

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

Salman Al-Ani & Adulhamid Gadoua  
Indiana University

**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 وَأَعِزَّنِي

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

قَالَ أَبُو الْفَتْحِ عَثْمَانُ بْنُ جِنِّي رَحِمَهُ اللَّهُ وَعَفَا عَنْهُ:

**41- The Particles of Subjunctive Form [al-ḥurūfī 'al-laṭī tanṣibu 'al-fi'la]**

**٤١ - باب الحروف التي تنصب الفعل**

They are four particles: "that [*'an*], will not [*lan*], so that [*kay*], and then [*'idhan*]" You may say: "I want that you get up [*'urīdu 'an taqūma*]" ; "you will not leave [*lan tanṭaliqa*]", and "I got up so that you get up [*qumtu kay taqūma*]" . As for "then [*'idhan*]", it affects the verb only if the verb depends on it; it is as you say: "then I will be generous with you and I will be good to you [*'idhan 'ukrimaka wa'idhan 'uḥsina 'ilayka*]", when someone says to you: "I am visiting you [*'anā 'azūruka*]" . However, if the particle [*'idhan*] is redundant and the verb does not depend on it, it has no effect on the verb, such as "I then visit you [*'anā 'idhan 'azūruka*]", putting the verb in the indicative form because it relies on the pronoun "I [*'anā*]" .

وهي أربعة: أن ولن وكَي وإذْن، تقول: أريد أن تقوم، ولن تنطلق، وقمت كي تقوم وأما إذن، فإذا اعتمد الفعل عليها فإنها تنصبه، تقول: إذا قال لك قائل أنا أزورك، فتقول: إذن أكرمك، وإذن أحسن إليك، فتنصب الفعل لاعتداده على إذن، فإن اعترضت حشاوا واعتمد الفعل على ما قبلها سقط عملها، تقول: أنا إذن أزوركن فترفع لاعتتماد الفعل على أنا.

The particle that "[*'an*]" is embedded in the verb when it occurs after one of five particles: "/f/ [*fā*]", /w/ [*wāw*], or [*'aw*], the preposition /l/ [*lām 'al-jarr*], until [*hattā*]" . The [*fā*] causes [*'an*] to be embedded in the verb if it is attached to the verb occurring as "an answer [*jawāb*]" to one of seven expressing clauses: "command [*'amr*], verbal prohibition [*nahy*], interrogation [*'istifhām*], negation [*naḥy*], wish [*tamannī*],

وتضمير أن بعد خمسة أحرف وهي: الفاء، والواو، و أو، ولام الجر، وحتى. فأما الفاء، فإذا كانت جواباً لأحد سبعة أشياء وهي: الأمر، والنهي، والاستفهام، والنفي، والتمني،

<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 shortcoming in this translation is not their responsibly.

invocation [*du'ā'*], and offer [*'arḍ*]. Being attached to the [*fā'*], the verb occurring after all these expressions is in the subjunctive mood and the particle that triggers this mood is the embedded [*'an*]. It is as you say in command: “visit me then I will visit you [*zurnī fa'azūraka*]; the form with a projected [*'an*] would be: [*zurnī fa'an 'azūraka*]. It is not permitted to project the [*'an*] and the same thing is applied to all of the other four particles because it is a rejected principle. A poet said:

*yā nāqu sīrī 'anaqan fasīhā*  
*'ilā Sulaymāna fanastarīhā*

“O she-camel, march easily and broadly toward Sulaymān so that we may obtain the comfort”

Likewise in prohibition, it is as you say: “do not insult him then he will insult you [*lā tashitimhu fayashtimaka*].” Almighty Allah said: “Do not invent a lie against Allah He then will exterminate you with a punishment [*lā taftarū 'ala 'allāhi kadhiban fayushitakum bi'adhābin*].” Similarly, you may say in interrogation: “where is your house? Then I will visit you [*'ayna baytuka fa'azūraka*].” Also, you may say in negation: “you are not my friend then I would be generous to you [*mā 'anta biṣāhibī fa'ukrimaka*]. Moreover, you may say in wish: “I wish I had wealth then I would spend it [*layta lī mālan fa'unfiqahu*].” Furthermore, you may say in invocation: “O Allah provide me with a camel then I would go to pilgrimage on him [*'allāhumma 'urzuqnī ba'īran fa'aḥujja 'alayhi*].” Additionally, you may say in offer expression: “will you visit us then we will be generous with you [*'alā tanzilu fanukrimaka*].”

As for the particle [*wa*], it causes [*'an*] to be embedded in the verb in the subjunctive mood if the [*wa*] signifies *concomitance* [*jam'*], and *anwreing*, [*jawāb*]. It is as you say: “Do not eat fish and drink milk [*lā ta'kul as-samaka watashraba 'al-labana*],” meaning do not simultaneously having them together. A poet said:

والدعاء، والعرض، فإن الفعل ينتصب بعدها بأن  
مضمرة. تقول في الأمر: زُرني فأزورك، والتقدير: زُرني  
فإن أزورك. ولا يجوز إظهار أن ههنا لأنه أصل  
مرفوض وكذلك بقية أخواتها. قال الشاعر: (الرجز)

يأناق سيري عنقاً فسيحا

إلى سُلَيْمَانَ فَنَسْتَرِيحَا

وتقول في النهي: لا تَشْتِمَهُ فَيَشْتِمَكَ؛ قال الله تعالى: {لا  
تَفْتَرُوا عَلَى اللَّهِ كَذِباً فَيُسْحِتْكُمْ بِعَذَابٍ}. وتقول في  
الاستفهام: أين بيتك فأزورك. وتقول في النفي: ما  
أنت بصاحبي فأكرمك. وتقول في التمني: ليت لي مالاً  
فأنفقَه. وتقول في الدعاء اللهم: ارزُقني بغيراً فأحجَّ  
عليه. وتقول في العرض: ألا تنزل فنكرمك.

وأما الواو: فإذا كانت بمعنى الجمع والجواب، فإن  
الفعل أيضا ينتصب بعدها بأن مضمرة، تقول: لا تأكل  
السّمكَ وتشربَ اللَّبنَ، أي: لا تجمع بينهما فتنصب.  
قال الشاعر: (الكامل)

*lā tanha 'an khuluqin wata'tiya mithlahu*  
*'ārun 'alayka 'idhā fa'alta 'azīmu*

“Do not forbid others from a behavior while you are performing the same behavior;  
 It is a great shame upon you if you do that”

In other words, do not prohibit a behavior while you are acting the same behavior.

However, if you want to prohibit verbally someone from eating fish and drinking milk in general, you put the verb that follows [wa] in the jussive [jazm] mood by truncating the *faha* at the end of the verb saying: “Do not eat fish and drink milk [*lā ta'kuli 'as-samaka watashrabi 'al-labana*]”. Likewise, you may say: “[*lā yasa'unī shay'un waya'jiza 'anka*]”, meaning it is impossible for something to be easily reached to me and to be inaccessible to you.

Regarding the particle [’aw], it causes [’an] to be embedded in the verb in the subjunctive mood if the [’aw] means “unless that, [’illā ’an]. It is as you say: [*la'aqribannahu 'aw yattaqiyānī bihaqqī*], meaning I will hit him unless that he avoid my beating him by returning my right. A poet said:

*Faqltu lahu lā tabki 'aynuka*  
*'innamā nuḥāwilu mulkan 'aw namūta fanu'dharā*

“Then I said: do not let your eye cry  
 We are just trying to accomplish a reign or we die excusably”

The poet meant: “unless we die [’illā ’an namūta]”, and the underlying form is “or we die [’aw ’an namūta]”.

Concerning the preposition /l/, it is as you say: “I visited you so that you may be generous with me [*zurtuka litukrimanī*]”; meaning “so that you may be generous with me [*likay tukrimanī*]”. The projected form, which is also possible, would be: li’an tukrimanī. Almighty Allah said:

لَا تَنْهَ عَنْ خُلُقٍ وَتَأْتِي مِثْلَهُ

عَارٌ عَلَيْكَ إِذَا فَعَلْتَ عَظِيمٌ

أَي لَا تَجْمَعُ بَيْنَ أَنْ تُنْهِيََ عَنْ خُلُقٍ وَأَنْ تَأْتِيَ مِثْلَهُ.

فَإِذَا أَرَدْتَ أَنْ تَنْهَاهُ عَنِ الْأَكْلِ وَالشَّرْبِ عَلَى كُلِّ حَالٍ  
 جَزَمْتَ فَقُلْتَ: لَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبْنَ،  
 وَكَذَلِكَ قَوْلُكَ: لَا يَسْعُنِي شَيْءٌ وَيَعْجِزُ عَنْكَ أَي: لَا  
 يَجْتَمِعُ فِي شَيْءٍ أَنْ يَسْعُنِي وَأَنْ يَعْجِزَ عَنْكَ.

وَأَمَّا أَوْ فَإِذَا كَانَتْ بِمَعْنَى إِلَّا أَنْ، فَإِنَّ الْفِعْلَ يَنْتَصِبُ  
 بَعْدَهَا بِأَنْ مَضْمُورَةً أَيْضاً تَقُولُ: لَا أَضْرِبُهُ أَوْ يَتَّقِينِي  
 بِحَقِّي، مَعْنَاهُ: إِلَّا أَنْ يَتَّقِينِي. قَالَ الشَّاعِرُ:

فَقُلْتُ لَهُ لَا تَبْكِي عَيْنُكَ

إِنَّمَا نَحَاوُلُ مُلْكاً أَوْ نَمُوتُ فَنُعْذِرَا

مَعْنَاهُ إِلَّا أَنْ نَمُوتَ فَنُعْذَرَ وَتَقْدِيرُهُ فِي الْإِعْرَابِ أَوْ أَنْ  
 نَمُوتَ.

وَأَمَّا اللَّامُ فَنَحْوُ قَوْلِكَ: زُرْتُكَ لِتُكْرِمَنِي، مَعْنَاهُ: لِكِي  
 تَكْرِمَنِي، وَتَقْدِيرُهُ لِأَنَّ تَكْرِمَنِي، وَيَجُوزُ إِظْهَارُ أَنْ هُنَا؛  
 قَالَ اللَّهُ سُبْحَانَهُ:

“Indeed, We have given you, [O Muhammad], a clear conquest so that Allah may forgive you [*'innā fataḥnā laka fatham mubīnal liyaghfira laka allāhu*]” i.e., [*li'an yaghfira*]. If there is negation in the context, the particle [*'an*] cannot be projected, such as the saying of Almighty Allah: “But Allah would not punish them while you, [O Muhammad], are among them [*wamā kāna 'allāhu liyu'adhdhibahum wa'anta fihim*]”; the projected form would be [*li'an yu'adhdhibahum*]. Projecting [*'an*] in negation context is irregular.

