

An Analytical Translation of the Book  
'al-Luma' fī 'al-Naḥw "Flashes on Syntax" V

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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 وَأَعِزِّ

Abū al-Faṭḥ '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:

### 56- Diminutive Formation [*'at-taṣghīr*]

The patterns of diminutive formation are three: [*fu'ayl*, *fu'ay'il*, and *fu'ay'il*]. The first of which is used for the trilateral noun such as "ankle" [*ka'b: ku'ayb*] as well as "young bird" [*farkh: furaykh*]; the second is used for the quadrilateral noun such as "the proper name" [*Ja'far: Ju'ayfir*] as well as "creek" [*jadwal: judaywil*]; and the third is used for the quinqueliteral noun the fourth of which is either 'alif, /y/ or /w/, none of them is radical, such as "key" [*miṭāh: mufaytīh*], "lamp" [*qindīl: qunaydīl*] as well as "small bird" [*'uṣfūr: 'uṣayfīr*].

If there is the feminine suffix /t/, the diminutive rule is applied to what precedes it and the suffix is added after *fatha*; it is as you say: "the proper names" [*Talḥah: Ṭulayḥah*] as well as [*Ḥamzah: Ḥumayzah*]. The same rule is applied if the suffix is the prolonged 'alif of feminine [*'alif 'al-ta'nīth 'al-mamdūda*]; it is as you say: "red" [*ḥamrā': ḥumayrā'*], "yellow" [*ṣafrā': ṣufayrā'*] as well as "Wednesday" [*'arbu'ā': 'uraybi'ā'*] and the same thing is applied if the feminine 'alif is preceded by three consonants, such as:

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### ٥٦- باب التّصغير

وأمثلة التصغير ثلاثة: فَعِيلٌ، وفُعَيْعِلٌ، وفُعَيْعِيلٌ. فَمِثَالُ فُعَيْلٍ لما كان على ثلاثة أحرف نحو: كَعَبٌ وكُعَيْبٌ، وفَرَخٌ وفُرَيْخٌ. ومِثَالُ فُعَيْعِلٍ لما كان على أربعة أحرف نحو: جَعْفَرٌ وجُعَيْفِرٌ، وجَدَوَلٌ وجُدَيْوَلٌ. ومِثَالُ فُعَيْعِيلٍ لما كان على خمسة أحرف رابعها ألف أو ياء أو واو زوائد نحو: مِفْتَاحٌ ومُفَيْتِيحٌ، وقِنْدِيلٌ وقُنَيْدِيلٌ، وعُصْفُورٌ وعُصَيْفِيرٌ.

فإن كان في الاسم تاء التّأنيث حَقَرَتْ ما قبلها ثم جئت بها بعد فتحة ما قبلها، تقول: في طَلْحَة: طَلِيْحَة، وفي حَمْرَة: حُمَيْرَة. وكذلك إن كانت فيه ألف التّأنيث الممدودة تأتي بها بعد تحقير ما قبلها، تقول في حَمْرَاء: حُمَيْرَاء، وفي صَفْرَاء: صُفَيْرَاء، وفي أَرْبِعَاء: أُرَيْبِعَاء. وكذلك ألف التّأنيث إذا كانت رابعةً نحو:

“pregnant” [*ḥublā: ḥubaylā*], “drunk (f)” [*sakrā: sukayrā*] as well as “the proper name” [*Su’dā: Su’aydā*]. Also if there is an *’alif* followed by non-radical /n/ at the end of the noun and there is no *kasra* in the plural form, such as “drunk (m)” [*sakrān: sukayrān*], as it is not possible to have the word [*sakarān*] as the plural form of “drunk” [*sakrān*] while it is possible to have “wolves” [*sarāḥīn*] as the plural form of [*sarḥān*]; therefore, the diminutive formation is [*sarḥān: surayḥīn*].

If the second radical of the trilateral noun is /w/ or /y/, each of them appears in the diminutive form; it is as you say: “nut” [*jawzah: juwayzah*] as well as “egg” [*baydah: buyaydah*]; but if the /y/ is originally a substitution of a /w/, it is returned to its origin; it is as you say: “wind” [*rīḥ: ruwayḥah*] as well as “cloud” [*dīmah: duwaymah*]; however, there are some exceptions, such as “festival” [*’īd: ’uyayd*] and the plural form is [*’a’yād*] keeping the substituted /y/, and its regular rule is [*’uwayd: ’a’wād*].

If the second radical of the noun is a substituted *’alif*, it is returned to its origin whether it is /w/ or /y/, such as “wealth” [*māl: muwayl*] as well as “condition” [*ḥāl: ḥuwayl*] for the /w/ and “defect” [*’āb: ’uyayb*] as well as “canine” [*nāb: nuyayb*] for the /y/, as you may say in the plural [*’uyūb* and *’anyāb*], respectively. Also, if the origin of the *’alif* is not clear, it is returned to the glide /w/ or the long back vowel /ū/ because that is more frequent; it is as you say: “bitter tree” [*ṣāb: ṣuwayb*] as well as rare type of tree [*’ā’ah: ’uway’ah*]. It is also possible for those nouns, whose second radical is /y/, to have the first radical followed by a *kasra* instead of *ḍamma*; it is as you say: “defect” [*’āb: ’iyayb*], “old man” [*shaykh: shiyaykh*] as well as “house” [*bayt: biyayt*].

If the second radical in the *’af’al* pattern is /w/ preceded by the diminutive /y/, the /w/ eventually changes to /y/; it is as you say: “black” [*’aswad: ’usayyid*],

حُبْلَى وَحُبَيْلَى، وَسَكْرَى وَسَكْرَى، وَسُعْدَى وَسُعْدَى.  
وكذلك ما فيه الألف والنون الزائدتان إذا لم تكسر  
الكلمة عليهما، تقول في سكران: سَكْرَان؛ لأنك لا  
تقول: سَكَارِين، وفي سرحان: سُرْحَانٍ لقولك:  
سَراحِين.

فإن كانت عين الثلاثي واواً أو ياءً ظَهَرَتَا في التحقير،  
تقول في جَوْرَة: جَوَيْرَة، وفي بَيْضَة: بَيْضَة، فإن كانت  
الياء منقلبةً عن واو رددتها في التحقير إلى أصلها، تقول  
في رِيح: رُويْحَة، وفي دِيْمَة: دُويْمَة إلا أنهم قالوا في  
عِيد: عُيَيْد وأعياد، فألزموه البَدَل، وقياسه عُوَيْد  
وأعواد، لأنه من عادٍ يَعُوْدُ.

فإن كانت العين ألفاً رددتها إلى أصلها واواً كانت أو  
ياءً، فألّتي من الواو قولك في مال: مُوَيْل، وفي حال:  
حُوَيْل، والتي من الياء نحو قولك في عاب: عُيَيْب،  
وفي ناب: نُيَيْب لقولك: عُيُوب وأنياب. فإن كانت  
الألف عيناً مجهولة حملتها على الواو لكثرة الواو هنا،  
تقول في تحقير صاب: صُويِب، وفي آءة: أُويَاءة. ولك  
في كل ما كان من الياء نحو هذا أن تكسر أوله بدلاً من  
ضمّته، فتقول في عاب: عُيَيْب، وفي شَيْخ: شَيْيْخ، وفي  
بَيْت: بَيْيْت.

فإن كانت العين واواً متحركة في أفعل ووقعت ياءً  
التحقير قبلها قلبتها ياءً، تقول في أسود: أُسُوْد، أُسُوْد،

as well as “cross-eyed” [’ahwal: ’uhayyil]. The underlying forms are: ’usaywid and ’uhaywil. The co-occurrence of /w/ and /y/ causes the former to become another /y/ before they both assimilate; yet, it is also possible for the /w/ to maintain its position in the diminutive form, as you may say: “black” [’usaywid] as well as “cross-eyed” [’uhaywil] treating the diminutive formation as you treat the broken plural formation in “blacks” [’asāwid] as well as “cross-eyed people” [’ahāwil] respectively, and the same rule is applied if the /w/ is not radical such as “creek” [jadwal: judaywil] as well as “lion” [qaswar: qusaywir] by virtue of the broken plural forms [jadāwil] and [qasāwir] respectively, the preference form is [judayyil] and [qusayyir] though.

If the noun contains the long back vowel /ū/, it always changes to the /y/ because the /ū/ is weak; it is as you say: “old lady” [’ajūz: ’ujayyiz] and “pillar” [’amūd: ’umayyid]. If the /w/ occupies the position of the third radical, it changes to /y/; it is as you say: “hook” [’urwah: ’urayyah] “cosmetic basket” [qashwah: qushayyah] and “complaint” [shakwah: shukayyah].

