

## An Analytical Translation of the Book *al-Luma' fi al-Nahw* "Flashes on Syntax"

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### **Ibn Jinnī's Life and Career:**

The grammarian Ibn Jinnī was born in the city of Mosul in Iraq in the year 320 AH/ 932 AD (and died in the year 392 AH/1002 AD) as the son of a Byzantine slave belonging to Sulaymān al-Azdī. His family name Jinni is derived from the Greek word (gennaios) that possibly means "high born." He started lecturing on grammatical problems at an early age. It happened that one day during one of his lectures in Mosul the well-known Arab grammarian, Abu Ali al-Fārisī, was in attendance. During the course of this particular lecture, al-Fārisī was critical of Ibn Jinnī in which he said: *zababta wa anta ḥuṣrum* "you have become a currant while still being unripe and sour grapes." This statement had a profound and life changing impact on Ibn Jinnī due to the fact that al-Fārisī was the most well-known and highly esteemed and respected Arab grammarian in Baghdad and arguably in the entire Islamic and Arab world at that time.

This remark of rebuke changed the life and scholarly career of Ibn Jinnī forever. He stopped teaching and attached himself to al-Fārisī and took a vow upon himself never to teach again until he had received a thorough training at the hands of Abu Ali al-Fārisī who became his sheikh or master for forty years. He joined al-Fārisī on his trips to Aleppo in Syria, Shirāz in Persia and Baghdad. He only started lecturing on various aspects of grammatical issues after the death of his master in 987 AD.

### **Translation of Ibn Jinnī's Book *al-Luma' fi al-Nahw* "Flashes on Syntax":**

Ibn Jinnī wrote over fifty books dealing with different aspects on Arabic grammar including phonology, morphology and syntax. Twelve of his books are available in print one of them is *al-Luma' fi al-Nahw* "Flashes on Syntax." This book has been very popular and attracted the attention of scholars in the field of Arabic grammar. There have been nineteen commentaries written about this book. The first commentary was compiled by al-Thamānīnī a disciple of Ibn Jinnī.

There are two published editions of this book that will serve as the texts and sources for the present translation:

1. *Kitāb al-Luma'*: carefully edited by Hadi M. Kechrida, published in Uppsala Sweden in 1976. It includes an introduction in French with excellent footnotes. This edition will serve as the primary source for the translation and the following edition will serve as a supporting edition.
2. *al-Luma'*: edited by Husain Muhammad Sharaf, Cairo 1978. This edition comes with a long introduction in Arabic about Ibn Jinnī, his work and books.

Both editions of *al-Luma'* were written in a very fluid and clear Arabic. It is divided into sixty two chapters or (*abwāb* "chapters"). Each *bāb* "chapter" deals with an aspect of Arabic syntax. The first deals with "aqṣām al-Kalām or parts of speech.

The purpose for translating *Kitāb al-Luma'* is to make it available for the English reader. It should be emphasized that this book has never been translated into English or any western language as far as our research has concluded. Furthermore, the tenth century in which Ibn Jinnī lived and worked can be identified as the period in which Arabic grammatical descriptions were consolidated in a form, which in many respects, has remained essentially unchanged up to the present time. There is a dire need for grammatical books and other material for both researchers and students of Arabic.

In the name of God, the Most Beneficent,  
the Most Merciful

May God make it easy and help me<sup>1</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ يَسِّرْ وَأَعِن

Abū al-Faḥḥ ‘Uthmān Ibn Jinnī, May God Most High have mercy upon him and forgive him, said:

قال أبو الفتح عثمان بن جني رحمه الله وعفا عنه:

### 1- The Parts of Speech

All of (Arabic) speech is of three parts: the noun, the verb, and the particle which carries a meaning. And what is suitable to be used with the noun one of the prepositions, or it is a reference to a person. When the noun is used with a preposition, it is as you say, “from Zayd [*min zaydin*],” or “to ‘Amr [*ilā ‘amrin*].” When the noun is a reference to a person, it is as you say, “This is a man [*hādhā rajulun*],” and “This is a woman [*hādhihi imra’atun*].” And what is suitable to be used with the verb is the particle *qad* “indeed” or “perhaps”, or it is an imperative. When the verb is used with *qad*, then it is as you say, “He has stood up [*qad qāma*],” and “He has sat down [*qad qa’ada*],” and “Perhaps he may stand up [*qad yaqūmu*],” and “Perhaps he may sit down [*qad yaq’udu*].” When the verb is an imperative, it is as you say, “Stand up [*qum*]!” and “Sit down [*uq’ud*]!” The particle is that to which you don’t add the marks of nouns, nor the marks of verbs, but rather it finds meaning in another way, like *hal* “is” or “are” and *bal* “but rather” and *qad*. You don’t say *min hal* or *qad hal*, nor do you command by using it.

### ١ - أَضْرِبُ الْكَلَامِ

الكلام كله ثلاثة أضرب: اسم وفعل وحرف جاء لمعنى. فالاسم: ما حسن فيه حرف من حروف الجر أو كان عبارة عن شخص فحرف الجر نحو قولك: مِنْ زَيْدٍ وَإِلَى عَمْرٍو وكونه عبارة عن شخص نحو قولك: هذا رجلٌ، وهذه امرأةٌ. والفعل: ما حسن فيه قد أو كان أمراً فأما قد فنحو قولك: قَدْ قَامَ، وَقَدْ قَعَدَ، وَقَدْ يَقُومُ، وَقَدْ يَقْعُدُ وكونه أمراً نحو: قُمْ وَأَقْعُدْ. والحرف: ما لم تحسن فيه علامة من علامات الأسماء، ولا علامات الأفعال، وإنما جاء لمعنى في غيره نحو: هَلْ، وَبَلْ، وَقَدْ، لا تقول: مِنْ هَلْ وَلَا قَدْ هَلْ وَلَا تَأْمُرْ بِهِ.

### 2- The Inflected [al-mu‘rab] and the Invariable [al-mabnī]

(Arabic) speech is of two types: inflected and invariable.

### ٢ - بَابُ الْمُعْرَبِ وَالْمَبْنِيِّ

الكلام في الإعراب ، والبناء على ضربين: معرب ، ومبني .

<sup>1</sup>We would like to offer our thanks and appreciation to my former students Nancy Roberts and Sheila Akber who worked on parts of the translations of Ibn Jinnī when they were graduate students at the Indiana University. Any short coming in this translation is not their responsibly.

And inflected words are divided into two categories, one of them being the fully-inflected noun, and the other being the imperfect verb. Everything other than these among the rest of speech is invariable and un-inflected. The fully-inflected noun is that whose ending you change when you change its regent, and this noun does not resemble a particle, e.g., “This is Zayd [*hadhā zaydun*],” and “I saw Zayd [*ra’aytu zaydan*],” and “I passed by Zayd [*marartu bi-zaydin*].” The imperfect verb is that which begins with one of the four prefixes, and they are the *hamza* [ء], the *nūn* [ن], the *ta* [ت], and the *ya* [ي]. The *hamza* is for the singular first person, as in “I stand up [*aqūmu anā*],” and the *nūn* is for the first person if there is someone with him, as in “We stand up [*naqūmu nahnu*],” and the *ta* is for the masculine second person, as in “You stand up [*taqūmu anta*],” and for the feminine third person, as in “She stands up [*taqūmu hiya*],” and the *ya* is for the masculine third person, as in “He stands up [*yaqūmu huwa*].” And the letters which carry the inflection are at the ends of the inflected words, like the *dal* [د] in *zayd* and the *mīm* [م] in *yaqūmu*.”

### 3- Inflection and Invariability

Inflection is the opposite of invariability in meaning and in pronunciation. The difference between the two is that the marks of inflection (on inflected words) disappear in order to change a word’s regent or to transform it, and invariable words, occur without regard to a regent and are constant. And inflection is of four types: nominative, accusative, genitive, and subjunctive. And the nominative and the accusative share between them the noun and the verb. And the genitive is specific to nouns and does not pertain to verbs. And the subjunctive is specific to verbs and does not pertain to nouns.

فالمعرب على ضربين: أحدهما الاسم المتمكن ، والآخر الفعل المضارع ، وما عداهما من سائر الكلام فمبني غير معرب.

فالاسم المتمكن: ما تغير آخره لتغير العامل فيه ، ولم يشابه الحرف نحو قولك : هذا زيدٌ ، وورأيت زيداً ، ومررت بزيد .

والفعل المضارع: ما كان في أوله إحدى الزوائد الأربع، وهي الهمزة ، والنون ، والتاء ، والياء. فالهمزة للمتكلم وحده نحو : أقوم أنا، والنون للمتكلم إذا كان معه غيره نحو: نقوم نحن ، والتاء للمذكر الحاضر نحو : تقوم أنت ، وللمؤنث الغائبة نحو : تقوم هي ، والياء للمذكر الغائب نحو: يقوم هو. وحرف الإعراب من كل معرب آخره ، نحو: الدال من زيد ، والميم من يقوم.

### ٣- باب الإعراب والبناء

الإعراب ضد البناء في المعنى، ومثله في اللفظ، والفرق بينهما زوال الإعراب لتغير العامل وانتقاله ، ولزوم البناء الحادث عن غير عامل وثباته. فالإعراب أربعة أضرب: رفع ، ونصب ، وجر، وجزم. فالرفع والنصب يشترك فيهما الاسم والفعل ، والجر يختص بالأسماء ، ولا يدخل الأفعال ، والجزم يختص بالأفعال، ولا يدخل الأسماء.

And invariability is of four types: *ḍamma*, *fatha*, *kasra*, and *waqf*. And the *ḍamma* is used in the noun, e.g., “where [*ḥaythu*],” and “before [*qablu*],” and “after [*ba’du*],” and in particles. Concerning “since [*mundhu*],” in some parlance, there are those who use the genitive rather than a *ḍamma*. And the *fatha* is used in the noun, e.g., “where [*ayna*],” and “how [*kayfa*],” and in the verb, as in “he stood up [*qāma*],” and “he sat down [*qa’ada*],” and in the particle, as in *inna*, and *thumma*. And the *kasra* is used in the noun, e.g., “yesterday [*amsi*],” and “these [*ha’ulā’i*],” and in the particle, e.g., “Verily [*jayri*],” and in the attached *lām* [ل], and the attached *ba* [ب], e.g., “for/of Zayd [*lizaydin*],” and “to/by Zayd [*bi-zaydin*].” And there is no *kasra* in the verb. And the pause (*waqf*) is used in the noun, e.g., “whoever [*man*],” and “how many [*kam*],” and in the verb, e.g., “take [*khudh*],” and “eat [*kul*],” and in the particle, e.g., *hal* and *bal*.

#### 4- The Inflection of the Singular Noun

The inflected noun is of two types: sound and defective. And a sound noun is that whose letter of inflection is not an *alif* [ا] or a *ya* [ي] when preceded by a *kasra*, like *zayd* and *‘amr*. And the sound noun is of two types: declinable and indeclinable. And the declinable noun is that which resembles a verb in two aspects, and the three diacritical marks (*ḍamma*, *fatha*, and *kasra*) can be put upon it, and *tanwīn* “nūnation”. And the sound noun’s final letter in the nominative takes a *ḍamma*, and in the accusative it takes a *fatha*, and in the genitive it takes a *kasra*. You say in the nominative, “This is Zayd, O boy [*hādhā zaydun, yā fatā*],” and in the accusative, “I saw Zayd, O boy [*ra’aytu zaydan, yā fatā*],” and in the genitive, “I passed by Zayd, O boy [*marartu bi-zaydin, yā fatā*].” And the *ḍamma* on the *dal* [د] is a marker of the nominative and its *fatha* is a marker of the accusative and its *kasra* is a marker of the genitive. And one puts *tanwīn* on speech as a marker of enlightenment of pronunciation or establishment of pronunciation, and it is indefinite singular.

والبناء أربعة أضرب: ضم ، وفتح ، وكسر ، ووقف . فالضم يكون في الاسم نحو: حيثُ ومن قبلُ ومن بعدُ، وفي الحرف في مُنْذُ في لغة من جر بها، ولا ضم في الفعل. والفتح يكون في الاسم نحو: أينَ، وكيفَ، وفي الفعل نحو: قامَ، وقعدَ، وفي الحرف نحو: إنَّ وثمَّ. والكسر يكون في الاسم نحو: أمسٍ، وهؤلاءِ، وفي الحرف في جِيرِ، وفي لام الإضافة، وبائِها نحو قولك: لزيد وبزيد، ولا كسر في الفعل. والوقف يكون في الاسم نحو: منْ وكمْ، وفي الفعل نحو: خذْ وكلْ، وفي الحرف نحو: هلْ وبلْ.

#### ٤ - باب إعراب الاسم الواحد

فالصحيح في هذا الباب ما لم يكن حرف إعرابه ألفاً ، ولا ياءً قبلها كسرة نحو: زيدٌ، وعمروٌ، وهو على ضربين منصرف ، وغير منصرف . فالمنصرف ما لم يشابه الفعل من وجهين ، وتدخله الحركات الثلاث الضمة ، والفتحة ، والكسرة ، والتنوين ، ويكون آخره في الرفع مضموماً ، وفي النصب مفتوحاً ، وفي الجر مكسوراً ، تقولُ في الرفع: قامَ زيدٌ يا فتى ، وفي النصب رأيتُ زيداً يا فتى ، وفي الجر مررتُ بزيدٍ يا فتى . فضمة الدال علامة الرفع ، وفتحتها علامة النصب ، وكسرها علامة الجر ، ودخل التنوين الكلام علامة للأخف عليهم ، والأمكن عندهم ، وهو الواحد النكرة .

As for the first term [*al-mudāf*] in a construct state, it resembles the singular noun mentioned above: the first part is inflected with what is necessary to it in inflection except that one deletes the *tanwīn* because of the construct state, and one makes the second part [*al-mudāf ilayhi*] genitive because of the attachment of the first part to it. In all cases, it is as you say, “This is the servant-boy of Zayd [*hādhā ghulāmu zaydin*],” and “I saw the servant-boy of Zayd [*ra’aytu ghulāma zaydin*],” and “I passed by the servant-boy of Zayd [*marartu bi-ghulāmi zaydin*].”

