصل بينها وبين المضارع فصلاً غير القسم أو النداء أو (لا) النافية.
Third: There is not a division between it and the *muḍāri‘* verb except an oath, the vocative or the *lā* of negation. 94

ومثال المستوفية للشروط أن يقول لك أحد إخوانك: (سأجدك في دروسي) فنقول له:
An example of it being with a *shart* is if one of your brothers says to you, “I will work hard in my lessons”, and you say, “Then you will be successful.”

ومثال المفصلة بالقسم أن تقول (إذن والله تنجح) ، ومثال المفصلة بالنداء أن تقول:
(إذن يا محمد تنجح) ، ومثال المفصلة بالنافية أن تقول: (إذن لا يخيب سعيك) أو تقول: (إذن والله لا يذهب عملك ضياعاً).

93 In regards to the meaning of “a particle of jawāb, apodosis, and the *nasb* state” (حرف جواب وجزاء ونصب), al-Ahdal said in *al-Kawākib* (2:469), “*Idhan* is called a particle of jawāb (answer) due to it being used to answer something else. It can arise in the beginning, the middle or end of the sentence, however it does not cause the *nasb* state unless it arises in the beginning. It is called a particle of apodosis due to its content being used to answer the content of something else.” Also see *Hashiyat al-Ḥāmidī* (p. 64).

94 There is a difference of opinion regarding these three divisions as some increased upon them, see *al-Kawākib* (2:469), and some decreased them, see *Sharḥ al-Qaṭr* (p. 82-83) and *Ḥashiyat al-Kafrāwi* (p. 60).
An example of the division with an oath is if you say, “Then—by Allah—you will be successful.” An example of the division with a vocative is if you say, “Then—O Muhammad—you will be successful.” An example of the division with the là of negation is if you say, “Then your endeavour will not be unsuccessful,” or if you say, “Then—by Allah—your work will not go in waste.”

وأما (كي) فحرف مصدر ونصب، ويشترط في النصب بها أن تقدمها لام التعليل لفظًا، نحو قوله تعالى: “لا يضحكون دولتهم” ، فإذا لم تتقدمها اللام لفظًا ولا تقديرا كان النصب ب (أن) بمضمرة، وكانت (كي) نفسها حرف تعليل.

As for “kay” (so that), it is a particle of the infinitive and the nasb state. The condition for it producing the nasb state is that it is preceded by the explicit letter làm of reasoning. An example of this is the āyah: {In order that you not despair.}⁹⁵ Or if it is preceded by the implied làm, an example being the āyah: {So that it will not be a perpetual distribution.}⁹⁶ If it is not preceded by either the visible or implicit letter làm of reasoning, then [the muḍāri‘ verb] is made mansūb by an implicit “an” (that) and the word “kay” in this instance is a particle of causation in of itself.

وأما القسم الثاني: وهو الذي ينصب الفعل المضارع بواسطة (أن) مضمرة بعده جوازاً، فحرف واحد وهو لام التعليل، وعبر عنها المؤلف ب لام (كي)، لاشترطهما في الدلالة على التعليل، ومثالاً قوله تعالى: “أنتِ خير لِللهِ مَا تقدّم مِن ذَيَّكُ وَمَا تأخَّر”، وقوله جل شأنه: “إِفْتَدِبِبِ اللَّهِ الَّذِينَ مَنفِقَتْ وَالنَّافِقِينَ”.

As for the second category—it is that which produces the state of nasb upon the muḍāri‘ verb through the means of the particle “an” that is allowed to be implicit—and it is one particle, the letter làm of causation. It was expressed by the author through his words, “lām kay”. This is due to them sharing the attribute of indicating ta‘līl (causation). Examples can be found in the two statements of Allah: {That Allah may forgive you what preceded of your

⁹⁵ Al-Ḥadīd: 23
⁹⁶ Al-Ḥashr: 7
sin and what will follow\textsuperscript{97} and \{It was so that Allah may punish the hypocrite.\textsuperscript{98}

وأما القسم الثالث: وهو الذي ينصب الفعل المضارع بواسطة (أن) مضمرة وجوباً -
فخمسة أحرف:

As for the third category — it is that which produces the state of \textit{naşb} upon the \textit{muḏāri'} verb through the means of the particle “\textit{an}” that is mandatory to be implicit — and it consists of five particles:

الأول: لام الجدود، وضابطها أن تسبق بد ما كان ( لم يكن ) فمثال الأول قوله تعالى: ﴿اَمَّا كَانَ اللَّهُ لِيَبْنِي الْمُؤْمِنِينَ عَلَى مَا أَنْتَمُ عَلَيْهِمْ، وَقَلِيلٌ مِّنْهُمْ إِلَى اللَّهِ لِيُعْفَعَّدُوهُمْ، إِلَّا لَا يَبْلُغُونَهُمْ سِبْيلًا﴾

The first of these is the letter \textit{lām al-juḥūd}.\textsuperscript{99} The governing principle for this is that it is preceded by “\textit{mā kāna}” or “\textit{lam yakun}”. Examples of the former are the \textit{āyāhs}: \{Allah would not leave the believers in that [state] you are in [presently]\}\textsuperscript{100} and: \{But Allah would not punish them.\}\textsuperscript{101} An example of the latter is the \textit{āyah}: \{Allah will not forgive them, nor guide them on the (Right) Way.\}\textsuperscript{102}

والحرف الثاني ( حتى ) وهو يفيد الغاية أو التعليل، ومعنى الغاية أنّ ما قبلها يقضي بحصول ما بعدها نحو قوله تعالى: ﴿قَلِ اللَّهُ يَا أَيُّهَا الْيُتْرُجُّ أَيُّهَا الْيَتَّهِمُّ﴾، ومعنى التعليل أن ما قبلها علة لحصول ما بعدها، نحو قولك لبعض إخوانك ( ذاكر حتى تنجح ).

\textsuperscript{97} Al-Fath: 2
\textsuperscript{98} Al-Ahzāb: 73
\textsuperscript{99} Al-Ahdal said (2/478), “It is termed as \textit{lām al-juḥūd} because it comes in the context of negation by referring to the general whilst identifying something specific.” Yasin said in Hashiyat' \textit{ala al-Fākihi} (1/118), “It is called \textit{juḥūd} because it reinforces a previous negation whilst not being an absolute negation.”
\textsuperscript{100} Al-İmran: 179
\textsuperscript{101} Al-Anfāl: 33
\textsuperscript{102} Al-Nisā: 137

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The second particle is ḥatā (until) and it can provide the meaning of al-ghāyah (the end point) or al-taʿlīl (causation). The meaning of al-ghāyah here is that the first part of the statement becomes null with the attainment of what comes after it, e.g. in the āyah: {They said, “We will never cease being devoted to the calf until Mūsā returns to us.”} 103 And the meaning of al-taʿlīl here is that the first part of the statement is the reason for the attainment of what comes after it, e.g. if you say to one of your friends, “Revise until you succeed.”

The third and fourth particles are the letter fā of causation 104 and the letter wāw of simultaneity, 105 the condition upon them is that they are within a jawāb (lit. answer, technically it refers to the response to a condition (shart)) of negation or request.

As for negation, an example is in the āyah: {[[Death] is not decreed for them so they may die.]} 106

As for the demand, it consists of eight things:

الأمر، والدعاء، والنفي، والاستفهام، والعرض، والتحضيض، والتمني، والرجاء.

The command, the call, the prohibition, the question, the offer, incitement, the wish and the request.

103 Ṭaha: 91
104 Al-Ahdal said in al-Kawākib (1/482), “This is when the intention behind its use is to indicate that which comes before it as the reason for that which follows it.”
105 Al-Ahdal said in al-Kawākib (1/482), “It indicates the meaning of mʿa (with) and that the things before and after it occurred simultaneously.”
106 Fāṭir: 36
As for the command, it is a request emanating from the superior to the one lesser in rank than him. An example is the statement of the teacher to his student, “Revise then you will succeed.”

As for the du‘ā then it is a request despatched from the inferior to the one higher in rank. An example is, “O Allah, guide me then I will do good.”

As for the prohibition, an example is, “Do not play so your aspirations will be ruined.”

As for the question, an example is, “Have you memorised your lessons so I that I may test you?”

As for the offer, it is a gentle request. An example is, “Won’t you visit us so that we can serve you?

As for al-tahḍīd, it refers to the request that is accompanied by inducement and prodding. An example is, “Why don’t you complete your homework so your father can thank you.”
A Commentary on al-ʻAjrimiyyah

وأما التمني فهو طلب المستحيل، أو ما فيه عسر، نحو قول الشاعر:

As for the wish, it is the seeking of something unlikely to occur, or that which has an element of difficulty. An example is the statement of the poet:

ليت الكواكب تدنو لي فأنظمها عقود مدع فما أرضى لكم كليبي

If only the stars descended to me so that I would arrange them,
Into a necklace of praises that you would not be pleased with my speech. 107

ومثله قول الآخر:

Another example is the couplet:

ألل شباب يعود يوما فأخبره بما فعل المشتيب

If only the youth would return,
I would inform him regarding what the old age did.

و نحوه: (ليت لي مالا فأحج منه)،

Also, “If only I had money then I would perform Ḥajj.”

وأما الرجاء فهو طلب الأمر القريب الحصول نحوه: (لعل الله يشفني فأزورك).

As for the request (al-rajā), it is the request for something that will be attained soon. An example is, “Perhaps if Allah cures me, I will visit you.”

وقد جمع بعض العلماء هذه الأشياء التسهيلة التي تسقي الفاء والواو في بيت واحد هو:

The scholars have gathered these nine things that precede the letters fā and wāw in one couplet:

107 The one who recited this couplet was ʻAmārah ibn ʻAlī, as recorded in Siyar Aʾlām al-Nubalā (20/592-596) by ʿImām al-Dhahabī.
مر، وادي، وانة، وسلام واعرض لحضرهم، ونم، وارج، كذاك النبي، قد كمسلا.

Pass, call, it is, ask, offer so that they may be incited,
Wish, request and likewise deny and this completes them (all nine forms of demanding).

وقد ذكر المؤلف أنها ثمانية، لأنه لم يعتبر الرجاء منها.

The author mentioned eight things, as he did not consider the request to be from them.

الحرف الخامس (أو) ويشرط في هذه الكلمة أن تكون بمعنى (إلا) أو بمعنى (إلى)
وضابط الأولى: أن يكون ما بعدها يقضي دفعة، نحو: (لأقنن الكافر أو يسلم)
The fifth particle is “aw” (or) with the condition that this word has the meaning of “except/but” or “to”. The governing principle of the first is that it is followed by something that recants [what came before it] completely e.g. “I will certainly fight the kāfir, except if he submits.”

وضابط الثانية: أن يكون ما بعدها يقضي شيئاً فشيئاً، نحو قول الشاعر:
The governing principle of the second is that it is followed by something that recants [what came before it] as it gradually proceeds, e.g. the statement of the poet:

لاستسهلن الصعب أو أدرك المُنِى
فما انتقادت الآمال إلا لصبار

Indeed I shall make difficulty easy or death comes to me,
As no ambitions are preserved except for the patient.

تمرينات

Exercises

١- أجب عن كل جملة من الجمل الآتية بجملتين في كل واحدة منها فعل مضارع:
One. Answer each of the following sentences with two sentences, each of them containing a muḍāri‘ verb.

(أ) ما الذي يؤخرك عن إخوانك؟
(ب) هل تسافر غداً؟
(ج) كيف تصنع إذا أردت المذاكرة؟
(ز) من الذي يقين عليك؟
(ح) كم ساعة تقضيها في المذاكرة كل يوم؟

٢ - ضع في كل مكان من الأماكن الخالية فعلًا مضارعًا، ثم بين موضعه من الإعراب وعلامة إعرابه:

Two. Place a muḍāri‘ verb in the empty spaces within the sentences below. Then explain their state of inflection and the sign that indicates such:

(أ) جئت أمس ... فلم أجدك.
(ب) يسرني أن ...
(ج) أحببت علياً لأنه ...
(د) لن ... عمل اليوم إلى غد.
(ع) أنتما ... خالداً.
(ز) زُرْكُما لكي ...
(س) اتركوا اللعب ...

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Questions

What are the apparatus that make a muḍāri’ verb manṣūb in of themselves?

What is the meaning of “an”, “lan”, “idhn” and “kay”?

What are the conditions that must be met for a muḍāri’ verb to be made manṣūb by the particles “idhn” and “kay” that precede it?

What are the things that do not impact “idhn” making the muḍāri’ verb manṣūb when they come between the word “idhn” and the verb?

When does the “an” that is allowed to be implicit produce the state of naṣb?
When does the “an” that is mandatory to be implicit do so?

What happens if the agent of the verb is not specified but the state of naṣb is required?
What is the governing principle of the letter ħām al-juḥūd? What are the meanings of “ḥatā” when it is a nāṣib? What are the things that must be preceded by the letter fā of causation or the letter wāw of accompaniment? Provide an example for everything you have mentioned.
جوازيم المضارع

Jawāzim of the Muḍāri‘ Verb


I say: The apparatus that make the muḍāri‘ verb majzūm are eighteen. And these apparatus are categorised into two types: (i) that which makes one verb majzūm and (ii) that which makes two verbs majzūm.

As for the first type, it consists of six particles: “lam”, “lammā”, “alam”, “alammā”, the letter lām of command and duʿā and “lā” in a prohibition or a duʿā. All of these are considered to be ḥurūf (pl. of harf) by the grammarians.

108 Jawāzim is the plural of jāzim, which refers to agents that cause the grammatical state of jazm.
A Commentary on al-Ājrūmiyyah

As for "lam", it is a particle of negation, jazm and alteration. Examples are the āyahs: [Those who disbelieved]\(^{109}\) and: [Say, “You have not [yet] believed ...”]\(^{110}\)

وأما ( لما ) فحرف نفي وجرم وقلب، نحو قوله تعالى: ﴿إِنَّمَا يَذْوَقُوا عَذَابَۖ﴾

As for "lamma" (not yet), it is a particle similar to "lam" in that it is a particle of negation, jazm and alteration. An example is the āyah: [They have not yet tasted My punishment.]\(^{111}\)

وأما ( ألم ) فهو، ( لم ) زيدت عليه همزة التقدير، نحو قوله تعالى: ﴿إِنَّمَا نَشْرَخُ لَكَ صَدْرَۖ﴾

As for "alam", it is the particle "lam" with the addition of a letter hamzah of affirmation. An example is in the āyah: [Did We not expand for you, [O Muhammad], your breast?]\(^{112}\)

وأما ( ألمًا ) فهو ( لما ) زيدت عليه الهمزة نحو: ( ألمًا أحسن إليك).

As for "alammā", it is "lamma" with the addition of the hamzah. An example can be seen in the statement, “Have I not yet been good to you?”

وأما اللام، فقد ذكر المؤلف أنها تكون للأمر والدعاء، وكل من الأمر والدعاء يقصد به طلب حصول الفعل طلباً جارماً، والفرق بينهما أن الأمر يكون من الأعلى للأدنى، كما في الحديث: ((فليقل خيراً أو ليصممت )), وأما الدعاء فتكون من الأدنى للأعلى، نحو

109 Al-Bayyinah: 1
110 Al-Hujarat: 14
111 Sād: 8
112 Al-Sharḥ: 1

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As for the letter 'lām', the author has mentioned it here as coming for a command and a du’ā, and each of these has the element of asserting the seeking of something. However the difference between them is that the command is from the superior in rank to the inferior, as in the ḥadīth, “Then let him speak with good or remain silent.” The du’ā, on the other hand, is from the inferior in rank to the superior, as in the āyah: {Let your Lord put an end to us.}114

وأما (لا) فقد ذكر المؤلف أنها تأتي للنهي والدعاء، وكل منهما يقصد به طلب الكف عن الفعل وتركه، والفرق بينهما أن النهي يكون من الأعلى للأدنى، نحو: {لا تُخْفَى، ونحو: {لا تقولوا زاغناً!} لا تغنو في دينكم!}

As for “lā”, the author has mentioned that it comes for a prohibition and a du’ā and each of them express the seeking of the halt of an action and the leaving off of it. Regarding the difference between them: The prohibition is expressed from the superior in rank to the inferior, examples are in the āyāt: {Fear not},115 {Say not [to the Messenger] rā‘īna},116 and, {Do not commit excess in your religion}.117

وأما الدعاء فيكون من الأدنى للأعلى نحو: {رَبَّنَا لَا تَؤَاخِدْنَا}، وقوله جل شأنه: {وَلَا}

The du’ā is expressed from the inferior in rank to the superior, as in the āyahs: {Our Lord, punish us not}118 and, {And lay not upon us}.119

وأما القسم الثاني: وهو ما يجرم فعلين، وسمي أولهما فعل الشرط، وثانيهما جواب

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113 Sahih al-Bukhārī: 6136
114 Al-Zukhruf: 77
115 Hūd: 70
116 Al-Baqarah: 104
117 Al-Nisā: 171
118 Al-Baqarah: 286
119 Al-Baqarah: 286

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As for the second type, it is that which makes two verbs majzūm. The first of them is the verb of the condition and the second is the answer and the apodosis of the condition. This consists of four categories:

The first category is agreed upon to be a particle, the second is agreed upon to be a noun, the third is a particle—according to the strongest opinion, and the fourth is a noun—according to the strongest opinion.

The first category: It solely consists of “in”. An example of it is in the sentence, “If you revise you will succeed.” “In” is considered to be a conditional particle and a jāzim according to the consensus of the grammarians. It makes two verbs majzūm, the first of them is the verb of the condition and the second of them is the answer to it and the apodosis. [In this sentence] the word “you revise” is a muḍāri’ verb and the verb of the condition, it is majzūm due to “in” and the sign of it being so is the sukān. The subject is the hidden pronoun that is obligatory to be implied i.e. “anta” (you). The word “succeed” is a muḍāri’ verb and the answer of the condition and its apodosis. It is made majzūm by “in” and the sign of it being so is the sukān. The subject is the hidden pronoun that is obligatory to be implicit i.e. “anta” (you).
The second category: It is agreed upon being a noun, and it consists of nine nouns. These are, “man”, “mā”, “ay”, “matā”, “ayyān”, “aynā”, “annā”, “hay-thumā” and “kayfamā”.

Examples of “man” (who) can be seen in the statements, “He who honours his neighbour is praised” and, “He who revises succeeds.” We can also see an example in the āyah: {So whoever does an atom’s weight of good will see it.}120

Examples of “mā” (what) can be seen in the statements, “Whatever you make, you will be paid for”, “Whatever you read, you will benefit from it”, and in the āyah: {And whatever you spend of good - it will be fully repaid to you.}121

Examples of “ay” (which) can be seen in the statement, “Whichever book you read, you will benefit from it”, and the āyah: {Whichever [name] you call—to Him belong the best names.}122

Examples of “matā” (when) can be seen in the statement, “When you pay heed to that which is mandated upon you, you will attain the pleasure of your Lord,” and the statement of the poet:

120 Al-Zalzalah: 7
121 Al-Baqarah: 272
122 Al-Isrā: 110
Ana ibn Jāla wa-fla'lā al-thnayā mnti 'aswār al'amama rfrfwni

I am the son of distinction and chaser of excellence,
When I put on my turban you will know of me.\textsuperscript{123}

\begin{itemize}
  \item[\textbf{Examples of “ayyān” (when) \textit{can be seen in the statement, “When you meet me I will honour you,” and the statement of the poet:}}]
\end{itemize}

\textit{For wherever the wind takes it to, it shall come down.}

\begin{itemize}
  \item[\textbf{Examples of “aynamā” (wherever) \textit{can be seen in the statement, “Wherever you go, you will find friends,” and the āyāhs:}
{\textit{Wherever he directs him, he brings no good}}\textsuperscript{124} \textit{and,}
{\textit{Wherever you may be, death will overtake you.}}\textsuperscript{125}}
\end{itemize}

\begin{itemize}
  \item[\textbf{An example of “haythumā” (wherever) \textit{is the statement of the poet:}}]
\end{itemize}

\textit{Success in every passing moment.}

\begin{itemize}
  \item[\textbf{\textsuperscript{123} Al-‘Aynī said in \textit{Sharḥ Shawāhid} (3/260), “This was stated by Suḥaym and it was said by al-Muthaqab al-‘Abdī Abū Zubayd. It’s attribution to al-Ḥajjāj is not correct, rather he copied it.”}]
  \item[\textbf{\textsuperscript{124} Al-Nahl: 76}]
  \item[\textbf{\textsuperscript{125} Al-Nisā: 78}]
\end{itemize}
Examples of "Kayfama" (however/howsoever)\textsuperscript{126} can be seen in the statements, "However the state of a community, likewise will be its rulers," and, "Howsoever your intention is, like it will be the reward from Allah."

In addition to these nine nouns, there is "Idhā" when it is utilised in poetry—as mentioned by the author, and this is due to [poetic] necessity (i.e. due to the need of maintaining rhythm etc.).\textsuperscript{127} An example is in the statement of the poet:

\begin{quote}
استغن ما أغنيك ربك بالغني،
إذا تصاب خصاصة فتجمل

Enrich yourself with what your Lord has made you rich by,
But if you are stricken with poverty then beautify yourself [with patience].
\end{quote}

The third category: There is a difference regarding whether this is a noun or a particle, and the stronger view is that it is a particle, and this category consists

\textsuperscript{126} It bringing the state of jazm is according to the Küfi grammarians, whereas this is considered to be a grammatical mistake according to the Baṣri grammarians. None from the Baṣri grammarians agreed with this except for Qaṭrāb, and Ibn Ajurūm followed the Küfi opinion. See al-Mughni by Ibn Hishām (i/205) and al-Kawākīb (2/516).

\textsuperscript{127} In al-Khāṣṣā’s (p. 150) Ibn Jinni stated, “Chapter: Is it permitted for us to change the diacritic for the purpose of rhythm in poetry, or not? I asked my teacher, Abu ‘Alī (may Allah have Mercy on him) about this and he said, ‘Just as lyricists change the diacritics in their lyrics, likewise it is permissible for us poets to change the diacritics in our poetry, but this is only permissible out of necessity to make it rhyme, without this, just as they have been cautious then it is upon us to be cautious [lest we fall into lāhin].’”
of a single particle: “idh mā” (whatever or whenever). An example is in the statement of the poet:

إنك إذا ما تأتي ما أنت أمر به تلف من إياه تأمر آتيًا

Indeed, whenever you do not come with what you command others,
To do, destruction will come from whom you command.

وأما النوع الرابع وهو ما اختلف في أنه اسم أو حرف، والأصح أنه اسم - فذلك كلمة

وأحدة، وهي ( مهما ) ومثالها قوله تعالى: من آية لفسخًا بيها فما تخلت لك

والمؤمنين، وقول الشعراء:

The fourth category: There is a difference regarding whether this is a noun or a particle, and the stronger view is that it is a noun, and this category consists of a single noun: “mahmā” (whatsoever). Examples can be seen in the āyah:

{Whatever signs you may bring to us, to work your sorcery on us, we shall never believe in you},\(^\text{128}\)

and the statement of the poet:

إنك مهما تعط بطنك سؤله وفرجك نالا منتهى الذنم أجمعًا

Indeed, whatsoever you give to your stomach its request,
And your sexual organ, both shall attain the utmost blame together.\(^\text{129}\)

**تصريفات**

**Exercises**

١ - عين الفعال المضارعة الواقعة في الجمل الآتية، ثم بين المرفع منها والمنصوب

128 Al-ʿArāf: 132

129 The one who recited this couplet was Ḥātim al-Ṭāʾī, as stated in Ibn Hishām's *al-Mughnī* (1/331).
indicating them to be so:

من يزرع الخير يحصد الخير . لا تتوان في واجبك . إيذك أن تشرب وأنت تعب . كثرة الضحك تلمت القلب . من يرضعون الله ورضوان الله عنه . إن تبكي على العمل تفرز . من لم يعرف حق الناس عليه .. لم يعرف الناس حقه عليهم . أيهما تسع تجد رقفاً . 

حيثما يذهب العالم يحبسه الناس . لا يحمل بذي الموعدة أن يكثر المزاح . كيفما تكونوا ينزل عليكم . إن تدخر المال ينفعك . إن تمكن مهما تسأ حالك . مهما تبطن تظهره الأيام . لا تكن مهداً قشقاً.

Two. Place each of the following muḏāriʿ verbs into three sentences, with the condition that they be marfūʿ in the first sentence, mansūb in the second and majzūm in the third:

نَزُرِعْ، تَسَافَرْ، تَلْعَبْ، تَظَهَّرْ، تَحْبُسْ، تَشْرَبْ، تَذِهبَ، تَرْجُوْ، يَهْذَيْ، تَرْضَى.

Three. Place in each of the empty spaces below the appropriate conditional instrument:

(أ) ... تحضر بحضره أبائك. (د) ... تُجَفف تظهره أفعالك.
(ب) ... تصاحب أصحابه. (ه) ... تذهب أذهب معك.
A Commentary on al-Ájrúmiyyah

4. Ακολούθω στη σειρά της, αλλάχρηστος, και υπάρχει συμπεριφορικά, από την άλλη τους:

Four. Complete the following sentences with an appropriate mudāri’ verb. Express the diacritic at the end of each of them.

(a) إن تنصح...
(b) إن يسقط الرجاء...
(c) كيفما يكن المرء...
(d) أي إنسان صاحبه...
(e) إن تضع الملح في الماء...
(f) إن تذهب العلم...

5. كؤن من كل جملتين مناسبتين من الجمل القياسية. جملة مبوبة بآدة شرط تناسبهما:

Five. Formulate a single sentence from every two sentences (that allow a single conditional sentence to be formed) with the correct conditional instrument inserted as the commencement:

تنبه إلى الدرس، تمسك سلك الكهرباء، تصل بسرعة، تستفيد منه، تركب سيارة، تصدع، تغلق نوافذ حجرتك، تؤدب واجباتك، يسقط المطر، يفسد الهواء، يفر برضاء الناس، تفتح المظللة.

أسألة

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Questions

إلى كم قسم تنقسم الجوازم؟ ما هي الجوازم التي تجرم فعلًا واحداً؟ ما هي الجوازم التي تجرم فعلين؟

Into how many types have the jawāzim been categorised into? Which are the jawāzim that make one verb majzūm? Which are the jawāzim that make two verbs majzūm?

بين الأسماء المشتركة على اسميتها والحرف المشتركة على حرفيتها من الجوازم التي تجرم فعلين.

Detail from the [categories of] jawāzim that make two verbs majzūm, the nouns upon which there is consensus on them being nouns and the particles upon which there is consensus on them being particles.

مثل لكل جازم يجرم فعلًا واحداً بمثالين، ومثل لكل جازم يجرم فعلين بمثال واحد؛ مبينًا فيه فعل الشرط وجوابه.

Provide two examples of each jawāzim that makes one verb majzūm. Provide one example of each jawāzim that makes two verbs majzūm. Make clear in this sentence the conditional verb and the jawāb.

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The Types of the Marfūʿ Words and Examples of Them

He said: "Chapter of the Marfūʿ Nouns". The types of the marfūʿ words are seven: (i) the subject, (ii) the object where the subject is not named, (iii) the nominal subject and (iv) its predicate, (v) the noun of kāna and its sisters, (vi) the predicate of inna and its sisters, (vii) the follower of a marfūʿ word, and this consists of four: the adjective, the conjunction, the emphasis, and the substitute.

130 Al-Ḥāmidi said (p. 74), "He commenced with these words due to them being the root, and he followed them with the manṣūb words due to their excellence. The majrūr words were mentioned last due to them being manṣūb in their place." See al-Kawākib (1/154).

131 Al-Kifrāwī said (pp. 74-75), "He commenced with the subject due to it being the root of the marfūʿ words according to the majority of grammarians, and due to its governing agent being an explicit word. And it is followed [by the nāʾib (representative) fāʾil] due to it being the representative of it. And it is followed by [the nominal subject and its predicate] due to them being both grammatical abrogators and followers, which precedes that which is only a grammatical abrogator or a grammatical follower. [Then he stated regarding inna and its sisters,] and he postponed it and what came before it, meaning the noun 'kāna' because the noun kāna and its sisters have the governing agent which abrogates, thus it was postponed as previously mentioned."
I say: You should have understood at this juncture, from what we have covered, that the inflectable noun falls into three positions: (i) the positions of raf, (ii) the position of naṣb and (iii) the position of khaḍī. Each of these positions have governors causing them to be so. The author has now commenced with explaining these in detail, initiating with the marfū‘ state as it is the most distinguished. So he mentions that the noun is marfū‘ in seven positions:

1. If it is the subject. Examples of this are the words “Ali” and “Muḥammad” in the statements, “Ali was present” and “Muḥammad travelled.”

Two. If it is deputising as the subject. The author has referred to it here as, “the object where the subject is not named.” Examples are the words “the branch” and “the property” in, “The branch was cut” and “The property was stolen.”

Three and Four. The nominal subject and its predicate. Examples are, “Muḥammad (nominal subject) is a traveller (predicate),” and “Ali (nominal subject) is hard working (predicate).”

Five. The noun of kāna or of one of its sisters. Examples are the words “Ibrāhīm” and “cold” in the statements, “Ibrāhīm was hard working” and, “The cold became severe.”
Six. The predicate of innā or of one of its sisters. Examples are the words “virtuous” and “powerful” in the statements, “Indeed Muḥammad is virtuous” and “Indeed Allah is over all things powerful.”

Seven. The grammatical follower of a marfūʿ word, and this consists of four types:

The first type: The adjective, and examples of this are the words “virtuous” and “noble” in the statements, “I was visited by the virtuous Muḥammad” and, “I was met by a noble man.”

The second type: The conjunction, and it is of two kinds: the explanatory conjunction and the sequential conjunction. An example of the explanatory conjunction is the word “Umar” in the statement, “Abū Ḥafṣ ‘Umar travelled.” An example of the sequential conjunction is the word “Khālid” in the statement, “Muḥammad and Khālid are partnered.”

The third type: The emphasis, and an example of it is the word “himself” in the statement, “I was visited by the leader himself.”
The fourth type: The substitute, and an example of it is “your brother” in the statement, “Your brother ʿAlī was present.”

إذا اجتمعت هذه التوابع كلها أو بعضها في كلام قدمت النعت، ثم عطف البيان، ثم التركيد، ثم البندل، ثم عطف النسرق، تقول: ( جاء الرجل الكريم علي نفسه صديقك وأخوك ).

If all or some of these are combined in a sentence, the order in which they are placed [in the sentence] are: the adjective, the explanatory conjunction, the emphasis, the substitute and then the sequential conjunction. An example of this is the sentence, “The noble man himself, ʿAlī, your friend and his brother came.”

تدريـب على الإعراب

Exercises upon Grammatical Analysis

أعرب الأمثلة الآتية: ( إبراهيم مُخلص ) ، ( وكان ربك قديرًا ) ، ( إن الله سميع الدعاء ).

Provide a grammatical analysis of the following examples: “Ibrāhīm is sincere”, {And your Lord is ever All-Powerful} and “Indeed Allah is hearing of supplications.”

الجواب

Answers

١ - ( إبراهيم ) مبتداً، مرفوع بالابتداء، وعلامة رفعه الضمة الظاهرة، ( مخلص ) خبر لمبتداً، مرفوع بالمبتداً، وعلامة رفعه الضمة الظاهرة.

One: The word “Ibrāhīm” is the nominal subject, it is marfūʿ due to it being

132 Al-Furqān: 54
the commencement, and the sign of it being marfu‘ is the explicit dammah. The word “sincere” is the predicate of the nominal subject, it is marfu‘ due to the nominal subject and the sign of it being so is the explicit dammah.

Two: The word “kāna” is a deficient mādī verb that makes its noun marfu‘ and its predicate mansūb. The word “Lord” is the noun of kāna and made marfu‘ by it, and the sign of it being so is the explicit dammah. The word “Lord” is also the muḍāf while the letter kāf (your) is the second person pronoun and the muḍāf ilayh. It is un-inflectable upon a fatha in the state of khaḍī. The word “All-Powerful” is the predicate of kāna and made mansūb by it, and the sign of it being so is the explicit fatha.

Three: The word “inna” (indeed) is a particle of emphasis and naṣḥ. The word Allah is the name of the Majestic and it is the noun of inna, made mansūb by it and the sign of it being so is the explicit fathah. “Hearing” is the predicate of “inna” and made marfu‘ due to it, the sign of it being so is the explicit dammah. It is also the muḍāf while “supplications” is the muḍāf ilayh, made makhfūd due to being the possessor in a possessive compound and the sign of it being so is the explicit kasrah.

133 Lāfz al-jalālah refers specifically to the word “Allah”. 

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Questions

في كم موضع يكون الاسم مرفوعًا؟

In how many instances is the noun marfu‘?

ما أنواع التوابع؟ وإذا اجتمع التوكيد وعطف البيان والنعت فكيف تربته؟ وإذا اجتمعت التوابع كلها فما الذي تقدمه منها؟

What are the types of the grammatical followers? When an emphasis, explanatory particle and an adjective are gathered in one sentence, in what order would they appear? When all of the followers are gathered, which one of them is given precedence over the others?

مثل للمبتدأ وخبره بمثالين، مثل لكل من اسم (كان) وخبر (إن) والفاعل وناثبه بمثالين.