When you assign diminutive to the quinqueliteral noun, you delete the final letter because the maximum number of consonants in the diminutive is four, paralleled with the case in the broken plural; it is as you say: “quince” [safarij: sufayrij] as well as the proper name [Farazdaq: Furayzid] considering the broken plural forms [safārij and farāzid] since diminutive and broken plural share the same pattern.

If one of the consonants is non-radical, it is omitted unless it is a glide [harf līn] occupying the fourth position in the noun; it is as you say: “rolling” [mudahrij: duhayrij], “thick” [jahānfal: juhayfīl] as well as “very tough” [fadawkas: fudaykis] considering the broken plural forms [dahārij, jahāfīl, and fadākis], respectively.

وفي أَحْوَل: أَحْيَل، والأصل: أُسَيُود وَأُحْيُول. فلما اجتمعت الواو والياء وسبقت الأولى بالسكون قلبت الواو ياء وأدغمت الياء في الياء، وقد يجوز الإظهار، فتقول: أُسَيُود وَأُحْيُول تحمل التصغير على التفسير في قولك: أساود وأحاول وكذلك الواو الزائدة المتحركة في نحو هذا، تقول في جَدُول: جُدَيُول، وفي قَسُور: قُسَيُور، لقولك جَدَاوِل وقَسَاوِر، والوجه الجيد قُسَيُور وجُدَيُول.

فإن كانت الواو ساكنة قبلها ضمة قلبتها لضعفها ياء البتة، تقول في عَجُوز: عَجَيِز، وفي عَمُود: عَمَيِّد. فإن كانت الواو لأمأ قلبتها لضعفها ياء البتة. تقول في تحقير عُرُوة: عُرَيَّة، وفي قَشُوة: قَشَيَّة، وفي شَكُوة: شَكَيَّة.

فإن حقرت بنات الخمسة حذف الحرف الأخير لتناهي مثال التحقير دونه اعتباراً بحاله في التفسير، تقول في سَفَرَجَل: سَفَيِرَج، وفي فَرَزْدَق: فُرَيِزِد، حملاً على سَفَارِج وفَرَازِد، وذلك أن التحقير هنا والتفسير من واد واحد.

فإن كانت فيه زيادة واحدة حذفها إن لم تكن حرف لين رابعاً، تقول في مَدْحَرِج: دُحَيِرَج، وفي جَحَنَفَل: جُحَيِفَل، وفي فَدَوَكَس: فُدَيِكِس حملاً على دَحَارِج وجَحَاِفَل وفَدَاكِس.

A long vowel after the third consonant is not omitted, but it changes to the glide /y/ to match the preceding *kasra*; it is as you say: “paper” [*qirtās: qurayṭīs*], “light shoes” [*jurmūq: juraymīq*] as well as “passageway” [*dihlīz: duhaylīz*] and if there are two non-radical elements of the same level, you have the choice to delete any of them; it is as you say: “with big abdomen” [*habanṭā: ḥubaynīṭ*] if you delete the *'alif /ā/*, and [*ḥubayyīṭ*] if you delete the /n/, as well as “hard” [*dalanṣā: dulayyīz* and *dulaynīz*].

If one of the two non-radical elements has a sense, it remains and the one with no sense is omitted; it is as you say: “having cut” [*muqṭaṭī: muqayṭī*] omitting the /t/ and keeping the /m/ as you may say in the broken plural form [*maqāṭī*]. You may also say in “bustard” [*ḥubārā: ḥubayrā*] if you delete the first *'alif* and [*ḥubayyir*] if you delete the last *'alif*.

If there are two non-radical elements and the deletion of only one of them entails the deletion of the other, the one, that does not entail the deletion of the other, is omitted; it is as you say: “grateful lady” [*ayṭamūs: uṭaymis*]. The /y/ is omitted not the /ū/ because the consequence of doing the opposite is to delete both of them, and based on this rule all similar nouns are applied.

In every case involves the deletion of a letter there is a choice to compensate the omitted element with a /ī/ in the penultimate position; it is as you say: “washing” [*mughtasil: mughaysil* and *mughaysīl*] if you make the compensation, as well as “with big abdomen” [*ḥabanṭā: ḥubayṭā*] if the /n/ is compensated and [*ḥubaynīṭ*] if the *'alif* is compensated.

فإن كانت فيه مدة رابعة لم تحذفها وقلبت الواو والألف ياءً لانكسار ما قبلها تقول في قِرطاس: قُرَيْطِيس، وفي جُرْموق: جُرَيْمِيق، وفي دِهْلِيْز: دُهَيْلِيْز. فإن كان في الاسم زائدتان متساويتان حذفت أَيْتَهُمَا شئت، تقول في تحقير حَبْنَطَى فيمن حذف الألف: حَبِيْنَط، وفيمن حذف النون: حَبِيْط، وفي دَلَنْطَى: دَلِيْظ وُدَلِيْنَط.

فإن كانت إحداهما المعنى والأخرى لغير معنى حذفت التي لغير معنى وأثبت التي المعنى، تقول في تحقير مُقْتَطِع: مُقَيْطِع تحذف التاء وتقرّ الميم، كما تقول في التفسير مَقَاطِع، وتقول في حُبَارَى فيمن حذف الألف الأولى: حُبَيْرَى وفيمن حذف الأخيرة حُبَيْر.

فإن كان في الاسم زائدتان متى حذفت إحداهما لزمك حذف الأخرى معها، ومتى حذفت الأخرى لم يلزمك حذف صاحبتهما حذفت التي تأمن لحذفها حذف صاحبتهما، تقول في تحقير عَيْطَمُوس: عُطَيْمُوس فتحذف الياء دون الواو لأنك لو حذفت الواو لزمك حذف الياء معها فعلى هذا فقس ذلك.

ولك في كل ما حذفت منه حرفاً أن تعوض منه ياءً قبل الطرف، تقول في مُغْتَسِل: مُغَيْسِل، وإن عوضت قلت: مُغَيْسِل، وفي حَبْنَطَى فيمن حذف النون وعوض: حَبِيْط، ومن حذف الألف وعوض قال: حَبِيْنَط.

The same rule is applied to the broken plural forms: [*ḥabāṭi: ḥabāniṭ, ḥabātā, and ḥabānīṭ*] with the compensation.

If the noun to be diminutive is feminine trilateral, the feminine suffix /t/ is added in the diminutive form; it is as you say: “sun” [*shams: shumaysah*], “pot” [*qidr: qudayrah*] as well as “house” [*dār: duwayrah*]; yet, irregular forms have been reported such as “bow” [*qaws: quways*], “shoes” [*na'l: nu'ayl*] as well as “horse” [*faras: furays*]; however, the regular forms are [*quwaysah, nu'aylah, and furaysah*].

If the feminine noun exceeds three letters, the feminine suffix is not added due to the stretch of the noun with the fourth letter; it is as you say: “female baby goat” [*anāq: 'unayyiq*], “eagle” [*uqāb: 'uqayyib*] as well as the proper name [*Zaynab: Zuyaynib*]; however, irregular forms have been reported such as “behind” [*warā': wuray'ah*] corresponding with the pattern [*fu'aylah*] as well as “toward the front” [*quddām: qudaydīmah*] and “in front” [*'amām: 'umaymah*]; it is as the poet, 'al-Qutāmiyy, said:

*qudaydīmatu t-tajrībi wa-lḥilmi 'innanī*  
*'arā ghafalāti l-'ayshi qabla t-tajāribi*  
“Having kind status in experience and insight,  
I certainly see prosperous life before experiences”

The diminutive form of the entire following undefined nouns “this” [*dhayyā*] for [*dhā*], [*tayyā*] for [*tā*] as well as [*dhī*], [*'al-ladhayyā*] for “who (m)” [*'al-ladhī*], [*'al-latayyā*] for “who (f)” [*'al-latī*], [*dhayyāka*] for “that” [*dhāka*], and [*dhayyālika*] for [*dhālika*]. A poet said:

*lataq'udinna maq'ada l-qaṣiyyi*  
*minnī dhī l-qādhūrati l-maqliyyi*  
*'aw taḥliṭi birabbiki l-'aliyyi*  
*'annī 'abū dhayyāliki ṣ-ṣabiyyi*

“You will be out of my consideration  
O who is bad and detestable  
Unless you swear to your exalted Lord  
that I am the father of that little boy of yours”

وكذلك التكسير حَبَاطٍ وَحَبَانِطٍ، ومع التعويض  
حَبَاطِي وَحَبَانِطٍ.