And the indeclinable noun is that which resembles the verb in two aspects and one can put on it a *ḍamma* and a *fatha* but neither genitive nor *tanwīn* pertains to it. And its ending in the genitive will take a *fatha*, and if it is in a construct or if *alif-lām* [ال] is added to it, then the *tanwīn* is saved from it, and the genitive pertains to it in the position of the genitive. In the nominative, it is as you say, “This is Aḥmad and ‘Umar [*hādhā aḥmadu wa ‘umaru*],” and in the accusative, “I saw Aḥmad and ‘Umar [*ra’aytu aḥmada wa ‘umara*],” and in the genitive, “I passed by Aḥmad and ‘Umar [*marartu bi-aḥmada wa ‘umara*].” And in a construct state, it is as you say, “I was amazed by your Aḥmad and your ‘Umar [*‘ajibtu min aḥmadikum wa ‘umarikum*],” and with *alif-lām*, “I was amazed by the fair-colored horse [*‘ajibtu min al-farsi al-ashqari*],” and, “I gazed upon the dark man [*naẓartu ilā al-rajuli al-asmani*].”

### Pausing on the Inflected Sound Noun

And if one pauses on a nominative or a genitive, one deletes the *tanwīn* because it is extra and one does not stop on it, and one silences their endings because of the inflection. One only begins with a voiced letter and pause on an unvoiced one. In pause form, it is as you say, “This is Zayd [*hādhā zayd*],” and “I passed by Zayd [*marartu bi-zayd*],” and if one stops on an accusative with *tanwīn*, one exchanges its *tanwīn*

والمضاف كالمفرد فيما ذكرنا، يعرف الأول بما يستحقه من الإعراب إلا أنك تحذف منه التنوين للإضافة، وتجر الثاني بإضافة الأول إليه على كل حال، تقول: هذا غلامٌ زيدٍ، ورأيت غلامَ زيدٍ، ومررت بغلامٍ زيدٍ.

وغير المنصرف ما شابه الفعل من وجهين ، وتدخله الضمة ، والفتحة ، ولا يدخله جر ، ولا تنوين ، ويكون آخره في الجر مفتوحا ، فإن أضيف أو دخلته الألف واللام فأمن فيه الثقل دخله الجر في موضع الجر ، تقول في الرفع: هذا أحمدٌ، وعمرٌ، وفي النصب رأيت أحمدَ وعمرَ ، وفي الجر مررت بأحمدَ ، وعمرَ ، وتقول: مع الإضافة عجبت من أحمدِكم ، وعمرِكم ، ومع الألف واللام: عجبت من الفرس الأشقرِ ، ونظرت إلى الرجل الأسمري

### الوقف على الصحيح

فإن وقفت على المرفوع ، والمجرور من هذا الباب حذفت التنوين لأنه زائد لا يوقف عليه ، وأسكنت آخرهما لأن العرب إنما تبتدئ بالمتحرك ، وتقف على الساكن ، تقول في الوقف: هذا زيدٌ ومررت بزيدٍ، فإن، وقفت على المنصوب المنون أبدلت من تنوينه

to an *alif* when stopping. In pause form, it is as you say, “I saw Zayd [*ra’aytu zaydā*],” and if the accusative doesn’t have *tanwīn*, the pause form of it is unvoiced, like in the nominative and in the genitive. In pause form, it is as you say, “I hit ‘Umar [*ḍarabtu ‘umar*],” and “I honored the man [*akramtu al-rajul*].”

## 5 - The Inflection of the Finally-Weak Defective Noun

### 1. Decreased (*manqūs*)

And the defective noun is of two types: decreased (*manqūs*) and shortened (*maqṣūr*). The decreased (*manqūs*) is every noun that ends in a *ya* [ي] preceded by a *kasra*, e.g., “the judge [*al-qāḍī*],” and “the caller [*al-dā‘ī*].” This *ya* cannot take a *damma* or a *kasra*, and if there is an unvoiced letter after it, one deletes it so that the two unvoiced letters join. In the nominative, it is as you say, “This is a judge, O boy [*hādhā qāḍin yā fatā*],” and in the genitive, “I passed by a judge, O boy [*marartu bi-qāḍin yā fatā*].” And the origin of this is “This is a judge [*hādhā qāḍiyun*],” and “I passed by a judge [*marartu bi-qāḍiyin*],” but one silences the *ya* because it is difficult for the *damma* and the *kasra* to be pronounced on it. And a *tanwīn* after it is silenced and one deletes the *ya* so that the two unvoiced letters join, and one leaves the *kasra* in front of the *ya*, indicating it. And if the decreased noun (*manqūs*) is accusative, it follows the path of the sound noun due to lightness of the *fatha*. In the accusative, it is as you say, “I saw a judge, O boy [*ra’aytu qāḍiyan yā fatā*].” The *fatha* on the *ya* is a mark of the accusative, and if one stop on the nominative or genitive, one deletes the *ya* and stops on what precedes it. In pause form, it is as you say, “This is a judge [*hādhā qāḍ*],” and “I passed by a judge [*marartu bi-qāḍ*].” And it is permissible to stop on the *ya*, as you’d say, “This is a judge [*hādhā qāḍī*],” and, “I passed by a judge [*marartu bi-qāḍī*].” And in the accusative, it is as you say, “I saw a judge [*ra’aytu qāḍiyā*],”

في الوقف ألفا ، تقول في الوقف : رأيت زيداً ، فإن لم يكن المنصوب منونا كان الوقف عليه ساكنا كالمرفوع ، والمجرور ، تقول في الوقف : ضربت عمرَ وأكرمت الرجل .

## ٥ - إعراب الاسم المعتلّ

### ١ . المنقوص

الأسماء المعتلة: الاسم المعتل على ضربين: منقوص، ومقصور. فالمنقوص: كل اسم وقع في آخره ياء قبلها كسرة نحو: القاضي، والداعي، وهذه الياء لا تدخلها ضمة، ولا كسرة، وإن لقيها ساكن بعدها حذفت لالتقاء الساكنين، تقول في الرفع: هذا قاضٍ يا فتى، وفي الجر: مررت بقاضٍ يا فتى، وكان الأصل فيه هذا قاضي، ومررت بقاضي فأسكنت الياء استثقلاً للضمة، والكسرة عليها، وكان التنوين بعدها ساكناً فحذفت الياء لالتقاء الساكنين، وبقيت الكسرة قبلها تدل عليها، فإن نصبت المنقوص جرى مجرى الصحيح لخفة الفتحة، تقول في النصب: رأيت قاضياً يا فتى، ففتحة الياء علامة النصب. فإن وقفت على المجرور، والمرفوع من هذا الباب حذفت الياء، ووقفت على ما قبلها ساكناً، تقول في الوقف: هذا قاضٍ ومررت بقاضٍ، ويجوز أن تقف بالياء فتقول: هذا قاضي، ومررت بقاضي، وتقول في النصب: رأيت قاضياً

stopping on the *alif* as in, “I saw Zayd [*ra’aytu zaydā*].” And if the *tanwīn* disappears from these nouns with *alif-lām* or in a construct, the *ya* is silenced in the nominative and in the genitive, and it takes a *fathā* in the accusative. In the nominative, it is as you say, “This is the judge [*hādhā al-qādī*],” and “This is your judge [*hādhā qādīka*],” and in the genitive, “I passed by the judge [*marartu bi-l-qādī*],” and “I passed by your judge [*marartu bi-qādīka*],” and the origin of this is “This is the judge [*hādhā al-qādiyu*],” and “This is your judge [*hādhā qādiyuka*],” and “I passed by the judge [*marartu bi-l-qādiyī*],” and “I passed by your judge [*marartu bi-qādiyika*],” but one silences the *ya* because it is difficult for the *ḍamma* and the *kasra* to be pronounced on it and you leave it unvoiced. In the accusative, it is as you say, “I saw the judge [*ra’aytu al-qādiya*],” and “I saw your judge [*ra’aytu qādiyaka*],” the *fathā* on the *ya* is a mark of the accusative. And if one pauses on what is not a *tanwīn* in it, one stop silently on the *ya*. In pause form, it is as you say, “this judge [*hādhā al-qādī*],” and “I passed by the judge [*marartu bi-l-qādī*],” and it is permissible to stop without a *ya*, as you’d say “this judge [*hādhā al-qād*],” and “I passed by the judge [*marartu bi-l-qād*],” and in the accusative, it is as you’d say, “I saw the judge [*ra’aytu al-qādī*],” stopping on the *ya* and nothing else.

## 2. Shortened (*maqsūr*)

As for the shortened noun (*maqsūr*), it is any noun that ends in a singular *alif*, e.g., “staff [*‘aşan*], and “hand mill [*rahan*].” And every shortened noun (*maqsūr*) cannot take any inflection because of the *alif* on the end, and the *alif* is only unvoiced. In the nominative, it is as you say, “This is a stick, O boy [*hādhīhi ‘aşan yā fatā*],” and in the accusative, “I saw a stick, O boy [*ra’aytu ‘aşan yā fatā*],” and in the genitive, “I passed by a stick, O boy [*marartu bi-‘aşan yā fatā*],” all of them with a single pronunciation and the *alif* is skipped over in pronunciation because it is unvoiced, and the *tanwīn* after it is unvoiced. And one leaves the *fathā* before it

تقف بالألف كما تقول: رأيت زيدًا، فإن زال التنوين عن هذه الأسماء بالألف واللام أو الإضافة كانت الياء ساكنة في الرفع والجر، مفتوحة في النصب، وتقول في الرفع: هذه القاضي، وهذا قاضيك، وفي الجر: مررت بالقاضي، ومررت بقاضيك، وكان الأصل فيه هذا القاضي، ومررت بالقاضي، وهذا قاضيك، ومررت بقاضيك، فأسكنت الياء استثقالاً للضمة، والكسرة عليها، وبقيت ساكنة، وتقول في النصب: رأيت القاضي، ورأيت قاضيك ففتحة الياء علامة النصب. فإن وقفت على ما لا تنوين فيه وقفت بالياء ساكنة تقول في الوقف: هذا القاضي، ومررت بالقاضي، ويجوز أن تقف بلا ياء، فتقول: هذا القاض، ومررت بالقاض، وتقول في النصب: رأيت القاضي تقف بالياء لا غير.

## ٢. المقصور

أما المقصور فكل اسم وقعت في آخره ألف مفردة نحو: عصا، ورحى، والمقصور كله لا يدخله شيء من الإعراب لأن في آخره ألفا، والألف لا تكون إلا ساكنة، تقول في الرفع: هذه عصا يا فتى، وفي النصب: رأيت عصا يا فتى، وفي الجر: مررت بعصا يا فتى كله بلفظ واحد، وسقطت الألف من اللفظ لسكونها وسكون التنوين بعدها وبقيت الفتحة قبلها

to indicate the deleted *alif*. And if one stops on a nominative of these or a genitive, one deletes the *tanwīn* as in the sound nouns, and one stops on the *alif* which is a letter of inflection. In pause form, it is as you say, “This is a stick [*hādhā ‘aṣā*],” and “I passed by a stick [*marartu bi-‘aṣā*].” And if one stops on an accusative with *tanwīn*, one exchanges its *tanwīn* with an *alif* and deletes the first *alif* that is a letter of inflection because it is silenced, and one silences the *alif* that is the substitute for the *tanwīn* after it. In pause form, it is as you say, “I saw a stick [*ra’aytu ‘aṣā*],” and if the *maqsūr* does not have *tanwīn*, its *alif* is fixed in every case in which an unvoiced letter from the following word doesn’t meet it (the *alif*). You say “This is a pregnant woman [*hādhīhi ḥublā*],” and “I saw a pregnant woman [*ra’aytu ḥublā*],” and “I passed by a pregnant woman [*marartu bi-ḥublā*].”

### 3. Lengthened vowel (*mamdūd*)

And as for the lengthened vowel (*mamdūd*), it is every noun that ends in a *hamza* preceded by an *alif*, e.g., “garment [*kasā*],” and “cloak [*ridā*],” and the inflection is in accordance with it. It is as you say, “This is a garment and a cloak [*hadhā kasā’un wa ridā’un*],” and “I saw a garment and a cloak [*ra’aytu kasā’an wa ridā’an*],” and “I passed by a garment and a cloak [*marartu bi-kasā’in wa ridā’in*].”

### 4. Al-Mahmūz

And all of the nouns with *hamza* are according to the inflection just as the sound nouns are in accordance with inflection. It is as you say, “This is a Qur’ān reader and an author and a beginner [*hādhā qārī’un wa munshī’un wa mubtadī’un*],” and “I saw a Qur’ān reader and an author and a beginner [*ra’aytu qārī’an wa munshī’an wa mubtadī’an*],” and “I passed by a Qur’ān reader and an author and a beginner [*marartu bi-qārī’in wa munshī’in wa mubtadī’in*].” And if what precedes the *ya* is silenced, it goes along the path of the sound nouns.

تدل على الألف المحذوفة. فإن وقفت على المرفوع من هذا، والمجرور حذفت التنوين كما فعلت في الصحيح، ووقفت على الألف التي هي حرف الإعراب تقول في الوقف: هذه عصا ومررت بعصا. فإن وقفت على المنصوب المنون أبدلت من تنوينه ألفا في الوقف وحذفت الألف الأولى التي هي حرف الإعراب لسكونها وسكون الألف التي هي عوض من التنوين بعدها، تقول في الوقف: رأيت عصا، فإن لم يكن المقصور منونا كانت ألفه ثابتة على كل حال ما لم يلحقها ساكن من كلمة بعدها، تقول: هذه حُبْلَى ورأيت حُبْلَى ومررتُ بحُبْلَى.

### ٣. الممدود

وأما الممدود فكل اسم وقعت في آخره همزة قبلها ألف نحو: كساء ورداء والإعراب جارٍ عليه، تقول: هذا كساءٌ ورداءٌ ورأيت كساءً ورداءً ومررت بكساءٍ ورداءٍ.

### ٤. المهموز

والمهموز كله يجري عليه الإعراب كما يجري على الصحيح. تقول: هذا قارئٌ ومنشئٌ ومبتدئٌ، ورأيت قارئاً ومنشئاً، ومبتدئاً، ومررت بقارئٍ ومنشئٍ ومبتدئٍ. وإذا سكن ما قبل الياء جرت مجرى الصحيح،



It is as you say, “This is a gazelle and a milk churn [hādhā ḡabiyun wa naḡiyun],” and “I saw a gazelle and a milk churn [ra’aytu ḡabiyān wa naḡiyyān],” and “I passed by a gazelle and a milk churn [marartu bi-ḡabiyin wa naḡiyyin].” And similarly when the *ya* is doubled, it is as you say, “This is a chair and a youth [hādhā kursiyyun wa ṡabiyyun],” and “I saw a chair and a youth [ra’aytu kursiyyan wa ṡabiyyan],” and “I passed by a chair and a youth [marartu bi-kursiyin wa ṡabiyin].”