As for the particle [*hattā*], we have discussed it previously in its own section. Therefore, it is not possible to project [*'an*] with these particles except for /l/ and we have already discussed that.

{إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا لِيَغْفِرَ لَكَ اللَّهُ} أي لأن يغفر لك الله. فإن اعترض الكلام نفي لم يجوز إظهار أن مع اللام، وذلك نحو قول الله تعالى: {وما كان الله ليعذبهم وأنتَ فيهم}، تقديره لأن يعذبهم، ولا يجوز إظهار أن مع النفي.

وأما حتى فقد تقدّم ذكرها في بابها. وجميع هذه الحروف لا يجوز إظهار أن معها إلا اللام في الواجب وقد ذكرناها

#### 42- The Particles of Jussive Form [ḥurūfi 'al-jazm]

They are five particles: “not [*lam*], not yet [*lammā*], /l/ of command [*lām'al-'amr*], /lā/ in prohibition [*lā fi 'al-nahy*], and the conditional particle. It is as you say: “he did not get up [*lam yaqum*]; he has not yet got up [*lammā yaqum*]; let Zayd get up (command) [*liyaqum Zaydun*]; Ja'far should not get up (prohibition) [*lā yaqum Ja'far*]”.

#### ٤٢ - باب حُرُوفِ الْجَزْمِ

وهي خمسة: لَمْ، وَلَمَّا، وَلامَ الأَمْرِ، وَلا فِي النَهْيِ، وَحَرْفِ الشَّرْطِ. تقول: لَمْ يَقُمْ زيد، وَلَمَّا يَقُمْ زيد، وَفِي الأَمْرِ: لِيَقُمْ زيد، وَفِي النَهْيِ: لا يَقُمْ جعفر.

### 43- The Condition and its Complement [*'al-sharṭ wajawābuh*]

The predominant particle in the condition mood is “if [*'in*]” and similar to it are nouns as well as adverbs. The nouns are: who [*man*], what [*mā*], which, whoever [*'ayy*], as well as whatever [*mahmā*], and the adverbs are: where [*'ayna*], when [*matā*], which time [*'ayya hīnin*], wherever [*'aynanmā*], anyhow [*'annā*], wherever [*haythumā*], and if [*'idh mā*]. In the condition mood both of the verbs are in the jussive form [*jazm*]; it is as you say: “if you get up I will get up [*'in taqum 'aqum*], making both verbs of *taqum* and *'aqum* in the jussive form. Likewise, the same thing is applied to “the sisters of if [*'akhawātu 'in*]”; it is as you say: “whoever gets up I will get up with him [*man yaqum 'aqum ma'ahu*]; whatever you make I will make [*mā taṣna' 'aṣna'*]; whoever walks I will walk with him [*'ayyuhum yamshi 'amshi ma'ahu*]; whatever you do I will do it [*mahmā ta'ti 'ātihī*]; where you sit I will sit [*'ayna tajlis 'ajlis*]; when you go I will go with you [*matā tadhhab 'adhhab ma'aka*]; which time you invade I will invade with you [*'ayya hīnin taghzu 'aghzu ma'aka*]; anyhow you leave I will leave with you [*'annā tanṭaliq 'anṭaliq*]; wherever you are I will be there [*haythumā takun 'akun hunāka*]; if you visit me I will visit you [*'idh mā tazurni 'azurka*]. Almighty Allah said: “And if you should count the favors of Allah, you could not enumerate them [*wa'in ta'uddū ni'mata 'al-lāhi lā tuḥṣūhā*]” and He also said “And whatever you spend of good, it will be fully repaid to you [*wamā tunfiqū min khayrin yuwaffā 'ilaykum*]”. The poet Zuhayr said:

*Waman yaqhtarib yaḥsib 'aduwwan ṣadīqahu*  
*Waman lā yukarrim nafsahu lā yukarrami*

“Who emigrates mistakenly regards the enemy as his friend,

And who does not honor himself, he will not be honored”

And Almighty Allah said: “Wherever you may be, death will overtake you [*'aynamā takūnū yudrikkumu 'al-mawtu*]”.

### ٤٣ - باب الشرط وجوابه

وحرفه المستولي عليه إن، وتُشَبَّه به أسماء وظروف. فالأسماء: مَنْ، وما، و أَيّ، ومَهْمَا والظروف: أين، ومتى، وأيّ حين، وأنى، وحيثما، وإذ ما. والشرط وجوابه مجزومان. تقول: إن تَقُمْ أَقُمْ، تَجْزِمُ تَقُمْ بِأَن تَجْزِمَ أَقُمْ بِأَن وتَقْمُ بِأَن وتَقْمُ جَمِيعًا. وكذلك بقية أخواتها، تقول: مَنْ يَقُمْ أَقُمْ مَعَهُ، وما تَصْنَعُ أَصْنَعُ، وأَيُّهُمْ يَمْشِي أَمْشِي مَعَهُ، ومَهْمَا تَأْتِ آتِيهِ، وأَيْنَ تَجْلِسُ أَجْلِسُ، ومتى تَذْهَبُ أَذْهَبُ مَعَكَ، وأَيّ حِينَ تَغْزُ أَغْزُ مَعَكَ، وأنى تَنْطَلِقُ أَنْطَلِقُ، وحيثما تَكُنْ أَكُنْ هُنَاكَ، وإذ ما تَزُرُنِي أَزُرُكَ.

قال الله سبحانه: { وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا }، وقال تعالى: { وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّفَ إِلَيْكُمْ }.

وقال زهير: (الطويل)

وَمَنْ يَغْتَرِبَ يَحْسِبُ عَدُوًّا صَدِيقَهُ

وَمَنْ لَا يُكْرِمُ نَفْسَهُ لَا يُكْرِمُ

وقال تعالى: { أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ }

The complement of the condition is of two types: the verb and the particle /f/ [fā]. When the complement conditional sentence is initiated with a verb, the verb must be in the jussive mood such as the examples mentioned above. It is as you say: “if you go I will go with you [*in tadhhab 'adhhab ma'aka*]”. However, when the complement conditional sentence is initiated with the particle /f/, the verb attached to it must be in the indicative mood such as the saying of Almighty Allah: “But whoever returns [to violation], then Allah will take retribution from him [*waman 'āda fayantaqimu 'al-lāhu minhu*]” and “And whoever believes in his Lord will not fear deprivation or burden [*faman yu'min birabbihi falā yakhāfu bakhsan walā rahaqā*]”. The particle /f/ is brought here in order to provide a context for the nominal sentence composed of the subject and the complement.

There are cases where the conditional particle is dropped and replaced by some other things. These things are “command [*amr*], prohibition [*nahy*], interrogation [*istiḥām*], wishing [*tamannī*], prayer [*du'ā*], and offering [*araḍ*]. You may say in the command case: “visit me I will visit you [*zurnī 'azurka*]”; in prohibition: “do not do the evil deeds you will be saved [*lā taf'ali 'al-sharra tanju*]”; in interrogation: “where is your house I will visit you? [*'ayna baytuka 'azurka?*]”; in wishing: “I wish I had money then I would spend of it [*layta lī mālan 'unfiqhu*]”; in prayer: “O Allah provide me with a camel then I will go for pilgrimage on him [*'al-lāhumma 'urzuqnī ba'īran 'ahjūj 'alayhi*]”, and in offering: “will you stay here then you will get benefit [*'alā tanzil tuṣib khayran*]. All of these cases the verbs are in the jussive mood because these expressions carry the conditional significance. Do not you see that the meaning of [*zurnī 'azurka*] is “visit me and if you do so I will visit you”. Almighty Allah said: “so O Allah give me from yourself an heir who will inherit me and inherit from the family of Jacob [*fahab lī min ladunka waliyyan yarithunī wayarithu min 'āli ya'qūba*]”; the verse is read in both moods: indicative [*yarithunī*] and jussive [*yarithnī*]. The sentence is a complement of the prayer in the second case (jussive) and in the first case (indicative) it is an adjective modifying the noun “an heir [*waliyy*]”.

وجواب الشرط على ضربين: الفعل والفاء. فإذا كان الجواب فعلاً كان مجزوماً على ما تقدم نحو قولك: إن تذهب أذهب معك. وأما الفاء فيرفع الفعل بعدها نحو قول الله تعالى: { وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ }، وقال تعالى: { فَمَنْ يُؤْمِنُ بِرَبِّهِ فَلَا يَحْأَفُ بِخَسَاً وَلَا رَهَقاً } . وإنما جيء بالفاء في جواب الشرط توصلاً إلى المجازاة بالجملة المركبة من المبتدأ والخبر.

وقد حُذِفَ الشرط، وأقيمت أشياء مقامه دالة عليه، وتلك الأشياء: الأمر، والنهي، والاستفهام، والتمني، والدعاء، والعرض. تقول في الأمر: زُرْنِي أَزْرُكَ، وفي النهي: لا تفعلِ الشَّرَّ تَنْجُ، وفي الاستفهام: أين بيتك أَزْرُكَ، وفي التمني: ليت لي مالاً أَنْفِقَهُ، وفي الدعاء: اللَّهُمَّ ارزُقني بغيراً أَحْجُجْ عليه، وفي العرض: ألا تَنْزِلُ تُصِبُّ خيراً. تجزِم هذا كله لأن فيه معنى الشرط ألا ترى أن المعنى: زُرْنِي فَإِنَّكَ إن تَزُرْنِي أَزْرُكَ. قال الله تعالى: { فَهَبْ لِي مِنْ لَدُنْكَ وَلِيّاً يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ } . يُقْرَأُ جزماً ورفعاً يرثني ويرثني فمن جزم فالأنه جواب الدعاء ومن رفع جعله وصفاً لولي.

44- Interjection [*ta'ajjub*]

The expression of interjection falls into two templates: [*mā 'af' alahu* and '*af'il bihi*]. The first form is as you say: “how nice Zayd is! [*mā 'aḥsana Zaydan!*]; how handsome Bakr is! [*mā 'ajmala Bakran!*]; how witty 'Abā 'Abdi Allah is! [*mā 'aẓrafa 'Abā 'Abdi Allah!*]”. The underlying structure of the first example is “something made Zayd nice [*shay'un 'aḥsana Zaydan*]”. In terms of parsing [*'i'rāb*], “how [*mā*]” is assigned a nominative case because it occurs at the beginning of the expression and “made better [*'aḥsana*]”, is the predicate [*khabar*] in which a pronoun, assigned a nominative case by virtue of [*'aḥsana*], is embedded because it is a verb in the past tense. [*Zaydan*] is assigned an accusative case by virtue of interjection; yet, the actual assigner of the accusative case is the verb.