فإن كان الاسم المحقَّر ثلاثياً مؤنثاً ألحقت في تحقيره  
الهاء، تقول في شَمْسٍ: شَمَيْسَةٌ، وفي: قَدْرٍ: قُدَيْرَةٌ، وفي  
دار: دَوِيرَةٌ، وقد قالوا مع ذلك في قَوْسٍ وَنَعْلٍ وَفَرَسٍ:  
قُوسٌ وَنُعَيْلٌ وَفُرَيْسٌ، والجيد قُوسَةٌ وَنُعَيْلَةٌ وَفُرَيْسَةٌ.

فإن تجاوز المؤنث ثلاثة أحرف لم تلحقه تاء التأنيث،  
لطول الاسم بالحرف الرابع، تقول في عَنَاقٍ: عُنَيْقٌ،  
وفي عُقَابٍ: عُقَيْبٌ، وفي زَيْنَبٍ: زَيْنَيْبٌ. إلا أنهم قالوا  
في وَرَاءٍ: وُرَيْئَةٌ، وفي قُدَامٍ: قُدَيْدِيمَةٌ، وفي أَمَامٍ: أُمَيْمَةٌ،  
قال القُطَامِي: (الطويل)

قُدَيْدِيمَةٌ التَّجْرِيْبِ وَالْحِلْمِ إِنِّي  
أَرَى غَفَلَاتِ الْعَيْشِ قَبْلَ التَّجَارِبِ

وتقول في تحقير الأسماء المبهمة في ذا: ذَيَا، وفي تا وذه  
جميعاً: تَيَا، وفي تحقير الذي: اللَّذَيَا، وَالتِّي: اللَّتَيَا، وفي  
ذاك: ذَيَاكَ، وفي ذلك: ذَيَالِكَ. قال الشاعر: (الرجز)

لَتَعُودَنَّ مَقْعَدَ الْقَصِيِّ  
مَنِي ذِي الْقَادُورَةِ الْمُقْلِيِّ  
أَوْ تَحْلِفِي بِرَبِّكَ الْعَلِيِّ  
أَنِّي أَبُو ذَيَالِكَ الصَّبِيِّ

Some irregular forms have been reported such as “evening” [*‘ashiyah: ‘ushayshiyah*], “sun set” [*maghrib: mughayribān*], “human” [*‘insān: ‘unaysiyān*] as well as “early evening” [*‘aṣīl: ‘uṣaylān* or *‘uṣaylāl*] replacing the /n/ by /l/, and that should be learned as it is, and not applied to other nouns.

وقد شدّ شيء من التحقير لا يُقاس عليه. قالوا في  
عَشِيَّة: عَشِيْشِيَّة، وفي مَغْرِب: مُغْرِبَان، وفي إنسان:  
أُنَيْسِيَان، وفي الأَصِيل: أُصَيْلَان، وأبدلوا من النون لأمّا  
فقالوا: أُصَيْلَال فاعرّف هذا ولا تَقْسُه.

### 57- 'alif of Disjunctive and 'alifs of Conjunctive ['alif 'al-qaṭ' wa 'alifāt 'al-waṣl]

The 'alifs at the beginning of the utterances fall into two types: disjunctive *hamza* [qaṭ'] and conjunctive *hamza* [waṣl]. Disjunctive *hamza* is the one that parts between what precedes and follows it; and conjunctive *hamza* is the one that occurs initially and is omitted medially since it attaches to the word only to avoid the occurrence of a sequence of two consonants at the beginning of the utterance, which is not possible in Arabic, and it is omitted if the following word is connected to the preceding word for it becomes redundant.

Therefore, every *hamza* that occurs at the beginning of the word is considered disjunctive *hamza*, except for what will be mentioned later, such as “he took” [‘akhadha], “he insisted” [‘aṣarra], “he was generous” [‘akrama], “he repaired” [‘aṣlaḥa], “high with slope” [‘iṭrīḥ], “fire smoke” [‘isnām], and “shaking” [‘imkhād].

As for the conjunctive *hamza*, it attaches to the three categories of speech; nouns, verbs, as well as particles, and the types of nouns to which it attaches are verbal as well as non-verbal nouns. The non-verbal nouns are ten nouns: “son” [‘ibn], “daughter” [‘ibnah], “person” [‘imru], “woman” [‘imra’ah], “two (m)” [‘ithnān], “two (f)” [‘ithnatān], “name” [‘ism], “bottom” [‘istun], “son of mother” [‘ibnim], as well as taking oath [‘aymun].

The verbal nouns are all the infinitive forms whose perfective form exceeds four letters starting with a *hamza* such as “taking out” [‘istikhrāj], “departing” [‘inṭilāq], “yellowish” [‘iṣfirār], as well as “reddish” [‘iḥmirār]. The reason for taking the conjunctive *hamza* is that all the perfective forms of these nouns exceed four letters with *hamza* at the beginning of the verbal form: “he took out” [‘istakhraja], “he departed” [‘intalaqa], “he turned red” [‘iḥmarra], as well as “he turned yellow” [‘iṣfarra] and this is the way of attaching the conjunctive *hamza* to the nouns.

As for attaching it to the verbs, it occurs in two places, one is the perfective form

### ٥٧- بابُ أَلِفَاتِ الْقَطْعِ وَأَلِفَاتِ الْوَصْلِ

الألفات في أوائل الكَلِم على ضربين: همزة قطع وهمزة وصل. فهمزة القطع هي التي ينقطع باللفظ بها ما قبلها عما بعدها، وهمزة الوصل هي التي تثبت في الابتداء وتحذف في الوصل لأنها إنما جيء بها توصلاً إلى النطق بالسكان لما لم يمكن الابتداء به، فإذا اتصل ما بعدها بما قبلها حذفت للاستغناء عنها.

فكل همزة وقعت في أول كلمة فهي همزة قطع إلا ما أستثنيه لك، وذلك نحو: أَخَذَ وَأَصَرَ وَأَكْرَمَ وَأَصْلَحَ وإِطْرِيحَ وإِسْنَامَ وإِيْمُنَ.

وأما همزة الوصل فتدخل في الكلم الثلاث: الاسم والفعل والحرف، فدخولها في الأسماء في موضعين: اسم غير مصدر واسم مصدر. فأما الأسماء غير المصادر فعشرة وهي: ابْن، ابْنَة، اِمْرُؤ، اِمْرَأَة، اِثْنَان، اِثْتَان، اِسْم، اِسْت، اِبْنِم، اَيْمُن.

وأما الأسماء المصادر فهي كل مصدر ماضيه متجاوز لأربعة أحرف في أوّله همزة، وذلك اِسْتِخْرَاجَ وَاِنْطِلاقَ وَاِصْفِرَارَ وَاِحْمِرَارَ؛ لأنّ الماضي متجاوز للأربعة، وفي أوّله همزة وذلك: اِسْتِخْرَجَ وَاِنْطَلَقَ وَاِحْمَرَّ وَاِصْفَرَّ فهذا دخولها في الاسم.

وأما دخولها في الأفعال ففي موضعين. أحدهما الماضي

that consists of more than four letters, the first of which is a conjunctive *hamza*, such as “he took out” [*istakhrāja*], “he deducted” [*iqtaṭa’a*], “he bought” [*ishtarā*], as well as “he investigated” [*istaqṣā*].

The other place is the imperative pattern used for fronting others. The pattern is formed from any imperfective verb in which the consonantal element of the imperfective prefix precedes a *fatha* preceding a sequence of two consonants; it is as you say, forming the imperative: “hit” [*idrib*], “depart” [*intaliq*], as well as “deduct” [*iqtaṭi*], since you may say in the imperfective form: “he hits” [*yadribu*], “he deducts” [*yaqtaṭi’u*] as well as he departs” [*yantaliqu*] with a *fatha* preceding two sequential consonants. However, there are some cases in which the conjunctive *hamza* is omitted for the sake of easing such as “take” [*khudh*], “eat” [*ku*], as well as “pass” [*mur*] whose regular forms would be [*u’khudh*], [*u’ku*] and [*u’mur*], respectively, and these forms have been reported in the use of Arabic.

As for attaching the conjunctive *hamza* to the particle [*al-ḥarf*], it occurs in one place only; that is, the definite article [*lām ’at-ta’rīf*] such as “the boy” [*al-ghulāmu*] as well as “the girl” [*al-jāriyah*] and the /l/ alone is the definite article and the *’alif* before it is the conjunctive *hamza*.