### The six Nouns

And know that among the singular nouns, there are six nouns that take *waw* [و] in the nominative, *alif* in the accusative, and *ya* in the genitive. These are your father [abūka], your brother [akhūka], your in law [hamūka], your genital [hanuk], your mouth [fūka], and he who possesses [dhū mālin]. In the nominative, it is as you say, “This is your father [abūka], your brother [akhūka], your in law [hamūka], your genital [hanūk], your mouth [fūka], and he who possesses [dhū mālin].” And in the accusative, “I saw your father [abāka], your brother [akhāka], your in law [hamāka], your genital [hanāk], your mouth [fāka], and he who possesses [dhā mālin].” And in the genitive, “I passed by your father [abīka], your brother [akhīka], your in law [hamīka], your genital [hanīk], your mouth [fīka], and he who possesses [dhī mālin].” And the *waw* is a letter of inflection and it is a mark of the nominative, and the *alif* is a letter of inflection and it is a mark of the accusative, and the *ya* is a letter of inflection and it is a mark of the genitive.

### 6 – Duality

Know that duality is for nouns to the exclusion of verbs and particles, and if one makes a nominative noun dual, one adds an *alif* and *nūn* to its end. In the nominative, it is as you say, “The two Zayds and two ‘Amrs stood up [qāma al-zaydāni wa al-‘amrāni],” and the *alif* is a letter of inflection and it is a mark of duality and a mark of the nominative case. And you apply a *nūn* in exchange for what prohibited the noun from a diacritical marker and the *tanwīn*,

تقول: هذا ظبيٌ ونحِّي، ورأيت ظبيًّا ونحِّيًّا، ومررت بظبيٍ ونحِّي. وكذلك الياء المشددة، تقول: هذا كرسيٌّ وصبيٌّ ورأيت كرسيًّا وصبيًّا، ومررت بكرسيٍّ وصبيٍّ.

### ٥ – الأسماء الستة

واعلم أن في الأسماء الأحاد ستة أسماء تكون في الرفع بالواو، وفي النصب بالألف، وفي الجر بالياء وهي أبوك وأخوك، وحموك، وهنوك، وفوك، وذو مال. تقول في الرفع: هذا أبوك، وأخوك، وحموك، وهنوك، وفوك، وذو مال. وفي النصب رأيت أباك، وأخاك، وحماك، وهناك، وفاك، وذا مال. وفي الجر مررت بأبيك، وأخيك، وهنيك، وحميك، وفيك، وذو مال. والواو حرف الإعراب وهي علامة الرفع، والألف حرف الإعراب، وهي علامة النصب، والياء حرف الإعراب، وهي علامة الجر.

### ٦ – باب التثنية

اعلم أن التثنية للأسماء دون الأفعال، والحروف، فإذا ثبت الاسم المرفوع زدت في آخره ألفا ونونا، تقول في الرفع: قام الزيدان والعمران فالألف حرف الإعراب وهي علامة التثنية، وعلامة الرفع، ودخلت النون عوضا مما مع الاسم الواحد من الحركة والتنوين

and it takes a *kasra* because it is silenced and the *alif* is silenced before it. And if one makes it genitive or accusative, the *alif*'s spot is taken by a *ya* preceded by a *fatha*. It is as you say “I passed by the two Zayds [*marartu bi-l-zaydayni*],” and “I hit the two Zayds [*darabtu al-zaydayni*].” And the *ya* is a letter of inflection and it is a mark of duality and a mark of the genitive and the accusative, and the *nūn* takes a *kasra* in the case of the nominative and the feminine is like the masculine in the dual. It is as you say “The two Hinds stood up [*qāmat al-hindāni*],” and “I passed by the two Hinds [*marartu bi-l-hindayni*],” and “I hit the two Hinds [*darabtu al-hindayni*].” and if one puts the dual in a construct, one deletes its *nūn* because of the construct. It is as you say, “The two servant-boys of Zayd stood up [*qāma ghulāmā zaydin*],” and “I passed by the two servant-boys of Zayd [*marartu bi-ghulāmay zaydin*],” and “I saw the two servant-boys of Zayd [*ra’aytu ghulāmay zaydin*].” And the origin of this is “the two servant-boys [*ghulāmāni*]” and “the two servant-boys [*ghulāmayni*],” but you delete the *nūn* because of the construct.

### The Plural

Know that the plural is for nouns to the exclusion of verbs and particles, and it is of two types: sound and broken. And the sound plural is that in which its singular structure and its invariability are sound. And it is of two types: masculine and feminine.

### 7 - The Masculine Plural

And it is that which takes a *waw* and *nūn* in the nominative, and takes a *ya* and *nūn* in the genitive and accusative. And this plural is only for the masculine things which perform actions, like Zayd and ‘Amr. In the nominative, it is as you say, “The Zayds and ‘Amrs stood up [*qāma al-zaydūna wa al-‘amrūna*],”

الذين كانا في الواحد وكسرت لسكونها وسكون الألف قبلها، فإن جررت أو نصبت جعلت مكان الألف ياء مفتوحا ما قبلها ، تقول: مررت بالزيدَيْن ، وضربت الزيدَيْن فالياء حرف الإعراب ، وهي علامة التثنية، وعلامة الجر والنصب ، والنون مكسورة بحالها في الرفع. والمؤنث كالمذكر في التثنية ، تقول: قامت الهندان ، و مررت بالهندَيْن ، ورأيت الهندَيْن. فإن أضفت المثني أسقطت نونه للإضافة، تقول: قام غلاما زيدٍ مررت بغلامَي زيدٍ ورأيت غلامَي زيدٍ، وكان الأصل فيه غلامان، وغلامَيْن فسقطت النون للإضافة.

### الجمع

اعلم أن الجمع للأسماء دون الأفعال والحروف وهو على ضربين جمع تصحيح، وجمع تكسير. فجمع التصحيح ما سلم فيه نظم الواحد وبنائوه وهو على ضربين جمع تذكير، وجمع تأنيث.

### ٧- باب جمع التذكير

وهو الذي يكون في الرفع بالواو والنون ، و في الجر، والنصب بالياء والنون، وإنما يكون هذا الجمع للمذكرين ممن يعقل نحو: زيد وعمرو ، تقول في الرفع: قامَ الزيدونَ والعَمرونَ

and the *waw* is a letter of inflection and it is a mark of the plural and a mark of the nominative. The *nūn* takes a *fatha* because it is silenced, and the *waw* is silenced before it. And if one makes it genitive or accusative, the place of the *waw* is taken by a *ya* preceded by a *kasra*. It is as you say, “I passed by the Zayds [*marartu bi-l-zaydīna*],” and “I hit the Zayds [*darabtu al-zaydīna*].” And the *ya* is a letter of inflection and it is a mark of the plural and a mark of the genitive and the accusative. And if one puts this plural in a construct, one deletes the *nūn* due to the construct. It is as you say, “These are Zayd’s muslims [*hādhā muslimū zaydin*],” and “I passed by Zayd’s muslims [*marartu bi-muslimī zaydin*],” and “I saw Zayd’s muslims [*ra’aytu muslimī zaydin*].” The origin of this is “muslims [*muslimūna*],” and “muslims [*muslimīna*],” but one deletes the *nūn* due to the construct.

## 8 - The Feminine Plural

If you make a feminine noun plural, you add an *alif* and *ta* to its end. And the *ta* takes a *ḍamma* in the nominative, and a *kasra* in the genitive and accusative. You say in the nominative, “These are the Hinds [*hā’ulā’i al-hindātu*],” and in the genitive, “I passed by the Hinds [*marartu bi-l-hindāti*],” and in the accusative, “I saw the Hinds [*ra’aytu al-hindāti*].” And the *alif* and *ta* are marks of the plural and of the feminine. And the *ta* is a letter of inflection and the *ḍamma* on it is a mark of the nominative, and a *kasra* on it is a mark of the genitive and of the accusative. And if there is a *ha* marking the feminine at the end of the feminine noun, it is deleted in the plural. One says “A woman who stands up [*qā’imah*],” in the plural as “some women who stand up [*qā’imātun*]” and “a muslim woman [*muslimah*],” in the plural as “some muslim women [*muslimātun*].” The origin of this is “some women who rise [*qā’imatātun*],” and “some muslim women [*muslimatātun*],” but the first *ta* is deleted because two marks of the feminine don’t occur simultaneously in one noun. And if there is a feminine *alif maqsūra* [ى] you change it to a *ya* in the plural. One says “Su’adā [*su’adā*],” in the plural as “Su’adās [*su’adayātun*].”

فالواو حرف الإعراب ، وهي علامة الجمع ، وعلامة الرفع وفتحت النون لسكونها وسكون الواو قبلها ، فإن جررت أو نصبت جعلت مكان الواو ياء مكسورا ما قبلها ، تقول: مررت بالزیدین ، وضربت الزیدین فالياء حرف الإعراب ، وهي علامة الجمع ، وعلامة الجر والنصب ، فإن أضفت هذا الجمع أسقطت نونه للإضافة ، تقول: هؤلاء مسلمو زيد ومررت بمسلمي زيد، ورأيت مسلمي زيد ، وكان و الأصل فيه مسلمون ومسلمين فسقطت النون للإضافة.

## ٨ - باب جمع التانيث

إذا جمعت الاسم المؤنث زدت في آخره ألفا وتاء وتكون التاء مضمومة في الرفع مكسورة في النصب والجر، تقول في الرفع: هؤلاء الهندات، وفي الجر مررت بالهندات، وفي النصب رأيت الهندات فالألف والتاء علامة الجمع، والتانيث والتاء حرف الإعراب وضممتها علامة الرفع وكسرتها علامة الجر والنصب. فإن كان في الاسم المؤنث هاء التانيث حذفها في الجمع، تقول: في جمع مسلمةً مسلماتٌ ، وفي جمع قائمةً قائماتٌ وكان الأصل مسلمتات وقائمات فحذفت التاء الأولى لثلاثا تجتمع في الاسم الواحد علامتا تانيث. فإن كانت فيه ألف التانيث المقصورة قلبت في الجمع ياء، تقول: في جمع سعدى سعدياتٌ ،

and “bustard [*ḥubāra*]” in the plural as “bustards [*ḥubārayāt*].” And if there is a feminine lengthened *alif* (mamdūd) followed by a *hamza*, the *hamza* is changed into a *waw*. One says “desert [*ṣaḥrā’a*]” in the plural as “deserts [*ṣaḥrawāt*],” and one says “dung beetle [*khunfasā’a*]” in the plural as “dung beetles [*khunfasāwāt*].”

### 9-TheBrokenPlural

The broken plural is any plural which changes the structure of the singular and its invariability. It is used for rational beings and irrational beings, and its inflection will be applied to its ending, just as it is applied in the singular. It is as you say, “These are houses and palaces [*hādhā dawrun wa qusūrun*],” and “I saw houses and castles [*ra’aytu dawran wa qusūran*],” and “I passed by houses and castles [*marartu bi-dawrin wa qusūrin*].”

### 10 – Verbs

And these are of three types, divided by time: the perfect, the imperfect, and the future:

1. The Perfect Tense: And what happens in conjunction with the perfect tense is past in time, e.g., “He stood up yesterday [*qāma amsi*],” and, “He sat down the day before yesterday [*qa’ada awwala min amsi*].”

2. Imperfect Tense: And what happens in conjunction with the imperfect tense is present in time, e.g., “He is reading now [*huwa yaqra’u al-āna*],” and, “He is praying now [*huwa yuṣallī al-sā’ata*].” This construction might also suit the future tense, e.g., “He will read tomorrow [*huwa yaqra’u ghadan*],” and, “He will pray after tomorrow [*yuṣallī ba’ada ghadin*],” except that the imperfect tense is preferred to the future tense.

3. The Future Tense: If one wants to designate the future tense, one should put a *sīn* [س] before it or *sawfā*, and say, “He will read tomorrow [*sayaqra’u ghadan*],” and, “He will pray after tomorrow [*sawfā yuṣallī ba’ada ghadin*].” And what happens in conjunction with the future tense is in the future in time,

وفي جمع حُبَارَى حُبَارِيَات. فَإِنْ كَانَتْ فِيهِ أَلْفُ التَّأْنِيثِ  
الممدودة قلبت الهمزة في الجمع واوا ، تقول: في جمع  
صحراء صحراوات ، وفي جمع حُفْنَسَاء حُفْنَسَاوَات.

### ٩- باب جمع التفسير

وهو كل جمع تغير فيه نظم الواحد وبنائه وإعرابه جار  
على آخره كما يجري على الواحد ، تقول: هذه دور  
وقصور ورأيت دورا وقصورا ، ومررت بدور  
وقصور.

### ١٠- باب الأفعال

وهي ثلاثة أضرب: [و] تنقسم بأقسام الزمان ماضٍ،  
وحاضر، ومستقبل.

١. فالماضي: ما قرن به الماضي من الأزمنة نحو قولك:  
قام أمس وقعد أول من أمس.

٢. والحاضر: ما قرن به الحاضر من الأزمنة نحو  
قولك: هو يقرأ الآن ، وهو يصلي الساعة. وهذا اللفظ  
أيضا يصلح للمستقبل إلا أن الحال أولى به من  
الاستقبال ، تقول: هو يقرأ غدا ويصلي بعد غد،

٣. فإن أردت إخلاصه للاستقبال أدخلت فيه السين  
أو سوف قلت سيقراً غدا، وسوف يصلي بعد غد.  
والمستقبل: ما قرن به المستقبل من الأزمنة نحو قولك:

e.g., “He will start tomorrow [*sayanṭaliqu ghadan*],” and, “He will stand up after tomorrow [*sawfa yaqūmu ba‘ada ghadin*],” And the imperative and prohibition are just like all the verbs, e.g., “Stand up tomorrow [*qum ghadan*]” and “don’t sit down tomorrow [*lā taq‘ud ghadan*].”

### Nominative Nouns:

These are of five types: the subject [*al-mubtada’*], the predicate of the subject [*khabaru al-mubtada’*], the agent [*al-fā’il*], the object [*al-maf‘ūl*] directly governed by the verb, and that which resembles the agent in form [*mushabbahun bil-fā’il*].

### 11 - The Subject Noun [*al-mubtada’ al-marfu’a*]

Know that the subject is every noun with which you begin and from which you remove the formal operators and you allude to it by them, and you place it first in front of a second thing. The second noun will be the predicate to the first and it is predicated upon it. It is nominative by virtue of its beginning the speech. It is as you say, “Zayd is standing up [*zaydun qā’imun*],” and “Muḥammad is departing [*muḥammad munṭaliqu*].” And “Zayd” and “Muḥammad” are nominative because they are in the beginning, and what follow them are their predicates.