You may also insert the word “was [*kāna*]”, saying: “how nice Zayd was! [*mā kāna 'aḥsana Zaydan!*]”, and that does not change the parsing assignment. If, however, you say: “how nice Zayd was! [*mā 'aḥsana mā kāna Zaydan!*], the assigner of the nominative case to Zayd will be [*kāna*], which is a “regular verb [*tāmmah*]” in is this context, and the second [*mā*] is assigned an accusative case by virtue of interjection. The underlying structure of that is “How nice Zayd is being! [*mā 'aḥsana kāna Zaydin!*]”.

The second form is as you say: “how nice Zayd is! [*'aḥsin bi-Zaydin!*], i.e. [*mā 'aḥsana Zaydan!*]”, and “how handsome Ja'far is! [*'ajmil bi-Ja'farin!*] i.e. [*mā 'ajmala Ja'faran!*]”. With respect to parsing, the preposition [*bi*], as well as its complement, take the place of a nominative case whose meaning is “Zayd did nicely [*'aḥsana Zaydan*], which means “he became of nice [*ṣāra dhā ḥusnin*]”. The same thing is applied to the phrase “Ja'far did beautifully [*'ajmala Ja'farin*], which means, “He became of beauty [*ṣāra dhā jamālin*]”. It is as you say: “he became possessing scabby camels [*'ajrab 'al-rajulu*] i.e. [*ṣāra dhā 'ibilin jarbā*]”. Similarly, “he became having shrinking wealth [*'anḥaza i.e. ṣāra dhā mālin fihi 'al-nuḥāz*]”.

## ٤٤ - باب التَّعَجُّبِ

ولفظه يأتي في الكلام على ضربين: أحدهما: ما أفعله، والآخر: أفعل به. الأول نحو قولك: ما أحسن زيداً، وما أجمل بكراً، وما أظرف أباً عبد الله، وتقديره: شيءٌ أحسن زيداً فما مرفوعة بالابتداء، وأحسن خبرها، وفيه ضميرها وذلك الضمير مرفوع بأحسن لأنه فعل ماض وزيد منصوب على التعجب وحقيقة نصبه بوقوع الفعل قبله عليه.

وتزيد كان، فتقول: ما كان أحسن زيداً، فالإعراب باق على حاله، فإن قلت ما أحسن ما كان زيداً، رفعته بكان وهي تامة ونصبت ما الثانية على التعجب، أي: ما أحسن كون زيد.

الثاني منها: نحو قولك: أحسن بزيد، أي: ما أحسن زيداً، وأجمل بجعفر، أي: ما أجمل جعفرًا فالباء وما عملت فيه في موضع رفع ومعناه أحسن زيداً، أي: صارَ ذا حُسنٍ وأجمل جعفرًا، أي: صارَ ذا جمالٍ كقولك: أجرب الرجل، أي: صارَ ذا إبلٍ جربى، وأنحز، أي: صارَ ذا مالٍ فيه النحاز.

The form of interjection [*ta'ajjub*] is the form of command mood but its meaning is the meaning of the predicate [*'al-khabar*]. For that reason you may say in the dual [*tathniyah*]: “O two Zayds how nice ‘Amr is! [*yā Zaydāni 'aḥsin bi-'Amr*]”. Likewise, in the plural you may say: “O Zayds, how nice ‘Amr is! [*yā Zaydūna 'aḥsin bi-'Amr*]”. You may not say: “would be nice [*'aḥsinā*]” nor “be nice [*'aḥsinū*]”, because you are not giving command to anyone using a verb, rather you are using a predicate; therefore, there is no embedded pronoun in the form “be nice [*'aḥsin*]”, and the alike.

Know that the verb of interjection is only formed from the trilateral verb. It is as you say: “Zayd got up [*qāma Zaydun*]”, and then you may say: “how a getting up person he is! [*mā 'aqwamahu!*]. Similarly, you may say: “he sat down [*qa'ada*], and: “how a sitting down person he is! [*mā 'aq'adahu!*]. If the perfective verb exceeds three consonantal roots, it is ungrammatical to form an interjection expression out of it. Examples of these verbs are “he rolled [*dahraja*]” and “he extracted [*'istakhraja*]”. If you wish to form interjection expression of that, you may say: “how tough his rolling is! [*mā 'ashadda dahrajatahu!*]” and “how fast his extracting is! [*mā 'asra'a 'istikhrāju!*]”.

The same thing is applied to similar verbs as well as colors and obvious defects. You may not say from “redness [*'al-ḥumrah*]: “how red it is! [*mā 'aḥmarahu!*], nor from yellowness [*'al-ṣufrah*]: how yellow it is! [*mā 'aṣfarau!*], nor from strabismus [*'al-ḥawal*]: how strabismic he is! [*mā 'aḥwalahu!*], nor from lameness [*'al-'araj*]: how lame he is! [*mā 'a'rajahu!*]. If you were to use that you may say: “how intense his redness is! [*mā 'ashadda ḥumratahu*]; how ugly his strabismus and his lameness are! [*mā 'aqbaḥa ḥawalahu wa 'arajahu*]”.

All the verbs that are applied to the template of [*mā 'af'alahu*], which is the first template, can also be applied to the template [*'af'il bihi*], which is the second template, and “is done more than you [*'af'alu minka*]”, and any verb that is not applied to the first template cannot be applied to the second.

فلفظه لفظ الأمر، ومعناه الخبر، ولهذا قلت في الثانية يا زيدانِ أَحْسِنُ بِعَمْرٍو، ويا زيدونَ أَحْسِنُ بِعَمْرٍو ولم تقل أَحْسِنَا، ولا أَحْسِنُوا لأنك لست تأمر أحداً بإيقاع فعل، وإنما أنت مخبر فلا ضمير إذن في قولك أحسن ونحوه.

واعلم أن فعل التعجب إنما مبناه من الثلاثي، تقول: قامَ زيدٌ، ثم تقول: ما أقومَه، وقَعَدَ وما أفعده، فإن تجاوز الماضي ثلاثة أحرف لم يجوز أن تبني منه فعل التعجب وذلك نحو: دحرج واستخرج، فإن أردت ذلك قلت: ما أشدَّ دحرجته، وما أسرع استخراجه.

وكذلك ما أشبهه، وكذلك الألوان والعيوب الظاهرة لا تقول: من الحُمرة ما أحمره، ولا من الصُّفرة ما أصفره، ولا من الحَوْل ما أحوله، ولا من العرج ما أعرجه، فإن أردت ذلك قلت ما أشدَّ حمرة، وما أقبَح حَوْلُهُ وعَرَجُهُ.

وكل ما جاز فيه ما أفعله جاز فيه أفعَل به وهو أفعَل منك، وما لم يجوز فيه ما أفعله لم يجوز فيه أفعَل به ولا هو أفعَل منك.

For example, you may say: “how nice your brother is! [*mā ’aḥsana ’akhāka*]” as well as “how nice he is! [*’aḥsin bihi*]”, and: “he is nicer than you [*huwa ’aḥsanu minka*]”. Similarly, as you cannot say: “how red it is! [*mā ’aḥmarahu!*]”, you also cannot say: “how nice he is! [*’aḥmir bihi!*]; nor “he is more red than you [*huwa ’aḥmaru minka*]. But you may say: “how intense his redness is! [*mā ’ashadda ḥumratahu*]”, and: “how intense his redness is! [*’ashdid biḥumratihī*]”. Likewise, you may say: “he is more red than you [*huwa ’ashaddu ḥumratan minka,*]”, as well as: “how ugly his strabismus [*’aqbiḥ biḥawalihī*], and: “his strabismus is more ugly than yours [*huwa ’aqbaḥu ḥawalan minka*]”.

تقول: ما أَحْسَنَ أَخَاكَ، وكذلك ، تقول: أَحْسِنُ بِهِ،  
وهو أَحْسَنُ مِنْكَ، وكما لا تقول: ما أَحْمَرَهُ فَكَذَلِكَ لَا  
تقول: أَحْمَرِ بِهِ وَلَا هُوَ أَحْمَرُ مِنْكَ. ولكن تقول: ما أَشَدَّ  
حَمْرَتَهُ، وكذلك تقول: أَشَدِّدُ بِحُمْرَتِهِ، وهو أَشَدُّ حُمْرَةً  
مِنْكَ، وَأَقْبِحُ بِحَوْلِهِ وَهُوَ أَقْبِحُ حَوْلًا مِنْكَ.

45- Best and Bad Expressions [*ni'ma wa bi'sa*]

Know that the two words used in *best* and *bad* expressions are perfect aplastic [*jāmid*] verbs whose meaning is to exaggerate in praise and dispraise. Their subjects are always definite nouns generically defined, and the subjects can be embedded provided that they are expository in the sentence. Then the noun intended to be praised or dispraised is mentioned. It is as you say: “Zayd is the best man [*ni'ma 'al-rajulu Zaydun*]; Ja'far is the bad slave [*bi'sa 'al-ghulam Ja'farun*].” With respect to parsing, the subject [*'al-rajulu*] is assigned a nominative case by virtue of the aplastic verb [*ni'ma*] and *Zayd* is also assigned a nominative case because it is a predicate of a deleted subject. It is as someone asks: “who is this praised man? [*man hādihā 'almamdūh?*] And you say: “he is Zayd [*Zaydun*], i.e. [*huwa Zaydun*]. The other parsing option is to consider [*Zaydun*] as a subject and what comes before it is its predicate. What is prothetic [*muḍāf*] to the definite article, *'al*, is similar to it. It is as you say: “Zayd is the best boy of the man [*ni'ma ghulāmu 'al-rajuli Zaydun*]; Bakr is the bad arrival of the tribe [*bi'sa wāfīdu 'al-'ashīrati Bakrun*].

If the noun occurring after [*ni'ma*] and [*bi'sa*] is indefinite, it is assigned an accusative case by virtue of specification [*tamyīz*]. It is as you say: “your brother is a good man [*ni'ma rajulan 'akhūka*];” and “your companion is a bad companion [*bi'sa ṣāhiban ṣāhibuka*]. The underlying form of that is “your brother is the best man [*ni'ma 'al-rajulu 'akhūka*], in which the indefinite noun “a man [*rajulan*]” illustrates the embedded definite noun “the man [*'al-rajul*]. If the subject is feminine you have the choice to attach the feminine mark or not. It is as you say: “Hind is the best woman [*ni'ma 'al-mar'atu Hindun*] and you may also say: [*ni'mati 'al-mar'atu Hindun*]. Those who attach the feminine mark argue that this is a verb and it should be treated as all other verbs, and those who do not attach it argue toward the generic meaning of the noun in which the masculine form prevails.

## ٤٥ - باب نِعَمٍ وَبِئْسَ

أعلم أن نعم وبئس فعلان ماضيان غير متصرفين، ومعناهما المبالغة في المدح أو الذم، ولا يكون فاعلاهما إلا اسمين معرفين باللام تعريف الجنس أو مضميرين على شريطة التفسير، ثم يذكر بعد ذلك المقصود بالمدح أو الذم، وذلك كقولك: نعم الرجل زيد، وبئس الغلام جعفر، فالرجل مرفوع بفعله، وزيد مرفوع لأنه خبر مبتدأ محذوف كأن قائلًا قال من هذا الممدوح فقلت زيد، أي: هو زيد، وإن شئت كان زيد مرفوعاً بالابتداء وما قبله خبر عنه متقدم عليه. والمضاف إلى اللام كاللام، تقول: نعم غلام الرجل زيد، وبئس وافد العشيرة بكر.