Whenever it is possible for another kind of *hamza* to occupy its position, the conjunctive *hamza* is omitted; it is as you say in interrogation: “Is Zayd’s son in your place?” [*’abnu Zaydin ’indaka?*], omitting the conjunctive *hamza* and replacing it with the interrogation *hamza* [*stifhām*]. The poet ‘ubayd ‘al-Lāh ‘ibn Qays ‘al-Ruqayyāt said:

*faqālat ’abnu Qaysin dhā?*  
*waba ’du sh-shaybi yu’jibuhā*

“She said: is that the son of Qays?!  
And some of gray hair admires her”

It is as you say in interrogation: “Did you buy cloth for Zayd?” [*ashtarayta lizaydin thawban?*] and “Did you withdraw money for him?” [*astakhrayta lahu mālan?*], with a *fatha* following the *hamza* because it is the *hamza* of interrogation.

إذا تجاوزت عدته أربعة أحرف، وفي أوله همزة فهي  
همزة وصل وذلك نحو: اسْتَخْرَجَ واقتَطَعَ واشْتَرَى  
واستَقْصَى.

والآخر مثال الأمر للمُواجه من كل فعل يفتح فيه  
حرف المضارعة ويسكن ما بعده، وهو نحو قولك في  
الأمر: اضْرِبْ وانطَلِقْ واقتَطِعْ، لأنك تقول: يَضْرِبُ  
ويَقْتَطِعُ وَيَنْطَلِقُ، فتفتح حرف المضارعة وتُسكِن ما  
بعده. إلا أنهم قد حذفوا في بعض المواضع تخفيفاً  
فقالوا: خُذْ و كُلْ ومُرْ، وقياسه: اؤْخِذْ اؤْكُلْ اؤْمُرْ.  
وقد جاء ذلك في بعض الاستعمال في الحرف .

وأما دخولها الحرف ففي موضع واحد وهو لام  
التعريف، نحو: العُلام والجارية. فاللام وحدها  
للتعريف والألف قبلها همزة وصل .

ومتى استغنيت عن همزة الوصل بغيرها حذفته، تقول  
في الاستفهام: أَبْنُ زَيْدٍ عِنْدَكَ؟ حذفتم همزة الوصل  
استغناء عنها بهمزة الاستفهام. قال عبيد الله بن قيس  
الرُقَيَّات: (مجزوء الوافر)

فَقَالَتْ أَبْنُ قَيْسٍ ذَا

وَبَعْضُ الشَّيْبِ يُعْجِبُهَا

وتقول: في الاستفهام: أَشْتَرَيْتَ لِي زَيْدٍ ثَوْبًا؟ اسْتَخْرَجْتَ  
له مالا؟ فتفتح لأنّها همزة الاستفهام،



The poet, Dhū 'al-Rimmah, said:

'astahdatha r-rakbu 'an 'ashyā'ihim khabaran  
'am rāja 'a l-qalba min 'aṭrābihi ṭarabu  
“Does the caravan create news about their  
companions?  
Or does a passed sentiment come back to the hart?”

When the conjunctive *hamza* attaches to the /l/ of definition together with the *hamza* of interrogation, it is not omitted because, otherwise, the sentence would be ambiguous between indicative and interrogative modes; it is as you say: “Did the man say so?” [’ār-rajulu qāla kadhā?], and “Did the young man take you?” [’ā-lghulāmu dhahaba bika]. Almighty Allah said: “Did He forbid the two males or the two females?” [’ā-dhdhakarayni ḥarrama ’ami l-’unthayayni?]. He also said: “Did God give you permission” [’āl-lāhu ’adhina lakum?]. It has also been reported in the jurative, oath, mood [*qasam*]: “I swear by Allah I will go” [’āl-lāhi la’adhabanna], without deletion because the *hamza* becomes a substitution for the /w/ of jurative mood, and it has also been reported in the vocative mode: “O Allah forgive me” [yā ’al-lāhu ghfir lī], with the *hamza* because the definite article /’al/ is a substitution for the *hamza* of [’ilāh].

The conjunctive *hamza* is always followed by a *kasra*, such as “hit” [’iḍrib], “go” [’idhhab], “take out” [’istakhrij], “son” [’ibn], and “person” [’imru’], unless there is in the word an indispensable *ḍamma* after the third consonant; if so, then the *hamza* will also be followed by a *ḍamma*; it is as you say: “get in” [’udkhul], “get out” [’ukhruj], “Zayd was taken” [’unṭuliqa bi-zayd], and “he was bought a piece of cloth” [’ushturiya lahu thawbun]. It has been also reported: “O woman, raid on” [’ughzī yā mra’atu], with a *ḍamma* because the original form is [’ughzuwī]. You may also say: “throw” [’irmū], with a *kasra*, because the origin is [’irmiyū]. The *hamza* of the definite article is always followed by a *fatha* as well as the *hamza* of the phrase “taking oath” [’aymun],

قال ذو الرّمة: (البيط)

أَسْتَحَدَّثَ الرَّكْبُ عَنَ أَشْيَاعِهِمْ خَبْرًا

أَمْ رَاجَعَ الْقَلْبَ مِنْ أَطْرَابِهِ طَرَبٌ

فإن كانت الهمزة التي مع لام التعريف لم تحذفها مع  
همزة الاستفهام لئلا يلتبس الخبر بالاستفهام، تقول:  
الرجلُ قالَ ذاك؟ الغلامُ ذهبَ بِك؟ قالَ اللهُ  
سُبْحانَهُ: {الذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ}. وقال: {اللهُ أَذِنَ  
لَكُمْ}. وقالوا في القسم: اللهُ لَأَذْهَبَنَّ فلم يحذفوها لأنها  
صارت عوضاً من واو القسم. وقالوا في النداء: يا اللهُ  
اغْفِرْ لِي، فأثبتوها لأنَّ الألف واللام هناك بدل من  
همزة إله.

وهمزة الوصل أبداً مكسورة نحو: اضْرِبْ ، اذْهَبْ ،  
اسْتَخْرِجْ ، ابْنِ ، امْرُؤٌ ، إلا أن ينضمَّ ثالثها ضمّاً لازماً  
فتضم هي، فتقول: ادْخُلْ ، اُخْرُجْ ، انْطَلِقْ بِزَيْدٍ ، اُسْطِرِّي  
له ثوبٌ ، وقالوا: اغْزِي يا امْرَأَةً ، فضمّوا لأنَّ الأصل  
اغْزُوي ، وتقول: اِزْمُوا فتكسر لأنَّ الأصل اِزْمِوا ،  
وألف التعريف مفتوحة وكذلك ألف أيْمُن لا غير ،

as the poet said:

*faqāla farīqu l-qawmi lammā nashadtuhum  
na'am wa-farīqun laymunu l-lāhi mā nadrī*

“When I besought them, some said:  
Yes, and some said: by Allah we do not know”

If it occurs initially, you may say: [*'aymunu  
Allahi*], with a *fatha*.

قال الشاعر: (الطويل)

فَقَالَ فَرِيقُ الْقَوْمِ لَمَّا نَشَدْتُهُمْ

نَعَمْ، وَفَرِيقٌ: لَيْمُنُ اللهُ مَا نَدْرِي

فَإِذَا ابْتَدَأَتْ قُلْتَ: أَيْمُنُ اللهُ بِالْفَتْحِ.

58- Interrogation [*'al-'istifhām*]

Interrogation is made by nouns that are not adverbs, adverbs, as well as particles. The nouns are “who” [*man*], “what” [*mā*], “which” [*'ay*], as well as “how many/much” [*kam*]. The adverbs are “when” [*matā*], “where” [*'ayna*], “how” [*kayfa*], “which time” [*'ayya hīnin*], “what time” [*'ayyāna*], as well as “where from” [*'annā*]; and the particles are the *hamza*, [*'am*], as well as “does he/she/it” [*hal*].