### 12 - The Predicate of the Subject [*khabaru al-mubtada’*]

And the predicate is every thing that you predicate upon the subject, or with which you speak about the subject. And it is of two types: singular or a sentence.

1. And if the predicate is singular, then it is the subject in meaning, and it is nominative by virtue of its being the subject. It is as you say, “Zayd is your brother [*zaydun akhūka*],” and “Muḥammad is your friend [*muḥammadun sāhibuka*].” And Zayd is the brother, and Muḥammad is the friend.

سينطلق غداً وسوف يقوم غداً وسوف يصلي غداً  
وكذلك جميع أفعال الأمر والنهي نحو قولك: قم  
غداً، ولا تقعد غداً.

### باب معرفة الأسماء المرفوعة

وهي خمسة أضرب: مبتدأ، وخبر مبتدأ، وفاعل،  
ومفعول، و جعل الفعل حديثاً عنه وهو ما لم يسم  
فاعله، ومشبه بالفاعل في اللفظ وهو قسمان: اسم كان  
وأخواتها وأخبار إن وأخواتها.

### ١١ - باب المبتدأ

اعلم أن المبتدأ كل اسم ابتدأته وعريته من العوامل  
اللفظية، وعرضته لها، وجعلته أولاً لثان يكون الثاني  
خبراً عن الأول ومسنداً إليه. وهو مرفوع بالابتداء،  
تقول: زيد قائمٌ، ومحمد منطلقٌ فزيد ومحمد مرفوعان  
بالابتداء وما بعدهما خبر عنهما.

### ١٢ - باب خبر المبتدأ

وهو كل ما أسندته إلى المبتدأ وحدثت به عنه وذلك  
على ضربين: مفرد، وجملة.

١. فإذا كان الخبر مفرداً فهو المبتدأ في المعنى وهو  
مرفوع بالمبتدأ، تقول: زيد أخوك ومحمد صاحبك،  
فزيد هو الأخ ومحمد هو صاحب.

And if definite and indefinite nouns are combined in speech, one makes the subject definite, and the predicate indefinite. It is as you say, “Zayd is sitting [*zaydun jālisun*].” “Zayd” is the subject because it is definite and “(is) sitting [*jālisun*]” is the predicate because it is indefinite. And if they were both definite, you would have a choice between them -- whichever one you want you make the subject, and the other you make the predicate, e.g., “Zayd is your brother [*zaydun akhūka*],” and if one wanted, one could say “Your brother is Zayd [*akhūka zaydun*].”

2. And as for the sentence-type predicate, it is every useful speech that is independent on its own. And it is of two types: the sentence constituted of a subject and a predicate, and a sentence constituted of a verb and an agent. And it is necessary in both of these sentences to have a pronoun which refers to it [subject], one says, “Zayd, his brother stood up [*zaydun qāma akhūhu*].” And “Zayd” is nominative by virtue of beginning the speech, and the sentence after it is its predicate. And it is constituted of a verb and an agent, and the verb is “stood up [*qāma*]” and the agent is “his brother [*akhūhu*],” and the *ha* [و] refers to Zayd. And if this were not so, the statement would not be correct. And the sentence is put in the nominative because it is the subject. And one says, “Zayd, his brother is departing [*zaydun akhūhu muntaliqun*],” and “Zayd” is nominative by virtue of beginning the speech, and the sentence after it is its predicate, and it is constituted of a subject and a predicate. And the subject is “his brother [*akhūhu*]” and the predicate is “(is) departing [*muntaliqun*].” And the *ha* refers to “Zayd” also. It is not permissible to say, “Zayd ‘Amr stood up [*zaydun qāma ‘amrun*],” because there is no pronoun that refers to the subject in the sentence. If “to him [*ilayhi*]” or “with him [*ma’hu*]” or something like this were said, it would be a correct statement because of the resumptive pronoun *ha*. And as for the statement, “Two *manas* of butter costs one dirham [*al-samnu manawāni bi-dirhamin*],” it is assumed to be “Butter, two *manas* of it costs one dirham [*al-samnu manawāni minhu bi-dirhamin*],” but “of it [*minhu*]” is deleted because it is known. And similar to this is the statement,

فإن اجتمع في الكلام معرفة، ونكرة جعلت المبتدأ هو المعرفة، والخبر هو النكرة، تقول: زيدٌ جالسٌ فزيدٌ هو المبتدأ لأنه معرفة، وجالسٌ هو الخبر لأنه نكرة. فإن كانا جميعاً معرفتين كنت فيهما مخيراً أيهما شئت جعلته المبتدأ، وجعلت الآخر الخبر، تقول: زيدٌ أخوك، وإن شئت قلت أخوك زيد.

٢. وأما الجملة فهي كل كلام مفيد مستقل بنفسه، وهي على ضربين: جملة مركبة من مبتدأ وخبر، وجملة مركبة من فعل وفاعل، ولا بد لكل واحدة من هاتين الجملتين إذا وقعت خبراً عن مبتدأ من ضمير يعود إليه منها، تقول: زيدٌ قامَ أخوه، فزيد مرفوع بالابتداء، والجملة بعده خبر عنه، وهي مركبة من فعل وفاعل، فالفعل قام والفاعل أخوه والهاء عائدة على زيد، ولولا هي لما صحت المسألة، وموضع الجملة رفع بالمبتدأ، وتقول: زيد أخوه منطلق، فزيد مرفوع بالابتداء، والجملة بعده خبر عنه، وهي مركبة من مبتدأ وخبر، والمبتدأ أخوه والخبر منطلق والهاء عائدة على زيد أيضاً، ولو قلت زيد قام عمرو لم يجوز لأنه ليس في الجملة ضمير يعود على المبتدأ فإن قلت إليه أو معه أو نحو ذلك. صحت المسألة لأجل الهاء العائدة. فأما قولهم السمنُ منوانٌ بدرهمٍ فإنما تقديره السمن منوان منه بدرهم، ولكنهم حذفوا منه للعلم به، وكذلك قولهم

“Six ass-loads of wheat for sixty (dirhams) [*al-burru al-kurru bi-sittīna*],” or “six ass-loads of it for sixty (dirhams) [*al-kurru minhu bi-sittīna*].”

3. Know that the adverb may occur as predicate to the subject, and it is of two types: the adverb of time and the adverb of place. And the subject is of two types: a person, and an action. And the person is a person, e.g., “Zayd” or “Amr,” and the action is a verbal noun, e.g., “standing up [*al-qiya*”]” and “sitting down [*al-qu’ūd*].” And if the subject is a person and an adverb occurs as its predicate, the adverb can’t be but one of the adverbs of place. It is as you say, “Zayd is behind you [*zaydun khalfaka*]” and “Zayd” is nominative by virtue of beginning the speech and the adverb after it is its predicate, and it is approximated as “Zayd is existing behind you [*zaydun mustaqirrun khalfaka*]” but the active participle is deleted to make the pronunciation easier and because it is assumed, and the adverb remains in its place and the pronoun which was in the active participle is moved to the adverb, and that pronoun is made nominative by the adverb as it was by the active participle. And the adverb is in the position of the nominative by virtue of the subject. And if one had said “Zayd on Friday [*zaydun yawma al-jum’ati*]” or something like it, it would not be permissible because adverbs of time cannot be predicates to a personal subject, because there is no use in that. And as for the statement, “Tonight there is a crescent moon [*al-laylata al-hilālu*],” it is approximated as “Tonight is the occurrence of the crescent moon [*al-laylata hudūthu al-hilāli*]” or “the rising of the crescent moon [*ṭulū’ al-hilāli*],” but the first element of the construct [*muḍāf*] is deleted and the other element [*muḍāf ilayhi*] remains in its place. God Most High said, “Ask the town where we have been [*wa as’ali al-qaryata allatī kunna fihā*],” (12:82) or “the people of the village [*ahla al-qaryati*],” and it resembles the speech of the poet:

“Do you expect to have these camels every year?  
Bred by other people and you reap the results.”

Or “Do you expect to have the occurrence of camels every year [*a-kulla ‘āmin hudūthu na’amin*]” or “the obtaining of camels [*iḥrāzu na’amin*].”

البُرُّ الكُرُّ بِسِتِينَ أَي الكُرُّ مِنْهُ بَسِتِينَ.

٣. واعلم أن الظرف قد يقع خبراً عن المبتدأ، وهو على ضربين: ظرف زمان، وظرف مكان. والمبتدأ على ضربين: جثة وحدث فالجثة ما كان عبارة عن شخص نحو: زيد وعمرو، والحدث هو المصدر نحو: القيام والعود. فإذا كان المبتدأ جثة ووقع الظرف خبراً عنه لم يكن ذلك الظرف إلا من ظروف المكان، تقول: زيدٌ خَلَفَكَ فزيدٌ مرفوع بالابتداء والظرف بعده خبر عنه، والتقدير: زيدٌ مستقرٌّ خَلَفَكَ فحذف اسم الفاعل تخفيفاً وللعلم به وأقيم الظرف مقامه فانتقل الضمير الذي كان في اسم الفاعل إلى الظرف، وارتفع ذلك الضمير بالظرف كما كان يرتفع باسم الفاعل، وموضع الظرف رفع بالمبتدأ. ولو قلت زيدٌ يومَ الجمعة أو نحو ذلك، لم يجوز، لأن ظروف الزمان لا تكون أخباراً عن الجثث لأنه لا فائدة في ذلك فأما قولهم الليلة الهلالُ، فعلى معنى فإنما تقديره الليلة حدوثُ الهلال أو طلوعُ الهلال فحذف المضاف، وأقيم المضاف إليه مقامه. قال الله تعالى: { واسأل القرية التي كنا فيها } ، أي: أهل القرية ومثله قول الشاعر من الرجز:

أَكَلَّ عَامٍ نَعَمٌ تَحْوُونَهُ يُلْقِحُهُ قَوْمٌ وَتَنْتَجُونَهُ

أي: أَكَلَّ عَامٍ حُدُوثُ نَعَمٍ أَوْ إِحْرَارُ نَعَمٍ.

And if the subject were an event, the positing of either of the two types of adverbs as predicate to it would be permissible. It is as you say, “Your standing up is behind Zayd [*qiyāmuka khalfa zaydin*],” and, “Your sitting down is on Friday [*qu’ūduka yawma al-jum’ati*],” and the approximation is “Your standing up is existing behind Zayd [*qiyāmuka kā’inun khalfa zaydin*],” and “Your sitting down is existing on Friday [*qu’ūduka kā’inun yawma al-jum’ati*],” and the active participles were deleted and the adverbs were put in their places, and the two pronouns were transferred to them. And the prepositions can be put in the place of the adverbs and this is as you say, “Zayd is of the generous ones [*zaydun min al-kirāmi*].” And this is similar to the statement, “a *qafiz* of wheat for two dirhams [*qafizu al-burri bidirhamayni*],” and the approximation is “Zayd is existing among the noble ones [*zaydun kā’inun min al-kirāmi*],” and “A *qafiz* of wheat is existing for two dirhams [*qafizu al-burri kā’inun bidirhamayni*].” Exactly the same thing happened to these sentences that happened with the adverbs above. The adverb and what takes its place are treated like the singular which was mentioned earlier.

4. The advancement of the predicate in front of the subject is permissible. It is as you say, “Standing up is Zayd [*qā’imun zaydun*],” and “Behind you is Bakr [*khalfaka bakrun*].” And the approximation is “Zayd is standing up [*zaydun qā’imun*],” and “Bakr is behind you [*bakrun khalfaka*],” but the two predicates are advanced by flexibility, and attached to them are pronouns because what is intended by them comes later.

5. And know that the subject may be deleted sometimes and the predicate at other times and that if it were in speech indicating what was deleted, and if someone said, “Who is with you [*man indaka*]?” one would say “Zayd” or “Zayd is with me [*zaydun indī*],” and “with me [*indī*]” is deleted and it is the predicate. And if someone said, “how are you [*kayfa anta*]?” one would say “good [*sāliḥun*]” or “I am good [*anā sāliḥun*],” and “I [*ana*]” is deleted and it is the subject. God, Most Glorified is He, said, “to obey and say what is just [*tā’atun wa qawlun ma’rūfun*],” (47:21) or “to obey and say what is just is more correct than all else [*tā’atun wa qawlun ma’rūfun amthalu min ghayrihimā*].”

فإن كان المبتدأ حدثاً جاز وقوع كل واحد من الطرفين خبراً عنه، تقول: قيامك خلفَ زيدٍ، وعودك يومَ الجمعة، والتقدير: قيامك كائنٌ خلفَ زيدٍ، وعودك كائنٌ يومَ الجمعة، فحذف اسماً الفاعلين وأقيم الظرفان مقامهما فانتقل الضميران إليهما، وتقام حروف الجر مقام الظروف، وذلك قولك: زيدٌ من الكرام، وقفيزُ البرِّ بدرهمين، والتقدير: زيدٌ كائنٌ من الكرام، وقفيز البرِّ كائنٌ بدرهمين، ثم عمل فيهما كما عمل في الظروف، والظرف وما أقيم مقامه جاريان مجرى المفرد الذي تقدم ذكره.

٤. ويجوز تقديم خبر المبتدأ عليه، تقول: قائمٌ زيدٌ وخلفك بكرٌ، والتقدير: زيدٌ قائمٌ وبكرٌ خلفك فقدّم الخبران اتساعاً، وفيهما ضمير لأن النية فيهما التأخير.

٥. واعلم أن المبتدأ قد يحذف تارةً، ويحذف الخبرُ أخرى، وذلك إذا كان في الكلام دلالة على المحذوف، فإذا قال لك القائل: مَنْ عندك؟ قلتَ زيدٌ، أي: زيدٌ عندي، فحذفت عندي وهو الخبر، وإذا قال لك: كيف أنت؟ قلت: صالحٌ، أي: أنا صالحٌ فحذفت أنا وهو المبتدأ قال الله سبحانه: {طاعةٌ وقَوْلٌ مَعْرُوفٌ}، أي: طاعةٌ وقَوْلٌ مَعْرُوفٌ أمثلٌ من غيرهما،



And if you wanted, it could be approximated as “Our command is to obey and say what is just [*amrunā ṭā’atun wa qawlun ma’rūfun*].” The poet said:

“And she said, by the name of God, I obey your command  
Even though I have been burdened with something  
to which I am not accustomed.”