فإن وقعت بعدها النكرة نصبتها على التمييز، تقول: نعم رجلاً أخوك، وبئس صاحباً صاحبك، والتقدير: نعم الرجل أخوك فلما أضمرت الرجل فسرتة بقولك رجلاً، فإن كان الفاعل مؤنثاً كنت في إلحاق العلامة وتركها مخيراً، تقول: نعم المرأة هند، وإن شئت نعمت المرأة هند، فمن ألحق العلامة قال هذا فعل كسائر الأفعال ومن لم يلحقها أراد معنى الجنس فغلب عنده التذكير.

## 46- How Lovely is This Expression [ḥabbadhā]

Know that the meaning of the expression “how lovely is this! [ḥabbadhā] is praising the noun mentioned after it and approaching it to the heart. In terms of parsing, [ḥabbadhā] causes the definite noun to have a nominative case and the indefinite noun, which is interpreted by the preposition ‘of [min], to have the accusative case by virtue of specification [tamyyīz]. It is as you say: “how lovely Zayd is! [ḥabbadhā Zaydun]”; and “how lovely your bother is! [ḥabbadhā ’akhūka]”. The expression [ḥabbadhā] is in a position of noun assigned a nominative case by virtue of initiating the sentence, and [Zaydun] is in a position of the predicate. In fact the underlying form of [ḥabba] is [ḥabuba] like “[karuma] being honored”, in which the first /b/ is assimilated to the second /b/ after the deletion of the vowel located between them. And [dhā] is assigned a nominative case by virtue of the verb attached to it, and [Zaydun] is assigned the nominative case as it is assigned it by virtue of “the best and bad expressions [ni’ma] and [bi’sa]”. It is as you say: “how lovely of a man Zayd is! [ḥabbadhā rajulan Zaydun]. Its underlying structure is “of a man [min rajulin], which is assigned the accusative case by virtue of specification.

The expression [ḥabbadhā] takes the same form with the singular, the dual, as well as the plural because it resembles the proverb. It is as you say: “how lovely Zayd is! [ḥabbadhā Zaydun]; and “how lovely Hind is [ḥabbadhā Hind]. But you may not say: “how lovely him! [ḥabbadhahu]. Keeping the expression [ḥabbadhā] in one form with all kinds of nouns, you may say: “how lovely the two Zayds [ḥabbadhā ’al-Zaydāni]; how lovely the two Hinds [ḥabbadhā ’al-Hindāni]; how lovely the group of Zayds [ḥabbadhā ’al-Zaydūna]; and how lovely the group of Hinds [ḥabbadhā ’al-Hindātu]”. A poet said:

Yā ḥabbadhā ’al-qamrā’u wallaylu ’al-sājj  
Waṭuruqun mithlu milā’i ’al-nassāj

“How lovely are a moony night, a quite night  
And paths which look like textile sheets”

## ٤٦ - باب حَبَّذَا

اعلم أن حَبَّذَا معناها المدح وتقريب المذكور بعدها من القلب، وهي ترفع المعرفة، وتنصب النكرة التي يحسن فيها (مِنْ) على التمييز. تقول: حَبَّذَا زيدٌ، وحَبَّذَا أخوك، فحَبَّذَا في موضع اسم مرفوع بالابتداء وزيد في موضع خبره وحقيقة القول أن الأصل فيها حَبَّبَ كَكَرَّمْ فأسكنت الباء وأدغمت في الثانية، وذا مرفوع بفعله وزيد يرتفع كما يرتفع بعد نعم وبئس. وتقول: حَبَّذَا رجلاً زيدٌ، أي: من رجل تنصبه على التمييز.

وحَبَّذَا مع الواحد والواحدة والاثنين والاثنتين والجماعة بلفظ واحد لأنه يجري مجرى المثل، تقول: حَبَّذَا زيدٌ، وحَبَّذَا هند ولا تقول: حَبَّذَهُ. وكذلك حَبَّذَا الزيدان، وحَبَّذَا الهندان، وحَبَّذَا الزيدون، وحَبَّذَا الهنداتُ كله بصورة واحدة. قال الشاعر: (الرجز)

يا حَبَّذَا القَمْرَاءُ وَاللَّيْلُ السَّاجِ  
وَطُرُقٌ مِثْلُ مِلاءِ النَّسَاجِ

47- The Expression of Perhaps [*'asā*]

Know that the expression [*'asā*] is a perfect aplastic [*jāmid*] verb whose meaning is to approximate. In terms of parsing, it assigns the nominative case to the noun, which comes after it, and the accusative case to the predicate. It grammatically functions as the verb “was [*kāna*], but its predicate is always a future verb concomitant with “that [*'an*]. It is as you say: “perhaps that Zayd gets up [*'asā Zaydun 'an yaqūma*]”; and “perhaps that Ja'far leaves [*'asā Ja'farun 'an yantaliqa*]. Almighty Allah said: “But perhaps Allah will bring conquest [*fa'asā Allahu 'an ya'tiya bilfathi*]”. It is grammatically possible to omit [*'an*] saying: “perhaps Zayd gets up [*'asā Zaydun yaqūmu*]”. The poet Hudbata 'ibn Khashram said:

*'asā 'al-hammu 'al-ladhī 'amsaytu fīhi*  
*Yakūnu warā'ahu farajun qarību*

“Perhaps the grief I came to  
Would be followed by a near relief”

You may also say: “perhaps that Zayd gets up [*'asā 'an yaqūma Zaydun*]”, and in this case [*'an*] and the following verb are in a position of a nominative case by virtue of [*'asā*] and [*Zaydun*] is assigned a nominative case by the verb [*yaqūmu*]. The predicate of [*'asā*] is replaced by the conjunction [*ṣilah*] of [*'an*]. Moreover, you may say: “that Zayd perhaps gets up [*Zaydun 'asā 'an yaqūma*]”. In this case the subject of [*'asā*] is a pronoun embedded in it and therefore, if you use a dual, a plural or a feminine subject you may say: “the two Zayds perhaps get up [*'al-Zaydāni 'asayā 'an yaqūmā*]; the group of Zayds perhaps get up [*'al-Zaydūna 'asaw 'an yaqūmū*]; Hind perhaps gets up [*Hindun 'asat 'an taqūma*]; the two Hinds perhaps get up [*'al-Hindāni 'asatā 'an taqūmā*]; the group of Hinds perhaps get up [*'al-Hindātu 'asayna 'an yaqumna*]”. That is because [*'an*] as well as its conjunction in a position of accusative case, and if you did not embed a pronoun in [*'asā*], it will be in one form with all. It is as you say: “Zayd perhaps gets up [*Zaydun 'asā 'an yaqūma*]; the two Zayds perhaps get up [*'al-Zaydāni 'asā 'an yaqūmā*]; the group of Zayds perhaps get up [*'al-Zaydūn 'asā 'an yaqūmū*];

## ٤٧ - باب عَسَى

اعلم أن عسى فعل ماض غير متصرف، ومعناه المقاربة، وهو يرفع الاسم وينصب الخبر ككَانَ إلا أن خبره لا يكون إلا فعلاً مستقبلاً وتلزمه أن وذلك قولك: عسى زيدٌ أن يقومَ، وعسى جعفرٌ أن ينطلقَ. قال الله سبحانه: { فَعَسَى اللهُ أَنْ يَأْتِيَ بِالْفَتْحِ } . ويجوز أن تحذف أن، فتقول: عسى زيدٌ يقومُ، قال هدبة بن خشرم: (الوافر)

عَسَى اهِمُّ الَّذِي أَمْسَيْتُ فِيهِ

يَكُونُ وَرَاءَهُ فَرَجٌ قَرِيبٌ

وتقول: عسى زيدٌ أن يقومَ، فَأَنْ وما بعدها في موضع رفع بعسى، و زيد رفع ييقوم وَكَفَتْ صلة أن من خبر عسى. وتقول: زيدٌ عسى أن يقومَ، واسم عسى مضمَر فيها، فإن ثبيت على هذا أو جمعت أو أنثت قلت: الزيدانِ عَسِيَا أن يقوما، والزيدونَ عَسَوْا أن يقوموا، وهنْدُ عَسَتْ أن تقومَ، والهندانِ عَسَتَا أن تقوموا والهنداتُ عَسَيْنَ أن يَقْمْنَ. فَأَنْ الآن وما بعدها في موضع نصب، فإن لم تجعل في عسى ضميراً كانت بلفظ واحد. تقول: زيدٌ عسى أن يقومَ، والزيدانِ عسى أن يقوموا، والزيدونَ عسى أن يقوموا،

and Hind perhaps gets up [*Hindun 'asā 'an taqūma*]; the two Hinds perhaps get up [*'al-Hindāni 'asā 'an taqūmā*]; the group of Hinds perhaps get up [*'al-Hindātu 'asā 'an yaqumna*]. That is because [*'an*] as well as its conjunction in a position of nominative case by virtue of [*'asā*] and the action embedded in the subject of [*'asā*] compensates for declaring the action in its predicate.

وهندٌ عسى أن تقومَ، والهندانِ عسى أن تقوما،  
والهنداتُ عسى أن يقُمْنَ، فأن الآن وما بعدها في  
موضع رفع بعسى، واستُغني بها ضمنه اسمها من  
الحدث عن ذكر الحدث في خبرها.

## 48- The Expression of How [kam]

Know that the expression of “how [kam]” is used in speech in two ways: the first is “the interrogation [’al-’istifhām]” and the second is the “predicate [’al-khabar], and it is “an imprecise [mubham]” noun of number. When it is used in interrogation, it assigns an accusative case to the indefinite noun that fits the meaning of the preposition “of [min]” by virtue of specification, and when it is used in predicate, it assigns a genitive case to that indefinite noun. You may say in interrogation: “how many slaves do you have? [kam ghulāman laka?]”; and “how many dimes in your wallet? [kam dirhaman fī kāsika?]”, and, you may say in predicate: “how many slaves I possessed! [kam ghulāmin qad malaktu!]; “how many houses I entered! [kam dārin qad dakhaltu!]”. If you separate between [kam] and the indefinite noun that is assigned a genitive case in the predicate, the indefinite noun is assigned an accusative case instead. It is as you say: “How many slaves I obtained! [kam qad ḥaṣala lī ghulāman!]”; and “how many men visited me! [kam qad zāranī rajulan!]”. The underlying meaning is: “How many slaves I had obtained! [kam ghulāmin qad ḥaṣala lī!]; and how many men had visited me! [kam rajulin qad zāranī!]”. Therefore, the change in the case type is due to the separation between [kam] and the indefinite noun. The poet ’al-Quṭāmiyy said in this context:

*Kam nālanī minhumu faḍlan ’alā ’adamin  
’idh lā ’akādu mina ’al-’iqṭāri ’aḥṭamilu*

“How many benefits I received from them while I was in poverty!