And for each of these, there is a position. “Who” [*man*] is a question about human entity, “what” [*mā*] is a question about non-human entity, “which” [*'ayy*] is a question about some out of all, for both human and non-human, “how many/much” [*kam*] is a question about quantity, “when” [*matā*] is a question about time “where” [*'ayna*] is a question about place, “how” [*kayfa*] is a question about state or condition, “which time” [*'ayya hīnin*] is like [*matā*] as well as [*'ayyāna*], and “where from” [*'annā*] is like [*'ayna*]. It is as you say: “who is in your house?” [*man 'indaka?*], and the answer will be “Zayd, 'Amr or anything alike” and never say: “a donkey” [*himār*], “a horse” [*faras*] or anything alike. If you were asked: “what do you have?” [*mā ma 'aka?*], you may say: “money” [*darāhim*] or something alike; if you were asked: “which one is in your house?” [*'ayyuhum 'indaka?*], you may say: “Muḥammad”; if you were asked: “which animal did you mount?” [*'ayya d-dawābbi rakibta?*], you may say: “the blonde one” [*'al-'ashqar*]; if you were asked: “how much is your wealth?” [*kam māluḳa?*], you may say: “two thousands” [*'alfān*] or something alike; if you were asked: “when did you come?” [*matā ji'ta?*], you may say: “Friday” [*yawma l-jumu'ati*] or something alike; if you were asked: “where have you been?” [*'ayna kunta?*], you may say: “at Zayd's house” [*'inda Zaydin*]; if you were asked: “how are you?” [*kayfa 'anta?*], you may say: “well” [*ṣāliḥ*]; if you were asked: “which time did you get up?” [*'ayya hīnin qumta?*], you may say: “yesterday” [*'amsi*]; likewise, if you were asked: “when will be your departure?” [*'ayyāna 'inṭilāquka?*], you may say: “tomorrow” [*ghadan*]. Almighty Allah said:

## ٥٨ - بَابُ الْإِسْتِفْهَامِ

وَيُسْتَفْهَمُ بِأَسْمَاءٍ غَيْرِ ظُرُوفٍ وَبِظُرُوفٍ وَبِحُرُوفٍ.  
فَالْأَسْمَاءُ: مَنْ، وَمَا، وَأَيٌّ، وَكَمْ. وَالظُرُوفُ: مَتَى، وَأَيْنَ  
وَكَيْفَ، وَأَيَّ حِينٍ، وَأَيَّانَ، وَأَتَى. وَالْحُرُوفُ: الْهَمْزَةُ،  
وَأَمْ، وَهَلْ.

ولكل واحدة من هذه الكلم موضع. فَمَنْ: سؤال  
عَمَّنْ يَعْقِلُ، وما: سؤال عما لا يعقل، وأَيٌّ: سؤال عن  
بعض من كل وتكون لمن يعقل ولما لا يعقل، وَكَمْ:  
سؤال عن العدد، ومَتَى: سؤال عن الزمان، وأَيْنَ:  
سؤال عن المكان، وَكَيْفَ: سؤال عن الحال، وَأَيٌّ:  
حين: كَمَتَى، وأَيَّانَ: كذلك أيضاً وأَتَى: كَأَيْنَ أيضاً.  
تقول: مَنْ عندك؟ فجوابه زيدٌ أو عمرو أو نحو ذلك،  
ولا تقول: حمارٌ ولا فرسٌ ولا نحو ذلك. وإذا قال: ما  
معك؟ قلت: دراهمٌ أو نحو ذلك. وإذا قال: أيهم  
عندك؟ قلت: محمدٌ. وإذا قال: أيّ الدوابِّ ركبت؟  
قلت: الأشقر. وإذا قال: كم مالك؟ قلت: ألفانٍ ونحو  
ذلك. وإذا قال: متى جئت؟ قلت: يوم الجمعة. وإذا  
قال: أين كنت؟ قلت: عند زيد. وإذا قال: كيف أنت؟  
قلت: صالحٌ. وإذا قال: أيّ حين قمت؟ قلت: أمس،  
وكذلك أيّان انطلقك؟ فتقول: غداً. قال الله سبحانه:

“They ask you about the Hour when is its arrival?” [yas’alūnaka ‘ani s-sā’ati ‘ayyāna mursāhā?]; that means when will it actually occur? Allah also said: “O Mary! Where did you have this from?” [yā maryamu ‘annā laki hādhā?]; that means where did you get this from? “She said it is from Allah” [qālat huwa min ‘indi l-lāhi].

The *hamza* of interrogation as well as [‘am] have been mentioned in the conjunction [‘atf] section. As for [hal], it is as you say: “Did Zayd get up?” [hal qāma Zaydun] as well as “Will Ja’far get up?” [hal yaqūmu Ja’farun]; and the answer is yes [na’am] or no [lā]. The word [hal] may also have the meaning of “certainly” [qad]; the Almighty Allah said: “Certainly a period of time had passed over human being” [hal ‘atā’alā l-‘insāni hīnun mina d-dahri]. A poet said:

sā’il fawārisa yarbū’in bi-shaddatinā  
‘a-hal ra’awnā bi-safhi l-quffi dhī l-‘akami  
“Ask Yarbū’ cavaliers about our stoutness  
Have they seen us in the rocky mountain?

That means: certainly they saw us.

Know that [mā], [man], as well as [‘ayy], when used in interrogation, are non-conjunctive indefinite, and all of the nouns as well as adverbs used in interrogation are uninflected because they involve the significance of interrogation particle except for [‘ayy] which is alone inflected considering the meaning of some as well as the meaning of all. The /f/ in [kayfa], the /n/ in [‘ayyāna] and [‘ayna] are followed by a short vowel because they are not preceded by a short vowel.

The inflection of the complement depends on the inflection of the question; if the inflection of the former is nominative the latter’s will be nominative, if the inflection of the former is accusative the latter’s will be accusative, and if the inflection of the former is genitive the latter’s will be genitive. If you were asked “Who is this?” [man hādhā?], you may say: [Zaydun], with the nominative case,

{يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا}؛ أَيُّ: مَتَى  
ظُهُورُهَا وَحُلُوهَا. وَقَالَ تَعَالَى: {يَا مَرْيَمُ أَنَّى لَكَ  
هَذَا}؛ أَيُّ: مِنْ أَيَّنَ لَكَ هَذَا؟ {قَالَتْ هُوَ مِنْ عِنْدِ  
اللَّهِ}.

وَأَمَّا الهمزة وأم فقد تقدّم ذكرهما في باب العطف. وَأَمَّا  
هَلْ فَكقولك: هَلْ قَامَ زَيْدٌ؟ وَهَلْ يَقُومُ جَعْفَرٌ؟  
فجوابه: نعم أو لا، وقد تكون هل بمعنى قد. قال الله  
تَعَالَى: {هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِنَ الدَّهْرِ}؛ أَيُّ:  
قَدْ أَتَى عَلَيْهِ حِينٌ مِنَ الدَّهْرِ. قال الشاعر: (البيسط)

سَائِلٌ فَوَارِسٍ يَرْبُوعٍ بِشَدَّتِنَا  
أَهْلٌ رَأَوْنَا بَسْفِحِ الْقَفِّ ذِي الْأَكْمِ  
أَيُّ: قَدْ رَأَوْنَا.

واعلم أن مَنْ، وما، وأَيَّا في الاستفهام نكرات غير  
موصولات. أي معربة وبقية أخواتها مبنية. وجميع  
الأسماء والظروف المستفهم بها مبني لتضمنه معنى  
حرف الاستفهام إلا أياً وحدها فإنها معربة حملاً على  
البعض أو الكل. وحركت الفاء في كَيْفَ والنون من  
أَيَّانَ وَمِنْ أَيَّنَ لسكونها وسكون ما قبلها.

وإعراب الجواب على إعراب السؤال. إن رُفِعَ: رَفَعْتَ،  
وإن نُصِبَ: نَصَبْتَ، وإن جُرَّ: جَرَرْتَ. يقول: مَنْ  
هذا؟ فتقول: زيدٌ فترفع،

because [*man*] is assigned the subject case which is a nominative case; if you were asked “Who did you hit?” [*man ḍarabta?*], you may say: [*Zaydan*]; and if you were asked “By whom did you pass?” [*biman mararta?*], you may say: “By Zayd [*bi-zaydin*], including the preposition because it cannot be embedded.

لأنَّ مَنْ مرفوعة بالابتداء، وإذا قال: مَنْ ضَرَبْتَ؟  
 قُلْتَ: زَيْدًا، وإذا قال: بِمَنْ مَرَرْتَ؟ قُلْتَ: بَزَيْدٍ، فتأتي  
 بِحَرْفِ الْجَرِّ لأنَّ حرفَ الْجَرِّ لا يُضَمَّر.