### 13 – The Agent [*al-fā’il*]

Know that the agent, according to the Arab grammarians, is every noun that you mention after a verb and you attribute and predicate that verb to that noun, and it is nominative by virtue of its verb. And the reality of its being nominative is in the predication of the verb to it, and affirmative and negative statements are the same. The affirmative statement is as you say, “Zayd stood up [*qāma zaydun*],” and the negative statement is as you say, “Zayd did not stand up [*mā qāma zaydun*],” and “Did Zayd stand up [*hal yaqūmu zaydun*]?”

#### 1. The rules of the verb and its subject:

Know that the verb must have an agent and it is not permissible to advance the agent in front of the verb, and if there is not an obvious noun after it, then it is unavoidably implied in it. It is as you say, “Zayd stood up [*zaydun qāma*],” and “Zayd” is nominative by virtue of beginning the speech and in “stood up [*qāma*]” is the pronominal Zayd, and it is nominative by virtue of its verb. And if the verb is deprived of the pronoun, it is as you say “Zayd stood up [*qāma zaydun*],” and “The two Zayds stood up [*qāma al-zaydāni*],” and “the Zayds stood up [*qāma al-zaydūna*],” all of them with the same form of “stood up [*qāma*].” And if there were a pronoun in it, you would put the marker of duality or plurality on the verb. It is as you say, “The two Zayds stood up [*al-zaydāni qāmā*],” and “The Zayds stood up [*al-zaydūni qāmū*],” and the *alif* in *qāma* is the marker of duality and the pronoun, and the *waw* in *qāmū* is the marker of plurality and the pronoun.

وإن شئت كان التقدير أمرنا طاعةً وقولٌ معروفٌ. قال  
الشاعر: (الطويل)

فقلتُ على اسمِ اللهِ أمرُكَ طاعةً  
وإن كنتُ قد كُلفتُ ما لم أعوِّدِ

### ١٣ – باب الفاعل

اعلم أن الفاعل عند أهل العربية كل اسم ذكرته بعد فعل وأسندت ونسبت ذلك الفعل إلى ذلك الاسم، وهو مرفوع بفعله، وحقيقة رفعه بإسناد الفعل إليه، والواجب وغير الواجب في ذلك سواء، تقول في الواجب: قام زيد، وفي غير الواجب: ما قام زيد، وهل يقوم زيد؟

#### ١. أحكام الفعل وفاعله

واعلم أن الفعل لا بد له من الفاعل، ولا يجوز تقديم الفاعل على الفعل، فإن لم يكن مُظهِراً بعده، فهو مُضْمَرٌ فيه لا محالة، تقول: زيدٌ قامَ، فزيدٌ مرفوع بالابتداء، وفي قامَ ضميرٌ زيدٌ، وهو مرفوعٌ بفعله. فإن خلا الفعل من الضمير لم تأت فيه بعلامة تثنية ولا جمع، لأنه لا ضمير فيه، تقول: قامَ زيدٌ، وقامَ الزيدانِ، وقامَ الزيدونَ كله بلفظ واحد في قامَ، فإن كان فيه ضمير جئت بعلامة التثنية والجمع، تقول: الزيدانِ قاما، والزيدونَ قاموا فالألف في قاما علامة التثنية والضمير والواو في قاموا علامة الجمع والضمير.

And if the agent were feminine you would put a marker of femininity on the verb. It is as you say, “Hind stood up [*qāmat hindun*],” and “The she-camels sat down [*qa’adat jumlun*],” and the *ta* is the marker of femininity. And if it were a word that is feminine by convention, you could choose to add or abandon the marker. It is as you say, “Your house became good [*ḥasunāt dāruka*],” and “Your fire is burning [*iḍṭaramat nāruka*].” And if one wanted, one could say “became good [*ḥasuna*]” or “burning [*iḍṭarama*]” except that joining the *ta* is better than deleting it. And if one separated the verb from the agent, it is more common and better to abandon the marker. It is as you say, “Today your house became good [*ḥasuna al-yawma dāruka*],” and “tonight your fire is burning [*iḍṭarama al-laylata nāruka*].” And when verb and agent are separated, it may be permissible to use the masculine form of the verb with a true feminine. The poet said:

“If a person from among you is deceived by a woman,  
In this world surely there will be after me and after you ones deceived.”

And he didn’t say “deceived [*gharrathu*].” And one has the choice in the case of the plural of the masculine or the feminine verb. It is as you say, “the men stood up [*qāma al-rijālu*],” and “the men stood up [*qāmat al-rijālu*],” and “the women stood up [*qāma al-nisā’*],” and “the women stood up [*qāmat al-nisā’*].” When one uses the verb in the masculine plural, the plural is intended, and when the feminine is desired, the group is intended.

#### 14- The Object {*al-mafu’ul*} which is directly governed by the verb and is one whose agent [*al-fā’il*] was not named

Know that the object, as a rule, is made nominative with regards to the making of the agent nominative because the verb precedes any one of these telling about it and predicated to it and this is like the statement, “Zayd was hit [*ḍuriba zaydun*],” and “Bakr was reviled [*shutima bakrun*].”

فإن كان الفاعل مؤنثاً جئت في الفعل بعلامة التأنيث،  
تقول: قامت هند، وقعدت جملٌ، فالتاء علامة التأنيث،  
فإن كان التأنيث غير حقيقي كنت في إلحاق التاء  
وتركها خيراً، تقول: حسنت دارك، واضطربت نارك،  
وإن شئت حسن واضطرم إلا أن إلحاقها أحسن من  
حذفها، فإن فصلت بين الفعل والفاعل ازداد ترك  
العلامة حسناً، تقول: حسن اليوم دارك واضطرم  
الليلة نارك وقد يجوز مع الفصل تذكير الفعل مع  
التأنيث الحقيقي. قال الشاعر: (البيط)

إن امرأ غرّه منكّنً واحدةً

بعدي وبعديك في الدنيا لمغرورٌ

ولم يقل غرته، ولك في كل جماعة تذكير فعلها وتأنيثه،  
تقول: قام الرجال وقامت الرجال ، وقام النساء،  
وقامت النساء، فمن ذكر أراد الجمع ، ومن أنث أراد  
الجماعة.

١٤ - باب المفعول الذي جعل الفعل حديثاً عنه  
وهو ما لم يُسم فاعله

و اعلم أن المفعول به في هذا الباب يرتفع من حيث  
يرتفع الفاعل، لأن الفعل قبل كل واحد منهما حديث  
عنه ومسند إليه، وذلك قولك: ضرب زيدٌ، وشتم  
بكرٌ.

### 1. Verbs which take two objects

And if the verb took two objects, one would place the first of them in the place of the agent and make it nominative, and one would leave the second in the accusative in its place. It is as you say, “I gave Zayd a dirham [*a‘taytu zaydan dirhaman*],” and if there was no agent, one would say, “Zayd was given a dirham [*u‘tiya zaydun dirhaman*].”

### 2. Verbs which take three objects

And if the verb took three objects, one would put the first of them in the place of the agent and make it nominative, and one would make the objects after it accusative. It is as you say, “God informed Zayd that ‘Amr is the best of people [*a‘lama allāhu zaydan ‘amran khayra al-nāsi*],” and if there was no agent, one would say, “Zayd was informed that ‘Amr is the best of people [*u‘lima zaydun ‘amran khayra al-nāsi*].”

### 3. The Intransitive

And if the verb happens to be intransitive, it would not be permissible to not mention the agent so that the verb remains an action on something other than what was said. And this is like the statements, “Zayd stood up [*qāma zaydun*],” and “Amr sat down [*qa‘ada ‘amrun*],” and one does not say, “he was stood up [*qīma*],” or “he was sat down [*qu‘ida*] when it had not been mentioned. And if a preposition is joined to it or an adverb or a verbal noun, it is permissible to put each one of them in the place of the agent. It is as you say, “I walked well alongside Zayd for two parasangs for two days [*sirtu bi-zaydin farasakhayni yawmayni sayran shadīdan*],” and if one had put the *ba* and what governs it in the place of the agent, one would say, “Zayd was walked well alongside for two parasangs for two days [*siyra bi-zaydin farasakhayni yawmayni sayran shadīdan*].” And the *ba* and what governs it are in the place of the nominative, and if one had put the “two parasangs” in the place of the agent, one would say, “For two parasangs was Zayd walked well alongside for two days [*siyra bi-zaydin farasakhāni yawmayni sayran shadīdan*].”

### ١ . المتعدي إلى مفعولين

فإن كان الفعل يتعدى إلى مفعولين أقمت الأول منهما  
مقام الفاعل وفرعته وتركت الثاني منصوباً بحاله،  
تقول: أعطيتُ زيداً درهماً، فإن لم تسم الفاعل قلت  
أعطيَ زيدٌ درهماً.

### ٢ . المتعدي إلى ثلاثة مفاعيل

فإن كان الفعل يتعدى إلى ثلاثة مفعولين أقمت الأول  
منهما مقام الفاعل وفرعته ونصبت المفعولين بعده،  
تقول: أعلمَ اللهُ زيداً عمراً خيراً الناسِ، فإن لم تُسمِّ  
الفاعل قلت أعلمَ زيدٌ عمراً خيراً الناسِ.

### ٣ . اللازم

فإن لم يكن الفعل متعدياً، لم يجوز إلا أن تذكر الفاعل،  
لئلا يكون الفعل حديثاً عن غير محدث عنه، وذلك  
نحو: قامَ زيدٌ، وقعدَ عمرو، لا تقول: قيم، ولا قعد، لما  
ذكرت لك، فإن اتصل به حرف جر أو ظرف أو  
مصدر جاز أن تقيم كل واحد منهما مقام الفاعل،  
تقول: سرتُ بزيدٍ فرسخينِ يومينِ سيراً شديداً، فإن  
أقمت الباء وما عملت به مقام الفاعل قلت: سيرَ بزيدٍ  
فرسخينِ يومينِ سيراً شديداً، فالباء وما عملت فيه في  
موضع رفع، فإن أقمت الفرسخين مقام الفاعل قلت:  
سيرَ بزيدٍ فرسخانِ يومينِ سيراً شديداً،

And if one had put the “two days” in the place of the agent, one would say, “For two days was Zayd walked well alongside for two parasangs [*siyra bi-zaydin farasakhayni yawmāni sayran shadīdan*].” And if one had put the verbal noun in the place of the agent, one would say, “A good walk was made alongside Zayd for two parasangs for two days [*siyra bi-zaydin farasakhayni yawmayni sayrun shadīdun*].” That which takes the place of the agent is made nominative and nothing else. And if there were a true direct object, nothing else would take the place of the agent. It is as you say, “I hit Zayd hard on Friday [*darabtu zaydan yawma al-jum’ati daraban shadīdan*],” and if there was no agent, one would say, “Zayd was hit hard on Friday [*duriba zaydun yawma al-jum’ati daraban shadīdan*],” and one makes “Zayd” nominative and nothing else.

### 15 – Kāna and its sisters

And these are “to be [*kāna*],” “to become [*ṣāra*],” “to become in the evening [*amsā*],” “to become in the morning [*aṣbaḥa*],” “to remain [*zalla*],” “to become in the night [*bāta*],” “to become in the afternoon [*aḍḥā*],” “to continue as long as [*mā dāma*],” “to continue [*mā zāla*],” “to continue [*mā anfakka*],” “to continue [*mā fati*],” “to continue [*mā bariḥa*],” “not to be [*laysa*],” and what has been derived from these. And what indicates time in their meanings is divorced from action.

#### 1. The function of Kana and its sisters

These verbs are placed before a subject and a predicate, and one makes the subject nominative and it becomes its subject [*ism*]. And one makes the predicate accusative and it becomes its predicate [*khobar*]. And its subject is similar to the agent and its predicate is similar to the object. It is as you say, “Zayd was standing up [*kāna zaydun qā’iman*],” and “Muhammad became a scribe [*ṣāra muḥammadun kātiban*],” and “The prince became happy in the morning [*aṣbaḥa al-amīru masrūrān*],” and “Ja’far remained sitting [*zalla ja’farun jālisan*],” and “Your brother became entertained at night [*bāta akhūka lāhiyan*],” and “Sa’id continued to be generous [*mā dāma sa’idun karīman*],” and “Your father continued to be rational [*mā zāla abūka ‘āqilan*],” and “Qasim continued to stand still [*mā anfakka qāsimun muqīman*],”

فإن أقيمت اليومين مقام الفاعل قلت: سيرَ يزيدِ فرسخينِ يومانِ سيرًا شديدًا، فإن أقيمت المصدر مقام الفاعل قلت: سيرَ يزيدِ فرسخينِ يومينِ سيرٌ شديدٌ ترفع الذي تقيمه مقام الفاعل لا غير. فإن كان هناك مفعول به صحيح لم يقم مقام الفاعل غيره، تقول: ضَرَبْتُ زيدًا يومَ الجمعةِ ضربًا شديدًا، فإن لم تُسمِّ الفاعل قلتَ ضَرَبَ زيدٌ يومَ الجمعةِ ضربًا شديدًا ترفع زيدًا لا غير.

### ١٥ - باب كانَ وأخواتها

وهي كان، وصار، وأمسى، وأصبح، وظل، وبات، وأضحى، وما دام، وما زال، وما انفك، وما فتى، وما برح، وليس. وما تصرف منهن، وما كان في معانها مما يدل على الزمان المجرد من الحدث.

#### ١. عمل كانَ وأخواتها

فهذه الأفعال كلها تدخل على المبتدأ والخبر فترفع المبتدأ ويصير اسمها، وتنصب الخبر ويصير خبرها، واسمها مشبه بالفاعل، وخبرها مشبه بالمفعول، تقول: كانَ زيدٌ قائمًا، وصارَ محمدٌ كاتبًا، وأصبحَ الأميرُ مسرورًا، وظلَّ جعفرٌ جالسًا، وباتَ أخوكَ لاهيًّا، وما دامَ سعيدٌ كريماً، وما زالَ أبوكَ عاقلاً، وما انفك قاسمٌ مقيماً،

and “Amr continued to be ignorant [*mā fati’a ‘amrun jāhīlan*],” and “The man was not present [*laysa al-rajulu ḥāḍīran*].” And likewise, what has been derived from them: it is as you say, “Your brother is departing [*yakūnu akhūka munṭaliqan*],” and “Indeed the statement will become well-known in the morning [*la-yuṣbiḥanna al-ḥadīthu shā’i’an*].” And if definite and indefinite nouns are gathered in speech, one makes the definite noun the subject [*ism*] of *kāna* and its predicate will be the indefinite noun. It is as you say, “Amr was generous [*kāna ‘amrun karīman*],” and not “Generous was ‘Amr [*kāna karīmun ‘amran*],” except in poetic license. The poet al-Quṭāmiyy said:

“Stop before the separation O hyena  
And let not your stance be to bid farewell.”