Provide two examples of the nominal subject and the predicate. Provide two examples of the noun of kāna, predicate of inna, the subject and its deputy.
Chapter of the Subject

He said: The subject is a marfūʿ noun which is preceded by the verb it applies to.

I say: The Arabic word al-fāʿil has two meanings, the first of them is according to the linguistic definition and the other is according to the nomenclature of the grammarians.

As for the linguistic definition, it is an expression regarding the one who performs an action.

As for its meaning according to the nomenclature of the grammarians, it is the marfūʿ noun which is preceded by the verb it applies to, as stated by the author.

Our statement “noun” negates the inclusion of the verb and particle, so evidently neither of them could be the subject. It consists of the explicit noun and the paraphrase of the explicit noun.
As for the explicit noun, it consists of words similar to “Nūḥ” and “Ibrāhīm” in the statements of Allah: {Nūḥ said}\textsuperscript{134} and {And [mention] when Ibrāhīm was raising.}\textsuperscript{135}

Our statement “marfūʿ” negates the inclusion of the mansūb and majrūr, so neither of them could be a subject.

\textsuperscript{134} Nūḥ: 21
\textsuperscript{135} Al-Baqarah: 127
\textsuperscript{136} Al-ʿAnkabūt: 51
A Commentary on al-ʿIṣrāʿīliyyah

Our statement, “which is preceded by the verb it applies to” negates the inclusion of the nominal subject and the noun of “inna” and its sisters, as both of these are never preceded by the verb. Likewise the noun of kāna and its sisters and the noun of kāda and its sisters are excluded from the definition of the subject, despite them being preceded by verbs—for neither of these verbs meet the criterion of what is considered to be a verb here. The intended meaning of the verb in this case includes that which resembles the verb, such as the gerund e.g. “How far away is the canyon” and, “How unalike are Zayd and ‘Amr.” The noun on the morphologic structure of the doer of the verb (fāʿil) e.g. “Is your father standing”. The words “canyon”, “Zayd” and the word conjoined to it (i.e. ‘Amr) and “your father” are all subjects.
Categories of the Subject and the Types of Apparent Ones from Them

He said: It consists of two types: (i) the apparent, and (ii) the implicit. Examples of the apparent are the statements, "Zayd stood" and "Zayd stands", "the two Zayds stood" and "the two Zayds stand", "the Zayds stood" and "the Zayds stand", "the men stood" and "the men stand", "Hind stood" and "Hind stands", "the two Hinds stood" and "the two Hinds stand", "the Hinds stood" and "the Hinds stand", "your brother stood" and "your brother stands", "my boy stood" and "my boy stands", and other similar words.

I say: The subject is categorised into two: (i) the apparent and (ii) the inferred. As for the apparent, it is that which indicates towards a meaning without the need of an indicator. As for the inferred, it is that which does not display a meaning except through an indicator in the first person, second person or third person.
A Commentary on al-Ājrūmiyyah

The apparent subject is of various types, and this is because sometimes it is: (i) singular, (ii) dual, plural: (iii) the sound plural or (iv) the broken plural. And each of these four types are sometimes: (i) masculine, or (ii) feminine and thus this produces eight types. Further to this, sometimes it inflects with the explicit dammah or the implicit dammah, and sometimes it inflects with letters deputising for the dammah. And in all of these cases, it will either have a māḏî verb or a muḍārī’ verb.

Examples of the singular masculine subject with māḏî verbs are: “Muḥammad travelled” and “Khālid was present.” Examples with muḍārī’ verbs are, “Muḥammad travels” and “Khālid comes.”

Examples of the dual masculine subject with a māḏî verb are: “the two friends were present” and “the two brothers travelled.” Examples with a muḍārī’ verb are: “the two friends come” and “the two brothers travel.”
Examples of the sound plural masculine subject with a *mādī* verb are: “the Muḥammads were present” and “the Muslims performed Ḥajj”. Examples with *mudārī* verbs are: “the Muḥammads are present” and “the Muslims are performing Ḥajj.”

Examples of the broken plural masculine subject with a *mādí* verb are: “the friends were present” and “the leaders travelled.” Examples with a *mudārīَ‎* verb are: “the friends come” and “the leaders travel.”

Examples of the singular feminine subject with a *mādī* verb are: “Hind was present” and “Su‘ād travelled”. Examples with a *mudārīَ‎* verb are: “Hind comes” and “Su‘ād travels”.

Examples of the dual feminine subject with a *maḍī* verb are: “the two Hinds were present” and “the two Zaynabs travelled.” Examples with a *mudārīَ‎* verb are: “the two Hinds come” and “the two Zaynabs travel.”

Examples of the sound plural feminine subject with a *mādī* verb are: “the Hinds were present” and “the Zaynabs travelled”. Examples with a *mudārīَ‎* verb are: “the Hinds are present” and “the Zaynabs travel”.

Examples of the broken plural feminine subject with a *mādī* verb are: “the Hinds were present” and “the Zaynabs travelled”. Examples with a *mudārīَ‎* verb are: “the Hinds are present” and “the Zaynabs travel”.

Examples of the dual feminine subject with a *mādī* verb are: “the two Hinds were present” and “the two Zaynabs travelled.” Examples with a *mudārīَ‎* verb are: “the two Hinds come” and “the two Zaynabs travel.”

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Examples of the broken plural feminine subject with a māḏī verb are: “the Hinds were present” and “the Zaynabs travelled.” Examples with a muḏāriʿ verb are: “the Hinds come” and “the Zaynabs travel.”

All of these types that we have mentioned inflect with an explicit ḍammah except for the dual masculine form, the dual feminine form and the sound masculine plural.

Examples of the subject that inflects with an implicit ḍammah, with a māḏī verb are: “The boy was present”, “The judge travelled and “My friend approached.” Examples with a muḏāriʿ verb are: “The boy is present”, “The judge travels” and “My friend approaches.”

Examples were provided above of the subject that inflects with a letter serving as the representative for the ḍammah, this includes both the masculine and feminine dual forms, and also the sound masculine plural. From them is also [with māḏi verbs]: “your father was present” and “your brother travelled”, and with muḏāriʿ verbs: “your father comes” and “your brother travels.”
أنواع الفاعل المضمر

Types of the Implicit Subject

قال: والمضمر اثناء عشر، نحو قولك: (ضربت) ، و(ضربنا) ، و(ضربت) ، و(ضربتم) ، و(ضربتما) ، و(ضربتم) ، و(ضربت) ، و(ضربت) ، و(ضربوا) ، و(ضربن) .

He said: The implicit consists of twelve, examples are, “I hit”, “we hit”, “you hit”, “you (fem.) hit”, “you two hit”, “you all hit”, “you all (fem.) hit”, “he hit”, “she hit”, “those two hit”, “they hit” and “they (fem.) hit”.

وأقول: قد عرفت فيما تقدم المضمر ما هو، والآن نعرفك أنه على اثني عشر نوعاً. وذلك لأنه:

I say: We have previously defined what the implicit subject is and at this juncture we continue to explain to you that it is of twelve types, this is because:

إما أن يدل على متكلم، وإما أن يدل على مخاطب، وإما أن يدل على غالب.

Sometimes it refers to the first person, sometimes to the second person and sometimes to the third person.

والذي يدل على متكلم، يتعلق إلى نوعين: لأنه إما أن يكون المتكلم واحداً، وإما أن يكون أكثر من واحد.

The subject that refers to the first person is categorised into two: sometimes it is singular and sometimes it is plural.

والذي يدل على مخاطب أو غالب يتعلق كل منهما إلى خمسة أنواع، لأنه إما أن يدل
The subject that refers to the second person or third person is categorised into five in both cases: sometimes it indicates to the singular masculine, sometimes it indicates to the singular feminine, sometimes it indicates to the dual, sometimes it indicates to the masculine plural, and sometimes it indicates to the feminine plural. These all add up to twelve types.

Examples of the pronoun in the first person singular — both masculine and feminine — are: “I hit”, “I memorised” and “I strove”.

Examples of the pronoun in the first person when referring to more than one, or when referring to one’s own self in an overtly respectful manner that takes the style of the plural are: “we hit”, “we memorised” and “we strove”.

Examples of the pronoun in the second person masculine singular are: “you hit”, “you memorised” and “you strove”.

Examples of the pronoun in the second person feminine singular are: “you hit”, “you memorised” and “you strove”.

Examples of the pronoun in the second person feminine singular are: “you hit”, “you memorised” and “you strove”.

Examples of the pronoun in the second person feminine singular are: “you hit”, “you memorised” and “you strove”.
Examples of the pronoun in the second person dual—both masculine and feminine—are: “you two hit”, “you two memorised”, and “you two strove”.

Examples of the pronoun in the second person masculine plural are: “you hit”, “you memorised” and, “you strove”.

Examples of the pronoun in the second person feminine plural are: “you hit”, “you memorised” and, “you strove”.

Examples of the pronoun in the third person masculine singular are: “he hit” in the statement, “Muḥammad hit his brother”; “he memorised” in the statement, “Ibrāhīm memorised his lesson”, and “he strove” in the statement, “Khālid strove in his work.”

Examples of the pronoun in the third person feminine singular are: “she hit” in the statement, “Hind hit her sister”, “she memorised” in the statement, “Suʿād memorised her lesson” and “she strove” in, “Zaynab strove in her work”.

Examples of the pronoun in the third person dual feminine are: “you two hit”, “you two memorised”, and “you two strove”.

Examples of the pronoun in the third person dual masculine are: “you two hit”, “you two memorised”, and “you two strove”.

Examples of the pronoun in the third person masculine plural are: “you hit”, “you memorised” and, “you strove”.

Examples of the pronoun in the third person feminine plural are: “you hit”, “you memorised” and, “you strove”.
Examples of the pronoun in the third person masculine and feminine dual are: “those two hit” as in the statement, “the two Muḥammads hit Bakr” or “the two Hinds hit Āmir,” “those two memorised” as in the statement, “the two Muḥammads memorised their lessons” or “the two Hinds memorised their lessons,” “those two strove” as in the statement, “the two Bakrs strove” or “the two Zaynabs strove,” and “those two stood” as in the statement, “the two Muḥammads stood by their obligations” or “the two Hinds stood by their obligations.”

Examples of the pronoun in the third person masculine plural are: “they hit” as in the statement, “the men hit their foes,” “they memorised” as in the statement, “the students memorised their lessons,” and “they strove” as in the statement, “the students strove.”

Examples of the pronoun in the third person feminine plural are: “they hit” as in the statement, “the girls hit their foes,” “they maintain” as in the statement, “the women maintain their pacts,” and “they strove” as in the statement, “the daughters strove.”
وكل هذه الأنواع الأثني عشر السابقة يسمى الضمير فيها (الضمير المنتصف) وتعريفه أنه هو: الذي لا يبدأ به الكلام ولن يقع بعد (إلا) في حالة الاختيار.

In each of these twelve types that we have just mentioned the pronoun is referred to as “the attached pronoun”. Its definition is: It does not commence speech and it does not come after the word “illâ” (except) in the case of displaying preference (i.e. “except for such and such”).

In a case like the other, the pronoun is called (the pronoun of the subject) which is: the pronoun which does not start the sentence. It will not become after (except) in the case of displaying preference.

Examples of them coming in the different form of pronouns that we refer to as “the detached pronoun”—and its definition is that it commences and it is placed after the word “except for” in the case of displaying preference—are: “Non hit except for me”, “non hit except for us”, “non hit except for you”, “non hit except for you”, “none hit except for you two”, “none hit except for you”, “none hit except for you”, “none hit except for him”, “none hit except for her”, “none hit except for them two”, “none hit except for them” and, “none hit except for them”, and the pattern continues accordingly. And we will discuss the types of the detached pronoun in deeper detail than this in the Chapter of the Nominal Subject and Its Predicate.


didînîn

Exercises

137 Ibn ʿAqîl said (1/89), “The attached pronoun is that which does not commence speech, such as the letter kaf in the statement (أكرمك). It does not follow the word illâ in the case of displaying preference, so it is not right to say, (ما أكرمك إلا لك)”.

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١ - أجلّ كل اسم من الأسماء الآتية فاعلاً في جملتين، بشرط أن يكون الفعل ماضياً في إحداهما، ومضارعاً في الأخرى:

One. Utilise each of the following nouns as the subject in two sentences with the condition that the verb is māḍī in the first sentence and muḍāri1 in the other one:

أبوك، صديقك، التجار، المخلصون، أبي، الأساتذة، الشجرة، البيع، الحصن.

٢ - هات مع كل فعل من الأفعال الآتية اسمين، وأجعل كل واحدا منهما فاعلاً له في جملة مناسبة:

Two. Bring two nouns with each of the following verbs, and give examples of each of them as a subject for the verb in an appropriate sentence:

حضر، اشترى، يربح، ينجو، نجح، أدى، أثمرت، أقبل، صهل.

٣ - أجب عن كل سؤال من الأسئلة الآتية بجملة مفيدة مشتملة على فعل وفاعل:

Three. Answer each of the following questions with a benefit deriving sentence that incorporates a verb and its subject.

(أ) متى تسفر؟
(ب) أين يذهب صاحبك؟
(ج) هل حضر أخوك؟
(د) كيف وجدت الكتاب؟

ماذا تصنع؟
متى ألقاك؟
يقضي فصل الصيف؟
ما الذي تدرسه؟

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Three. Form sentences from the following words. Incorporate within each one a verb and a subject.

نموذج، فاز، ربح، فاض، أبنع، المجتهد، المخلص، الزهر، النيل، الناجر.

**تدريب على الإعراب**

**Exercises on Grammatical Analysis**

أعرب الجمل الآتية:

Provide a grammatical analysis of the following sentences:

حضر محمد، سافر المرتضى، سيزورنا القاضي، أقبل أخي.

Muḥammad was present. Al-Murtaḍā travelled. We will be visited by the judge. My brother came.

**الجواب**

**Answer**

1 - حضر محمد : (حضر) : فعل ماض مبني على الفتح لا محل له من الإعراب،

محمد : فعل مرفوع، وعلامة رفعه الضمة الظاهرة في آخره.

One. "Muḥammad was present": "Was present" is a mādī verb that is un-inflectable upon a fathah with no grammatical state. "Muḥammad" is a marfūʿ subject, and the sign of it being in the state of rafʿ is the explicit dammah at its ending.

2 - سافر المرتضى : (سافر) : فعل ماض مبني على الفتح لا محل له من الإعراب،

المرتضى : فعل مرفوع وعلامة رفعه ضمة مقدرة على الألف من ظهورها التعذر.
Two. “Al-Murtaḍā travelled”: “Travelled” is a māḍī verb that is un-inflectable upon a fathah with no grammatical state. “Al-Murtaḍā” is a marfūʿ subject, and the sign of it being in the state of raf is the implicit ḍammah upon its alif, prevented from being displayed due to impracticability.

Three. “We were visited by the judge”: The letter sin is a particle that indicates tanfis (the process that alters the mudāriʿ verb from the present tense to the future tense). “He visits” is a mudāriʿ verb which is marfūʿ due to the absence of a nāṣib or jāzim and the sign of it being in the state of raf is the explicit ḍammah. “We” is the object, un-inflectable upon a sukūn in the state of naṣb. “The judge” is a marfūʿ subject and the sign of it being in the state of raf is the implicit ḍammah on the letter yā, prevented from being displayed due to heaviness.

Four. “My brother came”: “Came” is a māḍī verb that is un-inflectable upon a fathah with no grammatical state. “Brother” is a marfūʿ subject and the sign of it being in the state of raf is the implicit ḍammah at its end, prevented from being displayed due to the position being occupied by the appropriate diacritic. “Brother” is the mudāf (possessed part of a possessive compound) and the letter yā of the first person (my) is the mudāf ilayh (possessor), it is a pronoun that is un-inflectable upon a sukūn in the state of jarr.
¿Qué es el sujeto según la definición lingüística y la nomenclatura de los gramáticos?

ما هو الفاعل لغة واصطلاحًا؟

Provide two examples of the explicit subject and likewise do so for the subject which is a paraphrase of an explicit noun also.

على كم قسم يقسم الفاعل؟ ما هو الظاهر؟ ما هو المضمر؟ إلى كم قسم يقسم المضمر؟

Into how many types is the subject categorised into? What is the apparent? What is the inferred? Into how many categories is the inferred divided into?

ما هو الضمير المستصل؟

How many types of the attached pronoun are there? Provide two examples of each type of the attached pronoun. Define the attached pronoun.

ما هو الضمير المنفصل؟ مثلاً للضمير المنفصل الواقع فاعلاً باثني عشر مثالاً متنوعة، وبين ما يدل الضمير عليه في كل منها.

What is the detached pronoun? Provide twelve examples from the different types of detached pronouns that serve as the subject, and explain what the
pronoun indicates to in each of your examples.

أعرب الجمل الآتية: كتب محمود درسه ... اشترى علي كتاباً ... {يا قومنا أجيبوا داعي الله} ... {من عمل صالحًا فلنفسه}.

Provide the grammatical analysis of the following sentences: “Muḥammad wrote his lesson”, “Ali brought a book”, {O our people, respond to the caller of Allah} and {Whoever does a good deed—it is for himself.}.

138 Al-Ḥaqāʾīq: 31
139 Al-Jāthiyah: 15
The Deputy of the Subject

He said: Chapter of the Object where the Subject is not Named. It is a noun, *marfu‘*, and its subject is not mentioned.

وأقول: قد يكون الكلام مؤلفاً من فعل وفاعل ومفعول به، نحو: (قطع محمود الغصن ) و نحو ( حفظ خليل الدرس )، و نحو ( يقطع إبراهيم الغصن )، و نحو ( حفظ علي الدرس ).

I say: Sometimes speech may comprise a verb, its subject and its object. Examples are: “Mahmūd cut the branch”, “Khalīl memorised the lesson”, “Ibrāhīm is cutting the branch” and “Ālī memorises the lesson.”

وقد يحذف المتحكم الفاعل من هذا الكلام ويكنفي بذكر الفعل والمفعول، وحينئذ يجب عليه أن يغير صورة الفعل، ويجبر صورة المفعول أيضاً، أما تغيير صورة الفعل فسيأتي الكلام عليه.

And sometimes the speaker may omit the subject in this speech, instead sufficing with mentioning the verb and its object. In this circumstance it is mandatory for the speaker to alter the form of the verb and the form of the object as well. As for the alteration to the form of the verb, we will explain this shortly.

140 Perhaps it would have been better for Ibn Ājurūn (may Allah have mercy upon) to express this here with the deputy of the subject (النائب عن الفاعل). See *Shudhūr al-Dhahab* (p. 159) and *Ḥāshiyyat al-Ḥāmidī* (p. 82).
A Commentary on al-ʿAjrūmiyyah

من وجب تأخيره عن الفعل، وتأنيث فعله له إن كان مؤنثاً، وغير ذلك، ونائب
( الفاعل ) أو ( المفعول الذي لم يسم فاعله ).

As for the alteration of the form of the object, it changes from being *mansūb* to becoming *marfuʿ* and it takes the rulings of the subject i.e. it is mandatory for it to be preceded by the verb, and for its verb to be feminine if it itself is feminine etc. We call this the deputy of the subject or the object where the subject is not named.

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**تغيير الفعل بعد حذف الفاعل**

The Alteration of the Verb After the Removal of Its Subject

قال: فإن كان الفعل ماضياً ضمّ أوله، وكسر الحرف الذي قبل آخره وإن كان مضارعاً ضمّ أوله وفتح ما قبل آخره .

He said: If it is a *māḍī* verb, it is given a *dammah* on the first letter and a *kasrah* on the letter that comes before the final one. If it is *mudāriʿ*, it is given a *dammah* on the first letter and a *fathah* on the letter that comes before the final one.

أقول: ذكر المصنف في هذه العبارات التغييرات التي تحدث في الفعل عند حذف فاعله وإسناده إلى المفعول، وذلك أنه إذا كان ماضياً ضمّ أوله وكسر الحرف الذي قبل آخره، فقول: ( قُطِّعَ الْعُصْنُ ) و( حُفِظَ الدُّرَّسُ )

I say: The author has mentioned in the above statement the alteration of the verb that takes place when the subject is removed and the verb is connected to the object (where the subject remains unknown). And the alteration is that the *māḍī* is given a *dammah* on the beginning letter and a *kasrah* upon the letter that comes before its final one. So one says, “The branch was cut” and, “The lesson was memorised”.

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And if it is a *muḍāri‘* verb then the first letter is given a *dammah* and a *fathah* is placed upon the letter that comes before the final one. Examples are, “The branch is being cut” and, “The lesson is being memorised.”

**Categories of the Deputy of the Subject**

He said: It is of two types: the explicit and the inferred. Examples of the explicit type are: “Zayd was hit”, “Zayd is hit”, “Amr was honoured” and “Amr is honoured”. The inferred consists of twelve, examples are: “I was hit”, “We were hit”, “You were hit”, “You (fem.) were hit”, “You two were hit”, “You (pl.) were hit”, “You (pl. fem.) were hit”, “He was hit”, “She was hit”, “Them two were hit”, “They were hit” and, “They (fem.) were hit”.

I say: The deputy of the subject is categorised—as the subject was categorised—into two: the explicit and the inferred, and the inferred is further sub-categorised into the attached and the detached.
And the types of each category of the pronouns are twelve: Two for the first person, five for the second person and five for the third person. We have discussed this in detail in the “Chapter of the Subject” and there is no need in us repeating it here.

۱- يُحترم العالم، أَهْيَنَ الْجَاهِلِ

Provide the grammatical analysis of the following two sentences: “The scholar is honoured” and, “The ignorant was disdained”.

الجواب

۱ - يُحترم: فعل مضارع مبني للمجهول، مرفوع للنجز من النصب والناصب، وعلامة رفعه الضمة الظاهرة، العالم: نائب فاعل، مرفوع وعلامة رفعه الضمة الظاهرة.

One. “Is honoured”: It is a muḍārī‘ verb that is un-inflectable due to being in the passive voice. It is marfū‘ due to the absence of a nāṣib or a jāzīm, and the sign of its being in the state of raḥ is the explicit ḍammah. “The scholar”: It is the deputy of the subject. It is marfū‘ and the sign of it being so is the explicit ḍammah.

۲ - أَهْيَنَ: فعل ماض مبني للمجهول، مبني على الفتح لا محل له من الإعراب.

Two. “Is disdained”: It is a mādī verb that is un-inflectable due to being in the passive voice. It is un-inflectable upon a faṭha and has no grammatical state. “The ignorant”: It is the deputy of the subject. It is marfū‘ and the sign of it
being so is the explicit *dammah*.

**Exercises**

1. كل جملة من الجمل الآثية مؤلفة من فعل وفاعل ومفعول، فاحذِ الفاعل واجعل المفعول نابناً عنه، واضبط الفعل بالشكل الكامل.

One. Each of the following sentences comprises of a verb, subject and object. Hide the subject and make the object its deputy. Express the full diacritics of the verbs.

قطع محمود زهرة، اشتري أخي كتاباً، قرأ إبراهيم درسه، يعطي أبي القراء، يكرم الأستاذ المجلةُ، يتعلم ابنى الرمية، يستغفر النائب رباً.  

2. اجعل كل اسم من الأسماء الآثية نابناً عن الفاعل في جملة مفيدة:

Two. Utilise each of the following nouns as the deputy of the subject in beneficial sentences.

الطبيب، النمر، النهر، الفأر، الحصان، الكتاب، القلم.

3. إبن كل فعل من الأفعال الآثية للمجهول، واضبطه بالشكل، وضع إليه نائب فاعل يتم به معه الكلام.

Three. Alter each of the following verbs into the passive voice and express the appropriate diacritics. Combine with the verb a deputy of the subject which will complete speech alongside it.

يكرم، يقطع، يعبر، يأكل، يركب، يقرأ، يبرى.
4. Identify in the speech within the following paragraph: the subject and its deputy, the un-inflectable verb in the active voice and the passive voice:

لا خاب من استخار، ولا ندم من استشار، إذا عز أخوك فهن، من لم يحذر العواقب
لم يجد له صاحباً، كان جعفر بن يحيى يقول: الخراج عمود الملك، وما استعير بمثل
العدل، ولا استنذر بمثل الظلم. كلم الناس عبد الرحمن بن عوف أن يكلم عمر بن
الخطاب في أن يلين لهم، فإنه قد أخففهم حتى أخف الأبكار في خدورهن، فقال عمر:
إني لا أجد لهم إلا ذلك، إنهم لو علمون ما لهم عندى، أخذوا ثوبتي عن عاتقي، لا
يَلَامُ من احتماط لنفسه، من بوق شَج نفسي بِسلم .

أسئلة

ما هو نائب الفاعل؟ هل تعرف له اسماً آخر؟

What is the deputy of the subject? Do you know another name for it?

ما الذي تعمله في الفعل عند إسندته لنائب عن فاعل؟

In what way can we recognise an action when it is connected to a deputy subject instead of the subject?

ما الذي تفعله في المفعول إذا أقيمه مقام الفاعل؟

What is done to the object of the verb when it is placed in the position of the
subject?

مثل بثلاثة أمثلة لنبئ الفاعل الظاهر.

Provide three examples of the explicit deputy of the subject.
المبتدأ والخبر

The Nominal Subject and Predicate

قال: (باب المبتدأ والخبر) المبتدأ: هو الاسم المرفع العاري عن العوامل اللفظية، والخبر: هو الاسم المرفع المسند إليه، نحو قولك (زيد قائم) و(الزيدان قائمان).

He said: The nominal subject and predicate. The nominal subject: It is a marfūʿ noun which is bare of any expressed governors of grammatical change. The predicate: It is a marfūʿ noun that refers back to the nominal subject. Examples are, “Zayd is standing”, “The two Zayds are standing” and, “The Zayds are standing.”

وأقول: المبتدأ عبارة عن اجتماع فيه ثلاثة أمور.

I say: The nominal subject is a word that incorporates three characteristics:

الأول: أن يكون اسمًا، فخرج عن ذلك الفعل والحرف، والثاني: أن يكون مرفوعاً، فخرج بذلك المنصوب والمجروح بحرف جر أصلي، والثالث: أن يكون عاريًا عن العوامل اللفظية.

First: It is a noun. This removes the verb and the particle from its definition. Second: It is marfūʿ. This removes the manšūb and the majrūr due to a particle of jarr in its original form. Third: It is bare of any expressed governors of grammatical change.141

141 The grammatical governors are split into two: (i) the expressed governors of grammatical change (and they are many e.g. kāna and its sisters, inna and its sisters etc.) and, (ii) the implicit governors, and the most common of them are the commencement (الإبتداء)—which makes the nominal subject marfūʿ, and the absence of a nāšib and a jāzim—which makes the muḍāriʿ verb marfūʿ.
ومعنى هذا أن يكون خالياً من العوامل اللفظية مثل الفعل ومثل ( كان ) وأخواتها، فإن
الاسم الواقع بعد الفعل يكون فاعلاً، أو نائبا عن الفاعل، على ما سبق، والاسم الواقع
بعد ( كان ) أو إخبار أخواتها يسمى ( اسم ( كان ) ) ولا يسمى ( مبتدأ )

The meaning of this is that it is clear of any expressed governors of grammatical change such as the verb, and käna or its sisters. So the noun present after the verb is its subject or the deputy of the subject, as we have spoken about previously. And the noun present after kāna or one of its sisters is termed as “the noun of käna”, and it is not termed as the subject.

ومثال المستوفي هذه الشروط الثلاثة ( محمد ) من قولك: ( محمد حاضر ) فإنه اسم
مرفوع لم يتقدمه عامل لفظي.

The example of a word possessing all three of these characteristics is “Muhammad” in the sentence, “Muḥammad is present.” It is a marfūʿ noun that is not preceded by an expressed governor of grammatical change.

والخبر: هو الاسم المرفوع الذي يسند إلى المبتدأ ويحمل عليه، فيتم به معه الكلام،
ومثاله ( حاضر ) من قولك: ( محمد حاضر ).

As for the predicate, it is a marfūʿ noun that refers back to the nominal subject 142 and combines with the nominal subject to complete speech. An example of it is “present” in the statement, “Muhammad is present.”

وحكم كل من المبتدأ والخبر المرفع كما رأيت، وهذا الرفع إما أن يكون بضمة ظاهرة،
 نحو ( الله رينا )، و ( محمد نينا ) وإما أن يكون مرفعاً بضمة مقدرة للعذر نحو ( )

142 There is somewhat of a deficiency in this definition due to the use of the word “noun” (الاسم) excluding the sentence and the quasi sentence (شبه الجملة)—though they both can be utilised as the predicate. A more encompassing definition is that which was stated by Ibn Hishām in Sharḥ al-Qaṭr (p. 161), “It is the supporting [statement] with which speech is completed properly alongside the nominal subject.”

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The ruling of the nominal subject and the predicate is that they are in the state of raf', as you have seen. And the state of raf' is sometimes displayed by way of an explicit dammah, as in, “Allah is our lord” and “Muḥammad is our prophet”. Sometimes it is marfu' with a dammah implicit due to impracticability, as in, “Mūsā was chosen by Allah” and, “Laylā is the best of women.” Sometimes it is marfu' with a dammah implicit due to heaviness, as in, “The judge is the one coming.” Sometimes it is marfu' with a letter from the letters that serve as deputies for the dammah, as in, “The two hard workers are successful.”

It is essential for the nominal subject and predicate to correspond in singularity e.g. “Muḥammad is standing”, in duality e.g. “The two Muḥammads are standing,” and in plurality e.g. “The Muḥammads are standing.” Likewise they both have to correspond in their gender e.g. “Hind is standing”, “The two Hinds are standing”, and, “The Hinds are standing.”

المبتدأ قسمان ظاهر ومضمر

The Nominal Subject is of Two Types, the Apparent and the Inferred

قال: والمبتدأ قسمان: ظاهر ومضمر;
فالظاهر ما تقدم ذكره، والمضمر أثنا عشر، وهي: ( أت )، ( نحن )، ( أن )، و ( نن )، و ( أتت )، و (

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He said: The nominal subject is of two types: the apparent and the inferred. We have already mentioned the apparent. The inferred is of twelve types: “I”, “we”, “you”, “you” (fem.), “you two”, “you (pl.)”, “you (pl. fem.)”, “he”, “she”, “they two”, “they”, “they (fem.)”, such as in the sentences, “I am standing” and “We are standing” and that which resembles them.

I say: The nominal subject is categorised into two: the apparent and the inferred, and we have detailed both types in the Chapter of the Subject.

Examples of the apparent nominal subject can be seen in the sentences: “Muḥammad, the Messenger of Allah” and, “Āishah, the Mother of the Believers.”

The inferred nominal subject consists of twelve words:

First: “I”, for the first person singular. An example is, “I am ‘Abdullāh.”

Two: “We”, for the first person plural or the singular when glorifying one’s self. An example is, “We are standing.”

The inferred nominal subject consists of twelve words:
Three: “You”, for the masculine second person singular. An example is, “You are understanding.”

الرابع: ( أنتم ) للمخاطبة المفردة المؤنثة، نحو ( أنت مطيعة ).

Four: “You”, for the feminine second person singular. An example is, “You are obedient.

الخامس: ( أنتما ) للمخاطبين مذكرين كانا أو مؤنثين، نحو ( أنتما قادران )، و ( أنتما قائمتان ).

Five: “You two” for the second person dual form, both masculine and feminine. Examples are, “You two [men] are standing” and, “You two [women] are standing.”

السادس: ( أنت ) لجمع الذكور المخاطبين، نحو ( أنت قائمون ).

Six: “You” for the second person masculine plural. An example is, “You are standing.”

السابع: ( أنتن ) لجمع الإناث المخاطبات، نحو ( أنتن قائدات ).

Seven: “You” for the second person feminine plural. An example is, “You are standing.”

الثامن: ( هو ) للمفرد الغائب المذكور، نحو ( هو حاضر ).

Eight: “He” for the third person masculine singular. An example is, “He is present.”

التاسع: ( هي ) للمفردة الغائبة المؤنثة، نحو ( هي مسافرة ).

Nine: “She” for the third person feminine singular. An example is, “She is a traveller.”

العاشر: ( هما ) للمثنى الغائب مطلقاً، مذكرى كان أو مؤنثاً نحو ( هما قائمان ).

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Ten: “They two” for the third person dual form, both masculine and feminine. Examples are, “They (two males) are standing” and, “They (two females) are standing.”

الحادي عشر: ( هم ) لجمع الذكور الغائبين، نحو ( هم قائمون ).

Eleven: “They” for the third person masculine plural. An example is, “Those whom are standing.”

الثاني عشر: ( هن ) لجمع الإناث الغائبات، نحو ( هن قائمات ).

Twelve: “They”, for the third person feminine plural. An example is, “Those [females] whom are standing.”

وإذا كان المبتدأ ضميرًا فإنه لا يكون إلا بارزةً منفصلاً، كما رأيت.

If the nominal subject is a pronoun, then it will not appear except as a clear detached pronoun, as you have seen.
Categories of the Predicate

He said: The predicate is of two categories: the singular and the non-singular. An example of the singular is, “Zayd is standing.” The non-singular consists of four things: (i) a particle of jarr and its object, (ii) the adverbial expression, (iii) a verb with its subject and (iv) a nominal subject with its predicate. Examples are, “Zayd is in the house”, “Zayd is with you”, “Zayd's father is standing” and, “Zayd's girl is going.”