### 59- Unchanging Words [*mā lā yadkhulu 'alā l-kalāmi falā yughayyiruhu*]

This section includes all words that may precede both the noun and the verb such as “certainly” [*'inna-mā*], “seemingly” [*ka'anna-mā*], “however” [*lākinna-mā*], “desirably” [*layta-mā*], “hopefully” [*la'alla-mā*], “while” [*'idh*], “if” [*'idhā*], the *hamza* of interrogation, as well as all adverbs of interrogation when they are unstable and used redundantly; it is as you say: “Certainly Zayd stood up” [*'inna-mā qāma Zaydun*]; “Certainly Zayd is you brother” [*'inna-mā Zaydun 'akhūka*]; “Seemingly your brother is the lion” [*ka'anna-mā 'akhūka l-'asadu*]; “Ja'far is leaving though” [*lākinna-mā Ja'farun munṭaliqun*]; and “Hopefully you are dreaming” [*la'alla-mā 'anta ḥālimun*].

As for [*layta-mā*] specifically, it may not affect the noun following it if you consider its second element “the sufficient *mā*” [*mā 'al-kāffah*]; and if you consider it redundant for confirmation, it affects the noun it precedes by assigning the accusative case to it. It is as you say for the first case: [*layta-mā 'akhūka qā'imun*], and for the second case: [*layta-mā 'akhūka qā'imun*], both of them mean “desirably you brother is standing up.” A line of the poet 'al-Nābigha has been reported in two ways; one with nominative case [*raf'*] and one with accusative case [*naṣb*]:

*qālat 'alā laytamā hādhā l-ḥamāmu/a lanā  
'ilā ḥamāmatinā 'aw niṣfuhu/niṣfahu fa-qad*

“She said: I wish these pigeons belonged to us  
To our pigeons, or even half of them, it will  
be enough”

You may say: “I got up while Zayd is sitting down” [*qumtu 'idh Zaydun jālisun*]; I will get up if Muḥammadun sits down” [*'aqūmu 'idhā qa'ada Muḥammadun*]; “Where Zayd is getting up” [*'ayna Zaydun qā'imun/qā'iman*]; “how Zayd is sitting down” [*kayfa Zaydun jālisun/ jālisan*], if you consider both “where” [*'ayna*] and “how” [*kayfa*] redundant. If, however, you consider them suspended upon omitted word and you make them stable, you may assign the accusative adverbial case to the words “getting up” [*qā'iman*] and [*jālisan*].

### ٥٩- بَابُ مَا يَدْخُلُ عَلَى الْكَلَامِ فَلَا يُغَيِّرُهُ

وهو كلُّ ما دَخَلَ عَلَى الْإِسْمِ وَالْفِعْلِ جَمِيعاً، وَذَلِكَ: إِنَّمَا، وَكَأَنَّهَا، وَلَكِنَّهَا، وَلَيْتَهَا، وَلَعَلَّمَا، وَإِذْ، وَإِذَا، وَهَلْ، وَهَمْزَةُ الْاسْتِفْهَامِ، وَجَمِيعَ الظُّرُوفِ الْمُسْتَفْهَمِ بِهَا إِذَا كَانَتْ مُلْغِيَاتٍ غَيْرِ مُسْتَقْرَاتٍ. تَقُولُ: إِنَّمَا قَامَ زَيْدٌ، وَإِنَّمَا زَيْدٌ أَخُوكَ، وَكَأَنَّهَا أَخُوكَ الْأَسَدُ، وَلَكِنَّهَا جَعَفَرٌ مُنْطَلِقٌ، وَلَعَلَّمَا أَنْتَ حَالِمٌ لَيْتَهَا.

وَأَمَّا لَيْتَهَا خَاصَّةً، فَإِنَّ جَعَلْتَ مَا فِيهَا كَافَّةً بَطَّلَ عَمَلَهَا وَإِنْ جَعَلْتَهَا زَائِدَةً لِلتَّوَكِيدِ لَمْ يَتَغَيَّرْ نَصْبُهَا، تَقُولُ: لَيْتَهَا أَخُوكَ قَائِمٌ، وَإِنْ شِئْتَ: لَيْتَهَا أَخَاكَ قَائِمٌ، وَيُنْشَدُ بَيْتُ النَّابِغَةِ عَلَى وَجْهَيْنِ بِالرَّفْعِ وَالنَّصْبِ: (الْبَسِيطُ)

قَالَتْ أَلَا لَيْتَنَا هَذَا الْحَمَامُ لَنَا

إِلَى حَمَامَتِنَا وَنِصْفُهُ فَقَدْ

وَتَقُولُ: قُمْتُ إِذْ زَيْدٌ جَالِسٌ، وَأَقُومُ إِذَا قَعَدَ مُحَمَّدٌ، وَتَقُولُ: أَيْنَ زَيْدٌ قَائِمٌ، وَقَائِمًا وَكَيْفَ زَيْدٌ جَالِسٌ وَجَالِسًا إِنْ جَعَلْتَ أَيْنَ وَكَيْفَ لَعُوا رَفَعْتَ الْخَبْرَ، وَإِنْ عَلَقْتَهَا بِمَحذُوفٍ وَجَعَلْتَهَا مُسْتَقْرًا نَصَبْتَ قَائِمًا وَجَالِسًا عَلَى الْحَالِ.

If you said: “When is Zayd getting up? [*matā Zaydun qā'imun?*], you will assign the nominative case to the word [*qā'imun*], because the word [*matā*] is adverb of time which does not modify concrete nouns. However, if you said: “When will be your fast departure?” [*matā nṭilāquka sarī'un/sarī'an?*], with either the nominative or accusative case, it will be correct because the word “departure” [*'inṭilāq*] is an action and adverbs of time can modify actions.

وإذا قُلْتَ: متى زيدٌ قائمٌ؟ رَفَعْتَ قائماً البتَّةَ لأنَّ متى  
ظرف زمان وظروف الزمان لا تكون أخباراً عن  
الجُثْثِ. ولكنْ لو قلتَ متى انْطِلاقُكَ سَريعٌ؟ وسَريعاً؟  
فرفعت أو نصبت كان مستقيماً لأنَّ الانطلاقَ حَدَثٌ  
وظروف الزمان تكون أخباراً عن الأحداث.

60- Imitation [*'al-ḥikāya*]

## ٦٠ - بَابُ الْحِكَايَةِ

If you inquire, using “who” [*man*] about proper nouns as well as nicknames, you have the choice either to assign a nominative case mark /u/, considering the explicit aspect of the utterance, or to imitate the inflection of the utterance assigning either the accusative case mark /a/ or the genitive case mark /i/. If someone says to you: “I saw Zayd” [*ra'aytu Zaydan*], you may ask: “Who is Zayd?” [*man Zaydun?* or *man Zaydan?*]; and if you are told: “I passed by Zayd” [*marartu bizadin*], you may ask: “Who is Zayd?” [*man Zaydun?* or *man Zaydin?*]. If you are told: “I met the father of Muḥammad” [*laqītu 'abā Muḥammad*], you may ask: “Who is the father of Mohammad” [*man 'abū Muḥammad?* or *man 'abā Muḥammad?*]. However, if you are told: “I saw your brother” [*ra'aytu 'akhāka*], “I talked to your boy” [*kallamtu ghulāmaka*], or any utterance alike, you will assign the nominative case mark only, saying: “Who is your brother” [*man 'akhūka?*] as well as “Who is your boy?” [*man ghulāmuka?*], since both [*'akhūka*] and [*ghulāmuka*] are not proper names or nicknames. If you use a conjunctive particle, you will assign the nominative case mark only saying: “And who is Zayd?” [*wa-man Zaydun?* or *fa-man Zaydun?*].

If you ask a question about an indefinite noun using “who” [*man*], you will imitate the inflection assigning the case mark to [*man*] itself; if someone says to you: “I saw a man” [*ra'aytu rajulan*], you may say: “Who?” [*manā?*]; “a man came to me” [*jā'anī rajulun*], you may say: “Who?” [*manū?*]; “I passed by a man” [*marartu bi-rajulin*], you may say: “Who?” [*manī?*]; “two men came to me” [*jā'anī rajulān*], you may say: “Who?” [*manān?*]; “I have a woman” [*'indī 'imra'atun*], you may say: “Who?” [*manatun?*]; “I have two women” [*'indī 'imra'atān*], you may say: “Who?” [*manatān?*]; “I saw two men” [*ra'aytu rajulayn*], you may say: “Who?” [*manayn?*]; “I passed by two women” [*marartu bi-mra'atayn*], you may say: “Who?” [*manatayn?*]; “I have men” [*'indī rijālun*], you may say: “Who?” [*manūn?*]; “I saw men” [*ra'aytu rijālan*], you may say: “Who?” [*manīn?*]; “I passed by women” [*marartu bi-nisā'in*], you may say: “Who?” [*manāt?*].