And “the stopping [*mawqifun*]” is its subject and is indefinite, and “the farewell [*al-wadā’ā*]” is its predicate and it is definite. And if the two of them were both definite, one would have the choice of which one to make the subject of *kāna* and one would make the other the predicate. It is as you say, “Zayd was your brother [*kāna zaydun akhāka*],” or if one wanted, “Your brother was Zayd [*kāna akhūka zaydan*].”

## 2. Advancing the predicates of *kāna*

And it is permissible to advance the predicates of *kāna* and its sisters in front of their subjects and in front of the verbs themselves. It is as you say, “Standing up was Zayd [*kāna qā’iman zaydun*],” or “Zayd was standing [*qā’iman kāna zaydun*].” And likewise, “Zayd was not standing [*laysa qā’iman zaydun*],” and “Zayd was not standing [*qā’ima laysa zaydun*].”

## 3. *Kāna* as the indicator

And if *kāna* is the indicator of an action, one can do away with the predicate. It is as you say, “Zayd existed [*qad kāna zaydun*],” or “it happened [*qad ḥadatha*],” or “it was created [*khuliqa*],” as one says “I am since I was your friend [*anā mudh kuntu sadīquka*],” or “I am your friend since I was born [*anā sadīquka mudh khuliqtu wa kuntu*],” The poet said:

وما فتىَ عمرٌو جاهلاً، وليسَ الرجلُ حاضرًا، وكذلك  
ما تصرفَ منها، تقول: يكونُ أخوكَ منطلقًا،  
ولَيُصْبِحَنَّ الحديثُ شائعًا. فإذا اجتمع في الكلام  
معرفة ونكرة، جعلت اسم كان المعرفة، وخبرها  
النكرة، تقول: كان عمرٌو كريماً، ولا يجوز: كان كريماً  
عمرًا إلا في ضرورة الشعر قال القطامي: (الوافر)

قفي قبلَ التفرُّقِ يا ضباعًا

ولا يَكُ مَوْقِفٌ مِنْكَ الْوَدَاعَا

فجعل موقف وهو نكرة اسمها والوداع وهو معرفة  
خبرها. فإن كانا جميعا معرفتين كنت فيها مخيرًا أيها  
شئت جعلته اسم كان وجعلت الآخر الخبر، تقول:  
كانَ زيدٌ أخاك، وإن شئت قلت: كانَ أخوكَ زيدًا.

## ٢. تقديم خبر كانَ

ويجوز تقديم أخبار كان وأخواتها على أسمائها وعليها  
أنفسها، تقول: كانَ قائمًا زيدٌ، وقائمًا كانَ زيدٌ، وكذلك  
ليسَ قائمًا زيدٌ، وقائمًا ليسَ زيدٌ.

## ٣. كانَ التامة

وتكون كان دالة على الحدث فتستغني عن الخبر  
المنصوب، تقول: قد كانَ زيدٌ، أي: قد حَدَثَ وَخُلِقَ  
كما، تقول: أنا مذ كنتُ صديقك، أي: أنا صديقك مذ  
خُلِقْتُ وَكُنْتُ. قال الشاعر: (الوافر)

“If it is winter, give me warm clothes  
For verily, winter breaks the old man’s back.”

Or “if it is the occurrence and event of winter,” and likewise, “Zayd became in the evening [*amsā zaydun*],” and “Amr became in the morning [*aṣḥā ‘amrun*],” like the statement, “we became in the evening [*amsayna*],” and “we became in the morning [*aṣḥāna*].”

#### 4. The Implied Subject of *kāna*

And its subject may be indicated by a pronoun, and it is the implied pronoun and the pronoun of action and you make the sentences after it into its predicates. It is as you say, “Zayd was standing up [*kāna zaydun qā’imun*],” or “The implication and action of Zayd was standing up [*kāna al-sha’n wa al-ḥadīthu zaydin qā’imun*].” The poet said:

“When I die, the people will be two types: one rejoicing  
And the other bestowing praise on what I used to do.”

Or “the implication and action of the people is two types [*kāna al-sha’nu wa al-ḥadīthu al-nāsu sinfāni*].”

#### 5. *kāna* as an emphasis

And one can add *kāna* as an emphasis to the speech, but it is not necessary for the predicate to be accusative in this case. It is as you say, “I passed by a man who was standing up [*marartu bi-rajulin kāna qā’imin*],” or “I passed by a man who was standing [*marartu bi-rajulin qā’imin*]” and the *kāna* is extra, it has no subject or predicate. The poet said:

“The elite of the sons of Bakr invoked praise  
The praise was directed to their grandfathers.”

Namely, they invoked praise upon their grandfathers and deleted the grammatical function of *kāna*. And the predicates of *kāna* and its sisters are like the predicates of subjects, whether a singular noun, a sentence, or an adverb. With a singular noun, it is as you say, “Zayd was standing up [*kāna zaydun qā’imun*],” and with a sentence, “Zayd, his face was beautiful [*kāna zaydun wajhuhu ḥasanun*],” and with an adverb, “Zayd was in the house [*kāna zaydun fī al-dāri*].”

إذا كان الشتاء فأدفتوني فإنَّ الشيخَ يهدمُهُ الشتاءُ

أي: إذا حدثَ الشتاءُ ووقَعَ، وكذلك أمسى زيدٌ،  
وأصبح عمرو، وكقولك: أمسينا وأصبحنا.

#### ٤. إضمار اسم كان

وقد يضمّر فيها اسمها، وهو ضمير الشأن والحديث،  
فتقع الجمل بعدها أخبارًا عنها، تقول: كان زيدٌ قائمٌ،  
أي: كان الشأن والحديث زيدٌ قائمٌ. قال الشاعر:  
(الطويل)

إذا متَّ كانَ الناسُ صِنْفانِ شامِتٌ

وآخرُ مثنٍ بالذي كنتُ أصنعُ

أي: كانَ الشأنُ والحديثُ الناسُ صِنْفانِ.

#### ٥. كانَ الزائدة

وقد تزداد كان مؤكدة للكلام فلا تحتاج إلى خبر  
منصوب، تقول: مررتُ برجلٍ كانَ قائمٌ، أي: مررتُ  
برجلٍ قائمٍ وكانَ زائدة لا اسم لها ولا خبر، وتقول:  
زيدٌ كانَ قائمٌ. قال الشاعر: (الوافر)

سِراةُ بني أبي بكرٍ تَسامى على كانَ المُسومةِ العِرابِ

أي: على المسومة العراب وألغى كان، وأخبار كان  
وأخواتها كأخبار المبتدأ من المفرد والجملة والظرف،  
تقول في المفرد: كانَ زيدٌ قائمًا، وفي الجملة: كانَ زيدٌ  
وَجْههُ حَسَنٌ، وفي الظرف: كانَ زيدٌ في الدارِ.

## 6. The *ba* is extra in the predicate *laysa*

And the *ba* is extra in the predicate of “not to be [*laysa*]” as emphasis, and one says, “Zayd was not standing up [*laysa zaydun bi-qā'imīn*],” and “Muhammad is not departing [*laysa muḥammadun bi-munṭaliqīn*],” or, “Zayd is not standing up [*laysa zaydun qā'imān*],” and “Muhammad is not departing [*laysa muḥammadun munṭaliqān*].”

## 7. *mā* like *laysa* in the speech of people of Hijaz

And *mā* is like *laysa* in the speech of the people of the Hijaz. And they say, “Zayd is not standing up [*mā zaydun qā'imān*],” and “Amr is not sitting [*mā 'amrun jālisān*].” And as for the tribe of Banu Tamīm, they treat it like *hal*, and they don't make it govern. And they say “Zayd is not standing up [*mā zaydun qā'imūn*].” And if one advances the predicate or undoes the negation with the particle “except [*illa*],” it is not permissible except in the nominative case. You say, “Zayd is not standing up [*mā qā'imūn zaydun*],” and “Zayd is doing nothing but standing [*mā zaydun illa qā'imūn*].” It is nominative in both forms of speech.

## 16- *Inna* and its sisters

### 1. The function of *Inna* and its sisters

And these are “indeed [*inna*],” “that [*anna*],” “as though [*ka'anna*],” “but [*lākinna*],” “would that [*layta*],” and “perhaps [*la'alla*];” and all of these particles are placed before a subject and a predicate and one makes the subject accusative and it becomes its subject [*ism*], and one makes the predicate nominative and it becomes its predicate [*khābar*]. And its subject resembles the object and its predicate resembles the agent. It is as you say, “Verily Zayd is standing up [*inna zaydan qā'imūn*],” and “it reached me that ‘Amr is departing [*balaghanī anna 'amran munṭaliqūn*],” and “It is as though your father is a lion [*ka'anna abāka al-asadu*],” and “Zayd is not standing up but Ja'far is standing up [*mā qāma zaydun lākinna ja'faran qā'imūn*],” and “Would that your father had come [*layta abāka qādimūn*],” and “Perhaps your brother is standing still [*la'alla akhāka wāqifūn*].”

## ٦ . زيادة الباء في خبر ليس

وتزاد الباء في خبر ليس مؤكدة فيقال: ليس زيدٌ بقائمٍ، وليس محمدٌ بمنطلقٍ، أي: ليس محمدٌ منطلقاً.

## ٧ . ما الحجازية

وتشبه ما بليس في لغة أهل الحجاز فيقولون: ما زيدٌ قائماً، وما عمروٌ جالساً، وأما بنو تميم فيجرونها مجرى هل وبل فلا يعملونها فيقولون، ما زيدٌ قائمٌ، فإن قدمت الخبر أو نقضت النفي بإلا لم يجز فيه إلا الرفع، تقول: ما قائمٌ زيدٌ، وما زيدٌ إلا قائمٌ، ترفع في اللغتين جميعاً.

## ١٦ - باب إنَّ وأخواتها

### ١ . عمل إنَّ وأخواتها

وهي إنَّ، وأنَّ، وكأنَّ، ولكنَّ، وليتَّ، ولعلَّ، فهذه الحروف كلها تدخل على المبتدأ والخبر، فتنصب المبتدأ ويصير اسمها وترفع الخبر ويصير خبرها، واسمها مشبه بالمفعول، وخبرها مشبه بالفاعل، تقول: إنَّ زيداً قائمٌ، وبلغني أنَّ عمراً منطلقٌ، وكأنَّ أباك الأسدُّ، وما قامَ زيدٌ لكنَّ جعفرًا قائمٌ، وليتَّ أباك قائمٌ، ولعلَّ أحاك واقفٌ.

## 2. The meaning of *inna* and its sisters

And the meanings of these particles differ. And the meaning of *inna* and *anna* both is to confirm, and the meaning of *ka'anna* is similitude, and the meaning of *lākinna* is rectification, and the meaning of *layta* is expression of hope, and the meaning of *la'alla* is expectation and hope.

## 3. The predicates of *inna* and its sisters

And the predicates of *inna* and its sisters are like the predicates of subjects whether singular nouns, sentences, or adverbs. And it is not permissible to advance these predicates before their subjects except if the predicate is an adverb. It is as you say, “Verily in the house is Zayd [*inna fī al-dāri zaydan*],” and “Perhaps ‘Amr is with you [*la'alla 'indaka 'amran*].”

## 4. Extra *lam* for emphasis

And as extra emphasis, one puts the *lam* with a *fatha* in front of the predicate of *inna*, which is marked with a *kasra*, to the exclusion of the rest of the sisters. It is as you say, “Verily Zayd is standing up [*inna zaydan la-qā'imun*],” and if one had said “Would that Zayd was standing up [*layta zaydan la-qā'imun*],” or something like it, it would not be permissible.

## 5. *kasra* on *inna* in all positions

And one puts a *kasra* on *inna* in all positions. If one were to abandon it so that what followed it was nominative by being a subject, one would say, “Verily your brother is standing up [*inna akhāka qā'imun*],” and you put a *kasra* on *inna* because you did not abandon it, otherwise one would say “Your brother is standing up [*akhūka qā'imun*].” And you put a *fatha* on *anna* in all positions. If you were to abandon it and you didn't govern it correctly in all those places, its meaning is the verbal noun. It is as you say, “it reached me that Zayd was standing up [*balaghanī anna zaydan qā'imun*],” and one puts a *fatha* on *anna* because it was not abandoned,

٢. معنى *إِنَّ* وأخواتها

ومعاني هذه الحروف مختلفة فمعنى *إِنَّ* وأن جميعاً التحقيق، ومعنى *كَأَنَّ* التشبيه، ومعنى *لَكِنَّ* الاستدراك، ومعنى *لَيْتَ* التمني ومعنى *لَعَلَّ* التوقع والرجاء.

٣. تقديم خبر *إِنَّ*

وأخبار *إِنَّ* وأخواتها كأخبار المبتدأ من المفرد والجملة والظرف، ولا يجوز تقديم أخبارها على أسماؤها إلا أن يكون الخبر ظرفاً أو حرف جر، تقول: *إِنَّ* في الدار زيداً، ولعلَّ عندك عمراً.

٤. اللام المفتوحة

وتدخل اللام المفتوحة في خبر *إِنَّ* المكسورة دون سائر أخواتها زائدة مؤكدة، تقول: *إِنَّ* زيداً لقائماً، ولو قلت *لَيْتَ* زيداً لقائماً أو نحو ذلك لم يجز.

٥. *إِنَّ* وأن

وتكسر *إِنَّ* في كل موضع لو طرحتها منه لكان ما بعدها مرفوعاً بالابتداء، تقول: *إِنَّ* أخاك قائماً، فتكسر *إِنَّ* لأنك لو طرحتها من هناك لقلت: أخوك قائماً، وتفتح *أَنَّ* في كل موضع لو طرحتها منه وما عملت فيه، لصلح في موضع الجميع ذاك، ومعنى الكلام المصدر، تقول: بلغني أن زيداً قائماً، فتفتح *أَنَّ* لأنك لو طرحتها



and it wasn't governed correctly by saying "that reached me [*balaghani dhāka*]," and the meaning of the speech is "Zayd's standing reached me [*balaghani qiyāmu zaydin*]."

### 6. *inna* meaning "yes" *na'am*

And if it is *inna* meaning "yes [*na'am*]," then it doesn't require a subject or a predicate. The poet said:

"Early in the morning the critics blaming me  
And I directed blame to them as well."  
"Further they say you are covered with gray hair  
And you grow old and I say yes."

Or "yes [*na'am huwa kadhāka*]," and the *ha* is for explanation of the inflection marks, and it is not a subject.