I say: The predicate is categorised into two: the singular predicate and the non-singular predicate.

The meaning of singular here is that which is not a sentence or akin to a sentence. An example is “standing” in the statement, “Muhammad is standing.”

The non-singular is of two types: the sentence and that which is akin to a sentence. And the sentence is of two types: the nominal sentence and the verbal sentence.
The nominal sentence is that which is comprised of a nominal subject and its predicate. An example is, "His father is generous" in the statement, "Muhammad, his father is noble."

The verbal sentence is that which is comprised of a verb and a subject or its deputy. Examples are, "His father travelled" in the statement, "Muhammad's father travelled", and, "His servant boy is hit" in the statement, "Khaliid's servant boy is hit."

If the predicate is a sentence, then it is essential that there is a conjoining tool that conjoins it to the nominal subject. It can be a pronoun that returns to the nominal subject—as you have heard—and it can be a demonstrative pronoun such as, "This Muhammad is a generous man."

If the predicate is akin to a sentence, it is of two types also. The first of them is the particle of jarr and its object e.g. "in the masjid" in the statement, "Ali is in the masjid." The second of them is the adverbial phrase e.g. "above the branch" in the statement, "The bird is above the branch."
Based on the above, you should understand that in detail the predicate consists of five types: (i) the singular, (ii) the verbal sentence, (iii) the nominal sentence, (iv) the particle of jarr with its object and (v) the adverbial phrase.

**Exercises on Grammatical Analysis**

أغرب الجمل الآتية:

Provide a grammatical analysis of the following sentences:

محمد قائم، محمد حضر أبوه، محمد أبوه مسافر، محمد في الدار، محمد عندك.

"Muhammad is standing." "Muḥammad’s father was present." "Muḥammad’s father is a traveller." "Muḥammad is in the abode." "Muḥammad is with you."

**Answers**

1 - محمد قائم : ( محمد ) : مبتدأ مرفوع بالابتداء، وعلامة رفعه ضمة ظاهرة في آخره.

( قائم ) : خير المبتدأ مرفوع بالمبتدأ، وعلامة رفعه ضمة ظاهرة في آخره.

One. "Muḥammad is standing": "Muḥammad" is the nominal subject, marfūʿ due to it initiating [the sentence.] The sign of it being in the state of rafʿ is the dammah that is explicit at its end. “Standing” is the predicate of the nominal subject and it is made marfūʿ by the nominal subject. The sign of it being in the state of rafʿ is the dammah that is explicit at its end.

2 - محمد حضر أبوه : ( محمد ) : مبتدأ، ( حضر ) : فعل ماضي مبني على الفتح للاحل له من الإعراب. ( أبو ) : فاعل، ( حضر ) مرفوع بالواو نيابة عن الضمة لأنه من الأسماء الخمسة، ( أبو ) مضاف و( إلهاء ) مضاف إليه، مبني على الضم في محل
Two. "Muḥammad’s father was present”: “Muḥammad” is the nominal subject. “Was present” is a mādī verb un-inflectable upon a fatha without a grammatical state and “father” is the subject. “Was present” is marfū‘ with the letter wāw serving as a representative for the dammah, due to it being from the five nouns. “Father” is the possessed in a possessive compound and the attached pronoun “his” is the possessor, un-inflectable upon a dammah in the state of khaḍ (majrūr). And the verbal sentence (ḥadara abūhu) consisting of the verb and its subject is in the state of raf as the predicate of the nominal subject. The connector between the predicate and the nominal subject is the attached pronoun serving as the possessor in the statement “his father.”

Three. “Muḥammad’s father is a traveller”: “Muḥammad” is the first nominal subject, marfū‘ with an explicit dammah. “Father” is the second nominal subject, marfū‘ with the letter wāw serving as a representative for the dammah due to it being from the five nouns. “Father” is also the possessed in a possessive compound and the attached pronoun “his” is the possessor. “Traveller” is the predicate of the second nominal subject. The sentence consisting of the second nominal subject and its predicate is in the state of raf as the predicate of the first nominal subject. The connector between this sentence and the first nominal subject is the attached pronoun serving as the possessor in the statement “his father.”
Four. “Muḥammad is in the abode”: “Muḥammad” is the nominal subject. “In the abode” is a preposition and its object, attached to the deleted predicate of the nominal subject.

Five. “Muḥammad is with you”: “Muḥammad” is the nominal subject. “With” is an adverb of place, attached to the deleted predicate of the nominal subject. “With” is the possessed and the attached pronoun “you” is the possessor, un-inflectable upon a fatha in the state of khafīd.

**Exercises**

1. Between the beginning and the news, note one and multiple words, from between the words that are written in the sentence and what?

One: Identify the nominal subject and its predicate, and the type of each one from the words found in the following sentences. And if there are sentences serving as predicates, then identify the connector between them and the nominal subject.

المجتهد يجوز بغايته، السائقان يشتدان في السير، النحلة تؤتى أكلها كل عام مرة،

المؤمنات يسبحن الله، كتابك نظيف، هذا العلم من خشب، الصوف يؤخذ من الغنم،

والبر من الجمال، الأحذية تصنع من جلد الماعز وغيره، القدر على النار، النيل يسقي

أرض مصر، أنت أعرف بما يفعلك، أبوك الذي ينقف عليك، أمك أحق الناس ببرك،

العصفور يغرد فوق الشجرة، البرق يعقب المطر، المسكمين من حرم نفسه وهو واجد،
Two. Utilise each of the following nouns as the nominal subject in two beneficial sentences, in the first of them its predicate should be singular and in the second of them it should be a sentence:

التعليم، محمد، الثورة، الطبيخ، القلم، الكتاب، المعهد، النيل، عائشة، الفتيات.

Three. Use the following nouns to provide a quasi sentence for each one of the nouns.

العصفور، الجوخ، الإسكندرية، القاهرة، الكتاب، الكرسي، نهر النيل.

Four. Place with each of the following preposition and majrūr word compounds an appropriate nominal subject that provides a completion to the speech:

في القفص، عند جبل المقطم، من الخشب، على شاطئ البحر، من الصوف، في القمطر، في الجهة الغربية من القاهرة.
5. Make three descriptive sentences of a camel using the formula of a nominal subject and predicate.

Questions

ما هو المبتدأ؟ ما هو الخبر؟ إلى كم قسم ينقسم المبتدأ؟

What is the nominal subject? What is the predicate? Into how many categories is the nominal subject split into?

مثل للمبتدأ الظاهر، مثل للمبتدأ المضمور.

Provide an example of the explicit nominal subject. Provide an example of the implicit nominal subject.

إلى كم قسم ينقسم المضمر الذي يقع مبتدأً؟ إلى كم قسم ينقسم الخبر الجملة؟ إلى كم قسم ينقسم الخبر شبه الجملة؟ ما الذي يربط الخبر الجملة بالمبتدأ؟ في أي شيء تجب مطابقة الخبر للمبتدأ، مثل لكل نوع من أنواع الخبر بمثابرين.

Into how many types is the implicit nominal subject categorised into? Into how many types is the predicate sentence categorised into? Into how many types is the predicate akin to a sentence categorised into? What are the connectors that connect the predicate sentence with its nominal subject? What are the characteristics of the predicate that must conform with the nominal subject. Provide two examples of each type of the predicate.
The Abrogators of the Nominal Subject and Its Predicate

He said: Chapter: The Governors that Impact the Nominal Subject and Its Predicate. They consist of three: (i) kāna and its sisters, (ii) inna and its sisters and (iii) ḥanantu and its sisters.

I say: I have explained that the nominal subject and its predicate are both marfu‘, and at this juncture the reader should take note that sometimes certain expressed governors that change their grammatical state take effect upon them. These governors that enter upon them and alter their grammatical state—based upon what has become customarily accepted within the speech of the Arabs—are of three types:

The first type makes the nominal subject marfu‘ and its predicate mansūb. It is kāna and its sisters, and each of these is a verb e.g. “The weather was clear.”
The second type makes the nominal subject *mansūb* and its predicate *marfu‘*, and this is the opposite of the first one. It is *inna* and its sisters, and each of these is a particle e.g. {Indeed, Allah is Exalted in Might and Wise.}\(^{143}\)

القسم الثالث: ينصب المبتداّا والخبر جميعاً، وذلك (وانتمت وأخواتها)، وهذا القسم كله أفعال، نحو (وانتمت الصديق أخَا).  

The third type makes the nominal subject and its predicate *mansūb*. It is *zanantu* and its sisters, and each of these is a verb e.g. “I thought the friend was a brother.”

وتسمى هذه العوامل (الواسع) لأنها نسخت حكم المبتداّا والخبر، أي: غيرته وجدت لهما حكماً آخر غير حكمهما الأول.  

These governing agents are referred to as abrogators due to them abrogating i.e. changing the grammatical ruling of the nominal subject and its predicate. They refashion the ruling of the nominal subject and its predicate into rulings that contrast with the original one.
كان وأخواتها

Kāna and Its Sisters

He said: As for kāna and its sisters, they make their noun marfu' and their predicate maṣūb. They are, “kāna”, “amsā”, “aṣbaḥa”, “aḍḥā”, “zalla”, “bāta”, “ṣāra”, “laysa”, “mā zāla”, “mā anfakka”, “mā fati”, “mā bariḥa”, “mā dāma”, and the conjugations of them e.g. “kāna, yakūnu and kun”, “aṣbaḥa, yuṣbihu and aṣbih.” It is said, “Zayd was standing” and “Amr has not arrived yet” and that which is similar to this.

وأقول: القسم الأول من نواسم المبتدأ والخبر (كان) وأخواتها، أي نظائرها في العمل.

I say: The first type of the abrogators of the nominal subject and its predicate is kāna and its sisters, meaning its counterparts in action.

وهذا القسم يدخل على المبتدأ فيزيز رفعه الأول ويحدث له رفعاً جديداً، ويسمى المبتدأ (اسمه) ، ويدخل على الخبر فينصبه، ويفسر (خبره).

This type enters upon the nominal subject and lifts the original state of raf, creating for it a new state of raf and the name of the nominal subject is changed to “its (kāna's) noun”. It enters upon the predicate and alters it to the state of naṣb, and its name is changed to “its predicate”.

قال: فأما (كان) وأخواتها ، فإنها ترفع الاسم، وتنصب الخبر، وهي: (كان) ، (أمضى) ، (أصبح) ، (أضحي) ، (ظل) ، (بات) ، (صار) ، (ليس) ، (ما زال) ، (ما انفت) ، (ما في) ، (ما برح) ، (ما دام) ، وما تصرف منها نحو: (كان) ، (يكون) ، (كين) ، (أصبح) ، (يصبح) ، (أضيف) . تقول: (كان زيد قائماً) ، (ليس عمرو شاخصاً) وما أشبه ذلك.
This category consists of thirteen verbs:

One. *Kāna*, and it indicates that the description of the noun with its predicate occurred in the past tense. Sometimes it indicates discontinuance e.g. "Muhammad was a hard worker," and sometimes it indicates continuance.\(^\text{144}\) e.g. *(And ever is your Lord competent.)*\(^\text{145}\)

Two. *Amsā*, and it indicates that the description of the noun with its predicate occurred during the evening e.g. "The weather became cold in the evening."

Third. *Ašbaḥa*, and it indicates that the description of the noun with its predicate occurred during the morning e.g. "The weather became overcast during the morning."

\(^{144}\) Benefit: The word *kāna* can refer to something which continues (present tense) or something which has been cut off (i.e. past tense). It indicates continuance when it is used in relation to the prerogatives of Allah. Al-Kafrāwī said (p. 95), "This is because a verb—when used in relation to Allah—loses a connection to time, and thus it is continuous." However, if *kāna* is used to describe the creation this could refer to both present and past tenses.

\(^{145}\) Al-Furqān: 54
Fourth. “Adhā”, and it indicates that the description of the noun with its predicate occurred during the time of duḥā e.g. “The student became active during the time of duḥā.”

والخامس: ( ظل ) وهو يفيد اتصاف الاسم بالخير في جميع النهار، نحو ( ظل وجة ) مسورة.

Five. “Zalla”, and it indicates that the description of the noun with its predicate occurred during the daytime e.g. {His face becomes dark.}^{146}

والسادس: ( بات ) وهو يفيد اتصاف الاسم بالخير في وقت البيت، نحو ( بات محمد مسورة ).

Six. “Bāta”, and it indicates that the description of the noun with its predicate occurred during the time of resting e.g. “Muhammad went to sleep happy.”

والسابع: ( صار ) وهو يفيد تحول الاسم من حالتة إلى الحالة التي يدل عليها الخبر. نحو ( صار الطين إبريقا ).

Seven. “Ṣāra”, and it indicates a change to the noun from its state to the state that is indicated by its predicate e.g. “The clay became a jug”.

والثامن: ( ليس ) وهو يفيد نفي الخبر عن الاسم في وقت الحال، نحو ( ليس محمد فهما ).

Eight. “Laysa”, and it indicates the negation of the predicate for the noun in the present tense^{147} e.g. “Muhammad is not comprehending.”

والتسع والعشر والحادي عشر والثاني عشر: ( ما زالت )، ( ما انفك )، ( ما فتئ )،

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146 Al-Nahl: 58
147 However it can be understood in the future tense. Likewise it does come with continuation such as in the āyah: {وأَوَانَ اللَّهُ لَيْسَ بِظَالِمٍ لِلنَّاسِ} [... Because Allah is not ever unjust to [His] servants.] (Āl ʿImrān: 182).
و (ما برح) ، وهذه الأربعة تدل على ملاءمة الخبر للاسم حسما يقتضيه الحال ، نحو 
(ما زال إبراهيم منكرًا ) ، و نحو ( ما برح علي صديقاً مخلصاً ).

Nine, ten, eleven and twelve. “Mā zāla”, “mā anfakka”, “mā fati” and “mā bariha”, each of these four indicate the existence of the predicate with the noun according to the requirement of the situation e.g. “Ibrāhīm remained censuring” and, “Alī remained as a sincere friend.”

والثالث عشر: (ما دام ) وهو يفيد ملاءمة الخبر للاسم أيضاً نحو ( لا أعذر خالداً ما دمت حياً).

Thirteen. “Mā dāma”, and it likewise indicates the existence of the predicate with the noun e.g. “I will not blame Khālid for as long as I live.”

وثنتم هذه الأفعال - من جهة العمل - إلى ثلاثة أقسام:

These verbs are categorised into three—from the aspect of their function:

القسم الأول: ما يعمل هذا العمل - وهو رفع الاسم ونصب الخبر - بشرط تقدم (ما)
المصدرية الظرفية عليه وهو فعل واحد وهو (دام).

The first category: That which performs this function—which is making its noun marfu’ and its predicate mansūb—with the condition that it is preceded by the letter mā al-masdarīyyah (gerundival) al-żarfiyyah (adverbial). This consists of one verb, which is “dāma”.

القسم الثاني: ما يعمل هذا العمل بشرط أن يتقدم عليه نفي، أو استفهام، أو نهي، وهو أربعة أفعال، وهي: (زال ) ، و (انفك )، و (فتي )، و (برح).

The second category: That which performs this function with the condition that it is preceded by a negation, an interrogative particle, or a prohibition. This category consists of four verbs: (i) “zāla”, (ii) “anfakka”, (iii) “fati” and (iv) “bariha”.

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The third category: That which performs this function without any condition. This category consists of eight verbs, and they are those which remain.

And these verbs are categorised into three types from the aspect of their conjugation:

The first category: That which comes in all of the different verbal forms, i.e. that which allows mādī, mudārī and 'amr forms to derive from it. This category consists of seven verbs: (i) "kāna", (ii) "amsā", (iii) "asbaḥ", (iv) "aḍḥā", (v) "zalla", (vi) "batā", and (vii) "sāra".

The second category: That which is incomplete in the verbal forms it comes in, i.e. that which only allows the mādī and mudārī forms to derive from it. This category consists of four verbs: (i) "fati", (ii) "anfaka", (iii) "bariha", and (iv) "zāla".

The third category: That which does not come in different verbal forms entirely. This category consists of two verbs: (i) "laysa"—upon which there is agreement—, and (ii) "dāma" according to the strongest opinion.

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When these verbs come in a form besides the māḏī, they still provide the function of the māḏī. Examples are in the statements of the Most High: {They will not cease to differ}, 148 {We will never cease being devoted}, 149 and, {By Allah, you will not cease remembering Yūsuf}. 150 151

148 Hūd: 118
149 Tāha: 91
150 Yūsuf: 85
151 In this āyah from Sūrah Yūsuf it may be asked why there is no visible particle of negation or a quasi negation (شبهه) preceding “فَتَنَّا” (which is conjugated from fatti’ i.e. فَتَنَّ). The answer to this is that the negation can sometimes be explicit and sometimes implicit. In this particular āyah the negation is implicit i.e. “لا يُفْتَنَّ”. Ibn ‘Aqil said (1/263), “The negation is not omitted except after an oath—as in this noble āyah. It is a rarity for it to be omitted without an oath.” If it is asked why the particle of negation was not mentioned, the answer was given by Imām al-Shawkānī in Fath al-Qadīr (3/48), “The particle of negation was omitted due to the absence of any doubt regarding this matter.”
Inna and Its Sisters

He said: As for inna and its sisters, they cause their nouns to become manṣūb and their predicates to become marfū’. They consist of “inna”, “anna”, “lakinna”, “ka’anna”, “layta” and “la’alla”. This can be seen in the statements, “Indeed Zayd is standing”, “Would that ‘Amr come over” and similar statements. The meaning of “inna” and “anna” denote emphasis, lakinna serves as a disjunctive clause, “ka’anna” denotes likeness, “layta” denotes wishing [something that is unlikely to be attained], and “la’alla” denotes hope and expectation.

I say: The second type from the abrogators of the nominal subject and its predicate is inna and its sisters, i.e. its counterparts in action. These governors take effect upon the nominal subject and its predicate by making the nominal subject manṣūb and causing it to be termed as its noun, and making its predicate marfū’ i.e. it refashions it into a state of raf’ different to the one before it entered upon it, and causing it to be termed as its predicate. All of these apparatus are particles, and they consist of six:
A Commentary on al-ʿAjrūmiyyah

الأول: (إنَّ) بكسر الهمزة و الفاَتِي: (أنَّ) بفتح الهمزة.

One. “Inna”, which has a kasrah upon the letter hamzah. Two. “Anna”, which has a fatha upon the letter hamzah.

وهما بدلان على التوقيع ومعناه تقوية نسبة الخبر للمبتدأ، نحو: (إن أباك حاضر).

Both of these indicate an element of emphasis. The meaning of emphasis is that the relationship of the predicate to its nominal subject is intensified. Examples are, “Indeed your father is present” and, “I know that your father is a traveller.”

والثالث: (لكنَّ) ومعنا الاستدراك، وهو تعقيب الكلام بنفي ما يتهم ثبوتة أو إثبات ما يتهم نفيه، نحو: (محمد شجاع لكن صديقه جبان).

Three. “Lakinna”, which serves as a disjunctive clause. The meaning of this is that it provides an understanding on the speech by negating that which is assumed to be certain or making certain that which is assumed to be negated. An example of this is, “Muḥammad is brave however his friend is cowardly.”

والرابع: (كانَّ) وهو يدل على تشبه المبتدأ بالخبر، نحو: (كان الجارية بدر).

Four. “Ka’anna”, it indicates towards a similarity between the nominal subject and its predicate e.g. “It is as if the young girl is like a full moon.”

والخامس: (ليت) ومعناه التمدي، وهو: طلب المستحيل أو ما فيه عسر، نحو: (ليت الشباب عائدة و نحو: (ليت البليدة بنجع).

Five. “Layta”, it denotes a wish i.e. the seeking of something impossible or where attainment of it is has an element of difficulty. Examples are, “If only the youthfulness would return”, and, “If only the foolish would succeed.”

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152 Lakinna serves as a disjunctive clause when it is preceded by speech. See al-Kawākib (1/252).
Six. “La’alla”, it denotes hope and expectation. The meaning of hope is the attainment of something dear and [for something to fall under this definition] its attainment must be possible. An example is, “I hope Allah forgives me.” The meaning of expectation here is the anticipation of the occurrence of something within which there is dislike. An example is, “It seems the enemy is close to us.”
ظنّ وأخواتها

Zhanna and Its Sisters

He said: As for ẓannatu and its sisters,\(^{153}\) they make the nominal subject and its predicate both ẓanṣūb and they both become the objects for them. They are “ẓannatu”, “ḥisibtu”, “khiltu” “za’amtu”, “ra’aytu”, “alimtu”, “wajadtu”, “attakadhtu”, “ja’altu” and “sami’tu”. It is said, “I thought Zayd was standing”, “I saw ‘Amr coming”, and such similar statements.

I say: The third type from the abrogators of the nominal subject and its predicate is ẓannantu and its sisters, i.e. its counterparts in action. They enter upon the nominal subject and its predicate and make both of them ẓanṣūb. The name of the nominal subject is changed to the “first object” and the name of the predicate is changed to the “second object.” This type consists of ten verbs:

\(^{153}\) If it is asked why ẓanna and its sisters are mentioned here when they could have been mentioned in the chapter of ẓanṣūb words, the answer was given by al-Kafrāwī (p. 103), “This type—i.e. ẓanna and its sisters—was mentioned under the marfu‘ words as a form of diversion in order to complete the abrogators. If not for this it would have been better to mention them under the ẓanṣūb words.”
One. "Zanantu" e.g. "I thought Muhammad to be a friend."

Two. "Hasibtu" e.g. "I considered the wealth to be beneficial."

Three. "Khiltu" e.g. "I supposed that the garden was fruitful."

Four. "Za'amtu" e.g. "I contended that Bakr was valiant."

Five. "I viewed" e.g. "I viewed Ibrāhīm as being successful."

Six. "I knew" e.g. "I knew that honesty was a saviour."

Seven. "I found" e.g. "I found righteousness to be a door to goodness."

Eight. "I took" e.g. "I took Muḥammad to be a friend."

Nine. "I made" e.g. "I made the gold into a ring."
Ten. “I heard” e.g. “I heard Khalil reading.”

These ten verbs are categorised into four categories:

The first category denotes the preponderance of the occurrence of the predicate. It consists of four verbs: “zanantu”, “hasibtu”, “khiltu” and “za’amtu”.

The second category denotes certainty and affirmation of the occurrence of the predicate. It consists of three verbs: “ra’aytu”, “alimtu” and “wajadtu”.

The third category denotes changing or transferring. It consists of two verbs, and they are: “ittakhadhtu” and “ja’altu”.

The fourth category denotes a connection to hearing. It consists of one verb: “sami’tu”.


crshsnmk

Exercises

1 - أدخل (كان) أو إحدى أخواتها على كل جملة من الجمل الآتية ثم اضبط آخر

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كل كلمة بالشكل.

One. Enter “kāna” or one of its sisters upon each of the following sentences, and then express the diacritics of the ending of each word.

الجو صحو، الحارس مستيقظ، الهواء طلق، التحديئة مثمرة، البستان منتب، القراءة
مفيدة، الصدق نافع، الركآة واجبة، الشمس حارة، البرد قارس.

Two. Enter “inna” or one of its sisters upon each of the following sentences, and then express the diacritics of the ending of each word.

أبي حاضر، كتابك جديد، محرَّك قدرة، قلمك مكسور، يدك نظيفة، الكتاب خير
ريق، الأدب حميد، البطيخ يظهر في الصيف، البرتقالي من فواكه الشتاء، الفطن سبب
ثروة مصر، النيل عذب الدماء، مصر تُربُّثها صالحة للزراعة.

Three. Enter “zanna” or one of its sisters upon each of the following sentences, and then express the diacritics of the ending of each word.

محمد صديفك، أبوك أحب الناس إليك، أمك أرأف الناس بك، الحقل ناضر، البستان
مثمر، الصيف قفاظ، الأصدقاء أعاونك عند الشدة، الصمت زين، الباب البيضاء لبوس
الصيف، عُرْةُ اللسان أشد من عُرْةٌ الرجل.
Four. Place in the below empty spaces an appropriate word, and express the diacritics.

(أ) إن الحارس ... إك ي كأن الحقل ...
(ب) صارت الركاة ... خك رأيت عمك ...
(ج) أضحت الشمس ... لع اعتقد أن القطن ...
(د) رأيت الأصدقاء ... مم أسسي الهواء ...
(ه) إن عثرة اللسان ... نن سمعت أخاك ...
(س) ما فئى إبراهيم ... سو علمت أن الكتاب ...
(ع) لأصحي بك ما دمت ... رر محمد صديقك لكن أخاه ...
(ف) ظل الجو ... فر حسبت أباك ...
(ر) حسن المنطق من دلائل النجاح ...
لكن الصمت ...

Five. Place the appropriate tool of abrogation in each of the below empty spaces:

(أ) الكتاب خير سمير ...
(ج) الصدق منجي ...
(ب) الجو ملبد بالغيوم ...
(د) أخاك صديقا لي ...
Six. Place within each of the empty places below a noun, and express its full diacritics.

(ب) بيبت ... كنيّاً.
(أ) كان ... جباراً.
(ج) رأيت ... مكافهاً.
(ح) إن ... ناضرةً.
(ع) صار ... خيراً.
(ه) لبت ... طالع.
(ي) كان ... معلم.
(د) علمت أن العدل ...
(و) ليس ... عاراً.
(ز) أمسى ... فرحاً.
(ل) إن ... واجبة.
(ب) مات ... صديقي.

Seven. Make three sentences describing a book, each of which should contain a nominal subject and its predicate. Then enter into each sentence “kāna” and express the diacritics of the words.
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Eight. Make three sentences describing the rain, each of which should contain a nominal subject and its predicate. Then enter into each sentence “inna” and express the diacritics of the words.

Nine. Make three sentences describing a river, each of which should contain a nominal subject and its predicate. Then enter into each sentence “ra’aytu” and express the diacritics of the words.

تدريب على الأعbras

Exercises on Grammatical Analysis

أعرب الحجمل الآتية: { إنَّ إِبْرَاهِيمَ كَانَ أَمَّةً}، كَانَ الْقُمْرُ مَصْبَاحًا، حسِّبَ المَالُ نَافعًا، ما زال الكتب رفيعي.

Provide a grammatical analysis of the following sentences: {Indeed, Ibrāhim was an Ummah},154 “It is as if the moon is a lamp”, “I considered the wealth to be beneficial”, and, “The book continues to be my friend.”

الجواب

Answers

1. (إنَّ) حرف توكيد ونصب، نصب الاسم ورفع الخبر، و(إبراهيم): اسم (إنَّ) منصب به، وعلامة نصبه الفتحة الظاهرة، (كأن): فعل ماض ناقص، يرفع الاسم ونصب الخبر، باسمه ضمير مستتر فيه جوازاً تقديراً هو، يعود على (إبراهيم)، (أمة): خير (كأن) منصب به، وعلامة نصبه الفتحة الظاهرة، والجملة من (كأن) واسمه.

154 Al-Naḥl: 120

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One. “Inna” (indeed) is a particle of emphasis and nasb, it makes its noun mansūb and its predicate marufu’. “Ibrāhim” is the noun of inna and is mansūb due to this, the sign of it being so is the explicit fathah. “Kāna” (was) is a deficient māḏī verb, it makes its noun marfu’ and its predicate mansūb. Its noun is a hidden pronoun, which without it the noun can be assessed as being “huwa” (he), referring to Ibrāhim. “Ummah” is the predicate of kāna and mansūb due to this, and the sign of it being so is the explicit fathah. The sentence which consists of the word kāna, its noun and predicate is in the state of raf due to being the predicate of inna.

Two. “Ka’anna” (it is as if) is a particle of similitude and nasb, it makes its noun mansūb and its predicate marfu’. “The moon” is the noun of ka’anna and mansūb due to this, and the sign of it being so is the explicit fathah. “Lamp” is the predicate of ka’anna and marfu’ due to this, and the sign of it being so is the explicit dammah.

Three. “Hasibtu” (I considered) is a māḏī verb un-infl ectable upon an estimated fatha at its end, prevented from being displayed due to its place being assumed by a sukūn to prevent the disliked meeting of four diacritics in what appears as one word. The letter tā (I) is a first person pronoun and the subject of “hasiba”, un-infl ectable upon a dammah in the state of raf. “Wealth” is the
first object of “ḥasība” and it is manṣūb due to this, and the sign of it being so is the explicit fathah. “Beneficial” is the second object of “ḥasība” and it is manṣūb due to this, the sign of it being so is the explicit fathah.

Four. “Mā” (not) is a particle of negation, un-inflectable upon a sukūn without a grammatical state. “Zāla” (disappear) is a deficient mādī verb, and it makes its noun marfūʿ and its predicate manṣūb. “The book” is the noun of zāla and is marfūʿ due to this, the sign of it being so is the explicit dammāḥ at its end. “Companion” is the predicate of zāla and manṣūb due to this. The sign of it being manṣūb is the estimated fathah upon its ending, prevented from being displayed due to its place being occupied by the appropriate dia- critic due to the letter yā of the first person. “Companion” is the muḍāf in a possessive compound while the yā of the first person (my) is the muḍāf ilayh, un-inflectable upon a sukūn in the state of khāfīd.

Q: اسئلة على أقسام النواسخ

Questions Regarding the Categories of the Abrogators

إلى كم قسم تقسم النواسخ؟

Into how many categories are the abrogators split into?

ما الذي تعمله (كان) وأخواتها؟

What action do kāna and its sisters perform?

إلى كم قسم تقسم أخوات (كان) من جهة العمل؟

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Into how many types are the sisters of *kāna* categorised into in terms of their action.

وإلى كم قسم تنقسم من جهة النصرف؟

Into how many types are they categorised into in terms of their verbal forms?

ما الذي تعمله ( إنَّ ) وأخواتها؟

What action do *inna* and its sisters perform?

ما الذي تدل عليه ( كانَ ) ، ( ليتَ )  ؟

What is indicated by *ka’anna* and *layta*.

ما معنى الاستدراك؟ ما معنى الترجي؟ ما معنى التوقع؟

What is the meaning of *al-istidrāk*? What is the meaning *al-tarji*? What is the meaning of *al-tawaqu’*?

ما الذي تعمله ( ظننتَ ) وأخواتها؟

What action do *zanantu* and its sisters perform?

إلى كم قسم تنقسم أخوات ( ظننت )؟

Into how many types are the sisters of *zanantu* categorised into?

هات ثلاث جمل مكونة من مبتدأ وخبر بحيث تكون الأولى من مبتدأ ظاهر، وخبر جملة فعلية، والثانية من مبتدأ ضمير لجماعة الذكر وخبر مفرد، والثالثة من مبتدأ ظاهر وجملة اسمية، ثم أدخل على كل واحدة من هذه الجمل ( كان ) و ( لعل ) و ( زعمت ) .

Bring three sentences that consist of a nominal subject and its predicate. In the first of them the nominal subject should be explicit and its predicate should be a verbal sentence. In the second of them the nominal subject should be a
masculine plural pronoun and its predicate should be singular. In the third of them the nominal subject should be explicit and it must be placed in a nominal sentence. Then enter upon each of these sentences kāna, la‘alla and zanantu.

أعرب الأمثلة الآتية: "وَأَنْطَحَ اللَّهُ إِلَى إِبْرَاهِيمَ خَلِيلَهُ"، «فَأَنتِي مَثَلُ قَبْلَ هَذَا»، "لَعَلَّ أَنتُجُّ الآثَامَاتِ

Provide a grammatical analysis of the following āyāt: {And Allah took Abraham as an intimate friend},\textsuperscript{155} {O, I wish I had died before this},\textsuperscript{156} and, {That I might reach the ways.}\textsuperscript{157}

\textsuperscript{155} Al-Nisā: 125
\textsuperscript{156} Maryam: 23
\textsuperscript{157} Ghāfir: 36
The Adjective

He said: Chapter of the Adjective: The adjective follows the described in its raf’, našb and khaďd while also following the described in its definiteness or indefiniteness as in the following examples: “Zayd the intelligent stood”, “I saw Zayd the intelligent” and, “I passed by Zayd the intelligent.”

I say: Al-na‘t (the adjective) in the linguistic sense refers to the descriptive word. According to the nomenclature of the grammarians it refers to the grammatically following derived noun or clause which indicates the derived noun, which clarifies the noun that it follows or specifies the indefinite noun that it follows.

The adjective is categorised into two: (i) the actual adjective and (ii) the causal adjective.

As for the actual adjective, it is that which makes the hidden pronoun that
refers to the described into the state of *raf*’. An example is, “Muḥammad the intelligent arrived.” “The intelligent” is an adjective for “Muḥammad”, and it makes *marfū’* the hidden pronoun which is implied as “*huwa*” (he) and which refers to Muḥammad.

وأما النعت السببي فهو: ما رفع اسمًا ظاهرًا متصلاً بضمير يعود إلى المنعوت نحو ( جاء محمد الفاضل أبوه ) فلفاضل: نعت ( ل محمد )، و ( أبوه ): فاعل ( ل الفاضل )، مرفوع بالواو نيابة من الضمة لأنه من الأسماء الخمسة، وهو مضاح إلى الهاء التي هي ضمير عائد إلى محمد.