إذا اسْتَفْهَمْتَ بِمَنْ عَنِ الْأَعْلَامِ وَالْكُنَى، فَإِنْ شِئْتَ رَفَعْتَ عَلَى الظَّاهِرِ، وَإِنْ شِئْتَ حَكَيْتَ الْإِعْرَابَ. إِذَا قَالَ: رَأَيْتُ زَيْدًا، قُلْتَ: مَنْ زَيْدٌ؟ وَإِنْ شِئْتَ قُلْتَ: مَنْ زَيْدًا؟ وَإِذَا قَالَ: مَرَرْتُ بِزَيْدٍ، قُلْتَ: مَنْ زَيْدٌ؟ وَإِنْ شِئْتَ مَنْ زَيْدٍ؟ وَإِذَا قَالَ: لَقِيتُ أَبَا مُحَمَّدٍ، قُلْتَ: مَنْ أَبُو مُحَمَّدٍ؟ وَإِنْ شِئْتَ مَنْ أَبُو مُحَمَّدٍ؟ وَلَوْ قَالَ: رَأَيْتُ أَخَاكَ أَوْ كَلِمَتُ غَلَامِكَ أَوْ نَحْوَ ذَلِكَ لَرَفَعْتَ فَقُلْتَ: مَنْ أَخُوكَ؟ وَمَنْ غُلَامُكَ؟ لِأَنَّ أَخَاكَ وَغَلَامَكَ لَيْسَا عَٰلَمِيْنَ وَلَا كُنِّيَّيْنِ. فَإِنْ عَطَفْتَ فَقُلْتَ: وَمَنْ زَيْدٌ أَوْ فَمَنْ زَيْدٌ رَفَعْتَ مَعَ الْعَطْفِ الْبَتَّةَ.

فَإِنْ سَأَلْتَ بِمَنْ عَنِ نَكْرَةٍ حَكَيْتَ الْإِعْرَابَ فِي مَنْ نَفْسِهَا. إِذَا قَالَ: رَأَيْتُ رَجُلًا، قُلْتَ: مَنْ، وَإِذَا قَالَ: جَاءَنِي رَجُلٌ، قُلْتَ: مَنْ، وَإِذَا قَالَ: مَرَرْتُ بِرَجُلٍ، قُلْتَ: مَنْ. وَجَاءَنِي رَجُلَانِ، فَتَقُولُ: مَنْ، وَعِنْدِي امْرَأَةٌ، فَتَقُولُ: مَنْ، وَعِنْدِي امْرَأَتَانِ، فَتَقُولُ: مَنْتَانِ، وَرَأَيْتُ رَجُلَيْنِ، فَتَقُولُ: مَنْينِ، وَمَرَرْتُ بِامْرَأَتَيْنِ، فَتَقُولُ: مَنْتَيْنِ، وَعِنْدِي رَجَالٌ، فَتَقُولُ: مَنْونَ، وَمَرَرْتُ بِنِسَاءٍ، فَتَقُولُ: مَنْاتٍ.



If you connect [*man*] to a following phrase, you will drop the case mark of all examples mentioned above; if someone says to you: “I saw women” [*ra’aytu nisā’an*]; “a man talked to me” [*kallamanī rajulun*]; or “I passed by a woman” [*marartu bi-mra’atin*], you may say in all of that: “Who O young man?” [*man yā fatā?*].

If you ask a question using “which one” [*’ayyu*], you will use the inflection in both connecting and pausing cases; when someone says to you: “a man came to me” [*jā’anī rajulun*], you may say: “Which one O young man?” [*’ayyun yā fatā?*]; “I met a woman” [*laqītu mra’atan*], you may say: “Which one O young man?” [*’ayyatan yā fatā?*]; “I passed by two men” [*marartu bi-rajulayni*], you may say: “Which ones O young man?” [*’ayyayni yā fatā?*], as well as “I met women” [*laqītu nisā’an*], you may say: “Which women O young man?” [*’ayyātin yā fatā?*].

فإن وصلت أسقطت العلامة من الجميع، فتقول إذا  
قال: رأيتُ نساءً أو كلمني نساءً أو مررتُ بامرأةٍ أو  
كلمني رجلٌ: مَنْ يا فتى؟ في هذا كله.

وإذا سألتَ بأيٍّ أعربتَها في الوصل والوقف. يقولُ:  
جاءني رجلٌ، فتقولُ: أيُّ يا فتى؟ ولقيتُ امرأةً: فتقولُ:  
أيَّة؟ ومررتُ برجلين، فتقولُ: أيَّين؟ ولقيتُ نساءً،  
فتقولُ: أياتٍ يا فتى؟

61- The Address [*'al-khiṭāb*]

When you address another person, you assign the first word to the third person and the last word to the second person; it is as you say, asking a man about another man: “How is that man, O man” [*kayfa dhālika r-rajulu yā rajulu?*]; if you ask him about a woman, you may say: “How is that woman, O man” [*kayfa tilka l-mar'atu yā rajulu?*]; if you ask him about two men, you may say: “How are those two men, O man” [*kayfa dhānika r-rajulāni yā rajulu?*]; if you ask him about two women, you may say: “How are those two women, O man” [*kayfa tānika l-mar'atāni yā rajulu?*]; if you ask him about a group of men or women, you may say: “How are those men or women, O man” [*kayfa 'ulā'ka r-rijālu 'awi ni-nisā'u yā rajulu?*].

If you ask two men about one man, you may say: “How is that man, O two men” [*kayfa dhālikumā r-rajulu yā rajulāni?*]; if you ask two men about one woman, you may say: “How is that woman O two men” [*kayfa tilkumā l-mar'atu yā rajulāni?*]; if you ask two men about two men, you may say: “How are those two men, O two men” [*kayfa dhānikumā r-rajulāni yā rajulāni?*]; if you ask two men about two women, you may say: “How are those two women, O two men” [*kayfa tānikumā l-mar'atāni yā rajulāni?*]; as well as any similar utterances.

You may also say: “I took held of those two dimes” [*qabaḍtu dhaynika d-dirhamayn*]; “I have fulfilled those two hundreds” [*'istawfaytu taynika 'al-mi'atayni*]; “Did you get those two girls? [*hal ḥaṣalat 'indakumā tānikumā l-jāriyatāni?*]; and “O women, when will you hold those two thousands?” [*matā taqbiḍna dhaynikunna l-'alfayni yā niswatu?*]. Almighty Allah said: “There he is, the one you blamed me for” [*fa-dhālikunna l-ladhī lumtunnāni fihī*], as well as “Did not I forbid you from this tree?” [*'alam 'anhakumā 'an tilkumā sh-shajarati*]. Learn that and apply analogy to it.

## ٦١- بَابُ الْخِطَابِ

إذا خاطبتَ إنساناً فاجعلْ أولَ كلمةٍ للمذكورِ الغائبِ  
وآخرها للحاضرِ المُخاطَبِ، تقول: إذا سألتَ رجلاً  
عن رجلٍ: كَيْفَ ذلكَ الرجلُ يا رجلُ؟ فإن سألته عن  
امرأةٍ: كَيْفَ تلكَ المرأةُ يا رجلُ؟ وإن سألته عن  
رجلَيْنِ: كَيْفَ ذانِكَ الرجلانِ يا رجلُ؟ وعن امرأتَيْنِ:  
كَيْفَ تانِكَ المرأتانِ يا رجلُ؟ وعن رجالٍ أو نساءٍ:  
كَيْفَ أولئكَ الرجالِ أو النساءِ يا رجلُ؟

وإذا سألتَ رجلَيْنِ عن رجلٍ، قلتَ: كَيْفَ ذلِكُما  
الرجلُ يا رجلانِ؟ وعن امرأةٍ: كَيْفَ تِلْكُما المرأةُ يا  
رجلانِ؟ وعن رجلَيْنِ: كَيْفَ ذانِكُما الرجلانِ يا  
رجلانِ؟ وعن امرأتَيْنِ: كَيْفَ تانِكُما المرأتانِ يا  
رجلانِ؟ وكذلك ما أشبهَ هذا.