### 7. Subject of *inna* or *lākinna*

And if one adds to a subject of *inna* or *lākinna* after their predicates, it is permissible to make them accusative and make whatever is in the beginning position nominative. It is as you say, "Verily Zayd and 'Amr are standing up [*inna zaydan laqa'imun wa'amran*]," and if one wanted, one could say, "and 'Amr [*wa'amrun*]" instead. And likewise, "but Ja'far and Bishr are departing [*lākinna ja'faran muntaliqun wa bishran*]," and if one wanted, one could say "and Bishr [*wa bishrun*]." And it is not permissible to apply a conjunction to the sense of the beginning with the remainder of the sisters, for the deprivation of the sense of beginning of the speech. And *lā* is similar to *inna*.

## 17 – The Particle of Negation *Lā*

### 1. The function particle *lā*

Know that the particle *lā* makes an indefinite noun accusative without *tanwin* as long as it follows it, even what is invariable with a *fatha*, like "fifteen [*khamsata 'ashara*]." It is as you say, "There is no man in the house [*lā rajula fi al-dari*]," and "You have no servant-boy [*lā ghulama laka*]." And if one separates between them, its regency is nullified. It is as you say, "You have no servant-boy [*lā laka ghulamun*]."

وما عملت فيه لقلت بلغني ذاك، ومعنى الكلام بلغني  
قيام زيد.

٦. إن بمعنى نعم

وتكون إن بمعنى نعم، فلا تقتضي اسماً ولا خبراً، قال  
الشاعر: (مجزوء الكامل)

بَكَرَ الْعَوَاذِلَ فِي الصَّبْوِ حِ يَلْمَنِي وَالْوُمُهِتَةَ  
وَيُقْلَنَ شَيْبٌ قَدْ عَلَا لَكَ وَقَدْ كَبِرْتَ فَقُلْتُ إِنَّهُ

أي: نعم هو كذلك، والهاء لبيان الحركة وليست اسماً.

٧. العطف على اسم إن وأخواتها

فان عطفت على اسم إن ولكن بعد خبرهما جاز لك  
النصب على اللفظ، والرفع على موضع الابتداء،  
تقول: إن زيدا لقائماً وعمراً، وإن شئت قلت وعمرو،  
وكذلك لكن جعفرًا منطلقاً وبشراً، وإن شئت قلت  
وبشراً، ولا يجوز العطف على معنى الابتداء مع بقية  
أخواتها لزوال معنى الابتداء وتثبته لا يان.

١٧ – باب لا في النفي

١. عمل لا النافية للجنس

اعلم أن لا تنصب النكرة بغير تنوين، ما دامت تليها  
وتبني معها على الفتح كخَمْسَةَ عَشَرَ، تقول: لا رجل  
في الدار، ولا غلام لك، فإن فصلت بينها بطل عملها،  
تقول: لا لك غلام

and “You have no servant-girl with you [*lā ‘indaka jāriyatun*].” And if one adds to it and repeats *lā*, it is permissible to do it numerous ways. It is as you say, “There is no strength and no power save through God [*la hawla wa la quwwata illa bi-allahi*].” God, glorified be He, said: “There is no selling in it and nor befriending [*lā bay‘a fiha wa lā khilalun*].” And “There is no strength and no power save through God [*lā ḥawla wa la quwwatan illa bi-allah*]” is permissible. The poet said:

“Today there is no kinship and no relationship  
The hole is widening for the tailor.”  
And “There is no strength and no power save through God [*lā ḥawlun wa la quwwatun illa bi-allah*]” is permissible. The poet said:

“I did not desert you except when announced that  
I have neither a she-camel nor a male camel in it  
for me.”

And “There is no strength and no power save through God [*lā ḥawla wa la quwwatun illa bi-allah*]” is permissible. The poet said:

“By my life, this is nothing but belittling itself  
I will neither have a father nor mother if that is  
true.”

And “There is no strength and no power save through God [*lā ḥawlun wa la quwwata illa bi-allah*]” is permissible. The poet said:

“There is no noise or offence in it  
What they uttered for ever will be enduring.”

And one says, “You have no servant-boy and no servant-girl [*lā ghulāma wa jāriyatan laka*],” with *tanwin* and nothing else. The poet said:

“There is nothing the like of Marwan and his son  
Indeed he is wrapped up in the glory.”

And if one qualifies the subject of *lā*, it is permissible for one to do it in three ways.

ولا عندك جارية، فإن عطف وكررت لا جازت لك  
فيه عدة أوجه، تقول: لا حول ولا قوة إلا بالله، قال  
الله سبحانه: {لا يبيع فيه ولا خيالاً}. ويجوز: لا حول  
ولا قوة إلا بالله. قال الشاعر: (السريع)

لا نَسَبَ اليومَ ولا خُلَّةً      اتَّسعَ الحَرَقُ على الرِّاقعِ  
ويجوز: لا حَوْلٌ ولا قُوَّةٌ إلا بالله. قال الشاعر:  
(البيسط)

وما هَجَرْتُكَ حتى قلتِ مُعلِنَةً  
لا ناقةٌ لي في هذا ولا جملٌ

ويجوز: لا حَوْلٌ ولا قُوَّةٌ إلا بالله. قال الشاعر:  
(الكامل)

هذا لَعَمْرُكَ الصَّغارُ بِعَيْنِهِ  
لا أُمُّ لي إن كان ذاكَ ولا أبٌ

ويجوز: لا حَوْلٌ ولا قُوَّةٌ إلا بالله. قال الشاعر:  
(الوافر)

فلا لَعُوٌّ ولا تَأْثِيمَ فيها      وما فاهوا به أبداً مُقيمٌ  
و تقول: لا غلامٌ وجاريةٌ لك بالتنوين لا غير. قال  
الشاعر: (الطويل)

فلا أبٌ وابناً مثل مروان وابنه  
إذا هو بالمجدِ ارتدى وتآزرًا

فإن وصفت اسم لا جازت لك فيه ثلاثة أوجه:

First, using the accusative with *tanwin*, it is as you say, “There is no funny man with you [*lā rajula zarīfan ‘indaka*].” Second, with no *tanwin*, it is as you say, “There is no funny man with you [*lā rajula zarīfa ‘indaka*].” And third, using the nominative with *tanwin*, it is as you say, “there is no funny servant-boy with you [*lā ghulāma zarīfun ‘indaka*].” And for the dual with the *nun*, it is as you say, “there are no two servant-boys with you [*lā ghulāmayni ‘indaka*],” and “there are no two servant-girls with you [*lā jāriyatayni ‘indaka*].” And one says, “there is no man better than you [*lā rajula afdalu minka*],” making “better [*afḍalu*]” nominative because it is the predicate of *lā* just as the predicate of *inna* is made nominative.

### Accusative Nouns

And these are of two types: objects and things that resemble objects. The objects are of five types: the cognate accusative [*al-maf’ūl muṭlaq*], the direct object [*al-maf’ūl bihi*], the adverbial object [*al-maf’ūl fīhi*], the accusative of purpose [*al-maf’ūl lahu*], and the accusative of accompaniment [*al-maf’ūl ma’ahu*].

### 18 – The Cognate Accusative [*al-maf’ūl muṭlaq*] which is the verbal noun

Know that the verbal noun is every noun that indicates an action at an unknown time, and the verbal noun and its verb are of the same root. The verb is derived from the verbal noun. And if one mentions the verbal noun with its verb in a grammatically redundant way, then the verbal noun is made accusative by it. It is as you say: “I stood up a standing [*qumtu qiyāman*],” and “I sat down a sitting [*qa’adtu qu’ūdan*].”

#### 1. The Reasons of *al-maf’ūl muṭlaq*

And whenever the verbal noun is mentioned with its verb, it will be for one of three reasons, and these are: emphasis of the verb, explanation of its type, or enumeration of its occurrences. For emphasis, it is as you say: “I stood up a standing [*qumtu qiyāman*],” and “I sat a sitting [*jalastu julūsan*].” For explanation, it is as you say: “I stood up a good standing [*qumtu qiyāman ḥasanan*],” and “I sat a long sitting [*jalastu julūsan ṭawīlan*].”

النصب بالتنوين ، تقول: لا رجلَ ظريفًا عندك، وبغير التنوين، تقول: لا رجلَ ظريفَ عندك، والرفع بالتنوين لا غير، تقول: لا غلامَ ظريفُ عندك، ويتثنى بالنون فتقول: لا غلامين لك ولا جاريتين عندك، وتقول: لا رجلَ أفضل منك، ترفع أفضل لأنه خبر لا، كما يرتفع خبر إن.

### معرفة الأسماء المنصوبة

وهي على ضربين مفعول ومشبّه بالمفعول والمفعول على خمسة أضرب: مفعول مطلق، ومفعول به، ومفعول فيه، ومفعول له، ومفعول معه.

### ١٨ – باب المفعول المطلق وهو المصدر

واعلم أن المصدر كل اسم دلّ على حدث وزمان مجهول، وهو وفعله من لفظ واحد والفعل مشتق من المصدر، فإذا ذكرت المصدر مع فعله فضلة فهو منصوب، تقول: قُمْتُ قِيَامًا وَقَعَدْتُ قُعُودًا.

#### ١. أغراض المفعول المطلق

وإنما يذكر المصدر مع فعله لأحد ثلاثة أشياء: وهي توكيد الفعل، وبيان النوع، وعدد المرات، تقول في التوكيد: قُمْتُ قِيَامًا وَقَعَدْتُ قُعُودًا، وتقول في التبيين: قُمْتُ قِيَامًا حَسَنًا، وَجَلَسْتُ جُلُوسًا طَوِيلًا،

And for enumeration of occurrence, it is as you say: “I stood up two standings (i.e. twice) [*qumtu qawmatayni*],” and “I sat two sittings (i.e. twice) [*jalastu jalsatayni*],” and “I hit three hits (i.e. three times) [*ḍarabtu thalātha ḍarabātin*].”

## 2. Dualize or pluralize the verbal noun

And it is not permissible to dualize or pluralize the verbal noun because it is a noun of genus, and one can indicate by its pronunciation its paucity or its plenitude. And for this reason it is treated in the manner of collective nouns like “oil [*al-zayt*],” “water [*al-mā*],” and “earth [*al-turāb*].” And if its types differ, it is permissible to dualize or pluralize it. It is as you say: “I stood up two standings [*qumtu qiyāmayni*],” and “I sat down two sittings [*qa’adtu qu’ūdayni*].”

## 3. The verb holds regency over all the types of verbal nouns

Know that the verb holds regency over all the types of verbal nouns, both non-specific and specific. As for the non-specific verbal noun, it is as you say: “I stood up a standing [*qumtu qiyāman*],” and “I departed a departure [*intalaqtu inṭilāqan*].” And as for the specific verbal noun, it is as you say: “I stood up the standing of which you know [*qumtu al-qiyāma alladhī ta’lamu*],” and “I went the going of which you are aware [*dhahabtu al-dhahāb alladhī ta’rifu*].”

## 4. The verb also holds regency over what is derived from its action

And the verb also holds regency over what is derived from its action. It is as you say: “He sat squatting [*qa’ada al-qurfusā’a*],” and “He wrapped himself in sleeping clothes [*ishtamala al-sammā’a*],” and “He returned backward [*raja’a al-qahqarā*],” and “He walked trotting [*sāra al-jamazā*],” and “He returned walking quickly [*ada al-bashakā*].” And what is joined to the verbal noun is that which describes it. In meaning it is the same rank as the verbal noun. It is as you say: “I journeyed the strongest journey [*sirtu ashadda al-sayri*],” and “I fasted the best fast [*ṣumtu aḥsana al-ṣiyām*].” And one makes “strongest [*ashadda*]” and “best [*aḥsana*]” accusative in relation to the verbal noun. It is as you say,

وتقول في عدد المرات: قمتُ قَوْمَتَيْنِ وجلستُ جَلْسَتَيْنِ  
وضربتُ ثلاثَ ضرباتٍ.

## ٢. تثنية المصدر وجمعه

ولا يجوز تثنية المصدر ولا جمعه لأنه اسم الجنس، ويقع بلفظه على القليل والكثير، فجرى لذلك مجرى الماء والزيت والتراب، فان اختلفت أنواعه جازت تثنيته وجمعه، تقول: قمتُ قِيَامَيْنِ وقعدتُ قُعودَيْنِ.

## ٣. عمل الفعل في المصدر

واعلم أن الفعل يعمل في جميع ضروب المصادر من المبهم والمختص، تقول في المبهم: قمتُ قِيَامًا وانطلقت انطلاقًا، وتقول في المختص: قمتُ القِيَامَ الذي تعلم، وذهبتُ الذهابَ الذي تعرف.

## ٤. ما ينوب عن المصدر

ويعمل أيضا فيما كان ضربًا من فعله الذي أخذ منه، تقول: قَعَدَ القُرْفُصَاءَ، واشتمَلَ الصَّمَاءَ، وَرَجَعَ القَهْقَرَى، وسارَ الجُمُزَى، وعدا البَشَكَى. وما أُضيف إلى المصدر مما هو وصف له في المعنى بمنزلة المصدر، تقول: سِرْتُ أشدَّ السيرِ، وَصُمْتُ أحسنَ الصيامِ، فتنصب أشدَّ وأحسنَ نصبَ المصادر، وتقول:

“Verily it pleased me with a strong love [*innahu la-yu’jibunī ḥubban shadīdan*],” because “it pleased me [*a’jabanī*]” and “I loved it [*aḥbābtuhu*]” are of the same meaning. The poet said:

"Both cold and heat please him  
As well as dates, loving them a total love."

And “love [*ḥubban*]” is accusative because it is a verbal noun in that it indicates that it “pleased [*u’jibuhu*]” him, and likewise are the statements, “Verily I detest him with hatred [*innī la-ubghiduhu karāhiyatan*],” and “Verily I loathe him with detestation [*innī la-ashnu’uhu bughḍan*].”

### 19 – The Direct Object [*al-maf’ūl bihi*]

The transitivity of a verb to its direct object is of two types: the verb which is transitive in itself, and the verb which becomes transitive with a preposition. And examples of the verbs that are transitive with preposition are, as you said: “I passed by Zayd [*marartu bi-zaydin*],” and “I looked at ‘Amr [*naẓartu ilā ‘amrin*],” and “I was pleased by Bakr [*‘ajibtu min bakrin*].” And if one had said “I passed Zayd [*marartu zaydan*],” or “I was pleased Bakr [*‘ajibtu bakran*],” and deleted the preposition, it would not have been permissible, except in poetic license. Rather, the prepositional phrase is in the position of the accusative by virtue of the verb which precedes it.

And the verb that is transitive in itself is of three types: transitive with one object, transitive with two objects, and transitive with three objects.