I was almost unable to bear the poverty”

It has been narrated that some of the Arabs assign an accusative case to the predicate even without separation as the poet ’al-Farazdaq said:

*Kam ’ammatan laka yā Jarīru wakhālitan  
Fad’ā’a qad ḥalabat ’alayya ’ishārī*

“O Jarīr, how may paternal and maternal aunts of yours

Whose feet are distorted, had milked my she-camels!”

## ٤٨ - باب كم

اعلم أن كم تكون في الكلام على ضربين: أحدهما الاستفهام والآخر الخبر، وهي اسم للعدد مبهم، فإذا كانت استفهاماً نصبت النكرة التي تحسن فيها (من) على التمييز، وإذا كانت خبراً جرت تلك النكرة. تقول في الاستفهام: كم غلاماً لك؟، وكم درهماً في كيسك؟ وتقول في الخبر: كم غلامٍ قد ملكت، وكم دارٍ قد دخلت. فان فصلت بينها وبين النكرة التي تنجر في الخبر نصبتها، تقول: كم قد حصل لي غلاماً، وكم قد زارني رجلاً أردت كم غلامٍ قد حصل لي، وكم رجلٍ قد زارني، فلما فصلت بينها نصبت النكرة. قال القُطامي: (البسيط)

كَمْ نالني مِنْهُمْ فَضْلاً على عَدَمٍ  
إِذْ لا أَكادُ مِنَ الإِقْتارِ أَحْتَمِلُ

ومن العرب من ينصب بها في الخبر بغير فصل قال  
الفرزدق: (الكامل)

كَمْ عَمَّةٌ لَكَ يا جَرِيرُ وخالَةٌ  
فَدَعاءٌ قَدْ حَلَبَتْ عَلَيَّ عِشاري

The noun “aunt [*'ammatan*]” in this line is narrated in three ways: [*'ammātun*], with nominative case; [*'ammatan*], with accusative case; and [*'ammatin*], with genitive case. Those who assign the accusative or genitive case are making [*kam*] predicate in both ways, and it is also possible that those who assign the accusative case intend the interrogation meaning. Those, who assign the nominative case, intend the meaning of how many times the aunt milked his female camels, assigning the nominative case to the noun [*'ammātun*] by virtue of initiating the utterance and the predicate is the sentence “she had milked [*qad ḥalabat*]”.

Know that [*kam*] is a noun and, therefore, it can be assigned nominative, accusative as well as genitive cases. You may say in the nominative case: “How much is your wealth? [*kam māluḳa?*]”. In this case, [*kam*] is assigned a nominative case because it initiates the question, and the phrase “your wealth [*māluḳa*]” is its predicate. In the accusative case, you may say: “How many people have you hit? [*kam 'insānan ḍarabta?*]”. Finally, in the genitive case you may say:” How many people have you passed by? [*bikam 'insānin mararta?*]”.

يُرَوَى برفع العمّة ونصبها وجرها. فمن جرّها أو  
نصبها جعل كم خبراً في الوجهين، وقد يجوز أن يكون  
من نصبها أراد الاستفهام بها، ومن رفع العمّة، فإنما  
سأل عن الحلبات أراد كم حلبّة؟، ورفع العمّة  
بالابتداء وجعل قوله قد حلبت خبراً عنها.

واعلم أنّ كم اسم فتكون مرفوعة ومنصوبة ومجرورة.  
تقول في الرفع: كم مالك؟، فكم مرفوعة بالابتداء  
ومالك خبر عنها، وتقول في النصب: كم إنسانا  
ضربت؟، وتقول في الجر: بكم إنسانٍ مرت.

#### 49- Identifying Full and Partial Inflected Nouns [ma'rifatu mā yaṣarifu wamā lā yaṣarifu]

Know that the predication of all categories of nouns principally to be fully inflected [*munṣarifah*] and the significance of inflection [*'alṣarf*] was previously mentioned. However, one of the noun categories resembles the verb from two aspects and, consequently, that category is prevented from having the two aspects that are not assigned to the verb, which are the noun suffix [*tanwīn*] and the genitive case [*'al-jarr*].

The reasons if two of which exist cause the noun not to be plastic (fully inflected or diptote) are nine: 1) the model of the verb [*wazn 'al-fi'l*] which is common in or restricted to it; 2) the definition of the noun [*'al-ta'rīf*]; 3) the feminine gender of the noun [*'al-ta'nīth*]; 4) the 'alif and /n/ [*'al-'alif wa 'al-nūn*] that are quasi to the feminine 'alif; 5) the epithet [*'al-waṣf*]; 6) deviation [*'al-'adl*]; 7) plural [*'al-jam'*]; 8) being a borrowed noun [*'al-'ujmah*]; 9) and being two nouns denoting one thing [*'ismān lishay'in wāḥid*].

1- The model of the verb [*wazn 'al-fi'l*] covers all nouns that fit the verbal models: [*'af'al, naf'al, yaf'al, taf'al, fu'il, fa'al*, and *'inf'al*], in addition to any verbal model that is specifically assigned completely or mostly to the verb, such as [*Aḥmadu*] which you may not regard as a triptote noun when it occurs as a definite noun due to the definition and the verbal model [*'af'al*] but you may regard it as a triptote when it occurs as an indefinite noun because one reason does not block the noun from being triptote. It is as you say: "I saw Aḥmad and another Aḥmad" [*ra'aytu 'Aḥmada wa 'Aḥmadan 'ākhara*]. The same thing is true in the following forms of proper nouns and the alike: [*Yazīdu, Taghlibu* and *'Aṣaru*]. If, however, you name a man as camel [*Jamalan*], or pen [*qalaman*], or similar to that, you may regard it as triptote both in definite as well as indefinite cases despite the fact that those nouns fit the model of the verb "he hit [*ḍaraba*]" and "he killed [*qatal*],

#### ٤٩ - باب معرفة ما يُنصَرِف وما لا يُنصَرِف

اعلم أن حكم جميع الأسماء في الأصل أن تكون منصرفة، ومعنى الصرف ما تقدم ذكره إلا أن ضرباً منها شابه الفعل من وجهين فمنع ما لا يدخل الفعل من التنوين والجرّ.

والأسباب التي إذا اجتمع في اسم واحد منها سببان منعه من الصرف تسعة وهي: وزن الفعل الذي يغلب عليه أو يخصه، والتعريف، والتأنيث بغير فرق، والألف والنون المضارعتان لألفي التأنيث، والوصف، والعَدْل، والجمع، والعُجْمَة، وأن يُجْعَل اسمان اسماً لشيء واحد.

١- الأول وزن الفعل الذي يغلب عليه أو يخصه، وهو كل ما كان على مثال أَفْعَلٌ وَنَفَعَلٌ وَيَفْعَلٌ وَتَفْعَلٌ وَفُعِلٌ وَفَعَّلٌ وَأَنْفَعَلٌ، وكذلك جميع ما اختص من الأمثلة بالفعل أو كان فيه أكثر منه في الاسم من ذلك: أحمد لا تصرفه معرفة للتعريف ومثال أَفْعَلٌ وتصرفه نكرة لأن السبب الواحد لا يمنع الصرف فتقول: رأيت أحمداً وأحمداً آخر، وكذلك يزيد وتغلب وأعصر لا تصرف شيئاً من ذلك معرفة، وتصرفه نكرة وكذلك كل ما هذه حاله، فإن سميته جَمَلًا أو قَلَمًا أو نحو ذلك صرفته معرفة ونكرة وإن كان على مثال ضَرَبَ وَقَتَلَ

because this verbal model is frequent in both the verb as well as the noun and, therefore, it cannot be more specific to the verb than to the noun

2- Whenever the definition [*'al-ta'rīf*] of the noun joins to another reason, out of the mentioned nine reasons, it blocks the noun from being triptote.

3- Feminineness [*'al-ta'nīth*]: the feminine nouns are of two types: a feminine noun with a mark and a feminine noun without a mark, and the mark is also of two types: /h/ [*hā*], and *'alif*. Every noun that contains the feminine mark [*hā*] is a diptote, if it is definite, and it is a triptote if it is indefinite, such as [*Ṭalḥata* and *Ḥamzata*]. You may say: “I saw *Ṭalḥata* and another *Ṭalḥata* [*ra'aytu Ṭalḥata wa Ṭalḥatan 'ākhara*]”; and “I passed by *Ḥamzata* and another *Ḥamzata* [*marartu biḥamzata wa ḥamzatin 'ākhara*]. It is blocked from being triptote, when it is definite, because of the conjoining of definition and feminineness in it.

As for the feminine *'alif*, it is of two types: a sole *'alif* such as in “pregnant [*ḥublā*]; drunk [*ṣakrā*]; the fifth month [*jumādā*]; and houbara [*ḥubārā*]. The second type is the *'alif* that occurs after an augmentative *'alif* [*'alif zā'idah*] then it is shortened and changed to a glottal stop [*hamza*], such as “red [*ḥamrā*]; desert [*ṣaḥrā*]; friends [*aṣḍiqā*]; prophets [*'anbiyā*]; weak [*ḍu'afā*]; and partners [*shurakā*]. Every noun contains either of the feminine *'alif* is diptote both in definite and indefinite cases. It is blocked from being triptote when it is indefinite, because it is feminine and its feminineness is fixed; it is as if it gets feminine twice.

The feminine noun without a mark is also of two types: trilateral [*thulāthiyy*] and above trilateral. If you assign a trilateral feminine name, the middle of which is not followed by a vowel, to a feminine, you have the choice to use it in the definite case as diptote or triptote.

لأن مثال فَعَلَ يكثر في القبيلين جميعا فلا يكون الفعل  
أخص به من الاسم.

٢- التعريف: ومتى انضم إلى التعريف سبب من  
الأسباب الباقية منعاً للصرف.

٣- التأنيث: الأسماء المؤنثة على ضربين: مؤنث بعلامة  
ومؤنث بغير علامة، والعلامة على ضربين: هاء وألف.  
فكل اسم فيه هاء التأنيث فإنه لا ينصرف معرفة،  
وينصرف نكرة وذلك مثل طلحة وحمنة، تقول: رأيت  
طلحةً وطلحةً آخرَ ومررتُ بحمزةٍ وحمنةٍ آخرَ، وإنما  
لم ينصرف معرفةً لاجتماع التعريف والتأنيث فيه.