As for the causative adjective, it is that which makes *marfū’* the explicit noun that is connected to the pronoun which refers back to the described. An example is seen in the statement, “Muḥammad—whose father is virtuous—arrived.” “The virtuous” is the adjective of Muḥammad. “His father” is the subject of “the virtuous”, and it is *marfū’* with the letter *wāw* serving in place of the *dammah* due to it being from the five nouns. It is possessed by the pronoun *hā* to which it is attached to, and which refers back to Muḥammad.

الحكم النعت أنه يتبع منعوتته في إعرابه، وفي تعريفه أو تذكيره، سواء أكان حقيقياً أم سببياً.

The ruling of the adjective: It follows the described in its grammatical state and in its definiteness or indefiniteness, and this is the case regardless if it is an actual adjective or a causal one.

ومعنى هذا أنه إن كان المنعوت مرفوعاً كان النعت مرفوعاً نحو: ( حضر محمد الفاضل ) أو ( حضر محمد الفاضل أبوه )، وإن كان المنعوت منصوباً كان النعت منصوباً نحو: ( رأيت محمد الفاضل ) أو ( رأيت محمد الفاضل أبوه )، وإن كان المنعوت مخفوضاً كان النعت مخفوضاً نحو: ( نظرت إلى محمد الفاضل ) أو ( نظرت إلى محمد الفاضل أبوه )، وإن كان المنعوت معرفة كان النعت معرفة، كما في جميع الأمثلة السابقة، وإن
The meaning of this is that if the described is marfū‘ then its adjective will be marfū‘. Examples are, “The virtuous Muhammad was present” and, “Muḥammad—whose father is virtuous—arrived.” And if the described is makhfūd then its adjective will be makhfūd. Examples are, “I saw the virtuous Muḥammad” and, “I looked at Muḥammad—whose father is virtuous.” And if the described is definite then its adjective will be definite, as in all of the aforementioned examples. And if the described is indefinite then its adjective will be indefinite. Examples are, “I saw an intelligent man” and, “I saw an intelligent man whose father is virtuous.”

Furthermore, in the case of the actual adjective, additional rulings are that it follows the described in gender and in number.

The meaning of this is that if the described word is masculine then its adjective will be masculine. An example is, “I saw the intelligent Muḥammad.” And if the described word is feminine then its adjective will be feminine. An example is, “I saw the courteous Fāṭimah.” And if the described word is singular then its adjective will be singular, as in the two previous examples. And if the described word is dual then its adjective will be dual. An example is, “I saw the two intelligent Muḥammads.” And if the described word is plural then its adjective will be plural. An example is, “I saw the intelligent men.”
A Commentary on al-Ájrúmiyyah

أما النعت السببي فإنه يكون مفرداً دائماً ولو كان منعوته منى أو مجموعاً تقول: ( رأيتُ الولدان العاقل أباهما ) وتقول: ( رأيتُ الأولاد العاقل أبهم ).

As for the causative adjective, it remains in the singular always—regardless if the described is dual or plural. Examples are, “I saw the two intelligent boys whose father is intelligent,” and, “I saw the intelligent boys whose father is intelligent”.

ويتبع النعت السببي ما بعده في النذكير أو التأنيث، تقول: ( رأيتُ البنات العاقل أبهم ). وتقول: ( رأيتُ الأولاد العاقل أمههم ).

And the causative adjective follows that which comes after it in gender. Examples are, “I saw the intelligent girls whose father is intelligent” and, “I saw the intelligent boys whose mother is intelligent”.

فف&m مم هذا الإيضاح أن النعت الحقيقي يتبع منعوته في أربعة من عشرة. واحد من الإفراد والجمع والتنص والخفض، وواحد من الرفع والنصب والخفض، وواحد من النذكير والتأنيث، وواحد من التأنيث والتنكير.

This explanation can be summarised as follows: The actual adjective follows the described in four traits from ten: one consists of the singular, dual and plural, one consists of the states of raʿf, naṣb and khafḍ, one consists of the masculine and feminine, and one consists of definiteness and indefiniteness.

والنعت السببي يتبع منعوته في اثنين من خمسة: واحد من الرفع والنصب والخفض، وواحد من التأنيث والتنكير، ويبع مرفعه الذي بعده في واحد من اثنين وهما النذكير والتذكير، ولا يتبع شيئاً في الإفراد والتنص والجمع، بل يكون مفرداً دائماً وأبداً، والله أعلم.

The causative adjective follows the described in two traits from five: one consists of the states of raʿf, naṣb and khafḍ, and one consists of definiteness and indefiniteness. And it follows the marfuʿ word after it in one of two things,
and they are the masculine and feminine genders. However it does not follow anything in number, rather it stays in the singular always. And Allah knows best.
المعرفة وأقسامها

The Definite and Its Types

He said: The definite consists of five things: (i) the implicit noun e.g. “me” and “you”, (ii) the proper nouns e.g. “Zayd” and “Makkah”, (iii) the ambiguous nouns e.g. “this”, “this (fem.)” and “these”; (iv) the noun preceded by the letters alif and lām (i.e. the definite article) e.g. “the men”, “the servant”, (v) nouns which are compounded with any of these four.

I say: Know that the noun is categorised into two: (i) the indefinite—regarding which we will speak about later, (ii) the definite, and this refers to the word that indicates towards something particular. It consists of five categories:

The first category: The implicit, i.e. the pronoun. It is that which indicates towards the first person i.e. “I”, the second person i.e. “you” or the third person i.e. “him”. From here it can be identified that there are three types of pronouns:

النوع الأول: ما وضع للدلالة على المتكلم وهو كلمتان، وهما: ( أنا ) للمتكلم وحده، و (نحن ) للمتكلم المعظم نفسه أو معه غيره.
The first type: That which is utilised to indicate towards the first person, and it comprises of two words: “I” for the singular first person, “we” for the first person when glorifying one’s self or when there is another (one or more) accompanying the speaker.

The second type: That which is utilised to indicate towards the second person, and it comprises of five words: “You” which has a fatha on the letter tā in the Arabic and which refers to the singular second person masculine, “you” which has a kasra on its tā and which refers to the singular second person feminine, “you two” for the dual form second person from both genders, “you” for the plural second person masculine, “you” for the plural second person feminine.

The third type: That which is utilised to indicate towards the third person, and it likewise comprises of five words: “Him” for the singular third person masculine, “her” for the singular third person feminine, “those two” for the dual third person in both genders, “they” for the plural third person masculine and “they” for the plural third person feminine.

And we have preceded in explanation regarding these in the section regarding the subject [of the verb] and the nominal subject and its predicate.
The second category from the definite nouns: The proper noun, and it is that which indicates towards a specific thing without needing a sign towards the first person, second person, or other than these two. It has two sub-categories: (i) the masculine e.g. “Muḥammad”, “Ibrāhīm” and “mountain”, (ii) the feminine e.g. “Fāṭimah”, “Zaynab” and “Makkah.”

The third category: The ambiguous noun, and it is of two types: the demonstrative pronoun and the relative pronoun.

As for the demonstrative pronoun, it is that which is utilised to indicate towards a specific thing through the means of a tangible signal (e.g. this is a pen/هذا قلم) or an intangible one (e.g. this is a view (or opinion). هذا رأي). It consists of a number of specific words: “This” referring to the singular masculine, “this” for the singular feminine, “these two” (utilised by one of the two variations hādحن or hādحن) for the dual masculine, “these two” (utilised by one of the two variations hāتن or hāتن) for the dual feminine, and “them” for the plural of both genders.

وأما الاسم الموصول فهو: ما يدل على معين بواسطة جملة أو شبهها تذكر بعده البتة وتسمى ( صيلة )، وتكون مشتملة على ضمير يطلق الموصول ويسمى ( عائداً )، ولله ألفاظ معينة أيضاً، وهي: ( الذي ) للمفرد المذكر، ( التي ) للمفردة المؤنثة، ( اللذان
As for the relative pronoun, it is that which is utilised to indicate towards a specific thing through the means of a sentence or the quasi sentence, and it (i.e. the sentence or quasi sentence) must always be mentioned after it as it is termed as a šilah (i.e. a subordinate clause connected to the sentence which preceded it). A šilah will include a pronoun which conforms to the relative pronoun hence it is termed as being a “returner”. And it also has specific words, and they are: “The one that” for the singular masculine, “the one that” for the singular feminine, “the two that” (utilised by one of the two variations alladhān or alladhayn) for the dual masculine, “the two that” (utilised by one of the two variations allatān or allatayn) for the dual feminine, “they that” for the plural masculine and “they that” for the plural feminine.

The fourth category: That which is adorned by the letters alif and lām i.e. every word connected to “al-” [at its start], and this makes the word definite. Examples are, “the man”, “the book”, “the boy” and “the girl”.

The fifth category: The noun that is connected to one of these four aforementioned categories and it attains definitiveness due to being possessed by it. Examples are, “Your boy”, “Muḥammad’s boy”, “This man’s boy,” “The boy, the one who visited us yesterday”, and, “The teacher’s boy.”

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158 Meaning, the relative pronoun must have a šilah attached to it in order for it to make sense.
A Commentary on al-Ājrūmiyyah

وأعرف هذه المعارف بعد لفظ الجلالة: الضمير، ثم الاسم، ثم اسم الإشارة، ثم الاسم الموصول، ثم المحلي (أَل)، ثم المضاف إليها.

The level of definitiveness of these words—after the name of Allah—is as follows: the pronoun, the proper noun, the demonstrative pronoun, the relative pronoun, that which is adorned by “al-” and that which is possessed by any of these four.

والمضاف في رتبة المضاف إليه، إلا المضاف إلى الضمير فإنه في رتبة العلم، والله أعلم.

The muḍāf’s definitiveness is classified in accordance to that of the muḍāf ilayh. However the exception to this rule is that which is a muḍāf to a pronoun as it is classified as a proper noun. And Ailah knows best.
النكرة

The Indefinite

He said: The indefinite consists of every noun which is general in its classification and is not easily distinguished from other nouns of the same type. One might approximate that the indefinite includes all of the words that can accept the definite article "al-", such as "the man" and "the horse."

I say: The indefinite is every noun that is not utilised to refer to an individual thing from its type. Rather it is utilised to refer to each individual from its type in a general manner where each individual from the type is interchangeable. Examples are "a man" and "a woman." The first of them is appropriate to be utilised as a general reference to every mature man from the Children of Ādām. The second of them is appropriate to be utilised as a general reference to every mature woman from the Children of Ādām.

159 Al-Ahdal said in *al-Kawākib* (1/103), “I.e. It is correct to be used interchangeably for each type and not for each type all at once.”
The sign of the indefinite is that it can be adapted by the entry of “al-” upon it,¹⁶⁰ which would cause it to become definite. An example is the word “a man”. It is valid to enter “al-” upon it, and it causes it to become definite so one would now say, “the man.” Likewise is the case for words such as: “a boy”, “a girl”, “a child”, and “a teacher.” They would become, “the boy”, “the girl”, “the child” and, “the teacher.”

قصورات
Exercises

1 - ضع كل اسم من الأسماء الآتية في ثلاث جمل مفيدة، بحيث يكون مرفوعاً في واحدة، ومنصوباً في الثانية، ومخفوضاً في الثالثة، وانعت ذلك الاسم في كل جملة بنت حقيق متبادل:

One. Place each of the following nouns into three beneficial sentences, in the first of them the noun should be marfu‘; in the second of them it should be mansūb and in the third of them it should be makhfūd. Give each of these nouns in the sentences an appropriate actual adjective:

الرجلان، محمد. العصفر. الأستاذ. فتاة. زهرة. المسلمون. أبوك.

2 - ضع نعتاً مناسبًا في كل مكان من الأمكنة الخالية في الأمثلة الآتية، واضبطه

¹⁶⁰ Al-Ahdal said in al-Kawākib (1/104-105), “This definition does not include nouns which don’t accept alif and lām e.g. Zayd, ‘Amr and Bakr. Also omitted from it are the nouns which accept alif and lām to make them into proper nouns but which do not become definite through this, such as al-Fāḍil, al-Ḥāriṣ, al-Ḥasan etc. Therefore, the inclusion of alif and lām in proper nouns is not included in the definition and in making something definite.”
بالشكل:

Two. Place an appropriate adjective in each empty place found in the below examples, and express their diacritics.

(أ) الطالب ... يحبُهُ أستاذُه.
(ب) الفتاة ... ترضي والديها.
(ج) النيل ... يخصب الأرض.
(د) أنا أحب الكتب ...
(ه) وطني مصر ...
(و) الطلاب ... يخدمون بلادهم.
(ز) الحدائق ... للنزه.

٣ - ضع مثفوتًا مناسبًا في كل مكان من الأماكن الآتية، واضبطه بالشكل:

Three. Place an appropriate described word in each empty place found below, and express their diacritics.

(أ) المجتمَد يحبُه أستاذُه.
(ب) العالمون يخدمون أمتهم.
(ج) أنا أحب ... النافعة .
(د) الأمين ينجح نجاحًا براً.
(ه) الشديدة تقطع الأشجار.
(و) قطعت ... ناضرة.
(ز) رأيت ... بائسة فتصدقت عليها.
(ح) القارس لا يحتلُّه الجسم.
(ط) المجتمَدون خدموا الشريعة الإسلامية .
(ي) أفقدت من آثار ... المتقدمين.
(ل) ... العزيزة وطنى .
A Commentary on al-Ájrúmiyyah

٤ - أوجد منعوتاً مناسبَاً لكل من النعوت الآثى، ثم استعمل النعوت والمنعوتاً جميعاً في جملة مفيدة، واضبط آخراهما بالشكل:

Four. Identify an appropriate described word for each of the following adjectives. Then utilise the adjective and the described word together in a beneficial sentence, and express their diacritics.

الضخم، المؤدبات، الشاهقة، العذبة، الناضرة، العقلاء، البعيدة، الكريم، الأمين، العاقلات، المهذبين، شاعر، واسعة.

تدريب على الإعراب

Exercises on Grammatical Analysis

أعرب الجمل الآتية:

Provide a grammatical analysis of the following sentences:

( الكتاب جليس ممتع )، ( الطالب المجتهد يحبه أستاذه )، ( الفتيات المهذبتات يخدمن بلادهن )، ( شيرت من الماء العذب).

"The book is a delightful companion", "The hard working student is loved by his teacher", "The polite girls serve their country", and, "I drank from the fresh water."

الجواب

Answers

١ - ( الكتاب ) : مبتدأ مرفوع بالبدء، وعلامة رفعه الضمة الظاهرة في آخره. ( جليس ) : خبر المبتدأ، مرفوع بالمبتدأ وعلامة رفعه الضمة الظاهرة في آخره. ( ممتع ) : نعت

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One. “The book” is a marfy nominal subject due to it commencing the sentence, and the sign of it being marfy is the explicit dammah at its end. “Companion” is the predicate of the nominal subject, marfy due to its nominal subject, and the sign of it being marfy is the explicit dammah at its end. “Delightful” is the adjective of “companion” and the adjective of a marfy word is also marfy, the sign of it being marfy is the explicit dammah at its end.

Two. “The student” is a marfy nominal subject due to it commencing the sentence, and the sign of it being marfy is the explicit dammah at its end. “The hard working” is the adjective of “the student” and the adjective of a marfy word is also marfy, the sign of it being so is the explicit dammah at its end. “He loves” (i.e. “is loved” in the above sentence) is a marfy muhari verb due to the absence of a nasb or jazim, and the sign of it being so is the explicit dammah at its end. The letter há (him) is a third person pronoun serving as an object, un-infectable upon a dammah in the state of nasb. “Teacher” is the subject of the verb “he loves”, it is marfy and the sign of it being so is the explicit dammah at its end. “Teacher” is the possessed in the possessive compound and the third person pronoun há (his) is the possessor, un-infectable upon a dammah in the state of khaf. And the sentence consisting of the verb and its subject is in the state of raf due to being the predicate of the nominal subject i.e. “the students”. The connecter is the mansub pronoun in “he loves
him”.

Three. “Girls” is the nominal subject, marfūʿ due to it commencing the sentence. The sign of it being so is the explicit dammah. “The polite” is the adjective of “girls” and the adjective of a marfūʿ word is likewise marfūʿ and the sign of it being so is the explicit dammah. “Serve” is a muḏārī verb un-inflectable upon a sukūn due to it being connected to the letter nūn of feminine plurality. The nūn of feminine plurality is the subject, un-inflectable upon a fathah in the state of raʿf. “Country” is the object of “serve” and mansūb, the sign of it being so is the explicit fathah. “Country” is the possessed, and “their” (huṇna) is a pronoun denoting the plural third person feminine and it is the possessor, un-inflectable upon a fathah in the state of khafīd. The sentence consisting of the verb and its subject is in the state of raʿf due to it being the predicate of the nominal subject i.e. “the girls.” The connector is the nūn of feminine plurality in the word “serve”.


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Four. “Drank” is a mādī verb and the letter tā (I) is the first person pronoun serving as the subject, un-inflectable upon a ḍammah in the state of raf’. “From” is a particle of jarr, un-inflectable upon a sukūn without a grammatical state. “Water” is majrūr due to the particle “from” and the sign of it being so is the explicit kasrah. The jārr and majrūr compound is connected to the verb drink. “Fresh” is the adjective of “water” and the adjective of a majrūr word is also majrūr, the sign of it being so is the explicit fāṣah at its end.

 долго — это указатель на то, что предыдущий вопрос был связан с темой, которую он ставит. Это указывает на связь между вопросами и темой, которую они ставят. Это позволяет читателю лучше понять контекст, в котором задаются вопросы.

Questions Regarding What Has Preceded

ما هو النعّت؟ إلى كم قسم ينقسم النعّت؟

What is an adjective? Into how many categories is it categorised into?

ما هو النعّت الحقيقي؟ ما هو النعّت السببي؟

What is the actual adjective? What is the causal adjective?

ما هي الأشياء التي يتبع فيها النعّت الحقيقي منعوته؟

What are the things that the actual adjective follows the described word in?

ما هي الأشياء التي يتبع فيها النعّت السببي منعوته؟

What are the things that the causal adjective follows the described word in?

ما الذي يتبعه النعّت السببي في التذكير والتأنيث؟

In what manner does gender effect the actual adjective?

ما هي المعرفة؟ ما هو الضمير؟ ما هو العلم؟ ما هو اسم الإشارة؟ ما هو الاسم الموصل؟

What is the definite? What is the pronoun? What is the proper noun? What is the demonstrative pronoun? What is the relative pronoun?
Provide three examples each for the pronoun, proper noun, demonstrative pronoun and relative pronoun in beneficial sentences.
The Particles of Conjunction

He said: Chapter of the Conjunction: The particles of conjunction are ten: the letter wāw, the letter fā, thumma, aw, am, immā, bal, lā, lakin and ḥatā in some instances.

I say: The conjunction has two meanings, the first of them is the linguistic meaning and the second of them is according to the nomenclature of the grammarians.

As for its linguistic meaning, it means inclination e.g. “So-and-so inclined towards so-and-so.” The intention behind this statement is that the person inclines towards the other and has compassion for him. As for its meaning according to the nomenclature of the grammarians, it consists of two types: (i) the conjunction of proclamation and (ii) the conjunction of correlating.

فَأَمَّا عَطَفُ البِيَانِ فَهُوَ (التابع الجامد الموضوع لمتبوعه في المعارف المخصص له)

161 Imam ibn al-Qayyim said in al-Badā’i (4/201), “The correct view is that the particles of conjunction are nine, not ten.” This is because he did not consider immā to be from them. This will be explained below in the appropriate place.
في التكرات: فمثال عطف البيان في المعارف: ( جاءني محمد أبوك ) ف( أبوك).

عطف بيان على ( مهدي )، وكلاهما معرفة، والثاني في المثال موضوع للأول، ومثاله في التكرات قوله تعالى: "أن ماء صيدا" [إبراءهم: 61] ف( صيد ) عطف بيان على ماء، وكلاهما نكرة، والثاني في المثال مخصص للأول.

As for the conjunction of proclamation, its definition is, "To follow an object with a conjunction that serves as a clarifier162 for what preceded it in the case of a definite, and as a specifier of it in the case of the indefinite." An example of the conjunction of proclamation after a definite noun is, "Muhammad, your father, came." "Your father" is the conjunction of proclamation for "Muhammad" and both of them are definite. It is mentioned to clarify what comes before it. An example of it after an indefinite noun is, {Of water, purulent [water.]}163 We can see that “purulent” here is a conjunction of proclamation for “water” and both of them are indefinite. The second of them (i.e. “purulent”) is utilised to specify the first.

وأما عطف النسب فهو ( التابع الذي يتوسط بينه وبين متبوع أحد الحروف العشرة )

والحروف هي:

As for the conjunction of correlation, its definition is, “The grammatical follower that has between it and the followed one of ten particles.” These particles are as follow:

1- الواو، وهي لملحق الجمع، فعطف بها المتقارنان، نحو: ( جاء محمد وعليه ) إذا كان مجيءهما معًا، وعطف بها السابق على المتأخر، نحو: ( جاء عليي ومحمد ) إذا كان مجيء محمد سابقًا على مجيء عليي، وبعطف بها المتأخر على السابق، نحو: ( جاء عليي ومحمد ) إذا كان مجيء محمد متأخراً عن مجيء عليي.

162 Al-Ḥāmidī said (P. 109), ‘It is called a clarifier because the latter part of the statement is connected to the former, this is in order to add clarification or specification.’ See Sharh al-Fakihi (2/170).
163 Ibrāhīm: 16
One. The letter wāw, it is for general combining, and so it is utilised to attach together the associated e.g. “Muḥammad and 'Alī came” if they arrived together. It can be used to attach the preceding to the latter e.g. “Ali and Mahmūd came” if the arrival of Mahmūd preceded the arrival of 'Alī. It can also be used to attach the latter to the preceding e.g. “Ali and Muḥammad came” if the arrival of Muḥammad was after the arrival of 'Alī.

Two. The letter fā (subsequently), it expresses al-tartib and al-ta’qīb i.e. immediate (al-ta’qīb) succession (al-tartīb). An example is, “The cavalry arrived and then the ground forces,” when the arrival of the cavalry is first but there is not a gap in-between the two groups.

Three. Thumma (then), and it is used to express al-tartib with al-tarākhi. We have just explained the meaning of al-tartib. The meaning of al-tarākhi is that there is a gap between the first thing and the second. An example of this is in the statement, “Allah sent Mūsā, then 'Isā, then Muḥammad (peace and blessings be upon them).”

Four. Aw (or), it is utilised for two things, selection and allowance. The dif-
ference between the two is that the Arabic word *al-ta’khir* (selection) here does not allow the different things to be combined, whereas the Arabic word *ibāḥah* (allowance) does allow this. An example of selection is in the statement, “Marry Hind or her sister.” An example of allowance is in the statement, “Study *fiqh* or grammar.” So in these two cases you have proof from Islamic legislation that it is not permissible to combine between Hind and her sister in marriage, whereas you have no doubt that it is permissible for you to combine between *fiqh* and grammar lessons.

Five. *Am* (or), it is used to seek a specific [answer] after one has utilised the letter *hamza* of questioning. An example is, “Did you study *fiqh* or grammar?”

Six. *Immā* (or/either),

If it meets the condition of being preceded by its like, then it is the equivalent of the particle *aw* in its two meanings. It can be seen in the *āyah:* {Then secure their bonds, and either [confer] favour afterwards or ransom [them]} and the statement, “Marry either Hind or her sister.”

Seven. *Bal* (rather), it is used for *iḍrāb* and the meaning of this is to overturn what preceded it with the meaning of negation. An example is, “Muḥammad did not come, rather Bakr.” There are two conditions for this to be used as a

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164 Shaykh Ibn al-‘Uthaymīn said (pp. 321-322), “It is a matter of difference amongst the scholars of grammar regarding whether ‘immā’ is a particle or not... The correct view is that it is not a conjunction, rather it is a *ḥarf tafsīl* (particle of explanation).”

165 Muḥammad: 4
conjunction: (i) that the word following it is a single word and not a sentence, (ii) it is not preceded by a question.

Eight. *Lā* (not), it is utilised to negate for the following word the matter which was established for the preceding word. An example is, “Bakr came, not Khālid.”

Nine. *Lakin* (however), it indicates towards affirmation of the matter that came before it and affirmation of the opposite for that which comes after it. An example is, “I do not like the lazy, however I like the industrious.” There are three conditions for it to be utilised as a conjunction: (i) it is preceded by a negation or a prohibition, (ii) there must be a single word after it, and (iii) it is not preceded by the letter *wāw*.

Ten. *Hattā* (until), it is utilised for *al-tadrij* and providing a terminal point. *Al-tadrij* is an indication of the completion of a matter gradually, little by little. An example is the statement, “The people die, even the Prophets.”

166 Ibn Hishām said in *al-Mughni* (1/292), “If it is followed by speech then it is a particle of commencement and only gives the meaning of rectification (الإسترِأكَةَ), it is not a conjunction. In this case it is permissible to use the letter *wāw* with it, e.g.

[And we did not wrong them, but it was they who were the wrongdoers] (al-Zukhruf: 76).

Al-Ahdal said (2/556), “If a sentence arises after it then it is a particle of commencement and rectification and not a conjunction.”
Hatta is also utilised as an initiator instead of as a conjunction, and this is the case when a sentence follows it. An example is, “Our companions came, even Khālid was present.” It will also come as a governing agent of *jarr*, an example being in the statement, “Until the rise of dawn.” This is why the author said, “And hatā (until) in some instances.”
حكيم حروف العطف

The Ruling of the Particles of Conjunction

He said: So if a word is conjoined with another which is marfu' then the conjoined word is also marfu', and if a word is conjoined with another which is mansub then the conjoined word is also mansub, and if a word is conjoined with another which is makhfûd then the conjoined word is also makhfûd, and if a word is conjoined with another which is in the state of jazm then the conjoined word is also majzûm. Examples of this can be found in the following statements: “Zayd and ‘Amr stood”, “I saw Zayd and ‘Amr”, “I passed by Zayd and ‘Amr” and, “Zayd did not stand and did not sit.”

167 Benefit:

(i) Al-Ḥāmidī said in Ḥāshiyat ‘alā al-Kafrâwi (p. 86), “If the conjoined words are repeated then each of them is conjoined to the first if the conjunction is not one that provides ordering e.g. al-wāw and aw. If this is not the case then each is conjoined to the one before it.”

(ii) Al-Imâm ibn al-Qayyim said in al-Badâ‘i (3/52)—in regards to the names and attributes of Allah, “If there is a place where a number of attributes of Allah are mentioned together without regards to combining them or singling them out, it is better to leave out the particle of conjunction. On the other hand, if there is an intention to combine between the attributes or give attention to their differences then it is better to utilise a particle of conjunction.” He said (3/53), “And whenever the difference is clear then using the particle of conjunction is better.”
A Commentary on al-Âjrumiyah

علي (محمد)، والمعطوف على المرفوع مرفوع، وعلامة رفعه الضمة الظاهرة، وإن كان المتبع منصوباً كان التابع منصوباً، نحو: (قابلت محمدًا وخلداً) معطوف على (محمد)، والمعطوف على المنصوب منصوب، وعلامة نصبه الفتحة الظاهرة، وإن كان المتبع مخفوضاً كان التابع مخفوضاً مثله، نحو: (مررت بمحمد وخلداً) فخلداً معطوف على (محمد)، والمعطوف على المخفوض مخفوض، وعلامة خفضه الكسرة الظاهرة، وإن كان المتبع مجزوماً كان التابع مجزوماً أيضاً، نحو: (لم يحضر خلداً أو يرسل رسولًا) فرسل: معطوف على (يحضر)، والمعطوف على المجزوم مجزوم، وعلامة جزمه السكون.

I say: These ten particles cause that which follows them to follow that which precedes them in terms of grammatical ruling. If the followed word is marfu‘ then the follower will be marfu‘ e.g. “Muḥammad and Khālid met me.” In this example, “Khālid” is conjoined to “Muḥammad” and that which is conjoined to a marfu‘ word is also marfu‘, and the sign of it being so is the explicit dammah. If the followed word is mansūb then the follower will be mansūb e.g. “I met Muḥammad and Khālid.” “Khālid” is conjoined to “Muḥammad” and that which is conjoined to a mansūb word is also mansūb, and the sign of it being so is the explicit fathah. If the followed word is makhfūd then the follower will be makhfūd likewise e.g. “I passed by Muḥammad and Khālid.” “Khālid is conjoined to “Muḥammad” and that which is conjoined to a makhfūd word is also makhfūd, and the sign of it being so is the explicit kasrah. If the followed word is majzūm then its follower will be majzūm likewise e.g. “Khālid did not attend or send a messenger.” “Send” is conjoined to “attend” and that which is conjoined to a majzūm word is also majzūm, and the sign of it being so is the sukūn.

ومن هذه الأمثلة تعرف أن الاسم يعطف على الاسم، وأن الفعل يعطف على الفعل.

From these examples one can perceive that nouns are conjoined to nouns and verbs are conjoined to verbs.

تحريفات

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Exercises

1 - ضع معطوفاً مناسباً بعد حروف العطف المذكورة في الأمثلة الآتية:

One. Place an appropriate conjoined word after the particles of conjunction that are present in the following examples:

(أ) ما اشترتي كتاباً بل .... (ب) ما أكلت تفاحة لكن ....
(ج) بنى أخي بيته و .... (د) خرج من المَعهد حتى ....
(ج) ما زرت أخني لكن .... (ر) بواديه الأخبار لا ....
(د) حضر الطلاب ف .... (ز) سافرت يوم الخميس و ....

2 - ضع معطوفاً مناسباً في الأماكن الخالية من الأمثلة الآتية:

Two. Place an appropriate conjoined word in the empty spaces that are present in the following examples:

(أ) كل من الفاكهة .... لا الفج .... (ب) نظم .... وأدواتك ....
(ج) بقي عندنا أبوك .... أو بعض يوم .... رحلت إلى .... فالإسكندرية ....
(ج) ما قرأت الكتاب .... بل بعضه .... (ر) يعبجيي .... لا قوة ....
(د) ما رأت .... بل وكيله .... (ح) أيهما تفضل .... أم الشتاء ....

3 - اجعل كل كلمة من الكلمات الآتية في جملتين، بحيث تكون في إحداهما معطوفاً وفي الثانية معطوفاً عليه:

Three. Utilise each of the following words in two sentences, in the first of
them it should be the conjoined and in the second of them it should be the word conjoined upon.

العلماء، العنب، القاهرة، يسافر، يأكل، المجتهدون، الأئمة، أحمد، عمر، أبو بكر، اقرأ، كتب.

تدريب على الإعراب

Exercises on Grammatical Analysis

أعرب الجمل الآتية:

Provide a grammatical analysis of the following sentences:

ما رأيت محمدًا لكن وكيله، زارنا أخوك وصديقه، أخي يأكل ويشرب كثيرًا.

"I did not see Muḥammad however [I saw] his representative”, “We were visited by your brother and his friend” and, “My brother eats and drinks a lot.”

الجواب

Answer

1- (ما) : حرف نفي، مبني على السكون لا محل له من الإعراب. (رأى) من (رأيت) : فعل ماض مبني على فتح مقدر على آخره منع من ظهوره اشتغال المحل بالسكون.
(الثانيا) : ضمير المتكلم فاعل، مبني على الضم في محل رفع. (محمداً) : مفعول به منصب، وعلامة نصب الفتحة الظاهرة. (لكن) : حرف عطف. (وكيل) : مطوع على (محمد) ، والمنصوب على المضارب منصوب، وعلامة نصب الفتحة الظاهرة، و(وكيل) مضارب و(الهاء) ضمير الغائب مضاف إليه، مبني على الضم في محل جر.

One. “Mā” (did not) is a particle of negation that is un-inflectable upon a sukūn without a grammatical state. “See” is a māḍī verb un-inflectable upon
an implicit fathah at its end, prevented from being displayed due to its position being occupied by a sukün. The letter tā at the end of the verb is a first person pronoun and the subject, un-inflectable upon a dammah in the state of raf. “Muḥammad” is a mansūb object and the sign of it being mansūb is the explicit fathah. “Lakin” is a particle of conjunction. “Representative” is conjoined to “Muḥammad” and that which is conjoined to a mansūb word is also mansūb, the sign of it being so is the explicit fathah. “Representative” is also the mudāf while the attached pronoun “hā” (his) is the third person pronoun and the mudāf ilayhi in this compound, un-inflectable upon a dammah in the state of jarr.

٢٠٠ ( زار ) : فعل ماض مبني على الفتح لا محل له من الإعراب، و ( نا ) : مفاعل به مبني على السكون في محل نصب. ( أتخ ) : فاعل مرفوع وعلامة رفعه الواو نيةة عن الضمة لأنه من الأسماء الخمسة، و ( أتخ ) مضاف و ( الكاف ) ضمير المخاطب مضاف إليه مبني على الفتح في محل خفض، و ( الواو ) حرف عطف، ( صديق ) معطوف على ( أتخ )، والمعطوف على المرفوع مرفوع، وعلامة رفعه الضمة الظاهرة. و ( صديق ) : مضاف و ( الواو ) ضمير الغائب مضاف إليه، مبني على الضم في محل خفض.