#### 1. The transitive verb with a single object

The singly transitive verb is like “I hit Zayd [*darabtu zaydan*],” and “I spoke to ‘Amr [*kallamtu ‘amran*].”

#### 2. The transitive verb with two objects

The doubly transitive verb is of two types also:

إنه ليعجبني حباً شديداً، لأن أعجبني وأحبته في  
معنى واحد. قال الشاعر: (الرجز)

يُعِجِبُهُ السَّخُونُ وَالْبَرُودُ وَالتَّمْرُ حَبًّا مَا لَهُ مَزِيدُ

تنصب حباً على المصدر بما دلّ عليه يعجبه، وكذلك إني  
لأبغضه كراهيةً وإني لأشئوه بغضاً.

### ١٩ – باب المفعول به

الفعل في التعدي إلى المفعول به على ضربين: فعلٌ متعدٌّ  
بنفسه، وفعلٌ متعدٌ بحرف جر، فالمتعدي بحرف الجر  
نحو قولك: مررتُ بزَيْدٍ، ونظرتُ إلى عمرو، وعَجِبْتُ  
من بكرٍ، ولو قلت: مررتُ زَيْداً، وعَجِبْتُ بكرًا،  
فحذفت حرف الجر لم يجز ذلك إلا في ضرورة شعر  
غير أن الجار والمجرور جميعاً في موضع نصب بالفعل  
الذي قبلهما.

والمتعدي بنفسه على ثلاثة أضرب: متعدٌّ إلى مفعول  
واحد، ومتعدٌّ إلى مفعولين، ومتعدٌّ إلى ثلاثة مفعولين.

#### ١. المتعدي إلى مفعول واحد

فالمتعدي إلى مفعول واحد نحو قولك: ضربتُ زَيْداً،  
وكَلَّمْتُ عمراً.

#### ٢. المتعدي إلى مفعولين

والمتعدي إلى مفعولين على ضربين أيضاً:

the doubly transitive verb in which one must choose one of its objects, and the doubly transitive verb in which one need not choose one of its objects.

The first of these is like “I gave Zayd a dirham [*a ‘ṭaytu zaydan dirhaman*],” and “I clothed Bakr in a robe [*kasawtu bakran thawban*],” and it is one’s choice to say “I gave Zayd [*a ‘ṭaytu zaydan*]” and “I clothed Bakr [*kasawtu bakran*].”

### 3. *zanantu* and its sisters

And the second of these consists of the verbs of doubt and certainty, which are inserted before the subject and its predicate, and just as a subject must have a predicate, so must the first object have a second object. And these verbs are “I think [*zanantu*],” “I consider [*ḥasibtu*],” “I imagine [*khiltu*],” “I claim [*za ‘amtu*],” “I find [*wajadtu*],” “I know [*‘alimtu*],” and “I see [*ra ‘aytu*]” meaning “I know.” And one says: “I thought Zayd was standing up [*zanantu zaydan qā ‘iman*],” and “I considered Muhammad to be sitting [*ḥasibtu muḥammadan jālisan*],” and “I imagined your father was generous [*khiltu abāka karīman*],” and “I claimed that your brother was rational [*za ‘amtu akhāka ‘āqilan*],” and “I found that God is victorious [*wajadtu allāha ghāliban*],” and “I knew that Abu al-Ḥasn is chaste [*‘alimtu abā al-ḥasni ‘affan*],” and “I saw that Muhammad possessed money [*ra ‘aytu muḥammadan dhā mālin*].” And it is likewise when one conjugates these verbs, like “I think [*aḥḥunnu*],” “he considers [*yaḥsibu*],” “you imagine [*takhālu*],” and “you know [*ta ‘lamu*].”

And the second object of *zanantu* and its sisters are like predicates to a subject, whether a singular noun, a sentence, or an adverb. As a singular noun, it is as you say, “I thought Zayd was standing up [*zanantu zaydan qā ‘iman*],” and as a sentence, it is as you say, “I thought Zayd, his brother stood up [*zanantu zaydan yaqūmu akhūhu*],” and as an adverb, it is as you say, “I thought Zayd was in the house [*zanantu zaydan fī al-dāri*].” And just as one doesn’t say, “Zayd stood up ‘Amr [*zaydun qāma ‘amrun*],” so one does not say, “I thought Zayd stood up ‘Amr [*zanantu zaydan qāma ‘amrun*],” unless you say “in his house [*fī darīhi*]” or “with him [*‘indahū*]” or something like that.

متعدُّ إلى مفعولين ولك الاقتصار على أحدهما دون الآخر، ومتعدُّ إلى مفعولين وليس لك الاقتصار على أحدهم.

الأول نحو قولك: أعطيتُ زيدًا درهمًا، وكسوتُ عمرًا ثوبًا، ولك أن تقول: أعطيتُ زيدًا، وكسوتُ بكرًا.

### ٣. ظننتُ وأخواتها

الثاني منها: أفعال الشكِّ واليقين مما كان داخلا على المبتدأ وخبره، فكما لا بدُّ للمبتدأ من خبره فكذلك لا بد للمفعول الأول من الثاني، وتلك الأفعال: ظننتُ، وحسبتُ، وخلصتُ، وزعمتُ، ووجدتُ بمعنى علمتُ، ورأيتُ بمعنى علمتُ، تقول: ظننتُ زيدًا قائمًا، وحسبتُ محمدًا جالسًا، وخلصتُ أباك كريمًا، وزعمتُ أخاك عاقلاً، ووجدتُ الله غالبًا، وعلمتُ أبا الحسن عفيفًا، ورأيتُ محمدًا ذا مالٍ، وكذلك ما تصرّف من هذه الأفعال نحو: أظنُّ ويحسب وتخال ويعلم.

والمفعول الثاني من ظننت وأخواتها كأخبار المبتدأ من المفرد والجملة والظرف، تقول: في المفرد ظننتُ زيدًا قائمًا، وفي الجملة ظننتُ زيدًا يقومُ أخوه، وفي الظرف ظننتُ زيدًا في الدار، وكما لا تقول: زيدٌ قام عمرو، فكذلك لا تقول: ظننتُ زيدًا قامَ عمرو حتى تقول: في داره أو عنده أو نحو ذلك.

And if one advances these verbs, it is inevitable that they are regents. You say, "I thought Zayd was generous [*zanantu zaydan karīman*]." And if one places these verbs between the subject and predicate, one has the choice of making it a regent or not. Making it a regent, it is as you say, "I think Zayd is sitting [*zaydan azunnu qā'imān*]," and not making a regent, it is as you say, "I think Zayd is sitting [*zaydun azunnu qā'imūn*]." The poet said:

"Is it through the poems you threaten me  
It is through the poems that I felt the meanness and  
weakness."

And if you delay the choice of its regency, it is permissible, and it is as you say, "Zayd is sitting I thought [*zaydun qā'imun zanantu*]." And if you said "Zayd is sitting I thought [*zaydan qā'imān zanantu*]," it is permissible.

#### 4. The transitive verb with three objects

And the transitive verb with three objects is like, as you say, "God made Zayd know that 'Amr is rational [*a'lama allāhu zaydan 'amran 'āqilan*]," and "God told Bishr that Bakr is generous [*anba'a allāhu bishran bakran karīman*]."

#### The Adverbial Object [*al-maf'ūl fihī*], which is an Adverb

Know that the adverb is every noun from the nouns of time or place which has an indication of the meaning "in [*fī*]." And it may not be explicit in the phrase, as in, "I stood up today [*qumtu al-yawma*]," and "I sat down in your place [*jalastu makānaka*]," because their meanings are "I stood up on the day [*qumtu fī al-yawmi*]," and "I sat in your place [*jalastu fī makānika*]." And if "in [*fī*]" is explicit in the phrase, then what comes after it is a clear noun and it includes "in [*fī*]." It is as you say, "I went on Friday [*sirtu fī yawmi al-jum'ati*]," and "I sat in Kufa [*jalastu fī al-kūfati*]."

فإذا تقدمت هذه الأفعال لم يكن بدُّ من إعمالها، تقول:  
ظننتُ زيدًا كريماً، فإن توسطت بين المبتدأ وخبره كنتُ  
في إعمالها وإلغائها مخيراً، تقول في الإعمال: زيدًا أظنُّ  
قائماً، وفي الإلغاء: زيدٌ أظنُّ قائماً. قال الشاعر:  
(البسيط)

أبالأراجيزِ يا ابنَ اللُّؤمِ توعِدُنِي  
وفي الأراجيزِ خِلْتُ اللُّؤمِ وألْحَوْرُ  
فإن تأخرتُ اختيارِ إلغائها، وجاز إعمالها، تقول: زيدٌ  
قائماً ظننتُ، ولو قلت: زيداً قائماً ظننتُ جاز.

#### ٤ . المتعدي إلى ثلاثة مفعولين

والمتعدي إلى ثلاثة مفعولين نحو قولك: أعلم الله زيداً  
عمرًا عاقلاً وأنبأ الله بشراً بكرًا كريماً، وأرى الله أباك  
أحاك ذا مالٍ. [ومعنى الكلام: أعلم الله زيداً أن عمرًا  
عاقلاً].

#### المفعول فيه وهو الظرف

اعلم أن الظرف كل اسم من أسماء الزمان أو المكان  
يُراد فيه معنى "في" وليست في لفظه كقولك: قمت  
اليوم، وجلست مكانك، لأن معناه: قمت في اليوم،  
وجلست في مكانك. فإن ظهرت "في" في اللفظ كان ما  
بعدها اسماً صريحاً وصار التضمن لـ "في"، تقول:  
سرت في يوم الجمعة، وجلست في الكوفة.

And the adverb is of two types: the adverb of time and the adverb of place.

## 20 – The Adverb of Time

Know that time is the passing of night and day, like the day, the night, the hour, the month, and the year. The poet, who is Abu Dhu'ayb, said:

“Time is nothing but the passing of the night and its day  
And the rising of the sun and its setting.”

And all of the nouns of time from non-specific to specific, it is permissible for them to be adverbs. It is as you say, “I traveled for a month [*sirtu shahran*],” and “I fasted for one day [*ṣumtu yawman*],” and “I stayed with you for a year [*aqamtu 'indaka ḥawlan*],” and “I fasted the month of which you know [*ṣumtu al-sharha alladhī ta'rifu*],” and “I visited you in the month of Safar [*zurtuka ṣafaran*],” and “I met you on Friday [*laqiytuka yawma al-jum'ati*].” And all of these are accusative by virtue of the adverb. And if one said, “Have a blessed Friday [*yawmu al-jum'atun mubārakun*],” one would make it nominative because it is not “in [*fī*]” in meaning, so it is exempt from the rule.

## 21 – The Adverb of Place

Place is that in which something is settled or from which something is departing, and the adverb of place is not non-specific, rather it is specific about that to which the verb indicated. And the non-specific adverb is what does not have limits or bounds encompassing it, e.g., “behind you [*khalfaka*],” “in front of you [*amāmaka*],” “in front of you [*quddāmaka*],” “beyond you [*warā'aka*],” “with you [*'indaka*],” “beneath you [*dūnaka*],” “before you [*qablaka*],” “after you [*ba'adaka*],” “facing you [*ḥiyālaka*],” “facing you [*'izā'aka*],” “opposite you [*talqā'aka*],” “facing you [*tujāhaka*],” “next to you [*qurbaka*],” “close to you [*qarīban minka*],” “facing you [*ṣadraka*],” and “near you [*ṣaqabaka*].”

والظرف على ضربين: ظرف زمان، وظرف مكان.

## ٢٠- باب ظرف الزمان

واعلم أن الزمان مرور الليل والنهار نحو: اليوم،  
والليلة، والساعة، والشهر، والسنة، قال الشاعر وهو  
أبو ذئيب: (الطويل)

هل الدهرُ إلا ليلةٌ ونهارها

وإلا طلوعُ الشمسِ ثم غيابها

وجميع أسماء الزمان من المبهم والمختص يجوز أن تكون  
ظرفاً، تقول: سرتُ شهرًا، وُصمتُ يومًا، وأقمتُ  
عندك حَوْلًا، وُصمتُ الشهرَ الذي تعرف، وزُرتُكَ  
صَفْرًا، ولقيتُكَ يومَ الجمعةِ، فإن قلت: يومُ الجمعةِ  
مباركٌ رفعتُه، لأنه ليس في معنى "في" ففقس عليه.

## ٢١- باب ظرف المكان

المكان: ما استقرَّ فيه أو نُصِرَفَ عليه، وإنما الظرف منه  
ما كان مبهمًا غير مختصٍّ مما في الفعل دلالة عليه.  
والمبهم ما لم تكن له أقطار تحصره، ولا نهايات تحيط به  
نحو: خلفك، وأمامك، وقدّامك، ووراءك، وعندك،  
ودونك، وقبلك، وبعْدك، وحيالك، وإزاءك، وتلقاءك  
وتجاهك، وقُربك، وقريبًا منك، وصدرك، وصدقبك،



And you say, “I sat down with you [*jalastu ‘andaka*],” and “I traveled in front of you and beyond you [*sirtu amāmaka wa warā’aka*],” and “I am close to you [*anā qarīban minka*],” and “Zayd is beneath you [*zaydun dūnaka*],” and “Muhammad is facing you [*muḥammadun ḥiyālaka*].” And all of these are accusative because they are adverbs and the explicit or implicit verbs that precede them hold regency over them. And likewise what resembles them, and likewise “I traveled a parasang [*sirtu farsakhan*],” and “I escorted you for a mile [*shayya’tuka miylan*].” And if one had said “I traveled Basra [*sirtu al-baṣrata*],” or “I sat Kufa [*jalastu al-kūfata*],” it would not be permissible because they are specific things and there is no indication of them in the verb. And if one had said, “I traveled to Basra [*sirtu ilā al-baṣrati*],” and “I sat in Kufa [*jalastu fī al-kūfati*],” the speaker would be correct because of the insertion of “in [*fī*]” into it.

تقول: جلست عندك، وسرت أمامك ووراءك، وأنا قريباً منك، وزيدٌ دونك، ومحمدٌ حيالك، فتنصب هذا كله على أنه ظرف، والعامل فيه ما قبله من الأفعال المظهرّة أو المقدرّة، وكذلك ما أشبهه. وكذلك سرت فرسخاً، وشيعتك ميلاً، ولو قلت: سرت البصرة، وجلست الكوفة، لم يجوز لأنهما مخصوصتان وليس في الفعل دليل عليهما، فإن قلت سرت إلى البصرة، وجلست في الكوفة صحت المسألة، لأجل دخول "في" فيها.