وأما ألف التأنيث فعلى ضربين: ألف مفردة نحو:  
حُبْلَى وَسَكْرَى وَجُمَادَى وَحُبَارَى، وألف وقعت بعد  
ألف زائدة فحُرِّكَتْ لالتقاء الساكنين فانقلبت همزة  
وذلك نحو: حَمْرَاءَ وَصَحْرَاءَ وَأَصْدِقَاءَ وَأَنْبِيَاءَ وَضَعْفَاءَ  
وَشُرَكَاءَ. فكل اسم وقعت فيه واحدة من ألفي التأنيث  
فإنه لا ينصرف معرفة ولا نكرة وإنما لم ينصرف نكرة  
لأنه مؤنث وتأنيثه لازم فكأن فيه تأنيثين.

وأما المؤنث بغير علامة فعلى ضربين: ثلاثي وما فوق  
ذلك. فإذا سَمَّيْتَ المؤنث باسم مؤنث ثلاثي ساكن  
الأوسط فأنت في صرفه معرفة وترك صرفه مخيّر،

You may say: “I saw Hind [*ra’aytu Hinda* or *Hindan*]; I talked to Jumal [*kallamtu Jumla* or *Jumlan*]. The argument of those who prefer it diptote is based on the conjoining of definiteness as well as feminineness in it, and the argument of those who prefer it triptote is based on minifying of the segments, and the absence of [short] vowel between /m/ and /l/, in the noun which makes it light. If it is indefinite, it is always triptote.

If the middle consonant is followed by a vowel, it is always diptote in the definite case, because the middle vowel makes it heavy; in the indefinite case, however, it is triptote. For example, if you ascribe the nouns “a foot [*qadam*], a thigh [*fakhidh*], and a liver [*kabid*]”, to a woman, you may say: “I saw a Qadama and another Qadama [*ra’aytu qadama wa Qadaman ’ukhrā*]; I passed by Fakhidh and another Fakhidh [*marartu bi Fakhidhdha wa Fakhidhin ’ukhrā*]; as well as Liver and another Liver [*Kabida wa Kabidin ’ukhrā*]”.

If you ascribe a trilateral feminine name to a masculine, it will be triptote whether its middle consonant is followed by a vowel or not, such as the case when you give a man the feminine names Hindan, Qadaman or ‘Ajuzan. It is always triptote because of the lightening of masculine.

When the feminine noun exceeds three consonants, it is diptote when definite and it is triptote when indefinite whether you ascribe it to a masculine or a feminine because the augmentative fourth consonant parallels the feminine mark /t/. For example, if you name a man or a woman *Su’āda*, *Zaynaba* or *Jay’ala*, you may not use any of that as triptote in the definite case and you may use it as triptote in the indefinite case.

تقول: رأيت هند وإن شئت هنداً، وكلّمت جُمَل وإن شئت جُمَلًا، فمن لم يصرف احتج باجتماع التعريف والتأنيث فيه ومن صرف اعتبر قلة الحروف وسكون الأوسط فخف الاسم عنده بذلك فصرفه. فأما في النكرة فهو مصروف البتة.

فإن تحرك الأوسط لم ينصرف معرفة البتة لثقله بتحريك أوسطه وانصرف نكرة نحو: امرأة سمّيتها بَقَدَم أو فَخِذ أو كَبِد، تقول: رأيت قَدَم وقَدَمًا أُخْرَى، ومررتُ بِفَخِذٍ وَفَخِذٍ أُخْرَى، وَكَبِدٍ وَكَبِدٍ أُخْرَى.

فإن سمّيت مذكراً بمؤنث ثلاثي صرفته ساكن الأوسط كان أو متحركاً وذلك نحو: رجل سمّيته هنداً أو قَدَمًا أو عَجْزًا فأنت تصرفه البتة لخفة التذكير.

فإن تجاوز المؤنث ثلاثة أحرف لم ينصرف معرفة، وانصرف نكرة مذكراً سمّيت به أو مؤنثاً لأن الحرف الزائد فيه على الثلاثة ضارِع تاء التأنيث وذاك نحو: رجل أو امرأة سمّيتها سُعاد أو زينب أو جِيَال لا تصرف شيئاً من ذلك معرفة وتصرفه نكرة البتة.

4- The 'alif and /n/, which parallel the feminine 'alif, comprise a suffix that can be attached to any qualificative noun that fits [fa'lān] model whose feminine model is [fa'lā]. This pattern of noun is always diptote in both definite as well as indefinite cases, such "as drunk (m) [sakarān]; angry (m) [ghaḍbān]; and thirsty (m) [ʿaṣhān]", as you may say in their feminine forms: "drunk (f) [sakarā]; angry (f) [ghaḍbā]; and thirsty (f) [ʿaṣhā]". And this is because these 'alif and /n/ parallel the feminine 'alif in nouns such as "red (f) [ḥamrā'a]; and yellow (f) [ṣafrā'a], since they are augmentative segments as the feminine 'alifs are, and because their feminine forms are different from their masculine forms in the same way the masculine forms of "red (f) [ḥamrā'a]; and yellow (f) [ṣafrā'a] are different from their feminine forms.

If the [fa'lān] model does not have the [fa'lā] model, it will be diptote in the definite case because it fits the adjective "angry [ghaḍbān], and it will be triptote in the indefinite case because it differs from that adjective in that it does not have the [fa'lā] model, such as the nouns [Ḥamdāna] and [Bakrāna]. Likewise, the same thing applies to any form suffixed by augmentative 'alif and /n/ provided that it does not have the [fa'lā] model whether it fits the [fa'lān] model or any other model, such as the nouns [Imrāna, Uthmāna, Ghaṭafāna, ḥidrijāna, and ʿafzarāna]. All of that is diptote in the definite case and triptote in the indefinite case.

5- Epithet [ʿal-waṣf] such as red [ʿaḥmar]; and yellow [ʿaṣfar,], as well as [ʿafʿalu] model whose feminine model is [fa'lā'u] are always diptote in the definite case and in the indefinite case due to being definite and fitting verb model for the first case, and due to being epithetical and fitting verb model. It is as you say: "I bought a gray horse [ʿishtaraytu farasan ʿashhaba]; I possessed a black slave [malaktu ʿabdan ʿaswada]; and I cut a red dress and a green shirt [qaṭaʿtu thawban ʿaḥmara wa qamiṣan ʿakhḍara]". By analogy, the men names ʿAṣramu as well as ʿAkthamu are diptote due to definiteness and verb model.

٤- الألف والنون المضارعتان لألفي التأنيث كل وصف على فعلا ن ومؤنثه فعلى فإنه لا ينصرف معرفة، ولا نكرة. وذلك نحو: سكران وغضبان وعطشان لقولك في مؤنثه سكرى وغضبى وعطشى وذلك لأن هاتين الألف والنون ضارعتا ألفي التأنيث في نحو: حمراء وصفراء لأنها زائدتان مثلها ولأن مؤنثهما مخالف لبنائهما كمخالفة مذكر حمراء وصفراء لها.

فإن كان فعلا ن ليس له فعلى لم ينصرف معرفة حملاً على باب غضبان وانصرف نكرة لمخالفته إياه في أنه لا فعلى له وذلك نحو: حمدان وبكران وكذلك كل مثال في آخره ألف ونون زائدتان لا فعلى له، فعلا ن كان أو غيره نحو: عمران وعثمان وغطفان وحدرجان وعفزان لا ينصرف شيء من ذلك معرفة وينصرف نكرة.

٥- الوصف: من ذلك أحمر وأصفر وكل أفعل مؤنثه فعلاء لا ينصرف معرفة للتعريف، ومثال الفعل ولا نكرة للوصف ومثال الفعل، تقول: اشتريتُ فرساً أشهب، ومَلَكْتُ عبداً أسوداً، وقَطَعْتُ ثوباً أحمرَ وقميصاً أخضرَ، وعلى ذلك لم ينصرف أصرمُ ولا أكثمُ اسماً رجلين للتعريف.

Among the cases of epithet you may say: “I passed by a woman who is witty, generous, standing up and sitting down [*marartu bi 'imra'atin zarīfatin wa karīmatin wa qā'imatin wa qā'idatin*]”. If it is said why you make these epithetical feminine nouns triptote? The answer is that the feminine aspect is formed here in order to differentiate between “witty [*zarīfin*] (m) and [*zarīfatin*] (f)”, and “standing up [*qā'imīn*] (m), and [*qā'imatin*] (f)”; for that reason it is not considered as a reason capable of blocking the noun from being triptote.

6- The meaning of deviation [*'al-'adl*] is to utter a form while you intend another form such as “Omar [*Umara*] while you intend the proper name [*'Amira*]; and [*zufara*] while you intend the word “exhaling [*zāfirān*]”.

Out of that is the [*fu'al*] model which is of two types: deviated and un-deviated. If the noun bears the definite article it will be un-deviated such as “rat [*juradhin*]; bird [*ṣuradin*]; small bird [*nugharin*]; slot [*thuqabin*]; and rooms [*ghurafin*]”. If it does not bear the definite article it will be deviated such as “female fox [*thu'ala*]; fat man [*jushama*]; and Omar [*Umara*]”. These names are diptote in the definite case due to definiteness as well as deviation, and they are triptote in the indefinite case. The evidence that they are deviated names is that you may not say: “the fat man [*'al-jusham*]; the female fox [*'al-thu'al*]; nor the Omar [*'al-Umar*]”. But you may say: “the bird [*'al-ṣuradu*]; and the small bird [*'al-nugharu*]”.

Among that are also the nouns “dual [*mathnā*]; threefold [*thulāthu*]; and quarter [*rubā'u*]”. They are diptote due to being epithetical and deviated from the numbers “two [*'ithnayni*], three [*thalāthatin*], and four [*'arba'atin*]”. A poet said:

*Walākinmā 'ahlī biwādīn 'anīshu*  
*Dhi'ābun tabaghghā 'al-nāsa mathnā wamawḥadu*

“But my family is in a valley whose inhabitants are  
Wolves seeking people in dual and singular”

ومثال الفعل ومن الوصف قولك: مَرَرْتُ بِامْرَأَةٍ  
ظريفةٍ وكريمةٍ وقائمةٍ وقاعدةٍ، فإن قيل لم صرّفتَ  
وهناك الوصف والتأنيث فلأن التأنيث هنا إنما هو  
للفرق بين ظريف وظريفة وقائم وقائمة فلم يعتد به لما  
ذكرنا.

٦- العَدْلُ: معنى العَدْلُ أن تلفظ ببناء وأنت تريد بناء  
آخر نحو: عُمَرَ وأنت تريدُ عامراً وزُفَرَ وأنت تريد  
زافيراً.