Two. “Visited” is a mādī verb un-inflectable upon a fatha without a grammatical state. The attached pronoun “nā” (us) is the object, un-inflectable upon a sukūn in the state of nasb. “Brother” is a marfūʿ subject, and the sign of it being marfūʿ is the letter waw serving as a representative for the dammah due to it being from the five nouns. “Brother” is also the mudāf while the letter kāf is a pronoun of the second person and the mudāf ilayhi in this compound, un-inflectable upon a fathā in the state of khaṭf. The letter waw is a particle of conjunction. “Friend” is conjoined to “brother”, and that which is conjoined to a marfūʿ word is also marfūʿ and the sign of it being so is the explicit dammah. “Friend” is also the mudāf and the letter hā (his) is the third person pronoun and the mudāf ilayhi in this compound, un-inflectable upon a dammah in the state of khaṭf.
Three. The word “brother” from “my brother” is the nominal subject and
marfū‘ due to it being the commencement, and the sign of it being so is the
implicit dammah upon its end, prevented from being displayed due to its
place being occupied by the appropriate diacritic. “Brother” is also the mudāf
and the letter yā of the first person is the mudāf ilayhi in this compound,
un-inflectable upon a sukūn in the state of khaft. “He eats” is a mudāri‘ verb
which is marfū‘ due to the absence of a nāṣib or a jāzim, and the sign of it be-
ing marfū‘ is the explicit dammah. The subject is the hidden pronoun which
is allowed to be implicit as “huwa” (he), which refers back to “my brother.” The
sentence from the verb and the subject is in the state of raf and the predicate
of the nominal subject. The connection between the predicate sentence and
the nominal subject is the hidden pronoun in “he eats”. The letter wāw (and)
is a particle of conjunction. “He drinks” is a mudāri‘ verb conjoined to “he
eats”, and the word which is conjoined to a marfū‘ word is also marfū‘, the
sign of it being so is the explicit dammah. “A lot” is the nā‘ib maf‘al muṭlaq
(representative absolute object) and the sign of it being mansūb is the explicit
fatḥah.
What is a conjunction?

ما هو عطف البيان؟

Into how many types has the conjunction been categorised into?

ما هو عطف البيان

What is the conjunction of proclamation?

مثال لطف البيان بمثالين.

Provide two examples of the explanatory conjunction.

ما هو عطف النسبة؟

What is the correlative conjunction?

ما معنى (الواو)؟

What is the meaning of the letter wāw?

ما معنى (أم)؟

What is the meaning of the particle “am”?

ما معنى (إنا)؟

What is the meaning of the particle “immā”?

ما الذي يشترط للزلف (بل)؟

What are the conditions for “bal” to be utilised as a conjunction?

ما الذي يشترط للزلف (لكن)؟

What are the conditions for “lakin” to be utilised as a conjunction?
What does the conjoined word share with the word with which it has been conjoined to?

أَعَرَب الأَمْثَلَةُ الْآتِيَةُ، وَبَيْنَ المعْتَفِفَ والمعْتَفِفَ عَلَيْهِ، وَأَدَا العَطْفَ {وَجَازَنَا يُبِيِّنِي}.

أَلْجِرِيُّ الْبَحْرُ قَاطِعُهُمْ فَرَفُّعُوْنَ وَجْنَوْهُمْ، {فَمَا ذَا الْفَزْرِيِّ حَقُّهُ وَالْيَسْكِينَ وَالْيَسْبِيلِ}. {سُجِّلَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْغَزِيزُ الحَكِيمُ}. {وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَنَسْتَنْ يُؤُمُّنُ بِاللَّهِ وَمَا أَنزَلْ إِلَيْهِمْ وَمَا أَنزَلْ إِلَيْهِمْ.} {وَأَسْفَعُ بِغَيْبِي وَرَبِّي فَتُرُكْتِي}. {فَانْفِرْنَ وَوَجِّهْنَا ضَلَّالَةَ لَهُ وَوَجِّهْنَا عَالِيَةَ فَاغْتَيْنَى.} {خُذُوْهُ فَقُلْنُوْهُ}. {بَنِي الحَجَمِ ۖ صُفُوْهُ}. {كُنَّا فِي سَلَبَانِيَّةٍ ذُكُرْنَا سَيَفُونِ ذَرَاعًا وَأَصْلُكَوْنَ}. ۖ

Provide a grammatical analysis of the following examples, and identify the conjoined words and those which they are conjoined to, and the particles of conjunction: {And We took the Children of Israel across the sea, and Pharaoh and his soldiers pursued them}, 168 {So give the relative his right, as well as the needy and the traveller}, 169 {Whatever is in the heavens and earth exults Allah, and He is the Exalted in Might, the Wise}, 170 {And indeed, among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them}, 171 {And your Lord is going to give you, and you will be satisfied. Did He not find you an orphan and give [you] refuge? And He found you lost and guided [you], and He found you poor and made [you] self-sufficient.} 172 {{[Allah will say], “Seize him and shackle him. Then into Hellfire drive him. Then into a chain whose length is seventy cubits insert him.”}} 173

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168 Yūnus: 90
169 Al-Rūm: 38
170 Al-Ḥadīd: 1
171 Ālī ʿImrān: 199
172 Al-Duḥā: 5-8
173 Al-Hāqqah: 30-32

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The Emphasis, Its Types and Its Rulings

He said: Chapter of the Emphasis. The emphasis follows the emphasised object in its raj', nasb, khaf'd and its definitiveness.\(^{174}\)

I say: Emphasis (which can also be pronounced in Arabic with the letter hamza instead of the letter wāw)\(^ {175}\) means—in the linguistic sense—to strengthen e.g. "I asserted something", and "I asserted it" when one reinforces a statement.

And according to the nomenclature of the grammarians it has two types: (i) verbal emphasis and (ii) emphasis through meaning.

\(^ {174}\) Al-Kadrāwī said (p. 114), "The emphasis follows the emphasised object in definiteness but not in indefiniteness. This is because the words of emphasis are definite and so they do not follow in indefiniteness. For this reason, he didn't say 'and its indefiniteness, that would be the opposite view of the Kufis.'" See al-Kawākib (p. 571).

\(^ {175}\) Al-Ahdal said in al-Kawākib (2/558), "Tawqīd is more eloquent and it is the word used in the Qur'ān: (And do not break oaths after their confirmation) (al-Nahl: 91)." See al-Taṣrīḥ (2/12).
As for verbal emphasis: It is achieved by repeating the wording, either by repeating the same word or through the use of a synonym. This form of emphasis can be utilised for the noun e.g. “Muḥammad, Muḥammad came”, the verb e.g. “Muḥammad came, came”, or a particle e.g. “Yes, yes Muḥammad came.” An example of the utilisation of a synonym is, “Muḥammad came, he was present.”

As for emphasis through meaning: It is, “A follower that removes the possibility that one is speaking forgetfully or that he spoke regarding something with a wider scope [than he intended].” This can be understood by pondering over the statement, “The leader came.” It could be assumed that the speaker in this case is speaking forgetfully or that he intended something with a wider scope i.e. that the leader’s messenger was in fact whom was truly meant. Whereas if it is said, “The leader, himself, came” then the possibility of these kinds of assumptions are removed and it is established to the listener that the speaker is referring to nothing besides the coming of the leader.

The ruling regarding this particular follower is that it matches the followed word in its inflection, i.e.: If the followed word is marfūʿ then its follower will be marfūʿ e.g. “Khālid was present himself.” If the followed word is manṣūb then its follower will be manṣūb e.g. “I memorised the Qur‘ān in its entirety.”
If the followed word is *makhfūd* then its follower will be *makhfūd* e.g. “I reflected within this book in its entirety.” It also matches the followed word in definitiveness, as the reader can see in the aforementioned examples.

** ألفاظ التوکید المعنوي **

The Words Utilised to Derive the Emphasis Through Meaning

قال: وِيكون بالِفاظ مَعْلَمَة، وهي: ( النفسْ )، و ( العين )، و ( كلُّ )، و ( أَجمَعْ )، و ( تواَبَغ ( أَجمَعْ ))، و هي: ( أَكنَّعْ )، و ( أَبْنَعْ )، و ( أَصْبَعْ )، تقول: ( قَام رَبَّ نَفسه )، و ( رأَبَت القُومْ كَلْهُمْ )، و ( مَرَّت بالقوم أَجمَعْينَ )

He said: It occurs with certain known words and they are: “al-nafsu” (self), “al-‘ayn” (self), “kullu” (all), “ajma‘u” (all) and its followers: “akta‘u”, “abta‘u” and “absa‘u”. Thus one says, “Zayd—himself—stood”, “I saw the people, all of them”, and, “I passed by the people, all of them.”

وأقول: للتوکید المعنوي ألفاظ معينة *غرقها النحاة* من تنتمي كلم العرب ومن هذه الألفاظ: ( النفسْ ) و ( العين )، و يجب أن يضاف كل واحد من هذين إلى ضمير عامل على المؤكد - يفتح الكاف -، فإن كان المؤكد مفردا كأن الضمير مفرداً، ولفظ التوکید مفرداً أيضاً، تقول: ( جاء علْيَّ نفسه )، و ( حضر بكِرَّ عِينه )، وإن كان المؤكد جمعاً كأن الضمير ضمير الجمع، ولفظ التوکید جمعاً أيضاً، تقول: ( جاء الرجال أَنْفَسْهُم )، و ( حضر الكتَاب أَعيِنهم )، وإن كان المؤكد مثنى، فالآصح أن يكون الضمير مثنى، ولفظ التوکید مثنى، تقول: ( حضر الرجال أَنْفَسْهُم )، و ( جاء الكتَاب أَعيِنهم )

I say: The emphasis through meaning has specific words used for it that have been identified by the grammarians through following the speech of the Arabs. From these words are “al-nafsu” and “al-‘ayn”. It is mandatory that each of these two words are possessed by a pronoun that refers to the word that is being emphasised. If the word being emphasised is singular, then its pronoun
and the emphasis will be singular also. Examples are, “Ali himself came” and, “Bakr himself was present”. If the word being emphasised is a plural, then its pronoun and the emphasis will be plural also. Examples are, “The men themselves came”, and, “The scribes themselves were present”. If the word being emphasised is a dual form then it is more eloquent for one to use a dual pronoun whilst utilising a plural word for the emphasis. Examples of this are, “The two men themselves were present” (i.e. the word anfusu is in the plural and it is attached to a dual form pronoun), and, “The two scribes themselves came.”

From the words of emphasis are “kullu” and “jami’” and they likewise have to be attached to a pronoun which corresponds to the word being emphasised. Examples are, “The army came, all of it”, and, “The men were present, all of them.”

From the words of emphasis is “ajma’u”, and emphasis is not normally denoted through the use of this except after kullu, and an example of this emphasis is in the statement of Allah: {So the angels prostrated themselves, all of them.} ¹⁷⁶ An example of the utilisation of this word in the less frequent manner is the statement of the poet:

As a result I spent my time crying, all of it.

Sometimes more emphasis may be needed, in which case “ajma’u” will be fol-

¹⁷⁶ Ṣad: 73
owed by another word, and this word can be either of “akta’u”, “abta’u” and “absa’u”. These words do not provide emphasis independently. An example is, “The people came, all of them […] (emphasised).” And Allah knows best.

**Exercises on Grammatical Analysis**

أعرب الجمل الآتية:

Provide a grammatical analysis for the following sentences:

(قرأت الكتاب كله،) (زُرنا الوزير نفسه،) (سلمت على أخليك عنيه،) (جاء رجال الجيش أجمعون).


اءُ (قرأ): فعل ماض، مبني على فتح مقدر على آخره منع من ظهوره إشغال المحلة بالسكون العارض لدفع كراهية توال أربع متحركات فيما هو كالكلمة الواحدة، وإناء

ضمير المتكلم فاعل، مبني على الضم في محل رفع، و(الكتاب) مفعول به منصوب، وعلامة نصب الفتحة الظاهرة، و(كل): توكيد ل(الكتاب)، وتكيد المنصوب منصوب، وعلامة نصب الفتحة الظاهرة، و(كل) مضاف و(الهاء) ضمير الغائب مضاف إليه، مبني على الضم في محل خفض.

One. “Read” is a mādī verb, un-inflectable upon an implicit fathā at its end, prevented from being displayed due to its position being occupied by a sukūn which prevents the disliked following of four diacritics in what appears to be one word. The letter tā is the first person pronoun and the subject, un-inflectable upon a dammah in the state of raf. “The book is the mansūb object, and the sign of it being mansūb is the explicit fathah. “All of it” (kulla) is an emphasis of “the book”, and the emphasis of a mansūb word is also mansūb. The sign of it being mansūb is the explicit fathah. It is also the possessed in a possessive compound and the letter ḥā (which refers to the book) is a third
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person pronoun and the possessor in this compound, un-inflectable upon a dammah in the state of khaḍḍ.

Two. “Visited” is a mādī verb, un-inflectable upon a fatha without a grammatical state. “Us” is the object, un-inflectable upon a sukūn in the state of naṣb. “The minister” is the subject of “visited” and it is marfu', the sign of it being so is the explicit dammah at its end. “Himself” is an emphasis of “the minister”, and the emphasis of a marfu’ word is itself marfu’, the sign of it being so is the explicit dammah. “Himself” is also the possessed in a possessive compound and the letter hā (which refers to the minister) is a third person pronoun and the possessor, un-inflectable upon a dammah in the state of khaḍḍ.

Three. “I greeted” consists of the verb and its subject. “Alā” is a particle of khaḍḍ that is un-inflectable upon a sukūn with a grammatical state. “Brother” is made makhfūd by “alā” and the sign of it being so is the letter yā serving in place of the kasrah due to it being from the five nouns. “Brother” is also the possessed in a possessive compound and the letter kāf is a second person pronoun and the possessor, un-inflectable upon a fatha in the state of khaḍḍ.
“Himself” is an emphasis of the word “brother” and the emphasis of a makhfūd word is itself makhfūd, and the sign of it being so is the explicit kasrah. “Himself” is also the possessed in a possessive compound and the letter hā (which refers to the brother) is a third person pronoun and the possessor, un-inflectable upon a kasra in the state of khāfūd.

Four. “Came” is a mādi verb un-inflectable upon a fatha without a grammatical state. “The men” is the subject and marfū‘, the sign of it being so is the explicit dammah at its end. It is also the possessed in a possessive compound and “the army” is the possessor and makhfūd, the sign of it being so is the explicit kasrah. “All” is an emphasis of “men” and the emphasis of a marfū‘ word is also marfū‘, the sign of it being so is the explicit dammah. “All” is also the possessed in a possessive compound and “hum” (which refers to the men) is a third person plural pronoun and the possessor, un-inflectable upon a sukūn in the state of khafūd. “Ajmā‘ūn” is the second emphasis and marfū‘, the sign of it being so is the letter wāw serving as a representative of the dammah due to it being a sound masculine plural.

Questions

ما هو التوكيد؟

What is tawkid?

إلى كم قسم ينقسم التوكيد؟

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Into how many categories has the emphasis been split into?

مثل بثلاثة أمتلئة مختلفة للتوكيد اللغظي.

Provide three different examples of the verbal emphasis.

ما هي الألفاظ التي تستعمل في التوكيد المعنوي؟

What are the words that are utilised to provide emphasis through meaning?

ما الذي يشترط للتوكيد بالنفس والعين؟

What are the conditions for the words al-nafs and al-ayn to bring forth emphasis?

ما الذي يشترط للتوكيد ب( كل )، ( جميع )؟

What are the conditions for the words kullu and jāmi’u to bring forth emphasis?

هل يستعمل ( أجمعون ) في التوكيد غير مسابق ( كل )؟

Can ajma’un be utilised as an emphasis if it is not preceded by kullu?

أعرب الأمثلة الآتية:

Provide a grammatical analysis of the following examples:

أيُ إنسان تُرضى سجاياً كلُّها؟ الطلاب جميعهم فائرون، رأيتُ علياً نفسهم، زرت الشيخين أنفسهما.

Which person has their characteristics loved, all of them? The students, all of them, were successful. I saw ‘Alī himself. I visited the two scholars themselves.
البدل وحكمه

The Substitute and Its Rulings

قال: إذا أبدل اسمٍ من اسمٍ أو فعلٍ من فعلٍ تبعه في جميع إعرابه.

He said: If a noun is substituted for another noun or if a verb is substituted for another verb then the substitute follows the original word’s grammatical state.

وأقول: البدل معناه في اللغة: العوضة تقول: ( أستبدلته كذا بذاك )، ( أبدلته كذا من كذا )، أي: استعضا ي عنه.

I say: Linguistically, the Arabic word *al-badl* refers to exchanging. It is said, “I sought to exchange this with this” and, “I exchanged this from this”, meaning, I substituted something with it.

وهو في اصطلاح النحويين ( التابع المقصود بالحكم بلا واسطة).

The meaning according to the nomenclature of the grammarians is, “The follower (i.e. the exchanged) that takes the same ruling without there being a conjunction.”

وحكمه: أنه يتبع المبدل منه في إعرابه، على معنى أنه إن كان المبدل منه مرفوعًا كان

177 Ibn Hishām said in *Sharḥ al-Qaḍr* (p. 439), “The statement ‘the follower’ includes all followers and ‘takes the same ruling’ excludes the adjective, the emphasis and the conjunction of proclamation, and it completes what came before it as it is impacted in its ruling from the clause that came before it, not that the follower takes the ruling by itself. ‘That it comes without an intermediary conjunction’ meaning, it comes without a conjunction e.g. “Zayd and ‘Amr came”, here the follower is not the objective and not the independent clause to base the ruling upon, rather the follower is connected and ruled upon with what came before.” See *Shudhūr al-Dhahab* (pp. 439-440), *al-Kawākib* (2/573) and *Hāshiyat al-Kafrawi* (pp. 115-116).
Its ruling is that it follows the word it substitutes in its grammatical state. The meaning of this is that if the word it substitutes is *marfu‘* then the substitute will also be *marfu‘* e.g. “Ibrāhīm, [i.e.] your father, was present.” And if the word it substitutes is *mansūb* then the substitute will be *mansūb* e.g. “I met Ibrāhīm, [i.e.] your brother.” And if the word it substitutes is *makhfūd* then the substitute will be *makhfūd* e.g. “The manners of Muḥammad, [i.e.] your uncle, amazed me.” And if the word it substitutes is *majzūm* then the substitute will be *majzūm* e.g. “Whoever thanks his Lord [and] prostrates to him will be victorious.”

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**أنواع البديل**

Types of the Substitute

He said: Substitution is categorised into four: (i) Substitution of something for another, (ii) the substitution of a part for the whole, (iii) the comprehensive substitution (iv) the substitution of error. Some examples of these types of substitution include, “Zayd, [i.e.] your brother, stood”, “I ate the loaf, a

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178 This is a conditional sentence. The verb “thanks” is in the state of *jazm* in this sentence due to it being the verb of the condition. The word “who” (*man*) is the noun of the condition.
third of it”, “I was benefited by Zayd, [i.e.] his knowledge”, and, “I saw Zayd, the horse” where one intended to say “the horse” but made a mistake and so substituted “Zayd” with it.

وأقول: البديل على أربعة أنواع:

I say: There are four types of substitution:

النوع الأول: بدل الكل من الكل، ويسمى البديل المطابق، وضابطه: أن يكون البديل عين المبدل منه، نحو: ( زاري محمد عمك).

The first type: Substituting the complete with the complete, and it is known as the substitution of the concordant. The governing principle for this is that the substitute refers to the same thing as the word substituted e.g. “I was visited by Muḥammad, [i.e.] your uncle.”

النوع الثاني: بدل البعض من الكل، وضابطه: أن يكون البديل جزءاً من المبدل منه، سواء أكان أقل من الباقين أم مساوياً له أم أكثر منه، نحو: ( حفظت القرآن ثلاثين ) أو ( نصفه ) أو ( ثلثيه ) ويجب في هذا النوع أن يضاف إلى ضمير عائدة إلى المبدل منه، كما رأيت.

The second type: The substitution of a part for the whole. The governing principle for this is that the substitute is a part from the thing substituted, regardless if it is small compared to the remainder, equal or bigger. Examples are, “I memorised the Qurʾān, a third of it”, and this portion could be “half of it” or “two thirds of it.” It is mandatory that the substitute is compounded with a pronoun that refers back to the word substituted, as the reader should have noticed.

النوع الثالث: بدل الاستثناء، وضابطه: أن يكون بين البديل والبدل منه ارتباط بغير الكلية والجزئة، ويجب فيه إضافة البديل إلى ضمير عائدة إلى المبدل منه أيضاً، نحو: ( أعجنيتني التجارية حديثها ) و ( نفعني الأستاذ خس أخلاقه).

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The third type: The comprehensive substitution. The governing principle for this is that there is a relationship between the substitute and the thing substituted, and not that they are connected in some cases and disconnected in others.\textsuperscript{179} It is mandatory for the substitute to be compounded to a pronoun that refers back to the word substituted, as was also the case above. Examples are, “I was surprised by the girl, her speech” and, “I attained benefit from the teacher, his good manners.”

النوع الرابع: بدل الغلط، وهذا النوع على ثلاثة أضرب:

The fourth type: The substitution of error. This type is of three kinds:

1 - بدل البداية، وضابطه: أن تقصد شيئاً فتقوله، ثم يظهر لك أن غيره أفضل منه فتعدل إليه، وذلك كما لو قلت: (هذه الجارية بدر) ثم قلت بعد ذلك: (شمسم).

One. The substitution of the commencement. The governing principle for this is that one intends something and states it, then it becomes apparent to the speaker that something else is more appropriate to be utilised and so he alters towards it. This can be seen if one says, “This girl is a full moon” and then says after this, “... a sun.”

2 - بدل النسيان، وضابطه: أن تبني كلامك في الأول على ظن، ثم تعلم خطأً فتعدل عنه، كما لو رأيت شبيهاً من بعيد فظننته إنساناً فقلت: (رأيت إنساناً) ثم قرب منك فوجدته فرساً فقلت: (رسا).

Two. The substitution of forgetfulness. The governing principle for this is that one speaks at first based upon an assumption, then he realises he is mistaken and alters away from this course. An example of this is if one sees an obscure figure from afar and assumes it to be a human, so he says, “I see a human”. But then as the figure draws closer the speaker realises that it is a horse, and so he says “… a horse.”

\textsuperscript{179} Ibn ‘Aqil said (3/249), “The comprehensive substitution provides a meaning for the followed word.”
3 - بدل الغلط، وضابطه: أن تزيد كلاماً فيسبق لسائك إلى غيره وبعد النطق تعدل إلى ما أردت أولاً، نحو: ( رأبت محمداً الفرس ).

Three. The substitution of an error. The governing principle for this is that one intends to say something but a slip of the tongue causes the utterance of something else, and so the speaker alters towards what he intended to state originally. An example is, “I saw Muḥammad ... the horse.”

تمرينات

Exercises

1. ميز أنواع البديل الواردة في الجمل الآتية:

One. Identify the types of substitutes found in the following examples:

سرتي أخلاق خالك محمد، رأيت السفينة شراعها، برنتي أختي فاطمة بمحفظ أبي، أعجبتني الحديقة أزهرها، هالتي الأسد زُيبه، شربت ماؤه عسلًا، ذهب إلى البيت المسجد، ركب القطار الفرس.

2. ضع في كل مكان من الأمكنة الخالية بدلاً مناسبًباً، واضبطه بالشكل:

Two. Fill in the gaps below with an appropriate substitute, and express its diacritics.

(أ) أكرمت إخوتك ... وكبرتهم.
(ب) جاء الخُجُجُ ... ومَشْئُهُم.
(ج) احترم جميع أهلك ... ونساءهم.
(د) اجتمعت كمْلَة الأمة ... وشيئها.

3. ضع في كل مكان من الأمكنة الخالية بدلاً مطابقاً مناسبًباً واضبطه بالشكل:

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Three. Fill in the gaps below with an appropriate concordant substitute, and express its diacritics.

(أ) كان أمير المؤمنين .... مثالاً للعدل. (ج) يسر الحاكم .... أن ترقى أمثاله.
(ب) اشتهر خليفة النبي .... بقوة القلب. (د) سافر أخي .... إلى الإسكندرية.

Four. Fill in the gaps below with an appropriate substitute of the content, and express its diacritics.

(أ) راقتني حديثة دارك .... (د) فرحت بهذا الطالب ....
(ب) أحببت محمدًا .... (ه) أحببت محمدًا ....
(ج) وَلَقَتْ بصديفك .... (و) رضيت خالداً ....

Five. Fill in the gaps below with an appropriate substituted word, and express its diacritics. Then identify what type the substitute falls under.

(أ) يا كفنني .... علمه. (د) إن .... أباك تكريمك نفلح.
(ب) اشتريت .... نصفها. (ه) شقتني .... أزهرها.
(ج) زاريتي .... محمد. (و) رحلت رحلة طويلة ركبت فيها .... سيارة.
أسئلة

Questions

ما هو البديل؟

What is \textit{al-badl}?

فيما يتبع البديل المبدل منه؟

What does the substitute follow the substituted word in?

إلى كم قسم ينقسم البديل؟

Into how many categories is the substitute split into?

ما الذي يشترط في بدل البعض وبدل الامشمال؟

What are the conditions for the substitution of a part and the substitution of the content?

ما ضابط بدل الكل؟ وما أقسامه وما ضابط كل قسم؟

What is the governing principle for the complete substitution? What are its categories? What is the governing principle for each category?

ما هو بدل الخطأ وما أقسامه وما ضابط كل قسم؟

What is the substitution of an error? What are its categories? What is the governing principle for each category?

أعرب الأمثلة الآتية: رسول الله محمد خاتم النبّيّين، عُمِّر العبّر عن الإثيان بالقرآن عشر آيات من، أعجبيتى السماء نُجومها.

Provide a grammatical analysis of the following examples: “The Messenger of
Allah, Muḥammad ﷺ is the seal of the Prophets”, “The Arabs were not able to bring forth [the similitude] of the Qurʾān, ten ḥāyāt from it” and “I was amazed by the sky, its stars”. 
The Number of Manṣūb Words and Examples of Them

He said: The nouns in the state of naṣb are fifteen: The object, the infinitive, the adverb of time, the adverb of place, the state, the specification, the exception, the noun negated by lā, the vocative (i.e. that which is called), the object of reason, the object of accompaniment, the predicate of kāna and its sisters, the noun of inna and its sisters, and the followers of a manṣūb word, which are: the adjective, the conjunction, the emphasis and the substitute.

I say: The noun is manṣūb if it falls under one of fifteen things.

We will delve into all of these in a dedicated section for each, similar to the method we used in the Chapter of Marfū‘ Words. At the current juncture we will just give examples of each so as to display and clarify them:

- An object e.g. “Nūh” in the statement of the Most High: {Verily we sent Nūh.}
A Commentary on al-ʿAjrūmiyyah

2. An يقع مصدرًا، نحو (جذلًا) من قولك: (جْذِيلُ مُحَمَّدٌ جذلًا).

Two. If it is an infinitive e.g. the word “rejoicing” in “Muḥammad rejoiced a rejoicing.”

3. أن يكون ظرف مكان أو ظرف زمان؛ فالأول نحو (أمام الأستاذ) من قولك: (جلست أمام الأستاذ) والثاني نحو (يوم الخميس) من قولك: (حضر أبي يوم الخميس).

Three. If it is an adverb of place or an adverb of time. An example of the former is “in front of the teacher” in the statement, “I sat in front of the teacher.” An example of the latter is “Thursday” in the statement, “My father was present on Thursday.”

4. أن يقع حالًا، نحو (ضاحكاً) من قوله تعالى: (فَقَبَسَنَّ ضَاحِكَكَا).

Four. If it is a ُحَالِ (a state) e.g. “laughing” in the statement of the Most High: {So he smiled, laughing.}

5. أن يقع تمييزًا، نحو (عَرَقًا) من قولك: (تَصْبِب زِيْدٌ عَرَقًا).

Five. If it is a specification e.g. “sweat” in the statement, “Zayd poured sweat.”

6. أن يقع مستفي، نحو (مُحَمِّدًا) من قولك: (حضر القوم إلا مُحَمَّدًا).

Six. If it is an exception e.g. “Muḥammad” in the statement, “The people were present except Muḥammad.”

7. أن يقع اسمًا لَّا لا (لا) النافية، نحو (طالب علم) من قولك: (لا طالب علم مذموم).

Seven. If it is the noun of the ُلَّا of negation e.g. “student of knowledge” in the statement, “The student of knowledge is not disparaged.”

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Eight. If it is a vocative e.g. “Messenger of Allah” in the statement, “O Messenger of Allah.”

Nine. If it is an object of reason e.g. “to induce discipline” in the statement, “The teacher scolded the student in order to induce discipline.”

Ten. If it is an object of accompaniment e.g. “the lamp” in the statement, “I studied and the lamp.”

Eleven. If it is the predicate of kāna or one of its sisters, or the noun of inna or one of its sisters. An example of the former is “a friend” in the statement, “Ibrāhīm was a friend to ‘Ali.” An example of the latter is “Muḥammad” in the statement, “If only Muḥammad visited us.”

Twelve. If it is an adjective of a mansūb word e.g. “the honourable” in the statement, “I accompanied Muḥammad the honourable.”

Thirteen. If it is conjoined to a mansūb word e.g. “Bakr” in the statement, “Khālid hit ‘Amr and Bakr.”

Fourteen. If it is affirmative to Mansūb, e.g. (كَلِّهِ) من قوله: ( حفظت القرآن كله).
Fourteen. If it is an emphasis of a manṣūb word e.g. “all of it” in the statement, “I memorised the Qurʾān, all of it.”

Fifteen. If it is a substitute for a manṣūb word e.g. “half of it” in the statement of the Most High: {Arise [to pray] the night, except for a little, half of it—or subtract from it a little.}^{180}

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180 Al-Muzzamil: 2-3
المفعول به

The Object

قال: (باب المفعول به ) وهو: الاسم، المنصوب، الذي يقع عليه الفعل، نحو قولك:
( ضربت زيداً ) و (ركبت الفرس).

He said: Chapter of the Object. It is a manṣūb noun upon which the action takes place. Examples are: “I hit Zayd” and, “I rode the horse.”

وأقول: المفعول به يطلق عند النحوين على ما استجمع ثلاثة أمور:

I say: According to the grammarians, the object is that which encompasses three things:

الأول: أن يكون اسمًا؛ فلا يكون المفعول به فعلاً ولا حرفًا.

First. That it is a noun. The object can never be a verb or a particle.

والثاني: أن يكون منصوباً؛ فلا يكون المفعول به مرفوعاً ولا مجروراً.

Second. That it is manṣūb. The object can never be marfūʿ or majrūr.

والثالث: أن يكون فعل الفاعل قد وقع عليه، والمراد بوقوعه عليه تعلقه به، سواء أكان ذلك من جهة الثبت، نحو (فهمت الدرس) أم كان على جهة النفي، نحو (لم أفهم الدرس).

181 Al-Kafrawī said (p. 125), “He provided these two examples to indicate that there is no difference in the object being rational (عاقل) e.g. ‘Zayd’ or non-rational (غير عاقل) e.g. ‘the horse.” Al-Ahdal said in al-Kawākib (p. 327), “The sign of the object is that it is valid to talk about it through an ism mafʿul constructed with the letters of its verb. So in the examples of the text it would be said, “الفرس مركوب” ‘زيد مضروب’.”
Third. That the verb is carried out by the subject, meaning the subject is connected to the verb, regardless if the intention is to affirm the occurrence e.g. "I comprehended the lesson" or if it is to negate it e.g. "I did not comprehend the lesson."

![النوع المفعول به](image)

The Types of the Object

قال: وهو قسمان: ظاهر، ومضمّر؛ فالظاهر ما تقدم ذكره، والمضمر قسمان: معصل، ومنفصل، فالمتصل أثنا عشر، وهي: ضbitcoin، وضرينب، وضريك، ضريكم، وضريكن، وضربها، وضربهما، وضربهم، وضربهن. ومنفصل أثنا عشر، وهي: إياي، وإيانا، وإيانك، وإياكما، وإياكما، وإياكما، وإيامه، وإيامه، وإيامه، وإيامه.

He said: It is divided into two types: the explicit and the implicit. We have already explained the explicit type. The implicit is of two types: the attached and the detached. The attached consists of twelve: He hit me, he hit us, he hit you, he hit you (fem.), he hit you two, he hit you (pl.), he hit you (pl. fem.), he hit him, he hit her, he hit them two, he hit them and he hit them (fem.). The detached also consists of twelve: me, us, you, you (fem.), you two, you (pl.), you (pl. fem.), him, her, them two, them and them (fem.).

I say: The object is categorised into two: (i) the explicit and (ii) the implicit.

وأقول: ينقسم المفعول به إلى قسمين: الأول ظاهر، والثاني: المضمّر.

وقد عرفت أن الظاهر ما يدل على معناه بدون احتياج إلى قرينة تكلم أو خطاب أو غيبة، وأن المضمّر ما لا يدل على معناه إلا بقرينة من هذه القرائن الثلاثة، فمثال الظاهر (ضرب محمد بكراً) و (ضرب خالد عماراً) و (فطت إسماعيل زهرة) و (يقطف

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We have already discussed that the explicit is that which indicates a meaning without requiring a sign of it being first person, second person or third person. The implicit is that which does not indicate towards a meaning except with additional information of it being one of these three. Examples of the explicit are, “Muhammad hit Bakr”, “Khālid hits ‘Amr”, “Ismā’il plucked a flower” and, “Ismā’il plucks a flower.”

The manṣūb implicit is categorised into two: (i) the attached and (ii) the detached.

As for the attached, it is that which does not commence a sentence and it does not appear after “illā” (except) is used for selection. As for the detached, it is that which can commence a sentence and it can appear after “illā” is used for selection.

The attached consists of twelve words:

One. The letter yā, and it denotes the first person singular. It is mandatory to separate it from the verb by utilising the letter nūn, which in this case is termed as the letter nūn of protection. Examples are, “Muḥammad obeyed me”, “Bakr obeys me” and “Obey me O Bakr.”

And the other (نا) is the speaker the majority himself or himself, namely (أطاعنا أبناوًا).
Two. “Nā’, and it denotes the first person when glorifying one’s self or when accompanied by other than himself e.g. “Our sons obeyed us.”

والثالث: الكاف المفتوحة وهي للمخاطب المفرد المذكر، نحو (أطاعك ابتك).

Three. The letter kāf with a fathah (i.e. “ka”), and it denotes the second person singular masculine e.g. “Your sons obeyed you.”

والرابع: الكاف المكسورة وهي للمخاطبة المفدرة المؤثرة، نحو (أطاعك ابنك).

Four. The letter kāf with a kasrah (i.e. “ki”), and it denotes the second person singular feminine e.g. “Your son obeyed you.”

والخامس: الكاف المتصل بها الميم وال ألف، وهي للمثنى المخاطب مطلقًا نحو (أطاعكما).

Five. The letter kāf which is attached to the letters mīm and alif (i.e. “kuma”), and it denotes the dual form second person in both genders e.g. “He obeyed them both.”

والسادس: الكاف المتصل بها الميم وحدها، وهي لجماعة الذكور المخاطبين، نحو (أطاعكم).

Six. The letter kāf which is attached to the letter mīm (i.e. “kum”), and it denotes the second person masculine plural e.g. “He obeyed you.”

والسابع: الكاف المتصل بها اللون المشددة، وهي لجماعة الإناث المخاطبات نحو (أطاعكن).

Seven. The letter kāf which is attached to the letter nūn which has a shaddah (i.e. “kunna”), and it denotes the second person feminine plural e.g. “He obeyed you.”

والثامن: الهاء المضمومة، وهي للغائب المفرد المذكر، نحو (أطاعه).
Eight. The letter ḥā with a dammah (i.e. “hu”), and it denotes the third person masculine singular e.g. “He obeyed him.”

والنافع: الهاء المتصل بها الألف، وهي للغائية المفردة المؤنثة نحو ( أطاعها ).

Nine. The letter ḥā which is connected to the letter alif (i.e. “ḥā”), and it denotes the third person feminine singular e.g. “He obeyed her.”

والعاشر: الهاء المتصل بها الميم وال ألف، وهي للمثنى الغائب مطلقًا نحو ( أطاعهما ).

Ten. The letter ḥā which is connected to the letters mīm and alif, and it denotes the third person dual form in both genders e.g. “He obeyed them two.”

والحادي عشر: الهاء المتصل بها الميم وحدها، وهي لجماعة الذكور الغائبين نحو ( أطاعهم ).

Eleven. The letter ḥā which is connected to the letter mīm, and it denotes the third person masculine plural e.g. “He obeyed them.”

والثاني عشر: الهاء المتصل بها النون المشددة، وهي لجماعة الإناث الغائبات، نحو ( أطاعهن ).

Twelve. The letter ḥā which is connected to the letter nūn with a shaddah, and it denotes the third person feminine plural e.g. “He obeyed them.”

وال mụنفصل: اثنا عشر لفظًا أيضًا، وهي: ( إيا ) مرفقة بالباء للمتكلم وحده، أو ( نا ) للمعظم نفسه، أو مع غيره، أو بالكاف مفتوحة للمخاطب المفرد المذكور، أو بالكاف مكسورة للمخاطبة المفردة المؤنثة، ولا تخفي عليك معرفة الباقية.

The detached also consists of twelve words: “iyyā” which is used as a synonym of the yā of the singular first person, or [iyyā attached with] “nā” (us) when magnifying one’s self or in a plural form, or with the letter kāf with a fathah that denotes the second person masculine singular, or with the letter kāf with a kasrah that denotes the second person feminine singular, and the remainder

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should be evident to the reader.

According to the correct opinion, “iyyā” is the pronoun and that which comes after it is a suffix that indicates towards the first person, second person or the third person. Examples are the statements, “The students obeyed me” and, “The students did not obey me.” There are also the statements of the Most High: {It is you we worship and to you we seek aid} and, {He has commanded that you worship not except Him.}

**Exercises**

1 - ضع ضميرًا منفصلاً مناسبًا في كل مكان من الأمكان الخالية ليكون مفعولًا به، ثم بين معناه بعد أن تضبطه بالشكل:

One. Fill the in the gaps with a detached pronoun so that it becomes the object. Then identify the meaning after you have expressed its diacritics.

(أ) أيها الطلبة .... ينتظر المستقبل. (ب) إنّ محمدًا قد تأخر و .... انتظرت
(ب) يا أيتها الفتيات .... ترتقب البلاد. طويلاً.
(ج) أيها المتتقي .... يرجو المصلحين. (ز) هؤلاء الفتيات .... يرجو المصلحين.
(د) أيتها الفتاة .... ينتظر أبوك. (ح) يا محمد ما انتظرت إلا ....
(ه) أيها المؤمنون .... بيب الله.

2 - ضع كل اسم من الأسماء الآتية في جملة مفيدة بحيث يكون مفعولاً به:
Two. Place each of the following nouns into a beneficial sentence where they are utilised as an object.

الكتاب، الشجر، القلم، الجبل، الفرس، حذاء، النافذة، البيت.

3 - حول الضمائر الآلية إلى ضمائر متصلة، ثم اجعل كل واحد منها مفعولاً به في جملة مفيدة:

Three. Convert each of the following pronouns into attached pronouns, then utilise each of them as an object in beneficial sentences.

إياهما، إياكم، إياك، إياه، إياكن، إياها، إياكما، إيانا.

4 - هات لكل فعل من الأفعال الآلية فاعلاً ومفعولاً به مناسبين:

Four. Provide for each of the following verbs an appropriate subject and an object.

قرأ، برى، تسلق، ركب، اشترى، سكن، فتح، قتل، صعد.

5 - كون ست جمل، واجعل في كل جملة اسمين من الأسماء الآلية بحيث يكون أحد الأسمين فاعلاً والآخر مفعولاً به:

Five. Formulate six sentences, and place in each of them two nouns from the following nouns, where one of them is the subject and the other is an object.

محمد، الكتاب، علي، الشجرة، إبراهيم، الجبل، خليل، الماء، أحمد، الرسالة، بكر، المسألة.
Six. Provide seven beneficial sentences where each of them consists of a verb, subject and an object. Do not mention the same pronoun twice.

Seven. Provide seven beneficial sentences where each of them consists of a verb, subject and an object. The object should be an attached pronoun. The pronoun should be different in each one.

Questions

ما هو المفعول به؟ إلى كم قسم ينقسم المفعول به؟

What is an object? How many categories is it split into?

ما هو الظاهر؟ مثل بثلاثة أمثلة للمفعول به الظاهر.

What is the apparent object? Provide three examples of it.

ما هو المضمر؟ إلى كم قسم ينقسم المضمر؟

What is the implicit object? How many categories is it split into?

ما هو المضمر المتصل؟ كم لفظاً للمضمر المتصل الذي يقع مفعولاً به؟

What is the attached implicit object? How many words are utilised for it?
What is the detached implicit object? How many words are utilised for it?

What is the mandatory separation between the letter ْيَذَلِكَ of the first person singular and the verb?

Provide three examples of the attached implicit object, and three examples of the detached implicit object.

Provide a grammatical analysis of the following examples, {So do not fear them, fear me}, {Worship Allah and associate nothing with Him}, {This is the Book about which there is no doubt, a guidance for those conscious of Allah, who believe in the unseen, establish prayer, and spend out of what We have provided for them.}

They dishonour from the oppression of those who oppress with forgiveness,
And from the harm of those who cause harm with beneficence.

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182 Al-Mā'idah: 3
183 Al-Nisā: 36
184 Al-Baqarah: 2-3

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المصدر

The Infinitive

أقول: قد عرف المؤلف المصدر بأنه (الذي يجيء ثالثاً في تصرف الفعل) ومعنى ذلك أنه لو قال لك قائل: (ضرب (ضربت) ...) مثلًا، فإنك تذكر الماضي أولاً، ثم يجيء بالمضارع، ثم بالمصدر، فقول: (ضرب يضرب ضربًا).

I say: The author has identified the infinitive as that which, “Comes third when conjugating an Arabic verb.” The meaning of this is that if one was asked to conjugate a verb such as daraba (he hit), he would mention the mādi form first, then the muḍāri' and then the maṣdar. Thus he would say, “Ḍara-ba, yaḍribu, ḏarban.”

والغرض هنأ معرفة المصدر لذاته، وإنما الغرض معرفة المفعول المطلق، وهو يكون مصدرًا، وهو عبارة عن (ما ليس خبراً ممّا دلّ على تأكيد عامله، أو نوعه، أو عدّده).

The purpose at this juncture is not to understand the infinitive in of itself, rather the purpose is to understand the absolute object. It comes as an infinitive and it is defined as, “That which is not a predicate, from that which indicates an emphasis regarding its governor (i.e. the action), its type or the number of its action.

فقولنا: (ليس خبراً) مخرج لما كان خبراً من المصدر، نحو قولك: (فهمك فهم).
Our statement, “not a predicate” removes from our definition the infinitive that serves as the predicate e.g. the statement, “Your understanding is a precise understanding.”

وقلنا: ( مما دل .... إلخ ) يفيد أن المفعول المطلق ثلاثة أنواع: Our statement, “From that which indicates [...]” derives for us the understanding that the absolute object is of three types:

الأول: المؤكد لعامله، نحو (حفظتُ الدرس حفظاً)، و نحو (فرحتُ بقدومك جدلاً).

First. Giving emphasis to its governor e.g. “I memorised the lesson, a memorisation (i.e. emphasising the fact),” and, “I was happy with your arrival, [with] elation.”

والثاني: المبين لبوع العامل، نحو (أحببتَ أستاذي حب الوَلد أباه)، و نحو (وقفتُ للأستاذ ووقف المؤدِبِ).

Second. Clarifying the type of its governor e.g. “I loved my teacher in the manner a child loves his father,” and, “I stood for my teacher, the standing of good manners.”

والثالث: المبين للعدد، نحو (ضربتُ الكسول ضربتين)، و نحو (ضربتُ ثلاث ضرباتِ).

Third. Clarifying the number [of the action] e.g. “I hit the idle person twice” and, “I hit him thrice.”

أنواع المفعول المطلق
Types of the Absolute Object

He said: And the infinitive can be divided into two groups: the verbal,\(^{185}\) and the abstract. So if the letter composition of the infinitive agrees with the verb which is extracted from it then it is the verbal type, and the infinitive is written like, “I fought him a (hard) fight.” If it agrees with the verb in terms of meaning but not in letter composition then it is the abstract type e.g. “I sat a sitting”, “I stood a standing” and other similar statements.

I say: The infinitive that is *manšūb* due to it being the absolute object is of two types:

The first type: That which is in accordance verbally (i.e. in pronunciation) to its verb—which serves as a *nāṣib* for it—whereby it concords in both structure of composition and in terms of meaning i.e. the intended meaning of the verb is the same as the intended meaning of the infinitive. Examples are, “I sat, a sitting”, “I hit him, a hitting”, “I go, a going” and other similar [Arabic] statements.

The second type: That which does not agree verbally with its verb, but agrees with it in terms of meaning, i.e. the intended meaning of the infinitive is the same as that of the verb. Examples are, “I sat, a sitting”, “I stood, a standing”, “I am a going” and other similar [Arabic] statements.

\(^{185}\) Al-Ḥāmidī said (p. 124), “He preceded with this because it is more numerous.”
The second type: That which is in accordance in meaning to its verb—which serves as a nāṣib for it—and not in its composition, as the letters of the infinitive differ from those of the verb. In this case the infinitive's composition of letters will be different to that of the verb. An example of this is, “I sat, sitting.” In this case, the Arabic word jalasa (he sat) is in concordance with the meaning of al-qu'ūd, however they vary in the composition of their letters. Other examples are, “I rejoiced, a jubilation”, “I struck him, a punch”, “I demeaned him, a belittling”, “I stood up, a standing” and other similar statements. And Allah (the Most Glorified and Most High) is the Most High and Knowledgeable.

نصرارات

Exercises

1 - اجعل كل فعل من الأفعال الآتية في جملتين مفيدة، وهات لكل فعل بمصدره منصوبًا على أنه مفعول مطلق: مؤكد لعامله مرة، ومبين لنوعه مرة أخرى:

One. Utilise each of the following words in two beneficial sentences, and bring for each of the verbs an infinitive that is mansūb due to being an absolute object, emphasising the governor in one instance and a clarification of its type in the other instance:

حفظ، شرب، لعب، استغفر، باع، سار.

2 - اجعل كل اسم من الأسماء الآتية مفعولا مطلقًا في جملة مفيدة:

Two. Utilise each of the following nouns as an absolute object in a beneficial sentence:
A Commentary on al-Âjrûmiyyah

حفظًا، لعباً هادئاً، بيع المضطر، سيرًا سريعاً، سهرا طويلاً، غضبة الأسد، وثبة النمر،
اختصارًا.

٣ - ضع مفعولاً مطلقاً مناسبًا في كل مكان من الأماكن الخالية الآتية:

Three. Fill in the gaps with an appropriate absolute object within each empty space below:

(أ) يخفف عليّ ....
(ب) ظهر البارد ....
(ج) يثور البركان ....
(ح) صرح الطفل ....

أسئلة

Questions

ما هو المصدر؟

What is the infinitive noun?

ما هو المفعول المطلق؟

What is the absolute object?

إلى كم قسم يتقسم المفعول المطلق من جهة ما يراد منه؟

Into how many categories has the absolute object been categorised into in relation to its intended meaning?
إلى كم قسم ينقسم المفعول المطلق من حيث موافقته لعامله وعدها.

Into how many categories has the absolute object been categorised in terms of its agreement with the governor or the lack of agreement?

مثل بثلاثة أمثلة للمفعول المطلق المؤكد لعامله.

Provide three examples of the absolute object that serves as an emphasis for its governor.

مثل بثلاثة أمثلة للمفعول المطلق المبين لنوع العامل.

Provide three examples of the absolute object that serves as a clarification of the type of its governor.

مثل بثلاثة أمثلة للمفعول المبين للعدد.

Provide three examples of the absolute object that serves as a clarification of the number.

مثل بثلاثة أمثلة للمفعول مطلق منصوب بعامل من لفظه، وثلاثة أمثلة للفعل مطلق منصوب بعامل من معناه.

Provide three examples of the absolute object which is made *mansûb* by its verbal governor and likewise for the absolute object made *mansûb* due to a governor of its meaning.
The Adverb of Time and the Adverb of Place

He said: Chapter: The Adverb of Time and the Adverb of Place. The adverb of time is a noun denoting time which is *manṣūb* and has an implicit meaning of “in” or “during” as in the following examples: “the day”, “tonight/nighttime”, “early morning”, “early daytime”, “late night”, “tomorrow”, “early night”, “morning”, “post meridiem”, “always”, “long-term”, “moment” and anything resembling these.

I say: The meaning of *al-żarf* linguistically is a container. And according to the convention of the grammarians it refers to the *mafä’ul fihī* (a locative ad-

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186 Al-Ḥāmidī said (p. 125), “These two were mentioned together by the author (i.e. Ibn Ājurūm) in one chapter due to their similarities and closeness in ruling. He individually defined them in their appropriate places so that similar terminologies are not a matter of confusion for beginner learners.”

187 Al-Ahdal said in *al-Kawākib* (2/352), “What this means is that the context comes with the inferred insertion of “fi” (in, to, inside etc.), this is because inferred meanings cannot be inserted before the adverb. For example, “I went before him”, comes with the inferred meaning of “I went there before him.”

188 The common use for this word is either “late afternoon” or “early evening”.

189 This adverb and the one following it can be used to mean “always” but can also mean the antonym, “never”.
verb)\(^{190}\). It consists of two types: (i) the adverb of time and (ii) the adverb of place.

As for the adverb of time, it refers to the \textit{mansūb} noun that indicates time through the use of a word denoting the occurrence of an event within it, such as the use of the meaning of “in” which expresses an adverb of time in which the action took place in. An example is the statement, “I fasted Monday.” In this sentence “Monday” is an adverb of time and a \textit{maf’ūl fīhi}, and it is \textit{mansūb} due to the words “I fasted”. This governor (i.e. I fasted) infers the meaning of fasting, and the rest of the sentence serves the purpose of noting the meaning of “in” i.e. that the fasting took place during that specific day. This is in contrast to the statement, “The idle person fears the day of examination.” In this example the meaning is that the person fears the day itself, and not something that takes place within it.

واعلم أنَّ الزمان ينقسم إلى قسمين: الأول المختص، والثاني المبهم.

Know that the adverb of time is categorised into two: (i) the specified and (ii) the unspecified.

أما المختص فهو ( ما دال على مقدار معين محدود من الزمان).

As for the specified, it is a definitive measure and time bounded.

\(^{190}\) A locative adverb denotes where or when an action was performed and conforms to the meaning of the Arabic word \textit{fi} (in).
As for the unspecified, it is an in-definitive measure and it is not time bounded.

Examples of the specified are: “the month”, “the year”, “the day”, “the year” and “the week”.

Examples of the unspecified are: “the instant”, “the time period”, “the time” and “the moment”.

It is permissible for both of these kinds of words to become *manṣūb* as the *maṣūl fīhi*.

The author has mentioned above twelve words that can refer to time periods:

(i) “The day”, it is the time period between the rise of dawn until sunset. Examples are, “I fasted today”, “I fasted on Thursday” and, “I fasted a long day.”

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191 Al-Zuhri said in *al-Taṣrīḥ* (1/338), “As most events occur in time, most adverbs that are used are adverbs of time and very few are of place.”

192 Al-Kafrāwī said (p. 125), “I.e. the real dawn, as there are two dawns—which is derived from the established *marjū‘ hadith* from the Prophet ﷺ. The false dawn does not rise past the night, in contrast to the true dawn. The day was also defined as being from the rise of the sun until it sets.”
الثاني: ( الليلة ) وهي من غروب الشمس إلى طلوع الفجر تقول: ( اعتكفت الليلة البارحة ) أو ( اعتكفت ليلة ) أو ( اعتكفت ليلة الجمعة).

(ii) "Tonight/nighttime", it is the time period between sunset until the rise of dawn. Examples are, "I performed i'tikāf last night", "I performed i'tikāf during a night" and, "I performed i'tikāf on Friday night".

الثالث: ( غدوة ) وهي الوقت ما بين صلاة الصبح وطلوع الشمس، تقول: ( زارني صديقي غدوة الأحد ) أو ( زارني غدوة ).

(iii) "Early morning", it is the time period between the fajr prayer and sunrise. Examples are, "My friend visited early Sunday morning" and, "He visited me early in the morning."

والرابع: ( بكرة ) وهي أول النهار، تقول: ( أوروك بكرة السبت )، ( أوروك بكرة).

(iv) "Early daytime", it refers to the early morning time period. Examples are, "I will visit you early on Saturday" and, "I will visit you early in the day."

والخامس: ( سحراً ) وهو آخر الليل قبل الفجر، تقول: ( ذاكرت درسي سحراً).

(v) "Late night", it refers to the late night period before the dawn. An example is, "I studied my lesson late at night."

والسادس: ( غداً ) وهو اسم لليوم الذي بعد يومك الذي أنت فيه، تقول: ( إذا كنتي غداً أكرمك )

(vi) "Tomorrow", it [evidently] refers to the day after the present one. An example is, "If you come to me tomorrow I will serve you."

والسابع: ( عتمة ) وهي اسم لثلاث الليل الأول، تقول: ( سأوروك عتمة ).

(vii) "Early night", it is the name given to the first third of the night. An example is, "I will visit you early in the night."
A Commentary on al-Ajrumiyah

(viii) “Morning”, it is the time period between the commencement of the second half of the night until al-zawāl i.e. when the sun reaches its zenith. An example is, “My brother travelled in the morning.”

(ix) “Post meridiem”, it is the time period which commences at the sun’s zenith and ends at midnight. An example is, “The train arrived to us during the p.m.”

(x) “Always” and (xi) “long-term”, both of these are nouns referring to the future with no point of ending. Examples are, “I will never (antonym of always) befriend evildoers” and, “I will never (antonym of always) commit evil.”

(xii) “Moment”, it is a noun that refers to an ambiguous time-frame of which the commencement and conclusion are unknown. An example is, “I accompanied ‘Aṭīf for a moment of time.”

193 Al-Ahdal said in al-Kawākib (2/353), “What is meant by it is the first part of the day from the true dawn until al-zawāl.”

340
The Adverb of Place

He said: The adverb of time is a noun denoting time which is *mansūb* and has an implicit meaning of “in” or as in the following examples: “in front”, “rear of”, “before”, “behind”, “above”194, “under”, “with/ by”, “opposite to”, “close to”, “facing towards/opposite to”, “there”, “here” and that which is similar to these.

I say: We have previously defined the adverb of time and that it is categorised into two: (i) the specified and (ii) the unspecified. Likewise, I have previously explained that each word that denotes an adverb of place becomes *mansūb* as the *mafūl fihi*.

wa'allum hasa' an 'arf al-makan ubara 'an: al-asnam, al-dala' al-makan, al-mansūb al-nilf

194 *فوق* can refer to different adverbial locations, such as “on”, “above”, “over” etc.
And the reader should note here that the adverb of place refers to the manṣūb noun that indicates place through the use of a word denoting the occurrence of an event within it, inferring the meaning of “in” that expresses the locative case.

It is also categorised into two, the specified and the unspecified. As for the specified, its definition is, “It is that which has a form and defined boundaries.” Examples are, “the residence”, “the masjid”, “the garden”, “the orchard”. As for the unspecified, it is that which does not meet the aforementioned definition. Examples are, “behind” and “in front”.

It is important to note that it is only permissible to make the second category (i.e. the unspecified) manṣūb as the maf′ūl fihi. As for the first category (i.e. the specified), it is mandatory to make it majrūr by using the particle of jarr that is suited to the intended meaning e.g. “I performed i′tikāf in the masjid” and, “I visited Ali in his abode.”

The author has mentioned above thirteen words from the words that indicate place:

الأول: ( أمام) نحو: ( جلست أمام الأستاذ مؤدبًا).

One. “In front”, e.g. “I sat in front of the teacher politely.”
الثاني: ( خلفٍ ) نحو: ( سار المشاة خلف الركبان).

Two. “Rear of”, e.g. “The walkers marched to the rear of the riders.”

الثالث: ( قدّامٍ ) نحو: ( مشى الشرطيُّ قدّام الأمير).

Three. “Before”, e.g. “The police officer walked before the leader.”

الرابع: ( وراءٍ ) نحو: ( وقف المصلون بعضهم وراء بعض).

Four. “Behind”, e.g. “Those in prayer stood, some of them behind others.”

الخامس: ( فوقٍ ) نحو: ( جلست فوق الكرسيِّ).

Five. “Above”, e.g. “I sat on the chair.”

السادس: ( تحتُ ) نحو: ( وقف القِط تحت المائدة).

Six. “Under”, e.g. “The cat stood under the table.”

السابع: ( بعيدٌ ) نحو: ( لمحمَّد منزلة عبَّد الأستاذ).

Seven. “With/by”, e.g. “Muhammad has a high standing with his teacher.”

الثامن: ( معُ ) نحو: ( سار مع سليمان أخوه).

Eight. “With”, e.g. “He travelled with Sulaymān, his brother.”

التاسع: ( إزاءٍ ) نحو: ( لنا دار إزاء النيل).

Nine. “Opposite to”, e.g. “We have an abode opposite to the Nile.”

العاشر: ( جذاءٍ ) نحو: ( جلس أخي جذاء أخيك).

Ten. “Close to”, e.g. “My brother sat close to your brother.”
A Commentary on al-ʿAjrūmiyyah

الحادي عشر: (لقاء) نحو: (جلس أخي تلقاء دار أخيك).

Eleven. “Facing towards/opposite to”, e.g. “My brother sat opposite your brother’s house.”

الثاني عشر: (ثلث) نحو قول الله تعالى: {وأرزقناكم ثلثاً النجومين}.

Twelve. “There”, as in the statement of Allah: {And then we brought near there the others.}195

الثالث عشر: (هنا) نحو قولك: (جلس محمد هنًا لحظة).

Thirteen. “Here”, as in the statement, “Muhammad sat here for a moment.”

ومثل هذه الألفاظ كل ما دل على مكان منهم، نحو: يمين، وشمال.

[Furthermore,] the case is similar for all words besides these that indicate towards [something occurring within] an obscure location e.g. “right” and “left”.

أسئلة وتمارينات

Questions and Exercises

1 - ما هو الظرف؟

One. What is the adverb?

إلى كمقسم يقسم الظرف؟

Into how many categories is the adverb split into?

ما هو ظرف الزمان؟

What is the adverb of time?

195 Al-Shuʿarā: 26
Into how many categories is the adverb of time split into?

Provide three examples of the specified adverb of time in beneficial sentences, and do likewise for the unspecified adverb of time.

Do all of the adverbs of time become *mansūb* due to being the *mafūl fihi*?

Two. Utilise each of the following words as the *mafūl fihi* in beneficial sentences, and explain the meaning of each of them.

Three. What is the adverb of place?

What is the unspecified adverb of place?

What is the specified adverb of place?
A Commentary on al-ʿĀjrūmiyyah

مثّل بثلاثة أمثلة لكلٍ من ظرف المكان المبهم، وظرف المكان المختص.
Provide three examples for both the unspecified adverb of place and the specified adverb of place.

وهل ينصب على أنه مفعول فيه كل ظرف مكان؟
Do all of the adverbs of place become mansūb due to being the mafūl fihi?

٤ - اذكر سبع جمل تصف فيها عملك يوم الجمعة، بشرط أن تشتمل كل جملة على مفعول فيه.
Four. Provide seven sentences describing therein your actions on Fridays. A condition is that each sentence must include a mafūl fihi.
الحال

The Circumstantial Adverb

He said: “Chapter of the Circumstantial Adverb”. The Circumstantial adverb is a mansūb noun which gives explanation to ambiguities in regards to circumstances like the following, “Zayd came riding”, “I rode the horse, saddled”, “I met 'Abdullah riding” and other similar statements.

I say: The linguistic meaning of the word al-ḥāl is the state of a person in terms of good or evil. According to the nomenclature of the grammarians it refers to: the noun al-fadlah which is mansūb, which gives explanation to ambiguities in regards to circumstances.

Our statement “the noun” includes (i) the explicit noun e.g. “laughing” in the
statement, “Muḥammad came laughing.” (ii) The paraphrase of the explicit noun e.g. “he laughs” in the statement, “Muḥammad came laughing” as this verb can be interpreted as “laughing”.

Our statement “al-fadlah” means that the adverb alone is not speech (according to the conditions which constitute speech in the Arabic language), so it is excluded from the definition of the predicate.

Our statement “manṣūb” excludes from the definition the marfūʿ and majrūr words.

The circumstantial adverb is made manṣūb by the verb or that which is similar to the verb (i.e. a noun that functions as a verb), e.g. the noun on the fāʿil word composition, the infinitive, the adverb and the demonstrative pronoun.

Our statement “which gives explanation to ambiguities in regards to circumstances” means that the circumstantial adverb explains that which is hidden or concealed regarding the traits of intelligent beings or other than them.

It can clarify the traits of the subject e.g. “Abdullāh came riding”, the traits of
the object e.g. "I rode the horse, saddled", and it can clarify both of them e.g. "I met Abdullāh riding."

وكما يجيء الحال من الفاعل والمفعول به فإنه يجيء من الخبر، نحو: (أنت صديقي مخلصاً) ،وقد يجيء من المجرور بحرف الجر، نحو: (مرت بهند راكبة)  وقد يجيء من المجرور بالإضافة، نحو قوله تعالى: (أين أنتِ مَعَ مَنْ إِبْرَاهِيمُ حَنِيفًا) فه نحناء: حال من (إبراهيم) ،و (إبراهيم) مجرور بالفتحة نباءة عن الكسرة، وهو مجرور بالإضافة (ملة) إليه.

As the circumstantial adverb can arise in explanation of the subject and the object, it can arise from the predicate e.g. "You are my friend, sincere", that which is made majrūr due to a particle of jarr e.g. "I passed by Hind [who was] riding", and that which is majrūr due to the possessive compound e.g. the statement of the Most High: {That you follow the religion of Ibrāhīm, Ḥanīfa (Islamic monotheism).}197 So in this example, the word "ḥanīfan" is the circumstantial adverb of "Ibrāhīm". "Ibrāhīm" is majrūr with a fatḥah serving in place of the kasra, and it is majrūr due to the word "religion" being compounded with it.198

شروط الحال وشروط صاحبها

The Conditions of the Circumstantial Adverb and the Conditions of the Word That Accompanies It

قال: ولا يكون إلا نكرة، ولا يكون إلا بعد تمام الكلام، ولا يكون صاحبها إلا معرفة.

He said: The circumstantial adverb does not exist except in the indefinite state199 and does not occur except after completed speech. The companion of

197 Al-Nāhľ: 123
198 The author of the commentary did not mention the circumstantial adverb that arises from the nominal subject due to the difference amongst the grammarians regarding this. See Ḥāshiyyat al-Ḥāmidī (p. 130).
199 Al-Ḥāmidī said (p. 130), "This is because its purpose is to clarify the circum-
the situational cannot be anything besides the definite.200

I say: It is mandatory for the circumstantial adverb to be indefinite, and it is not allowed for it to be definite. If it comes as part of a composite within which it (i.e. the circumstantial adverb) appears to be definite, then it is mandatory to re-interpret this definite word with an indefinite meaning. An example of this is the statement, “The leader came by himself.” Here the Arabic word for “himself” is the circumstance for “the leader”, and it is definite due to being compounded to the pronoun “hu” (him). However it is reinterpreted into an indefinite word with the same meaning, which in this case is the word “munfaridan” (alone) i.e. it is as if it is being said, “The leader came alone.” Other examples of this are, “I sent it (the animal) to feed” which is reinterpreted as “to drink”. Also, “They came one at a time”, which is reinterpreted as “in sequential order”.

The root rule for the circumstantial adverb is that it comes after the completion of speech. The meaning of this is that the verb has its subject and the

200 Al-Kafrāwi said (p. 130), “I.e. the root principle of the circumstantial is that it is indefinite to quell any false assumption that it is an adjective—if the word accompanying it is mansūb or its grammatical state is unclear.” Al-Ḥāmīdī explained his statement with examples, “His statement ‘If the word accompanying it is mansūb’ e.g. in ‹رآيت زيداً الراكتب› it would be falsely assumed that the word ‹الراكتب› is an adjective. His statement ‘Or its grammatical state is unclear’ e.g. in › جاء زيد الفتى› the same false assumption would arise.”
nominal subject has its predicate.

At times it is mandatory to precede with the circumstantial before the rest of the sentence, as is the case when the circumstantial is an interrogative noun. An example is, “How did ‘Ali come? In this sentence “how” is an interrogative noun un-inflectable upon a fathah in the state of nasb as the situational of ‘Ali, and it is not allowed to defer the interrogative noun [from the beginning of the sentence].

The condition for the word that accompanies the circumstantial is that it must be definite and it is not permissible for it to be indefinite except if something makes this justifiable.

From the matters that justify that which accompanies the circumstantial to become indefinite is when it is preceded by the situational, as in the statement of the poet:

\[
\text{For Mayyah he starves heartbroken,} \\
\text{He waves his sword as if it is sheathed with gold.}
\]

So here, “starves” is the circumstance of “heartbroken” and “heartbroken” is indefinite. This is justified by the circumstantial preceding it.
From that which permits the coming of a circumstantial to an indefinite is when it is specified by being part of a compound or by an adjective. An example of the former is the statement of the Most High: {In four days equal.} Here, “equal” is the circumstantial of “four”, which is indefinite. However it is justified to bring a circumstantial for it, due to it being the possessed in a possessive compound. An example of the latter is the statement of the poet:

You saved—O my Lord—Nūḥ and responded to him,

In an ark plowing through the sea [while] carrying a load.

**Exercises**

1. - ضع في كل مكان من الأمكان الخالية الآثية حالاً مناسبًا:

One. Complete the sentence with an appropriate circumstantial adverb:

(أ) يعود الطالب المجتهد إلى بلده ...
(ب) لا تأكل الطعام ...
(ج) لا تسير في الطريق ...
(د) البس ثوبك ...

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201 Fuṣṣilat: 10

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Two. Use each of the following nouns as a circumstantial adverb, clarifying the condition of the subject to make complete sentences:

مَسْرُواً، مَخْتَالًا، عَرَانًا، مُتَمَعَّباً، حَازِرًا، حَافِياً، مَجَنِّبًا.

Three. Use the following nouns as circumstantial adverbs clarifying the condition of the object to make complete sentences:

مُكْتَفِئًا، كُتُبًا، سَرِيعًا، صَفِيفًا، نَظِيفًا، جَدِيدًا، ضَاحِكًا، لَامعًا، نَاضِرًا، مُسْبِشَرَات.