من ذلك فَعَلٌ وهي في الكلام على ضريين: فإن كانت  
الألف واللام تدخلان عليه فليس معدولاً وذلك  
نحو: جَرَذٍ وَصُرَدٍ وَنُغْرٍ وَثُقْبٍ وَغُرْفٍ، فإن هذا كله  
مصروف لقولهم: الصُّرَدُ والنُّغْرُ والثُّقْبُ والغُرْفُ، وإن  
لم تكن اللام تدخله فإنه معدول نحو: نُعْلٌ وَجُشَمٌ  
وعُمَرٌ لا تصريف ذلك معرفةً للتعريف والعدل،  
وتصرفه نكرةً. يدلُّ على أنه معدول أنك لا تقول:  
الجُشَمُ ولا الثُّعْلُ ولا العُمَرُ كما تقول: الصُّرَدُ والنُّغْرُ.

ومن ذلك مَثْنَى وَثَلَاثٌ وَرُبَاعٌ لا تصريف ذلك  
للوصف، وأنه معدول عن اثنين وثلاثة وأربعة. قال  
الشاعر: (الطويل)

ولكننا أهلي بوادٍ أنيسه

ذئابٌ تبغى الناسَ مثنى وموحدٌ

The poet used it epithetical as you can see.

فأجراه وصفاً كما ترى.

You may also say: “I passed by Zayd and another man [*marartu bi Zaydin warajulin 'ākharā*]”, using it diptote because of epithet as well as verb model, and “other” [*'ukharu*] is also diptote due to epithet as well as deviation from [*'ākhir*].

وتقول: مَرَرْتُ بِزَيْدٍ وَرَجُلٍ آخَرَ، فلا تصريفه للوصف  
ومثال الفعل. وكذلك أُخْرُ لا تُصْرَفُ للوصف  
والعدل عن آخر من كذا.

7- Plural [*'al-jam'*] is treated as the singular model in that the same reasons, which make a singular model diptote, also make the same plural model diptote, and the same reasons, which make a singular model triptote, make the same plural model triptote. Therefore, “men [*rijāl*]” is similar to “a book [*kitāb*]”; “boys [*sibyān*]” is similar to “a wolf [*sirhān*]”; “bushels [*qufzān*]” is similar to “a saddle [*qurtān*]” and “killed people [*qatlā*]” is similar to “thirsty people [*'atshā*]”. All plural forms are like that except for the plural forms that fit [*mafā'il*] or [*mafā'il*] models, which are always diptote in both definite as well as indefinite cases, because they do not have model counterparts in the singular forms. For that reason, they are considered as if they were made plural twice. It is as you say: “I received dimes and dollars [*qabaḍtu darāhima wa danānira*]”; as well as: “I bought animals and bellows [*'ishtaraytu dawābba wa makhādda*]”. The underlying forms of the latter example are [*dawābiba*] and [*makhādida*] respectively.

٧- الجمع: كل جمع فإنه جار مجرى الواحد على بناءه  
يمنعه من الصرف ما يمنعه ويوجهه له ما يوجهه له،  
فرجال إذن ككتاب وصبيان إذن كسرحان، وقُفْزَان  
إذن كقُرْطَان، وَقَتْلَى إذن كعَطْشَى. وكذلك جميعه إلا  
ما كان من الجمع على مثال مَفَاعِلٍ أو مَفَاعِيلٍ، فإنه لا  
ينصرف معرفةً ولا نكرةً وذلك لأنه جمع ولا نظير له  
في الأحاد، فكأنه جُمِعَ مرّتين. تقول: قَبَضْتُ دَرَاهِمَ  
وَدَنَانِيرَ، واشتريتُ دَوَابَّ ومَخَادَّ، لأن الأصل دَوَابِّ  
ومَخَادِد.

If the plural form contains the feminine mark /t/, it will be treated like the singular form making it diptote in the definite case and triptote in the indefinite case, such as “blacksmiths [*ṣayāqilatīn*]; angels [*malā'ikatīn*]; bushels [*kayālijatīn*]; and light shoes [*mawāzijatīn*]”.

فإن كانت فيه هاء التأنيث عاد إلى حكم الواحد فلم  
ينصرف معرفةً وانصرف نكرةً، وذلك نحو: صَيَاقِلَةٌ،  
ومَلَايِكَةٌ، وكَيَالِجَةٌ، ومَوَازِجَةٌ.

8- Borrowed names [*'al-'ujmah*] are of two types: one type can take the definite article and the other cannot; examples of the first type are “ornamental cloths [*dībājīn*], elaborated sword [*firindīn*], the new Persian year [*nayrūzin*], bricks [*'ājurrīn*], type of silk [*'ibrīsamin*], medication [*'ihlīlajīn*] and plant [*'iṭrīfalīn*]. This type of nouns is always treated as the Arabic names, in that, what makes the Arabic names diptote makes them diptote and what makes the Arabic names triptote makes them triptote. It is as you say indicating to a man whose name is [*nayrūzun* or *dībājūn*] you may say: “this is *Nayrūzun* [*hādhā nayrūzun*] because it matches the Arabic noun “tall grass [*qayṣūm*].” You may also say: “I passed by *Dībājīn* [*marartu bi dībājīn*]” because it matches the Arabic noun “bathroom [*dīmās*].”

Examples of the second type of borrowed names, which does not accept the definite article [*'al*], are the proper names: [*'Ibrāhīma*], [*'Ismā'īla*], [*'Ishāqa*], [*Ya'qūba*], [*'Ayyūba*], [*Khuṭlukha*], [*Takīna*], and [*Hazāramarda*]. All of these names are diptote in the definite case, due to definition as well as being borrowed names, and they are triptote in the indefinite case. Being a borrowed name does matter here because you may not say: “the Ibrahim or the *Khuṭlukhu* [*'al-'Ibrāhīmu*, *'al-Khuṭlukhu*]” or the alike.

9- Compound noun [*'al-tarkīb*] is any two joined nouns in a way other than “annexation [*'idāfah*]” and the last segment of the first noun is the [*fatha*] due to the similarity between the second noun and the /h/. The second noun is diptote in the definite case because of definiteness as well as being compound, and it is triptote in the indefinite case, such as the proper names [*Ḥaḍra-mawta*], [*Ba'labakka*], [*Rāma-hurmuza*], and [*Drāba-jarda*], in addition to [*Ma'dī-kariba*].

Some grammarians consider the first part [*Ma'dī*] annexed name [*muḍāf*] to [*Kariba*] making [*Kariba*] triptote sometimes and diptote another time, as if they consider it feminine in the diptote case.

٨- العُجْمَة: الأسماء الأعجمية على ضربين: أحدهما: ما تدخله الألف واللام، والآخر: ما لا تدخله الألف واللام. الأول نحو: ديباج وفِرندٍ ونَيْرُوزٍ وَأَجْرٍ وإِبْرِيَسَمٍ وإِهْلِيلِجٍ وإِطْرِيفَلٍ. فهذا الضرب كله جار مجرى العربي يمنعه من الصرف ما يمنعه ويوجه له ما يوجهه، تقول: في رجل اسمه نَيْرُوزٌ وديباجٌ: هذا نَيْرُوزٌ، لأنه كَقَيْصُومٍ ومررتُ بديباجٍ لأنه كَدِيَّاسٍ.

الثاني من الأعجمية ما لا تدخله الألف واللام وذلك نحو: إبراهيم وإسماعيل وإسحق وأيوب وخُطْلُخٍ وتكِينٍ وهَزَارَمَرْدٍ. فهذا كله لا ينصرف معرفةً للعُجْمَة والتعريف، وينصرف نكرةً. وإنما اعتدّ فيه بالعجمة لأنك لا تقول: الإبراهيم والخُطْلُخ ونحو ذلك.

٩- التركيب: كل اسمين ضمَّ أحدهما إلى الآخر على غير جهة الإضافة، فُتِحَ الأول منها لشبه الثاني بالهاء، ولم ينصرف الثاني معرفةً للتعريف والتركيب، وانصرف نكرةً. وذلك نحو: حَضْرَمَوْتٍ وَبَعْلَبَكَّ وَرَامَهْرَمَزٍ وَدِرَابَجَرْدٍ وكذلك معديكرب.

ومنهم من يُضيف معدي إلى كَرِبٍ فيصرف كَرِباً تارة ولا يصرفه أخرى كأنه إذا لم يصرفه مؤنث عنده.

The same thing is applied to [*Ḥaḍra-mawta*] where you have the choice to make it compound or annexed saying: “this is Ḥaḍru Mawtin [*hādhā Ḥaḍru Mawtin*] and the alike in the same way, except for the /y/ of [*Ma'dī-kriba*] is always a long vowel in all cases whether you choose the compound or the annexed choice.

If the second noun is a borrowed noun, the last segment of it is always “fixed [*mabnī*]” on the [*kasra*] /i/, and it will be diptote in the definite case and triptote in the indefinite case. It is as you say: “this is Sībawayh and with him is another Sībawayh [*hādhā Sībawayhi wama'ahu Sībawayhin 'ākharu*]; and I saw 'Amrawayh and another 'Amrawayh [*ra'aytu 'Amrawayhi wa 'Amrawayhin 'ākharu*].” A poet said:

*Yā 'Amrawayhi 'inṭalaqa 'al-rifāq  
Wa 'anta lā tabkī walā tashtāq*

“O 'Amrawayhi, the companions already left  
And you do not cry for that or miss them!”

There have been noun forms that are considered similar to the number “fifteen [*khamsata 'ashra*]” and its model, such as “he is my neighbor a house to house [*huwa jāri bayta bayta*]; I met him face to face [*laqītuhu kaffata kaffata*]; he comes to us morning as well as evening [*huwa ya'tīnā ṣabāḥa masā'a*]; the people are separated in it [*alqawmu fihā shaghara baghara*]; and they fell in between [*saqaṭū bayna bayna*]. The poet 'Ubayd said:

*naḥmī ḥaqīqatanā waba 'ḍulqawmi  
yasqaṭu bayna baynā*

“We protect our reality and some people  
fall in between”

Similar to that is to say: “they fell scatteringly [*tasāqaṭū 'akhwala 'akhwala*].” All of that occurs only in the adverbial cases whose final segment is fixed on the [*fatha*].

وكذلك حَضْرَمَوْتٍ إِنْ شِئْتَ رَكَّبْتَ وَإِنْ شِئْتَ أَضَفْتَ  
فقلت: هذا حَضْرَمَوْتٍ ونحو ذلك على طرائقه. إلا أن  
ياء معد يكره ساكنة على كل حال رَكَّبْتَ أو أَضَفْتَ.

فإن كان الاسم الثاني أعجمياً بُنِيَ على الكسر البتة ولم  
ينصرف معرفةً وانصرف نكرةً وذلك قولك: هذا  
سَيَّوِيهِ وَمَعَهُ سَيَّوِيهِ آخِرٌ ورأيتُ عَمْرَوِيهِ وَمَعَهُ  
عَمْرَوِيهِ آخِرٌ. قال الشاعر: (الرجز)

يَا عَمْرَوِيهِ انْطَلَقَ الرَّفَاقُ

وَأَنْتَ لَا تَبْكِي وَلَا تَشْتَاقُ

وقد شَبَّهتُ أشياء من نحو هذا بخمسة عَشَرَ وبابه  
لفظاً، وذلك قولهم: هو جاري بَيْتِ بَيْتٍ، وَلَقِيْتَهُ كَفَّةً  
كَفَّةً، وهو يَأْتِينَا صَبَاحَ مَسَاءٍ، وَالْقَوْمُ فِيهَا شَعَرَ بَعَرَ  
أَي: متفرقين، وسقطوا بَيْنَ بَيْنٍ. قال عُبَيْد: (مجزوء  
الكامل)

نَحْمِي حَقِيقَتَنَا وَبَعْضُ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا

ومثله: تَسَاقَطُوا أَخْوَلَ أَخْوَلَ أَي: مُتَبَدِّدِينَ، فهذا كله  
مبنيٌّ على الفتح ولا يكون إلا فضلة ظرفاً أو حالاً.

## 50- Number [ 'al-'adad ]

The masculine number from three to ten is suffixed by /t/ and the feminine number from three to ten is not. It is as you say: “I have five male mules [ 'indī khamsatu 'abghulin]; five female mules [khamsu baghlātin]; four male donkeys [ 'arba'atu 'ahmiratin]; and four female donkeys [ 'arba'utunin]”. Almighty Allah said: “Allah imposed it upon them for seven nights and eight days in succession [sakhkharahā 'alayhim sab'a layālin wa thamāniyata 'ayyāmin ḥusūman]”.

If you exceed the ten, you may say in the masculine case: “eleven men [ 'ahada 'ashara rajulan]” fixing the final segment of both nouns on the *fatha* in all cases. In the feminine case you may say: “eleven women [ 'ihdā 'ashrata 'imra'tan]” in all cases as well. In the masculine case, you may say: “I have twelve men [ 'indī 'ithnā 'ashara rajulan]; I saw twelve men [ra'aytu 'ithnay 'ashara rajulan]; and I passed by twelve men [marartu bi'ithnay 'ashara rajulan]” making it with 'alif in the nominative case and with /ay/ in the genitive as well as accusative cases. Similarly, in the feminine case, you may say: “I have twelve women [ 'indī 'ithnatā 'ashrata 'imra'tan]; I saw twelve women [ra'aytu 'ithnatay 'ashrata 'imra'tan]; and I passed by twelve women [marartu bi'ithnatay 'ashrata 'imra'tan]”. In the masculine case, you may say: “thirteen men [thalāthata 'ashara rajulan]” and in the feminine case: “thirteen women [thalātha 'ashrata 'imra'atan]” maintaining the /t/ in the first noun and omitting it in the second noun of the masculine form, and the feminine case is the opposite as you can see. The same thing is applied until “nineteen (m) [tis'ata 'ashara] and nineteen (f) [tis'a 'ashrata].

And when you reach twenty both masculine and feminine forms will be the same making both with the suffix /ūn/ in the nominative case and with the suffix /īn/ in the accusative as well as genitive cases until you reach ninety.

## ٥٠- باب العدد

١- من ثلاثة إلى عشرة: المذكر من الثلاثة إلى العشرة بالهاء والمؤنث من الثلاث إلى العشر بغير هاء، تقول: عندي خمسة أبغلي، وخمس بغلات وأربعة أحمرة، وأربع أتن. قال الله سبحانه: {سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَنِيَّةً أَيَّامٍ حُسُومًا}.

٢- من أحد عشر إلى تسعة عشر: فإن تجاوزت العشرة قلت في المذكر: أَحَدَ عَشَرَ رجلاً، تبني الاسمين على الفتح في كل حال، وفي المؤنث: إِحْدَى عَشْرَةَ امرأةً، كذلك في كل وجه. وفي المذكر عندي اثنا عشر رجلاً، ورأيت اثني عشر رجلاً، ومررت باثني عشر رجلاً تجعله في الرفع بالألف وفي الجر والنصب بالياء. وكذلك المؤنث، تقول: عندي اثنتا عشرة امرأةً، ورأيت اثنتي عشرة امرأةً، ومررت باثنتي عشرة امرأةً، وفي المذكر ثلاثة عشر رجلاً، وفي المؤنث ثلاث عشرة امرأةً، تُثَبِّتُ في المذكر الهاء في الاسم الأول وتحذفها من الثاني والمؤنث بضع ذلك على ما ترى، ثم كذلك إلى تِسْعَةَ عَشَرَ وتِسْعَ عَشْرَةَ.

٣- من عشرين إلى تسعة وتسعين: فإذا صرّت إلى العشرين استوى فيه المذكر والمؤنث وكان في الرفع بالواو والنون، وفي الجر والنصب بالياء والنون،

It is as you say: “I have twenty male slaves and twenty female slaves [*‘indī ‘ishrūna ghulāman wa ‘ishrūna jāriyatan*]; I saw twenty male slaves and twenty female slaves [*ra’aytu ‘ishrīna ghulāman wa ‘ishrīna jāriyatan*]; I passed by twenty male slaves and twenty female slaves [*marartu bi ‘ishrīna ghulāman wa ‘ishrīna jāriyatan*]”. If you add an extra number to twenty you may treat it as if it is not extra until ninety nine saying: “I have twenty five men and twenty five women [*‘indī khamsatun wa ‘ishrūna rajulan wa khamsun wa ‘ishrūna ‘imra’atan*]”.

Once you reach one hundred, both masculine and feminine forms are the same; yet, you may make annexation [*‘idāfa*] to the singular form assigning to it a genitive case until nine hundred. It is as you say: “I have one hundred male slaves and one hundred female slaves [*‘indī mi’atu ghulāmin wa mi’atu jāriyatin*]; I bought one hundred male slaves and one hundred female slaves [*‘ishtaraytu mi’ata ‘abdin wa mi’ata ‘amatin*]”

And when you reach one thousand, the same thing is applied to it. It is as you say: “I have one thousand shirts and one thousand overcoats [*‘indī ‘alfu qamīšin wa ‘alfu jubbatin*]; I bought one thousand orchards and one thousand houses [*‘ishtaraytu ‘alfa bustānin wa ‘alfa dārin*]”. Then, you may say: “three thousand [*thalāthatu ‘ālāfin*]; four thousand [*‘arba’atu ‘ālāfin*]” until ten thousand.

If you wish to make the number which is “not annexed [*ghayra muḍāf*]” definite, you may prefix it with the definite article saying: “I seized the eleven dimes [*qabaḍtu ‘al-‘aḥada ‘ashara dirhaman*]; I obtained the thirteen female slaves [*ḥaṣṣaltu ‘indī ‘al-‘thalātha ‘ashrata jāriyatan*]; the twenty dimes and the sixty five thousand were completed [*‘istūfiyati ‘al-‘ishrūna dirhaman wa ‘al-‘khamsatu wa ‘al-‘sittūna ‘alfan*]”. However, you may not say: “the twenty the dimes [*‘al-‘ishrūna ‘al-‘dirhama*] or the fifteen the dinar [*‘al-‘khamsata ‘ashara ‘al-‘dīnāra*] because the specified noun is always indefinite. However, some writers these days may allow that, following the Baghdadi style,

تقول: عندي عِشْرُونَ غُلَامًا وَعِشْرُونَ جَارِيَةً، ومررتُ  
بِعِشْرِينَ جَارِيَةً وكذلك إلى التسعين. فإن زدت على  
العشرين نيفاً عاملته معاملتك إياه وليس بنيفٍ، تقول:  
عندي خَمْسَةٌ وَعِشْرُونَ رَجُلًا، وخَمْسٌ وَعِشْرُونَ امْرَأَةً،  
وكذلك إلى تِسْعَةٍ وَتِسْعِينَ وَتِسْعِينَ.

٤- مائة: فإذا صرّت إلى المائة استوى فيها القبيلان  
أيضا إلا أنك تضيفها إلى المفرد فتجرّه، تقول: عندي  
مائة غُلامٍ، ومائة جارية، واشتريت مائة عبْدٍ ومائة  
أمة، وكذلك إلى تسعمائة.

٥- ألف: فإذا صرّت إلى الألف كان الأمر كذلك  
أيضا، تقول: عندي ألف قميصٍ وألف جُبّة،  
واشتريت ألف بُستانٍ وألف دارٍ، ثم تقول: ثلاثة  
آلافٍ، وأربعة آلافٍ، وكذلك إلى العشرة.

٦- تعريف العدد: فإن أردت تعريف شيء من العدد  
وكان غير مضاف جئت باللام في أوله فقلت: قَبَضْتُ  
الْأَحَدَ عَشَرَ دِرْهَمًا، وَحَصَلْتُ عِنْدِي الثَّلَاثَ عَشْرَةَ  
جَارِيَةً، وَاسْتَوْفَيْتِ الْعِشْرُونَ دِرْهَمًا، وَالْخَمْسَةَ  
وَالسِّتُونَ أَلْفًا، وَلَا يَجُوزُ الْعِشْرُونَ الدَّرْهَمَ وَلَا الْحَمْسَةَ  
عَشَرَ الدِّينَارَ وَلَا نَحْوَ ذَلِكَ؛ لِأَنَّ الْمُمَيِّزَ لَا يَكُونُ إِلَّا  
نَكْرَةً عَلَى أَنْ الْكُتَّابَ الْآنَ عَلَى طَرِيقَةِ الْبَغْدَادِيِّينَ فِيهِ،

which is ugly as I previously mentioned. If the number is in an annexed noun, you may define the second element and that will make the first element definite such as in “I seized the fifth of the hundred dimes that you know [*qabaḍtu khamsa 'al- mi'ata 'al-latī ta 'rifū*]; and what did you do with the seven thousand that the man owes you? [*mā fa'alta fī sab'ati 'al-'ālāfi 'al-latī kānat 'alā fulānin*]”. The same thing is applied even if the second element gets further from the first element, such as in “I seized the five hundred thousand [*qabaḍtu khamsa mi'ati 'alfi 'al- dirhami*]; and what did you do with the four hundred thousand dīnār that you owe to the man? [*mā fa'alat 'arba'u mi'ati 'alfi 'al-dīnāri 'allatī kānat li fulānin*]”. You define the second part thereby the first is defined.

وفيه من القبح ما ذكرته. فإن كان العدد مضافاً عرّفتَ الاسم الآخر فتعرّف به المضاف إليه وذلك قولك: قبضتُ خمسَ المائةِ التي تعرف، وما فعلتَ في سبعةِ الآلافِ التي كانتَ على فلان، وكذلك إن تراخى الآخر، نحو قولك: قبضتُ خمسَ مائةِ ألفِ الدرهمِ، وما فعلتُ أربعَ مائةِ ألفِ الدينارِ التي كانتَ لفلان تعرّف الآخر فيتعرّف به الأول.