Four. Describe a horse with four sentences, using a circumstantial adverb in each sentence.

تدريب على الإعراب

Exercises on Grammatical Analysis

أعرب الجملتين الآتيتين: لَقَيْتِي هَند باَكِيَة، لَبَسَتْ النَّور جَدِيدًا.

Provide a grammatical analysis of the following sentences: “Hind, while crying, met me. I wore a new robe.”

الجواب

Answers

١٠٠٠ (لَقي): فعل ماض متين على الفتح لا محل له من الإعراب، و (الثاء) علامة
A Commentary on al-ʻAjrūmiyyah

One. “Met” is a mādī verb un-infectable upon a fathā without a grammatical state. The letter tā is the sign of femininity and the letter nūn is for preservation. The letter yā is the pronoun of first person and the object, un-infectable upon a sukūn in the state of naṣb. “Hind” is the subject of “met” and marfū‘, the sign of it being so is the explicit dāmmah. “Crying” is the situational, clarifying the condition of the subject, and it is mansūb with an explicit fathāh.

Two. “Wore” is a mādī verb un-infectable upon a fatha which is implicit at its end, prevented from being displayed due to its position being occupied by a sukūn which comes to prevent the disliked succession of four mutaḥarik (vowelised) letters in that which appears as one word. The letter tā is the first person pronoun, and it is the subject, un-infectable upon a dāmmah in the state of raf‘. “Robe” is the object and mansūb, the sign of it being so is the explicit fathāh. “New” is the situational, clarifying the condition of the object, and it is mansūb with an explicit fathāh.

Questions

ما هو الحال لغة واصطلاحاً؟

What is the meaning of the word al-ḥāl linguistically and according to the
nomenclature of the grammarians?

ما الذي تأتي الحال منه؟

What can the circumstantial adverb arise from?

هل تأتي الحال من المضاف إليه؟

Can the circumstantial adverb arise from the possessed word in a possessive compound?

ما الذي يشترط في الحال، وما الذي يشترط في صاحب الحال؟

What are the conditions imposed upon the circumstantial adverb, and what are those imposed upon the word that accompanies the circumstantial adverb?

ما الذي يسَوَّج مجيء الحال من النكرة؟

What justifies the circumstantial adverb to arise from an indefinite word?

مِثَلِ للحال بثلاثة أمثلة، وطبق على كل واحد منها شروط الحال كلها، وإعرابها.

Provide three examples of a circumstantial adverb, apply the rules of the circumstantial adverb to each example and provide the grammatical analysis.
The Disambiguation

He said: The Chapter of the Disambiguation. The disambiguation \(^{202}\) is a \textit{mansūb} noun which gives description to an ambiguous object, as in the following statements: “Zayd poured out sweat”, “Bakr expanded with fat”, “Muḥammad made pleasant in his self”, “I purchased twenty books”, “I possessed ninety ewes”, “Zayd is nobler than you as a father” and, “More handsome than you facially.”

I say: The word \textit{al-tamīz} has two linguistic meanings: (i) Explanation in the general sense e.g. “I made it distinct (i.e. I explained it).” (ii) To separate part of something from another e.g. “I made the people distinct (i.e. I separated some of them from others.” \(^{203}\)

\(^{202}\) In English grammar, a disambiguation refers to the process of clarifying a word with multiple meanings due to its given context.

\(^{203}\) Al-Ḥāmidī said (p. 133), “Linguistically it means separating one thing from something else e.g. \textit{ayah} fifty nine in Sūrah Yāsīn: \textit{اَنْتَاءْنَا الْيَوْمُ اَنْبَغِيَّةَ اَلْمُشْرِكِينَ} [But stand apart today, you criminals].”
The definition of the word *al-tamyüz* according to the nomenclature of the grammarians is: an explicit noun, *manşūb*, which gives clarification to an ambiguity in an entity or its relationship [to the context].

Our statement “a noun” means that the disambiguation is neither a verb nor a particle.

Our statement “explicit” excludes the paraphrase of a noun as the disambiguation is neither a sentence nor an adverb—in contrast to the circumstantial adverb.

Our statement “which gives clarification to an ambiguity in an entity or its relationship [to the context]” indicates that the disambiguation consists of two types: (i) clarifying the entity and (ii) clarifying the relationship of the word within its context.

As for the disambiguation of an ambiguous entity (which is also termed as
the disambiguation of the singular), it is that which clarifies the ambiguity of a noun which comes before it. It can arise after an [outright] number e.g. the statement of the Most High: [Indeed I have seen [in a dream] eleven stars] and: [Indeed, the number of months with Allah is twelve months.] It can arise after a measurement: (a) a measurement of weight e.g. "I purchased a ratl of oil", (b) a dry measure e.g. "I purchased an irdab of wheat", or (c) a measure of area e.g. "I purchased an acre of land."

وأما تمييز النسبة - ويسمي أيضاً ( تمييز الجملة ) - فهو: ما رفع إبهام نسبة في جملة سابقة عليه، وهو ضربان؛ الأول: مُحوَّل، والثاني: غير محول.

As for the disambiguation of the relationship (which is also termed as the disambiguation of a sentence), it is that which clarifies the ambiguity of the sentence which precedes it, and it consists of two categories: (i) the transformed and (ii) the non-transformed.

فأما المحول فهو على ثلاثة أنواع:

As for the transformed, it consists of three types:

النوع الأول: المحول عن الفاعل، وذلك نحو ( تفقاً زيدしていてاً ) الأصل فيه ( تفقاً شحم زيد ) فحذف المضاف - وهو شحم - وأقيم المضاف إليه - وهو زيد - مُقَامه، فارتفع ارتفاعاً، ثم أتي بالمضاف المحذوف فانتصب على التمييز.

The first type: Transformed from the subject e.g. “Zayd expanded with fat.” The original composition of this sentence was, “The fat of Zayd expanded.” So the possessed in the possessive compound—i.e. “fat”—was omitted and its possessor “Zayd” took its place and its state of raf, then the possessed (i.e. fat) was brought and made mansûb due to it becoming the disambiguation.

204 Yusuf: 4
205 Al-Tawbah: 36
206 A ratl is a measurement used at the time of early Islam and it weighs approximately 400g.
207 A measurement used at the time of early Islam which weighs approximately 85g.
The second type: Transformed from the object, as in the statement of the Most High: {And caused the earth to burst with springs.} The original construction of this āyāh would be, “And we caused to burst the springs of the earth,” and this is similar to what occurred in the previous type (i.e. in this case the word “springs” is the object and it is replaced by the word “earth”).

The third type: Transformed from the nominal subject, as in the statement of the Most High: {I am greater than you in wealth.} The original construction of this āyāh would be, “My wealth is greater than your wealth.” So the possessed in the possessive compound i.e. “wealth” was removed and its possessor—i.e. the letter yā which is utilised as the first person pronoun (“my”, which correlates to “I” in the āyāh)—took its place and its state of raf, and it subsequently became a detached pronoun. The reason for it becoming detached has previously been explained, i.e. the letter yā of the first person is an attached pronoun and they do not commence sentences. Then the possessed word which was removed is brought back as the disambiguation and the sentence becomes as you see it above.

As for the non-transformed, an example is the statement, “The container was filled with water.”

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208 Al-Qamar: 12
209 Al-Kahf: 34
The Conditions of the Disambiguation

He said: It does not arise except in the indefinite state, and it does not arise except after completed speech.

I say: It is a condition upon the disambiguation that it be indefinite, so it is not permissible for it to arise in the definite. As for the statement of the poet:

رآيتلك لما أن عرفتُ وجهُنا صدىَّ وتبلغت النفسُ يا قيسُ عن عمرو

I found you when you recognised our faces.

That you turned away and gave in the self O Qays the betrayer of ‘Amr.

The word “the self” here is a disambiguation, and the “al-” here is not considered to be the “al-” of definiteness or it would necessitate that a disambiguation can be definite. Rather it is an addition that is not a sign of the word being definite. So the word here is indefinite and it satisfies the conditions that we have laid forth.

ولا يجوز في التمييز أن يتقدم على عامله، بل لا يجيء إلا بعد تمام الكلام، أي: بعد

210 This is the view of the Baṣrī grammarians and their view is famous. As for the Kūfī grammarians, they permit it being definite and they use this couplet as a proof. See Sharḥ Ibn 'Aqīl (1/182-183).
And it is not permissible for the disambiguation to precede its governor. Rather it does not come except after the completion of the speech i.e. after the verb's attainment of its subject and the nominal subject's attainment of its predicate.

Exercises

1. Identify and provide details of the types of disambiguation found in each of the following sentences:

(1) شربت كوباً ماءاً، اشترت قنطاراً عسلاً، الملكت عشرة مثاقيل ذهبًا، زُرعَت قذأناً قطناً، رأيت أحد عشر فارساً، ركب القطار خمسون مسافراً، محمد أكمل من خالد خلقاً، وأشرف نفسنا وأظهر ذيلاً، امتلأ إبراهيم كبرًا.

2. In each of the following sentences, fill in the gaps with an appropriate disambiguation:

(أ) الذهب أغلى ... من الفضة.
(ب) الحديد أقوى ... من الرصاص.
(ج) العلماء أشد الناس ... أكمل خمسة عشر ... من الأرض.
(د) طالب العلم أكرم ... من الجهل.
(ه) الزراقة أطول الحيوانات ...
A Commentary on al-Âjrâmiyyah

3 - اجعل كل اسم من الأسماء الآتية تمييزاً في جملة مفيدة:

Three. Use each of the following nouns as a disambiguation to form a complete sentence.

شاعراً، قصباً، خلفاً، أدباً، شرباً، ضحكاً، بسالة.

4 - هات ثلاث جمل يكون في كل جملة منها تمييز مسبوق باسم عدد، بشرط أن يكون اسم العدد مرفوعاً في واحده ومنصوباً في الثانية ومخفوضاً في الثالثة.

Four. Make three sentences where included therein is a disambiguation preceded by a number, with the condition that the number should be marfu‘ in the first example, mansûb in the second and makhfûd in the third example.

تدريب على الإعراب

Exercises on Grammatical Analysis

أعرب الجملتين الآتيتين:

Provide a grammatical analysis of the following two sentences:

محمد أكرم من خالد نسباً، عندي عشرون ذراعاً حريزاً.

Muḥammad is a more honourable person than Khālid. I have twenty cubits of silk.

الجواب

Answer


(نسباً): تمييز نسبة محلول عن المبتدأ منصوب وعلامة نصبه الفتحة الظاهرة.
One. “Muḥammad” is the nominal subject, marfūʿ due to it being the initiation, the sign of it being marfūʿ is the explicit dammah. “More honourable” is the predicate of the nominal subject and it is made marfūʿ by the nominal subject, the sign of it being so is the explicit dammah. “From Khālid” consists of a governor of jār and a majrūr word that connect to “more honourable”. “Spiritually” is the disambiguation of a sentence transformed from the nominal subject and it is mansūb, the sign of which is the explicit fathah.

Two. “With” is an adverb of place which is connected to a predicate that has been omitted. “With” is also the possessed in a possessive compound and the letter ya of the first person is the possessor, un-inflectable upon a sukūn in the state of khaṣīd. “Twenty” is the delayed nominal subject and marfūʿ due to it being the commencement, the sign of it being so is the letter wāw serving in place of the dammah due to being connected to a sound masculine plural. “Cubits” is the disambiguation of “twenty” and it is mansūb with an explicit fathah. “Silk” is the disambiguation of “cubits” and it is mansūb with an explicit fathah.

أسئلة

Questions

ما هو التمييز لغة إصطلاحاً؟

What is the meaning of al-tamyiz linguistically and according to the nomenclature of the grammarians?

إلى كم قسم ينقسم التمييز؟

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Into how many categories has the disambiguation been categorised into?

ما هو تمييز الذات؟

What is the disambiguation of an entity?

ما هو تمييز النسبة؟

What is the disambiguation of relationship?

بماذا يسمى ( تمييز الذات )؟

What is the other name given to the disambiguation of an essence?

بماذا يسمى ( تمييز النسبة )؟

What is the other name given to the disambiguation of relationship?

ما الذي يقع قبل تمييز الذات؟

What comes before the disambiguation of an entity?

مثل لتمييز الذات بثلاثة أمثلة مختلفة وأغرب كل واحد منها؟

Provide three varying examples of the disambiguation of an entity and provide a grammatical analysis of each one.

إلى كم قسم يقسم تمييز النسبة المحوَّل؟

How many types of the transformed disambiguation are there?

مثل للتمييز المحوَّل عن الفاعل وعن المفعول وعن المبتدأ.

Provide examples of the transformed from a subject, object and from a nominal subject.
Provide an example of the non-transformed disambiguation.

ما هي شروط التمييز؟

What are the conditions of the disambiguation?

ما معنى أنَّ التمييز لا يجيء إلا بعد تمام الكلام؟

What is the meaning of the disambiguation not coming except after the completion of speech?
The Exception

He said: Chapter of the Exception: The particles of exception are eight: illâ, ghayru, siwâ’un, suwâ’un, sawâ’un, khalâ, ‘adâ and hâshâ.

I say: The linguistic meaning of the word al-istithnâ (the exception) is absolute removal. And the meaning according to the nomenclature of the grammarians refers to the removal of something using “illâ” or one of its sisters, where that thing would be part of what came before the tool of exception [if it was not present.] An example of this is the statement, “The students passed except for ‘Amir.” In this statement the removal is “except for ‘Amir” i.e. one of the students. If not for the [tool of exception causing this] exception, “‘Amir” would be considered part of the phrase “the students passed.”

Know that the tools of exception are abundant, and the author has mentioned eight from them. The ones which he has mentioned can be split into three types:
The first type: That which is always a particle, and this is “illâ”.

The second type: That which is always a noun, and it consists of four: (i) “siwa”, (ii) “suwa”, (iii) “sawa” and (iv) “ghayru”.

The third type: That which is considered to be a particle at times and as a verb at other times, and it consists of three instruments: (i) “khalâ”, (ii) “adâ”, and (iii) “hâshâ”.

The Ruling of the Exception with “Ilâ”

He said: The word made into an exception with illâ is made mansûb if the speech which has preceded it is complete e.g. “The people stood except for Zayd” and “The people left except for ‘Amr.” If the speech is complete and also negative then [making the exception a grammatical follower as a] substitution (al-badl) here is permissible as well as making it mansûb as an exception e.g. “The people did not stand except Zayd.” If the speech is deficient then [the
exception's] grammatical classification depends upon the presence of other grammatical agents like those found in the following examples, “None stood except for Zayd”, “I did not hit except Zayd”, and “I did not pass except by Zayd.”

وأقول: أعلم أنَّ للاسم الواقع بعد ( إلا ) ثلاثة أحوال؛
I say: Know that there are three states for the noun present after “illa”:

الحالة الأولى: وجوب النصب على الاستثناء.
The first state: It is mandatory that the exception be manṣūb.

الحالة الثانية: جواز إتباعه لما قبل ( إلا ) على أنه بدل منه مع جواز نصبه على الاستثناء.
The second state: It is permissible for the exception to follow grammatically what comes before “illa” as a substitution (al-badl) for it, and it is also permissible for it to be manṣūb as an exception.

الحالة الثالثة: وجوب إجرائه على حسب ما يقتضيه العامل المذكور قبل ( إلا ).
The third state: It is mandatory that the exception follows upon that which is dictated by its governor which is mentioned before “illa”.

وبيان ذلك أنَّ الكلام الذي قبل ( إلا ) إما أن يكون تمامًا موجباً، وإما أن يكون تمامًا نافضاً،
The reason behind this is that the speech before “illa” is sometimes: (i) complete and affirmative, (ii) complete and negative, and (iii) incomplete and this will always be negative.

وإنّ النفي هو أن يكون الكلام السابق تمامًا، ومعنى كونه نافضاً: ألا يذكر فيه المستثنى منه، ومعنى كونه موجباً: ألا يسبقنه نفي أو شبهه، وشبه النفي: النهي، والاستفهام، ومعنى كونه منفياً: أن يسبقنه أحد هذه الأشياء.
The meaning of the preceding speech being “complete” is that it mentions what is being made an exception from. The meaning of it being “incomplete” is that it does not mention what is being made an exception from. The meaning of it being “affirmative” is that it is not preceded by a negation or that which is similar to the negation i.e. the prohibition and the interrogative. The meaning of it being “negative” is that it is preceded by one of the aforementioned things.

So if the preceding speech is complete and affirmative, it is mandatory to make the noun following “illā” *manṣūb* due to it being an exception. Examples are, “The people stood except for Zayd” and, “The people left except for ‘Amr.” So “Zayd” and “‘Amr” are both exceptions to complete speech where the thing made exception to is mentioned. In the former example this thing is “the people (*al-qawm)*” and in the latter example this thing is “the people (*al-nās)*”. The speech is also affirmative due to the absence of a negation or that which is similar to it. Hence it is obligatory to make these two words *manṣūb*, and this is the first of the aforementioned states.

If the preceding speech is complete and negative then two options are allowed for the grammatical status of the noun following “illā”: (i) it can grammatical-
ly follow as a substitute or (ii) it can be *mansûb* as an exception. An example of the former is, “The people did not stand except Zayd.” In this example Zayd is an exception to complete speech where the thing being made exception to (i.e. “the people”) is mentioned. The speech is also negative as it is preceded by the particle of negation “*mā*”. So it is permissible for it to (i) grammatically follow or (ii) become *mansûb* due to being an exception. For the first option it would be said “*illa* Zaydun”\(^\text{211}\) in the state of *raf* as the word being made exception to is *marfū‘* and the substitute of the *marfū‘* is also *marfū‘*. And the second option—though permissible—is less frequently utilised. In this option it would have been said instead, “*illa* Zaydan.” This is the second of the aforementioned states.

وإن كان الكلام السابق (نافضاً، ولا يكون إلا منفياً)، كان المستثني على حسب ما قبل (إلا) من العوامل؛ فإن كان العامل يقتضي الرفع على الفاعلية رفعه عليها، نحو (ما حصر إلا علية)، وإن كان العامل يقتضي النصض على المفعولية، نصضت عليه، نحو (ما رأبت إلا علية) وإن كان العامل يقتضي الجر بحرف من حروف الجر جرته به نحو (ما مرت إلا برابي) وهذه هي الحالة الثالثة.

If the preceding speech is “incomplete and this will always be negative”, then the grammatical state of the exception will be based upon the influence of its governor that precedes “*illa*”. If this governor dictates that its subject be *marfū‘* then the exception will be *marfū‘* e.g. “None were present except ‘Alī.” If the governor dictates that its object be *mansûb* then the exception will become *mansûb* e.g. “I did not see except ‘Alī. If the governor dictates the state of *jarr* through the particles of *jarr* then the exception becomes *majrûr* e.g. “I did not pass except by Zayd.” And this is the third of the aforementioned states.

\(^{211}\) This is similar to the statement of Allah, the Most High, in Sūrah Yūsuf,
المستثنى ب( غير ) وأخواتها

The Exception with “Ghayru” and Its Sisters

He said: The word made into an exception with “siwā”, “suwan”, “sawā’i” and “ghayru” is majrūr and nothing else.

أقول: الاسم الواقع بعد أداة من هذه الأدوات الأربعة يجب جربة بإضافة الأداة إليه، أما الأداة نفسها فإنها تأخذ حكم الاسم الواقع بعد ( إلا ) على التفصيل الذي سبق: فإن كان الكلام تاماً موجباً نصبتها وجبواً على الاستثناء، نحو ( قام القوم غير زيد )، وإن كان الكلام تاماً منفياً أثبتها لما قبلها أو نصبتها، نحو ( ما يوزني أحد غير الأخبار )، أو ( غير الأخبار )، وإن كان الكلام ناقضاً منفياً أجريتها على حسب العوامل، نحو ( لا تتصل بغير الأخبار ).

I say: It is mandatory that the noun that is present after one of these four apparatus of exception is in the state of jarr due to these apparatus being mudāf to it. As for these apparatus themselves, they take the ruling of the word that follows “illa” that we detailed above. So if the speech is complete and affirmative then it is mandatory to be mansūb as the exception e.g. “The people stood except for Zayd.” If the speech is complete and negative then it can either grammatically follow that which preceded it or become mansūb e.g. “No one visits me except for (ghayru) the best” or “Except for (ghayra) the best.” If the speech is incomplete and negative then it falls according to its governor e.g. “Do not connect yourself except to the best.”
The Exception with ‘Adâ and Its Sisters

He said: The word used as an exception with khalâ, ‘adâ and hâshâ is allowed to be manṣûb or majrûr e.g. “The people stood except for Zaydan/Zaydân”, “… except for Amran/Amrîn”, and, “… except for Bakran/Bakrîn.”

I say: The noun present after one of these apparatus of exception is permissible to be either: (i) manṣûb or (ii) majrûr. The reason behind this is that these apparatus are sometimes utilised as verbs and sometimes utilised as particles, and we have discussed this earlier. If they are intended to be utilised as verbs, then that which follows them should be made manṣûb due to them being regarded as objects, and the subject appears as a hidden pronoun compulsorily. If they are intended to be utilised as particles, then that which follows them should be made makhfîd due to them being utilised as such.
This option is present in these apparatus of exception that are not preceded by the mā of the infinitive. This is because if this mā precedes them, it is obligatory to make that which comes after them mansūb [without any option]. The reason behind this is that the mā of the infinitive does not enter onto anything except the verb, and so they are taken as verbs absolutely if they are preceded as such. An example of the case where there are two possibilities is, “The people stood except Zayd.” In this example it is permissible to make the word “Zayd” (i) mansūb or (ii) khafḍ. An example of the other aforementioned scenario is, “The people stood except for Zayd.” Here it is not permissible except to make the word “Zayd” mansūb and Allah the Most High knows best.

Questions

ما هو الاستثناء لغة وإصطلاحًا؟

What is the linguistic meaning of the word “al-istithna” and its meaning according to the nomenclature of the grammarians?

ما هي أدوات الاستثناء؟

What are the apparatus of exception?

إلى كم قسم تنقسم أدوات الاستثناء؟

Into how many categories are the apparatus of exception split into?

كم حالة للإسم الواقع بعد ( إلأ )؟

How many states are allowed for the noun that arises after “illā”?

متى يجب نصب الاسم الواقع بعد ( إلأ )؟

When is it mandatory to make the noun present after “illā” mansūb?
When is it allowed to either make the noun present after “illā” manṣūb or a grammatical follower of what preceded it?

What is the meaning of speech being complete?

What is the meaning of speech being negative?

What is the ruling of the noun present after “siwā”?

What is the grammatical structure that comes in the context of “siwā”?

What is the ruling of the noun present after “khalā”? 

A Commentary on al-Ājrumiyyah
The Conditions for Using “Lā” with the Function of Innā

He said: The Chapter of “Lā”: Know that “lā” places indefinite nouns without the tanwin into the state of naṣb if it is immediately followed by an indefinite noun and the “lā” is not repeated, as in the following sentence, “There is no man in the house.”

I say: Know that the “lā” of negation of an entire type serves the function of “inna” and so its noun is made manṣūb verbally or in state and its predicate is made marfū’.

It is not mandatory for it to be given this function except if it meets four conditions:

First. Its noun is indefinite.\(^{212}\)

\(^{212}\) Al-Ahdal said (1/283), “The purpose of the noun being indefinite is to indicate through the wording a general negation.”
Second. Its noun is connected to it i.e. there is no separation between them, even if this separation is the predicate.

ثالثًا: أن يكون خبرها نكرة أيضًا.

Third. Its predicate must also be indefinite.213

والرابع: لا تكرر (لا).

Fourth. The word “lā” is not repeated.

ثم اعلم أن اسم (لا) على ثلاثة أنواع، الأول المفرد، والثاني المضاف إلى نكرة، والثالث الشبيه بالمضاف.

It should also be known that the noun of “lā” is of three types: (i) the single word, (ii) the mudāf (possessed) of an indefinite and (iii) that which is similar to a mudāf.

أما المفرد في هذا الباب، وفي باب المنادى، فهو: ما ليس مضافةً ولا شبيهةً بالمضاف، فيدخل فيه المنادى، وجمع التكسير، وجمع المذكر السالم، وجمع المؤنث السالم.

As for the single word in relation to this—and in relation to the vocative—it is that which is not a mudāf and not similar to a mudāf. So the dual form, broken plural, sound masculine plural and sound feminine plural will also fall under this type.

وتحكمه أنه يُنَبِّى على ما ينصب به: فإذا كان نصبه بالفتحة بني على الفتح، نحو (لا رجل في الدار)، وإن كان نصبه بالباء - وذلك المنان وجمع المذكر السالم - بني على الباء نحو (لا رجلين في الدار) وإن كان نصبه بالكسرة نبأة عن الفتحة - وذلك جمع المؤنث السالم - بني على الكسر، نحو (لا صلحاً اليوم).

213 Al-Ahdal’s said (1/283), “The purpose of the predicate being indefinite is so a definite predicate is not given to an indefinite noun.”
Its grammatical ruling is that it is formed upon whatever it becomes \textit{manṣūb} with. If it is made \textit{manṣūb} with a \textit{fatḥah} then it is formed upon a \textit{fatḥah} e.g. “There is no man (\textit{rajula}) in the house.” If it is made \textit{manṣūb} with the letter \textit{yā}—and this is the case for the dual form and the sound masculine plural—it is formed upon a \textit{yā} e.g. “There is not two men (\textit{rajulayn}) in the house.” If it is made \textit{manṣūb} with a \textit{kāsrah} serving in place of the \textit{fatḥah}—and this is the case for the sound feminine plural—it is formed upon a \textit{kāsrah} e.g. “There is not good women (\textit{sāliḥātīn}) today.”

وأما المضاف فينصب بالفتحة الظاهرة أو بما ناب عنها، نحو (لا طالب علم ممقوت).
As for the \textit{muḍāf}, it becomes \textit{manṣūb} with an explicit \textit{fatḥah} or that which serves in its place e.g. “There is not a student of knowledge who is abhorred.”

وأما الشبيه بالمضاف ؛ وهو ما اتصل به شيء من تمام معناه، فمثل المضاف في الحكم: أي ينصب بالفتحة، نحو (لا مستقيماً حاله بين الناس).
As for that which resembles the \textit{muḍāf}, it is that which is connected to something that completes its meaning. It has the same grammatical ruling as the \textit{muḍāf} i.e. it becomes \textit{manṣūb} with the \textit{fatḥah}. An example is “His reputation amongst the people is not upright.”

٣٩٣

قال: فإن لم تباشرها وجب الرفع ووجب تكرار (لا) ن نحو (لا في الدار رجل ولا امرأة)

فإن تكررت جاز إعمالها وإن الغالب، فإن شئت قلت: (لا رجل في الدار ولا امرأة) ؛ فإن شئت قلت: (لا رجل في الدار ولا امرأة).

He said: And if it is not immediately followed by an indefinite noun then the state of raf‘ becomes obligatory as does the repetition of “lā” as in the following example: “There is not a man in the house nor a woman.” If the “lā” is repeated then it is permissible for it to have its effect and it is also permissible for the effect to be cancelled. So it can be said, “There is not a man (\textit{rajula}) in the house and not a woman (\textit{imra’ata})” or, “There is not a man (\textit{rajulun}) in the house and not a woman (\textit{imra’atun}).”

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I say: I have previously explained that the conditions that mandate the effect of “lā” being the same as the effect of “inna” are four. What we are discussing now is the situation where one of the aforementioned four conditions are not met.

To illustrate this: If a definite word arises after “lā” then it is mandatory to cancel the effect of “lā” and to repeat it, e.g. “Neither did Muḥammad visit me nor Bakr.” If there is anything separating “lā” and its noun then it is mandatory to cancel its effect and repeat it e.g. [No bad effect is there in it, nor from it will they be intoxicated.] Here “ghawlun” (bad effect) is the delayed nominal subject and “fiḥā” (in it) is connected to an omitted predicate. “Lā” here is a relative quantifier.

If “lā” is repeated then it is not mandatory to give it its effect, rather it is permissible to (i) give it its effect, if the other conditions are met, or (ii) neglect the effect. So an example of when the effect is utilised is, “There is no man and no woman in the house” with a ḥafāḥ on the Arabic words “rajuła” and

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214 Al-Ṣaffāt: 47

215 A relative quantifier is something which gives us information on the quantity, but the exact amount is unknown. Here, the negation of all side effects from drinking the wine of Jannah is unknown, yet remains negated.
"imra’ata". An example of when the effect is neglected is, “There is no man and no woman in the house” with the words “rajulun” and “imra’atun” in the state of raf’.

أسئلة

Questions

ما الذي تعمله ( لا ) النافية للجنس؟
What grammatical effect is performed by the “lā” of negation of an entire type?

ما شروط وجب عمل ( لا ) النافية للجنس؟
What are the conditions that make the grammatical effect of the “lā” of negation of an entire type mandatory?

إلى كم قسم ينقسم اسم ( لا )؟
Into how many categories is the noun of “lā” split into?

ما حكم اسم ( لا ) المفرد؟
What is the grammatical ruling of the singular noun of “lā”?

ما هو المفرد في باب ( لا ) والمنادي؟
What constitutes the singular in relation to “lā” and the vocative?

ما حكم اسم ( لا ) إذا كان مضافًا أو شبيهاً به؟
What is the grammatical ruling of the noun of “lā” if it is a mudāf or similar to a mudāf?

ما الحكم إذا تكررت ( لا ) النافية؟
What is the grammatical ruling if there is a repetition of the “lā” of negation?
What is the grammatical ruling if there is a definite noun after the “lā” of negation?

What is the grammatical ruling if there is a separation between the “lā” and its noun?
المنادي

The Vocative

He said: Chapter of the Vocative: The vocative is of five types: (i) the single proper noun, (ii) the intended indefinite noun, (iii) the unintended indefinite noun, (iv) the *mudāf*, and (v) that which resembles the *mudāf*.

I say: The linguistic meaning of the word “*munādā*” refers to the seeking of someone’s approach in an absolute sense. Its meaning according to the nomenclature of the grammarians refers to the seeking of someone’s approach through the use of the word “*yā*” (“O [so and so]”) or one of its sisters.

The sisters of “*yā*” are: (i) The letter *hamzah* e.g. “O Zayd, approach.” (ii) “Ay” e.g. “O Ibrāhim, understand.” (iii) “Ayā”, as in the Arabic couplet:

216 I.e. The one sought from answers the seeker without answering him e.g. “*yā* Allah”. See Ḥāshiyyat Yāsīn ‘alā al-Fākhi (2/72) and Ḥāshiyyat al-Sajā’i (pp. 77-78). Shaykh al-Islām ibn Taymiyyah said in Iqtīdā’ al-Ṣīrāṭ al-Mustaqīm (2/319), “Anyone who says ‘*Yā Muḥammad*’ or ‘*Yā Nabi Allah*’ then this is similar to an invocation. The invocator does this whilst directing the invocation to him. However, at times, the invocation can be directed to the Prophet but not intending him as the target of invocation, such as when the person supplicates [to Allah] in prayer, ‘*‘As-salamu ‘alayk* O Prophet, and the Mercy of Allah and His Blessings be upon you.’”
A Commentary on al-jabi'miyyah

O tree of Malik Muwarrqa in the river of al-Khabur.
Did you grow like this in the time of Ibn Turayf? 217

و ( ه يا ) نحو ( ه يا محمد تعالَ ).
And (iv) “hayā” e.g. “O Muḥammad, come.”

ثم المنادى على خمسة أنواع:
Furthermore, the vocative is of five types:

1 - المفرد العلِّم: وقد مضى في باب ( لا ) تعريف المفرد، ومثاله ( يا محمد ) و ( يا فاطمة ) و ( يا محمدان ) و ( يا فاطمتان ) و ( يا محمدون ) و ( يا فاطمات).

One. The singular proper noun. We have previously discussed the definition of the singular in the Chapter of “La”. Examples are: “O Muḥammad”, “O Fātimah”, “O two Muḥammads”, “O two Fātimahs”, “O Muḥammads” and “O Fātimahs.”

2 - النكرة المقصودة: وهي: التي يقصد بها واحدٌ معينٌ ممّا يصحٌ إطلاق لفظها عليه,

217 This a passage from a poem which was recited by the daughter of a man called Turayf and became famous in the time of the well-known caliph, Ḥārūn al-Rashīd. Al-Farā'ah bint Turayf was astonished that a barren tree which was situated in the river of al-Jazīrah, northern Iraq, was now providing fruits. It became famous because the poet is drawing a parable between happiness and the habitat one is situated in. Trees that provide fruits have proverbially represented happiness and prosperity, so how can one be happy when the tree is barren and living creatures surrounding it are not being nourished? See Sharḥ al-Shawāhid al-Sharī'ah fi Amāt al-Kutub al-Nahwīyyah (2/141). This couplet is present in al-Dhahabī’s Siyar A'lām al-Nubalā (8/232), but he disagreed that the couplet was narrated with the same wording mentioned here. Based on this, the wording used by the commentator (i.e. Shaykh Muḥī al-Dīn) is not established, unless there is another route that it has been reported by, in which case there is no harm.
Two. The intended indefinite noun. This refers to when an individual is specified with a wording that is suitable to refer to a wide group e.g. saying “O oppressor” whilst intending a specific oppressor.

Three. The unintended indefinite noun. This refers to when an unspecified individual from a wide group is intended e.g. the preacher saying, “O negligent, pay heed” whilst not intending a specific individual, rather intending everyone who could be considered to be negligent.

Four. The *muḍāf* e.g. “O student of knowledge, strive.”

Five. That which resembles the *muḍāf*. This refers to that which is connected to something to complete its meaning, regardless if the word connected to it is *marfū‘* e.g. “O one with praiseworthy actions”, *manṣūb* e.g. “O memoriser of his lesson”, or *majrūr* due to being connected to a particle of *jarr* e.g. “O lover of the good.”

He said: As for the singuilar proper noun and the intended indefinite noun
then they are both linguistically constructed upon the \textit{dammah} without the presence of \textit{tanwin} e.g. “O Zayd” and “O man”. And the three remaining types remain \textit{mansûb} and do not change.

وأقول: إذا كان المنادى علما مفرداً أو نكرة مقصودة فإنه يjenis على ما يرفع به;

I say: If the vocative is a singular proper noun or an intended indefinite noun, then it is constructed upon that which it becomes \textit{marfu‘} with.

فإن كان يرفع بالضمة فإنه يjenis على الضم، نحو ( يا محمد ) و ( يا فاطمة ) و ( يا رجل

If it becomes \textit{marfu‘} with a \textit{dammah}, then it is constructed upon a \textit{dammah} e.g. “O Muḥammad”, “O Fâtîmah”, “O man”, “O Fâtîmas”.

وإن كان يرفع بال ألف Niabة عن الضم، وذلك المشنى فإنه يjenis على الالف، نحو ( يا

If it becomes \textit{marfu‘} with the letter \textit{alif} serving in place of the \textit{dammah}—and this is the case for the dual form—then it is constructed upon an \textit{alif} e.g. “O two Muḥammads” and “O two Fâtimahs”.

وإن كان يرفع بالواو Niabة عن الضم، وذلك جمع المذكر السالم فإنه يjenis على الواو

If it becomes \textit{marfu‘} with the letter \textit{wāw} serving in place of the \textit{dammah}—and this is the case for the sound masculine plural—then it is constructed upon a \textit{wāw} e.g. “O Muḥammads”.

وإن كان المنادى:Nكرة غير مقصودة أو مضافاً أو شبيهاً بالمضاف فإن بر ينصب بالفتحة

or what has been narrated ( يا جاهل تعلّم ) و ( يا كسولأ أقبل على ما يفعلك ) و ( يا راعب المجيد إعمل له ) و ( يا محبّ الرّقة ثابر على السعي ) و ( يا راغبًا في السّود)
And if the vocative is an unintended indefinite noun, a muḍāf or that which resembles the muḍāf then it becomes manṣūb with a fāṭah or that which serves in place of the fāṭah. Examples are: “O ignorant, learn”, “O lazy one, dedicate yourself to that which will benefit you”, “O aspirer of glory, endeavour for it”, “O lover of prestige, persevere [in its] pursuit”, “O aspirer of honour, do not abscond from working hard” and, “O covetous of goodness, be upright.”

Questions

ما هو المنادى لغة واصطلاحاً؟

What is the meaning of the word “al-munāḍā” linguistically and according to the nomenclature of the grammarians?

ما هي أدوات النداء؟ مثلاً لكل أداة بمثال.

What are the apparatus of the vocative? Provide an example for each one.

إلى كم قسم ينقسم المنادى؟

How many types has the vocative been categorised into?

ما هو المفرد العلم؟ ومثل له بمثالين مختلفين.

What is the singular proper noun? Provide two different examples of it.

ما هي النكرة المفصولة مع التمثيل؟

What is the intended indefinite noun? Provide an example of it.

218 If it is asked why the vocative is manṣūb, the answer is that the noun of the vocative is at its origin an object (مفعول به). Thus if one said, “O ’Abdullāh” (يا عبد الله), its original wording is “I call ’Abdullāh” (أدعو عبده).
What is meant by “that which resembles the *mudāf*”?

How many types are there of the resemblance of the *mudāf*? Provide an example of each type.

What is the grammatical ruling of the singular proper noun vocative?

What is the grammatical ruling of the *mudāf* vocative?

Exemplify each type of the vocative with five examples. Provide a grammatical analysis of one of them.
The Causative Object

He said: Chapter of the Causative Object: The causative object is the noun in the state of *naṣh* which is mentioned in order to explain the reason why a verb occurred as in the following examples: “Zayd stood out of reverence for ‘Amr” and, “I have sought you out desiring your favour.”

I say: The causative object—which is referred to in Arabic with the names “*al-maf’ūl min ajlihi*”, “*al-maf’ūl li ajlihi*” and “*al-maf’ūl lahu*”, according to the nomenclature of the grammarians refers to a *manṣūb* noun which is mentioned to detail the reason behind the occurrence of a verb.

Our statement “a noun” includes the explicit noun and its paraphrase.

It is essential for the noun that serves as a causative object to possess five matters:

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219 Al-Azharī said in *al-Taṣrīḥ* (1/337), “There is a difference of opinion regarding the *naṣib* of the causative object. The majority of the Bāṣrī grammarians said that it is made *manṣūb* by the verb due to the implicit lām of reasoning. This was differed upon by al-Zajjāj and the Kūfī grammarians...” See Ḥāshiyat al-Sībān (2/122).
A Commentary on al-Âjrûmiyyah

First: It must be an infinitive.

Second: It must be qalbi (occur by heart), meaning that it does not refer to the actions of the limbs such as the hand or the tongue e.g. “reading” and “he hit”.

Third: It must be a reason for that which precedes it.

Fourth: It must be united with its governor in time.

Fifth: It must also be united with its governor in terms of their subject.

An example of a noun that encompasses these conditions is the word “discipline” in the statement, “I hit my son for discipline.” It is an infinitive, it is qalbi due to it not being an action of the limbs, it is the reason for the hitting and it is united with the word “I hit” in terms of time and in terms of the subject also.

وكل اسم استوفى هذه الشروط يجوز فيه أمران: النصب، والجر يحرف من حروف الجر الدالة على التعليل كاللام.
Every noun that meets these conditions is permissible to be made: (i) *mansūb* or (ii) *majrūr* due to a particle of *jarr* that indicates the reason [for the action], such as the letter *lām*.

وععلَم أنَّ للاَّسم الذي يقع مفعولاً لأجله ثلاث حالاتٍ:

Furthermore, know that the noun that is utilised as a causative object has three situations:

الأولى: أن يكون مقتناً بِ(ال).

One. It is connected to "al-".

الثانية: أن يكون مضافةً.

Two. It is a *mudāf*.

الثالثة: أن يكون مجردًا من (ال) ومن الضافية.

Third. It is free from "al-" and from the possessive construction.

وفي جميع هذه الأحوال يجوز فيه النصب والجر بحرف الجر، إلا أنَّه قد يترجح أحد الوجهين، وقد يستويان في الجواز.

In all of these situations it is permissible for the causative object to be *mansūb* and *majrūr* due to a particle of *jarr*, however either one of the situations may be most correct (under certain conditions)—or both may be equal in permissibility.

فإن كان مقتناً بِ(ال) فالأخير فهو أن يجرَ بحرف جر دال على التعليل، نحو: (ضربت

باني للتأديب) ويقع نصبه.

If it is connected to "al-" then it is more commonly *majrūr* due to a particle of *jarr* that indicates cause e.g. "I hit my son for discipline." It is rarely in the state of *našb*.
A Commentary on al-Ąjrūmiyyah

إن كان مضافاً جار جوازاً متساوياً أن يجر بالحرف وأن ينصب، نحو: ( زيتك محبة أدبك ) أو ( زيتك لمحبة أدبك ).

If it is muḍāf then it is equally permissible for it to be majrūr due to a particle or mansūb. Examples are, “I visited you out of love (mahabbata) for your manners” and, “I visited you out of love (li muḥabbati) for your manners.”

وإن كان مجردًا من ( أَلَّا ) ومن الإضافة فلا أكث فِيهِ أن ينصب، نحو: ( قمت إجلاً للأساتذة ) وقيل جَوَهَ بالحَرفِ، والله أعلم.

If it is free of “al-” and not a muḍāf then it is more commonly mansūb e.g. “I stood due to reverence for the teacher.” It is rarely majrūr due to a particle. And Allah knows best.

أسئلة

Questions

ما هو المفعول لأجله؟

What is the maf‘ūl li ajlihi?

ما الذي يشترط في الاسم الذي يقع مفعولاً لأجله؟

It says in Mirqāt al-Mafātiḥ Sharḥ Mishkāt al-Maṣābiḥ (8/511), “There is a stern punishment [of one being asked to take his seat in the fire] for those who have pride and order others to stand for him, wanting those who are present to stand as they enter. However, if they stand for their entrance whilst they have not commanded it, standing either to welcome the incomer properly or to show humility when greeting, then there is no harm in this.”

221 Khālid al-Azhari said in al-Taṣrīḥ (1/335) that Abu al-Baqā said in Sharḥ al-Lama‘ of Ibn Jinni that the maf‘ūl lahu has conditions, and from them: 1) It must be an answer to a question. 2) It is a predicate for a verb that the governor has effect on e.g. “I visited you out of desire to serve you” or the subject e.g. “the desire is the one who made me visit you” 3) It is correct to have inferred the meaning of lām [of reason] 4) The governor is not verbally correspondent to it, thus it is not correct for you to say that the word “ziyarah” (visit) in, “zurtuk ziyarah” (I visited you a visit) is a causative object because the infinitive is of the same verb, and something is not considered as its cause if it is existent by itself. [End quote.]
What are the conditions for a noun to be utilised as a causative object?

كم حالة للاسم الواقع مفعولاً له؟

How many situations are there of the noun utilised as a causative object?

ما حكم المفعول له المقتن (ب آل ) والمضاف؟

What is the grammatical ruling of the causative object that is connected to “al-” or the one which is a muḏāf?

مثلاً بثلاثة أمثلة للمفعول لأجله بشرط أن يكون الأول مقتناً (ب آل ) والثاني مضافاً والثالث مجردًا من ( آل ) بالإضافة، وأعرب كل واحد منها، وبين في كل مثال ما يجوز فيه من الوجود مع بيان الأرجح إن كان.

Provide three examples of the causative object with the condition that the first is connected to “al-”, the second is a muḏāf and the third is free of “al-” and not a muḏāf. Provide a grammatical analysis of each, and explain for each example what is the permissible alternative, and explain the reason for its preference —if any.
الفعل معه
The Object of Accompaniment

قال: (باب الفعل معه) وهو: الاسم المنصوب الذي يذكر لبيان من فعل معه الفعل، نحو قوله: (جاء الأمير والجيش) و(استوى الماء والخشبة).

He said: Chapter of the Object of Accompaniment: It is a *manṣūb* noun which is mentioned in order to explain who or what participated in the enactment of the action, as in the following examples: “The leader came with the army” and, “The water became level with the wood.”

وأقول: الفعل معه عند النحاة هو: الاسم، الفضالة، المنصوب بالفعل أو ما فيه معنى الفعل وحروفه، الدال على الذات التي وضع الفعل بمصاحبه، الموضوع بواو نفيد المعينة نصاً.

I say: The object of accompaniment according to the grammarians is: a noun, surplus (i.e. not an essential component of the sentence), *manṣūb* due to a verb or that which has the meaning and linguistic structure of a verb, it indicates towards an entity that accompanied at the occurrence of the action and it is preceded by the letter *wāw* that textually indicates accompaniment.

فقولنا: (الاسم) يشمل المفرد والمتعدد والجمع، والمذكر والمؤنث والمراد به: الاسم الصحيح دون المؤلِّف، وخرج عنه الفعل والحرف والجملة.

Our statement “a noun” encompasses the singular, dual form and the plural—masculine and feminine. Here it refers to the explicit noun and not to the paraphrase of an explicit noun. Likewise the verb, particle and sentence

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222 Ibn Hishām said in *al-Qaṭr* (p. 323), “This means that the verb is not free from it. An example of the opposite case is if one said, ‘Zayd shared,’ which would not be considered to be correct as sharing cannot take place except between two.”
are removed from the definition.

Our statement “surplus” means that it is not an essential part of the speech, so it cannot be the subject, nominal subject or the predicate. Thus this clause excludes the main components [of a sentence.] An example is, “Zayd and ‘Amr participated.”

Our statement “manṣūb due to a verb or that which has the meaning and linguistic structure of a verb” indicates that the grammatical governor for the object of accompaniment is of two types:

First: The verb e.g. “The leader was present with the army.”

Second: A noun that indicates towards the meaning of a verb and encompasses its letters. An example is the noun on the fā’il pattern in the statement, “The leader is present (ḥādir, which is on the fā’il word pattern with the root words ḥ-d-r) with the army.”

223 This is the view of the majority of the Baṣrī grammarians and a group from the Kūfīs. Ibn Hishām considered this view to be preponderant. See Awdāh al-Masālik (2/54), al-Taṣriḥ by al-Azhari (1/343) and Ḥāshiyat al-Khudārī (1/200).
Our statement “it is preceded by the letter wāw that textually indicates accompaniment” excludes from the definition the noun that is preceded by the letter wāw that does not textually indicate this e.g. “Muḥammad and Walid were present.”

واعلم أنَّ الاسم الواقع بعد الواو على نوعين:

Know that the noun arising after the letter wāw is of two types:

1 - ما يتعين نصبُه على أنَّه مفعول معه.

One. That which is required to be manṣūb due to being the object of accompaniment.

2 - ما يجوز نصبَه على ذلك وابتعه لما قبله في إعرابه معطوفاً عليه.

Two. That which is allowed to be (i) manṣūb due to being the object of accompaniment and (ii) a grammatical follower of what preceded it due to being conjoined to it.

أما النوع الأول فملحِه إذا لم يصبح تشريِك ما بعد الواو لما قبلها في الحكم، نحو ( أنا سائرٌ والجبَل ) ونحو ( ذاكرٌ والصباح ) فإنَّ الجبل لا يصبح تشريِك للمتكلم في السير، وكذلك الصباح لا يصبح تشريِك للمتكلم في المذاكرة، وقد مثل المؤلف لهذا النوع بقوله: ( استوى الماء والخشبة )

As for the first type, it is the case when it is not appropriate for that which comes after the letter wāw to share the ruling of what preceded it e.g. “I am walking alongside the mountain” and, “I studied with the lamp” Evidently it is not tangible for the word “the mountain” to share in the “walking” of the one speaking the sentence. Likewise is the case for the lamp in relation to the speaker’s studying. The author provided an example of this type with his statement, “The water became level with the wood.”

224 Ibn Hishām said in al-Qaṭr (p. 323), “[I.e.] when a conjunction is only intended.”
As for the second type, it is the case when it is correct for that which comes after the letter ِwَّلِ to share the ruling of what preceded it e.g. “Ali and Muḥammad were present.” Here it is permissible to make “Muḥammad” ِمَنْصُوب due to it being the accompanying object and it is also permissible to make it ِمَرْفُوع due to it being conjoined to “Ali”. This is because it is allowed for Muḥammad to share in the act of “presence” with ‘Ali. The author exemplified this type in his statement, “The leader came with the army.”

Questions

ما هو المفعول معه؟

What is the ِمَفْعُول ِمَاءُهُ؟

ما المراد بالاسم هنا؟

What is meant by the noun in the context of the ِمَفْعُول ِمَاءُهُ؟

ما المراد بالفضيلة؟

What is meant by “surplus” here?

ما الذي يعمل في المفعول معه؟

What governs the object of accompaniment?
A Commentary on al-Ājrūmiyyah

Into how many categories is the object of accompaniment split into?

مثال للمفعول معه الذي يجب نصبه بمتاليين.

Provide two examples of the object of accompaniment that is mandatory to be made manṣūb.

مثال للمفعول معه الذي يجوز نصبه واتباعه لما قبله بمتاليين،

Provide two examples of the object of accompaniment that is allowed to be either manṣūb or a grammatical follower of what precedes it.

أغرب المتاليين اللذين في كلام المؤلف، وبين في كل مثال منهم من أي نوع هو.

Provide a grammatical analysis of the two examples given by the author in the text of al-Ājrūmiyyah. Also clarify as to what type of object of accompaniment each example is.

فقال: وأما خبر (كأن) وأخواتها ( إِنَّ) وأخواتها ( فقد تقدم ذكرُها في المرفوعات، وكذلك التوابع؛ فقد تقدَّمتْ هُنَّاكَ.

He said: As for the predicate of kāna and its sisters and the noun of inna and its sisters, we have discussed these previously under the marfū‘ nouns and likewise under the grammatical followers.

وأقول: من المنصوبات اسم ( إن ) وأخواتها، وخبر ( كأن ) وأخواتها، وتابعُ المنصوب،

I say: From the manṣūb nouns is the noun of inna and its sisters, the predicate of kāna and its sisters and the grammatical follower of a manṣūb word. We have already spoken about these matters in the relevant chapters, and there is no need for us to repeat anything from them.
المفروضات من الأسماء

The Nouns in the State of Khaf'd

قال: (باب المفروضات من الأسماء)، المفروضات ثلاثة أنواع، مفروض بالحرف، ومفروض بالإضافة، وتابع للمفروض.

He said: Chapter of the Nouns in the State of Khaf'd: The nouns in the state of khaf'd are of three types: (i) makhfūd due to a particle, (ii) makhsūd due to the possessive construction, and (iii) makhsūd due to being a grammatical follower of a makhfūd word.

وأقول: الاسم المفروض على ثلاثة أنواع؛ وذلك لأن الخافض له:

I say: The makhfūd noun is of three types, and this is due to the governor of its khaf'd:

إما أن يكون حرفًا من حروف الخفاض التي سبق بيانها في أوّل الكتاب والتي سيذكرها المؤلف بعد ذلك، وذلك نحو ( خالد ) من قولك: ( أشققت على خالد ) فإنه مجزور بر على )، وهو حرف من حروف الخفاض.

Sometimes the governor is a particle from the particles khaf'd, upon which we have spoken about earlier in the book, and which the author will mention below. An example of this is the word “Khālid” in the statement “I yearned for Khālid.” It is majrūr due to the word “alā” and it is a particle from the particles of khaf'd.

وإما أن يكون الخافض للاسم إضافة اسم قبله إليه، ومعنى الإضافة: نسبة الثاني للأول، وذلك نحو ( محمد ) من قولك: ( جاء غلام محمد ) فإنه مفروض بسب إضافة ( غلام ) إليه.
Sometimes the governor of *khafḍ* for the noun is the possessive construction of a preceding noun to it—and the meaning of the possessive construction is the attribution of a second word to the first. An example is the word “Muḥammad” in the statement, “The son of Muḥammad came.” Here it is *makhfūd* due to the compounding of the word “son” to it (i.e. to Muḥammad).

وإما أن يكون الخافض للاسم بيعتله اسم مخفيض: بأن يكون اعتا له، نحو ( الفاضل ) من قولك: ( أخذت العلم عن محمد الفاضل ) أو معطوفا عليه، نحو ( خالد ) من قولك: ( مرت بمحمد وخالد ) أو غير هذين من التوابع التي سبق ذكرها.

Sometimes the governor of *khafḍ* for the noun is due to being a follower of a *makhfūd* noun (thus taking the same state as the followed noun). It could be an adjective e.g. “the virtuous” in the statement, “I took knowledge from Muḥammad the virtuous.” It could be conjoined to a *makhfūd* noun e.g. “Khālid” in the statement, “I passed by Muḥammad and Khālid.” Or it could be one of the other aforementioned grammatical followers besides these.

قَالَ: فَأَنَا الْمُخْفَضُ بِالحَرْفِ فَهُوَ: ما يَخْفُضُ بِ( مَيْنَ ) وَ( إِلَىََ ) وَ( عِنَّ ) وَ( عَلَ) وَ( فِيَ ) وَ( رَبَّ ) وَ( الْبَاءَ ) وَ( الَّاَفَ ) وَ( الَّاَفَ ) وَ( خُرْوَفَ الْقَسْمِ ) وَهُوَ: ( الْوَلَّوَ ) وَ( الْبَاءَ ) وَ( النَّاَلَ ) وَ( وَلَوْ( رَبَّ ) ) وَ( وَلَوْ( مَدَّ ) وَ( مَدَّ ).

He said: As for the word made *makhfūd* by a particle, it is that which is made *makhfūd* by: *min, ilā, ‘an, ‘alā, fi, rubba*, the letter *bā*, the letter *kāf*, the letter *lām*, the particles of oath i.e. the letters *wāw, bā and tā, wāw* of *rubba, mudh* and *mundhu*.

وَقُولُ: النُّوعُ الأولُ مِن المَخْفَضَاتِ الْمُخْفِضُ بِحَرْفِ مِن حُرُوفِ الخَفْضِ وحُرُوفِ

I say: The first type of the *makhfūd* words is that which is made so by a particle of *khafḍ*. The particles of *khafḍ* are many:
From them is "min", and from its meanings is starting or beginning. It makes both explicit and implicit nouns majrūr e.g. in the statement of the Most High: {And from you and from Nuḥ.}225

From them is "ilā", and from its meanings is ending. It makes both explicit and implicit nouns majrūr e.g. in the two statements of the Most High: {To him [alone] is attributed knowledge of the Hour}226 and {To Allah is your return all together.}227

From them is "an", and from its meanings is exceeding something. It makes both explicit nouns and pronouns majrūr e.g. the two statements of the Most High: {Certainly was Allah pleased with the believers}228 and, {Allah being pleased with them and they with Him.}229

From them is "alā", and from its meanings is rising up. It makes both explicit and implicit nouns majrūr e.g. the statement of the Most High: {And upon

225 Al-Ahzāb: 7
226 Al-Ahzāb: 47
227 Al-Mā'idah: 48
228 Al-Fath: 18
229 Al-Bayyinah: 8
them and on ships you are carried.)\textsuperscript{230}

ومنها (في) ومن معانيها الظرفية، وتجر الاسم الظاهر والضمير أيضاً، نحو قوله تعالى:
\textit{و} في السماة رزقكم وقوله: \textit{لا فيها غول}.\textsuperscript{231}

From them is "\textit{fi}", and from its meanings is to serve as an adverb. It makes both explicit nouns and pronouns \textit{majrūr} e.g. the two statements of the Most High: \{And in the heaven is your provision\}\textsuperscript{231} and, \{No bad effect is there in it.\}\textsuperscript{232}

ومنها (رب) ومن معانيها التقليل، ولا تجر إلا الاسم الظاهر النكرة، نحو قوله: (رب).
\textit{رَجُلٌ كريم لقيته}.\textsuperscript{233}

From them is "\textit{rubba}", and from its meanings is reduction. It only makes the explicit, indefinite noun \textit{majrūr} e.g. in the statement, “Few a noble man I have met.”

ومنها (الباء) ومن معانيها التعدية، وتجر الاسم الظاهر والضمير جميعاً، نحو قوله تعالى:
\textit{ا} فامكن تحين يا وقوله \textit{دَهْبَ اللَّهُ نَنورهُم}.\textsuperscript{234}

From them is the letter \textit{bā}, and from its uses is to make something transitive. It makes both explicit nouns and pronouns \textit{majrūr} as in the two statements of the Most High: \{And whether [or not] We take you away\}\textsuperscript{233} and \{Allah took away their light.\}\textsuperscript{234}

ومنها (الكاف) ومن معانيها التشبّه، ولا تجر إلا الاسم الظاهر، نحو قوله تعالى: \textit{قَبْلَ}.\textsuperscript{235}

From them is the letter \textit{kāf}, and from its meanings is similitude. It only makes

\textsuperscript{230} Al-Mu’mīnūn: 22
\textsuperscript{231} Al-Dhāriyāt: 22
\textsuperscript{232} Al-Šāfāt: 47
\textsuperscript{233} Al-Zukhruf: 41
\textsuperscript{234} Al-Baqarah: 17

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explicit nouns majrūr as in the statement of the Most High: {The example of His light is like a niche.}²³⁵

From them is the letter lām, and from its meanings is entitlement and possession. It makes both the explicit noun and the implicit noun majrūr as in the statements of the Most High: {Whatever is in the heavens and earth exalts Allah}²³⁶ and, {His is the dominion of the heavens and earth.}²³⁷

From them are the three particles of oath, which are: the letters bāʾ, tāʾ and wāw. We have already provided details regarding these at the start of the book so there is no need to repeat anything regarding them.

From them is the wāw of rubba (i.e. it has the meaning of rubba). Its use can be seen in the following statement of Imrīʾin al-Qays:

 Possibly the night is like the waves of the sea, its curtain let loose.²³⁸

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²³⁵ Al-Nūr: 35
²³⁶ Al-Ḥadīd: 1
²³⁷ Al-Ḥadīd: 5
²³⁸ The poet, Imrīʾin al-Qays, is a well-known Arab pre-Islamic versifier. The deeper meaning of this verse is to draw a parable between being alone at sea and the opportunity for crime the night brings; all of which is a test of nerve and patience from the Lord that created man, his feelings and the environment one is placed in. See: Awḍah al-Masālik ila Alfīyyatu ibnu Mālik (3/65).
And also in his statement:

وَيَقِفَّ تَجْرُرًا لَا يُزَّمَّ جِبَارًا .

Perhaps the hidden fair virgin her tent is not desired.

From them are “mudhu” and “mundhu”, and they are both connected to time. They indicate the meaning of “min” (from or since) if that which follows them is in the past tense, as in the examples, “I have not seen him since Thursday” and, “I have not spoken to him for one month”. They indicate the meaning of “fi” (in) if that which follows them is in the present tense, as in the examples, “I did not speak to him today” and, “I did not meet him today.”

If that which follows “mudhu” and “mundhu” is a verb or a marfū‘ noun then they are both considered to be nouns [and not particles of jarr].

 قال: وأما ما يخفض بالإضافة، فهو قولك: (غلامُ زيدِ) وهو على قسمين: ما يقعُ باللام، وما يقدرُ بِنَمَين؛ فالذي يقدر باللام نحو (غلام زيد) والذي يقدر بِنَمَين، نحو (ثَوب خُزَر) و(بَاب ساَج) و(خاتِم حَديد).

239 This statement needs some clarification, if mudh and mundhu are used before a verb then they take the form of being a noun, they are manṣūb and act as adverbs. For example, “I have come mudh (since) the mu‘adhin called the adhan”. See: al-Mughnī (1/335/336), Sharḥ ibn ‘Aqīl (3/31) and al-Kawākib (2/420).
He said: And as for the noun which is placed into the state of *khāfīd* by way of the possessive construction then its example is like that of the following: “The son of Zayd.” It is divided into two groups: (i) that which implies the meaning of “lām” (i.e. for) and (ii) that which implies the meaning of “min” (i.e. from). An example of the former is, “The son of Zayd” and examples of the latter are, “a garment made from silk”, “a door made from teak” and, “a ring made from iron.”


I say: The second type from the *makhfūd* words is that which is *makhfūd* due to a possessive construction. It is of three types, though the author has

240 The grammarians have differed over the *jār* (governor of the *majrūr/makhfūd* state) of the *muḍāf* *ilayhī*, and this has brought forth three views. Some of them said that it is made *majrūr* by the removed particle of *jarr*, and this view is weak as it is weak to say that the *jār* is removed but its function remains. Some of them said that it is *majrūr* due to the possessive construction—and this is famous amongst the scholars of inflection—however it is not correct based on what we will mention. Some of them said—and this is the correct view—that it is made *majrūr* by the *muḍāf*, and this is the view of Sibawayh and the majority of grammarians. From their proofs is that, “The pronoun connects to the *muḍāf* and the pronoun connects to its grammatical governor” [The Arabic text of this quotation is:]

(اتصال الضمير بالإضافات والضمير إنما ينتمي بعمومه)

And they said, “That it dictates the *muḍāf* *ilayhī* and demands from it like the grammatical agent demands upon the word it impacts upon—whilst also implying the meaning of the particle of *jarr*. Thus it is not needed to assign to it a name purely to note its function” [The Arabic text of this quotation is:]

(لأنه يقفضي الإضاف إليه ويطلبه كطلب العامل معموله مع تضمين معنى الحرف الجار، فلا يرد أن الأشياء المحضة لا حظ لها في العمل)


241 Al-Suyūṭī said in al-Ashbāh wa al-Naẓā’ir (2/110), “The word ‘al-jar’ is from the nomenclature of the Baṣrī grammarians, and ‘al-khāfīd’ is from the nomenclature of the Kūfīs, and this was mentioned by al-Khabāz and others.” Another benefit that was mentioned by al-Suyūṭī is that Ibn al-Dāhān said in al-Ghurah, “‘Min’ is the strongest of the
only mentioned two types here. The first type is the possessive construction which implies the meaning of “min” (from). The second type is the possessive construction which implies the meaning of “lām” (for). The third type is the possessive construction which implies the meaning of “fī” (in).  

أما ما تكون الإضافة فيه على معنى (من) فضابطة: أن يكون المضاف جزءاً وبعضًا من المضاف إليه، نحو (جَبْهَةٌ صوْفٍ) فإن الجبهة بعض الصوف وجزء منه، وكذلك أمثلة المؤلف.

As for the possessive construction which implies the meaning of “min”, the governing rule for it is that the mudāf is a part of the mudāf ilayhi. An example is, “An outer garment of wool”, even if the whole garment is not made from wool, it partially being made from wool takes the same form of possession. There were also similar examples given by the author above.

وأما ما تكون الإضافة فيه على معنى (في) فضابطة: أن يكون المضاف إليه ظرفًا للمضاف، نحو قوله تعالى: ﴿فَلَيْلٌ مُّكْرَرٌ اللَّيْلِيَّ﴾ فإن الليل ظرف للمشرَك ووقت يقع المكر فيه.

As for the possessive construction which implies the meaning of “fī”, the governing rule for it is that the mudāf ilayhi is an adverb for the mudāf. An example is in the statement of the Most High: {Rather, [your] conspiracy of night.} The word “night” here is an adverb for “conspiracy” and it is when the conspiracy takes place.

وأما ما تكون الإضافة فيه على معنى (اللَّيْلِ)؛ فكُلُّ مَا لا يصلح فيه أخْذُ النوعِين

particles of jar, and for this reason it has a more specific meaning and usage than ‘inda.”
242 Benefit: Yasīn said in his Ḥāshiyat ‘ala al-Taṣrīḥ (2/24), that al-Dānūshari said, “The mudāf will always be a noun for its inflection with tanwin or a mān and because of the main objective of it being a mudāf is to make the mudāf definite, whereas a verb cannot be definite. Likewise is the case for the mudāf ilayhi as it is being ruled upon, and only nouns can be ruled upon.”
243 Saba: 33
As for the possessive construction which implies the meaning of “lām”, this type encompasses any case which doesn’t comply with the two aforementioned types. Examples are, “The son of Zayd” and “The mat of the masjid.”

The author has omitted the mention of the third type of the makhfūd nouns, and this is that which is makhfūd due to being a grammatical follower. The justification for him doing so is that he mentioned in detail regarding the grammatical follower during the final chapters of marfū’ words. Allah is the Highest and Most Knowledge, the Most Honoured and the Most Generous.

Questions

على كم نوع تتنوع المخفوضات؟

Into how many types have the makhfūd words been categorised into?

ما المعنى الذي تدل عليه الحروف : (من)، (عن)، (في)، (رَبَّ)، (الكاف)، (اللام)؟ وما الذي يجره كُلٌ واحد منها؟

What meaning is indicated by the following particles and what is made majrūr by each of them: “min”, “an”, “fi”, “rubba”, “al-kāf” and “al-lām”?

مثل بمثالين من إنشائلك لاسم مخفوض بكل واحد من الحروف: (على)، (الباء)، (إلى)، (واو) القسم.)
Provide two examples of your own design of a noun that is made *makhfi’d* by each of the following particles: “*alā*”, “*al-bā*”, “*ilā*” and “*wāw al-qasam*.”

على كم نوع تأتي الإضافة مع التمثيل لكل نوع بمثالين.

How many types of possessive constructions are there? Provide two examples of each type.

ما ضابط الإضافة التي على معنى ( من ) مع التمثيل.

What is the governing principle for the possessive construction that implies the meaning of “*min*”? Provide an example.

ما ضابط الإضافة التي على معنى ( في ) مع التمثيل.

What is the governing principle in the possessive construction that implies the meaning of “*fi*”? Provide an example.
خاتمة الشارح

Conclusion of the Commentator

وقد كان الفراغ من كتابة هذا الشرح في ليلة القدر ( ليلة الخمسة 27 من شهر رمضان سنة 1353 من الهجرة ) أعاد الله تعالى علينا من بركاته، آمين، والحمد لله رب العالمين، وصلاته وسلامه على صفوة الصفا من خلقه أجمعين، وعلى سادتنا آل وصحبه والتابعين، ولا عدوان إلا على الطالبين، والعاقبة للمتقاتن.

The completion of writing this commentary occurred during Laylat al-Qadr (Thursday night, 27th Ramadān 1353H [2nd January 1935]). I ask Allah to repeat it for us from His Blessings, āmīn. All praises are to Allah the Lord of all creation, may peace and blessings be upon the elite of the elite from the entire creation, upon our master, his family, his companions and their followers. And there is no persecution except to the oppressors, and the final end is with the god-fearing.

[Translator: And we completed this translation during the early hours of 24th Safar 1439H (13th November 2017). May Allah accept this deed and bless it.]
A Commentary on al-Ṭājurūmīyyah