وتقول: قَبَضْتُ ذَيْنِكَ الدرهمَيْنِ، واستوفيتُ تَيْنِكَ  
المائتَيْنِ، وهل حصلتَ عندكُما تانِكُما الجاريتانِ؟ ومَتَى  
تَقْبِضَنَ ذَيْنِكُنَّ الألفَيْنِ يا نِسوةُ؟ قال اللهُ  
سبحانه: {فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ}، وقال تعالى: {أَلَمْ  
أَنْهَكُما عَنِ تِلْكُمَا الشَّجَرَةِ؟}، فاعرفْ وقسْ.

62- Vowel Deflection [*imāla*]

## ٦٢ - بابُ الإمامة

Vowel deflection is to incline the *faḥa* toward the *kasra*; therefore, you may incline the ‘*alif*, /ā/, in the direction of *yā*, /ī/, for the sake of sound harmony; it is as you say: “scientist” [‘*ālim*: ‘*ēlim*], “free from injury” [sālim: sēlim], “remaining seated” [jālis: jēlis], “he threw” [ramā: ramē], as well as “he pursued” [sa‘ā: sa‘ē], and the alike words.

The reasons that allow vowel deflection are six: 1) the existence of *kasra*, 2) the letter /y/, 3) the ‘*alif* that is a substitution of /y/, 4) the ‘*alif* that is similar to the one substituted of /y/, 5) the ‘*alif* whose preceding letter is followed by a *kasra* in some cases, and 6) the harmonized vowel deflection.

As for the first reason, *kasra*, it is as you say: “neutral” [ḥā‘id: ḥē‘id] where you may incline the ‘*alif* /ā/ due to the *kasra* that occurs after. The same thing occurs in words such as “promising” [wā‘id: wē‘id] as well as “scholar” [‘*ālim*: ‘*ēlim*].

The second reason, the letter /y/, is as you say in the proper names Shaybān as *Shaybēn* and Qays ‘Aylān as *Qays ‘Aylēn*.

The third reason, the ‘*alif* that is a substitution of /y/, is as you say: “he pursued” [sa‘ā: sa‘ē], “he threw” [ramā: ramē], “he is grazing” [yar‘ā: yar‘ē], and “he struggles” [yashqā: yashqē], due to your saying: “I pursued” [sa‘aytu], “I threw” [ramaytu], “they both graze” [yar‘ayāni], “they both struggle” [yashqayāni], as well as what is similar to that.

The fourth reason, the ‘*alif* that is similar to the one substituted of /y/, is as you say: “pregnant” [ḥublā: ḥublē], “drunk” [sakarā: sakarē], as well as “bustard” [ḥubārā: ḥubārē], because if you derive a verb out of that with a suffix, you will say [ḥablaytu], [sakraytu], [ḥabraytu], respectively. The same thing occurs when the ‘*alif*

مَعْنَى الإِمَالَةِ هُوَ أَنْ تَنْحُوَ بِالْفَتْحَةِ نَحْوَ الْكَسْرِ فَتُمِيلُ  
الْأَلِفَ نَحْوَ الْيَاءِ، لِضَرْبٍ مِنْ تَجَانُسِ الصَّوْتِ، وَذَلِكَ  
قَوْلُكَ فِي عَالِمٍ: عَالِمٌ وَفِي سَالِمٍ: سَالِمٌ وَفِي جَالِسٍ:  
جَالِسٌ، وَفِي رَمَى: رَمَى، وَفِي: سَعَى: سَعَى.

وَالْأَسْبَابُ الَّتِي تَجُوزُ لَهَا الإِمَالَةُ سِتَّةٌ، وَهِيَ: الْكَسْرَةُ،  
وَالْيَاءُ، وَأَنْ تَكُونَ الْأَلِفُ مُنْقَلِبَةً عَنِ الْيَاءِ، أَوْ بِمَنْزِلَةِ  
الْمُنْقَلِبَةِ عَنِ الْيَاءِ، أَوْ لِأَنَّ الْحَرْفَ الَّذِي قَبْلَ الْأَلِفِ قَدْ  
يُنْكَسِرُ عَلَى حَالٍ، أَوْ إِمَالَةً لِإِمَالَةٍ.

الْكَسْرَةَ، نَحْوَ قَوْلِكَ فِي حَائِدٍ: حَائِدٌ، أَمَلْتَ الْأَلِفَ  
لِكَسْرَةِ الْهَمْزَةِ بَعْدَهَا. وَكَذَلِكَ وَاعِدٌ وَعَالِمٌ،

وَالْيَاءُ نَحْوَ قَوْلِكَ فِي شَيْبَانَ: شَيْبَانٌ، وَفِي قَيْسٍ عَيْلَانَ:  
قَيْسٌ عَيْلَانٌ.

وَالْأَلِفُ الْمُنْقَلِبَةُ عَنِ الْيَاءِ نَحْوَ قَوْلِكَ فِي سَعَى: سَعَى،  
وَفِي يَرَعَى: يَرَعَى، وَفِي يَشْقَى: يَشْقَى، لِقَوْلِكَ: سَعَيْتُ،  
وَيَرَعِيَانِ، وَيَشْقِيَانِ، وَكَذَلِكَ نَحْوَهُ.

وَالْأَلِفُ الَّتِي بِمَنْزِلَةِ الْمُنْقَلِبَةِ عَنِ الْيَاءِ، نَحْوَ قَوْلِكَ فِي  
حُبْلَى: حُبْلَى وَفِي سَكْرَى: سَكْرَى، وَفِي حُبَارَى:  
حُبَارَى، لِأَنَّكَ لَوْ اشْتَقَقْتَ مِنْهُ فِعْلًا بِالزِّيَادَةِ لَقُلْتَ:  
حَبْلَيْتُ وَسَكْرَيْتُ وَحَبْرَيْتُ. وَكَذَلِكَ كُلُّ أَلِفٍ

occurs after three letters.

The fifth reason, the *'alif* whose preceding letter is followed by a *kasra* in some cases, is as you say: “he was afraid” [*khāfa: khēfa*], “he was scared” [*hāba: hēba*], as well as “he became” [*šāra: šēra*], due to your saying in another context: “I was afraid” [*khiftu*], “I was scared” [*hibtu*], and “I became” [*širtu*], respectively.

Finally, the sixth reason, the harmonized vowel deflection, is as you say: “I saw ‘Imād” [*ra'aytu 'Imādā: 'Imēdē*], inclining the *'alif* after /m/ because of the *kasra* that occurs after /' / then you incline the *'alif* after /d/ in order to harmonize with the previous deflected vowel, and the same thing occurs in sentences such as “I wrote a book” [*katabtu kitābā: kitēbē*] and “I made calculation” [*'amiltu ḥisābā: ḥisēbē*].

Be advised that among Arabic letters are letters that prevent the occurrence of vowel deflection in many positions and these are “the elevated letters” [*hurūf 'al-'isti'lā'*] which are seven: /d/, /ṣ/, /ṭ/, /z/, /gh/, /kh/, and /q/. When any of these letters occurs before or after *'alif*, preceding a *fatha* or *damma*, vowel deflection is prevented. The cases of occurrence before *'alif* is as you say: the proper name [*Šālih*], “guarantor” [*dāmin*], “student” [*tālib*], “oppressor” [*zālim*], “overwhelming” [*ghālib*], the proper names [*Khālid*], as well as [*Qāsim*]. Vowel deflection is not allowed in any of these cases or similar cases; you may not say: [*Khēlid* or *Qēsīm*], and the said widely phrase “someone is sitting down” [*fulānun qē'idun*] is a grave mistake.

As for the cases of occurrence after *'alif*, it is as you say: “trapped” [*hēšil*], “virtuous” [*fēdil*], “defective” [*'ētil*], “with greatness” [*muta'ēzim*], “isolated” [*sēlikh*], “occupied” [*shēghil*], “hypocritical” [*nēfiq*], as well as “communication” [*'at-tawēšul*], “happenstance” [*'at-tawēqu*], and “hypocrisy” [*'at-tanēfuq*].

تجاوزت الثلاثة.

الألف التي يُكسر ما قبلها في بعض الأحوال نحو قولك في خَافَ: خِافَ، وفي هَابَ: هَابَ وفي صَارَ: صَارَ، لقولك: خِفْتُ وَهَبْتُ وَصِرْتُ.

الإمالة للإمالة نحو قولك: رَأَيْتُ عِمَادًا، أَمَلتَ فتحة الميم لكسرة العين، ثم أملت فتحة الدال للإمالة قبلها، وكذلك: كَتَبَ كِتَابًا وَعَمَلْتُ حِسَابًا.

واعلم أن في الحروف حروفاً تمنع الإمالة في كثير من المواضع، وهي: حروف الاستعلاء وعدتها سبعة، وهي: الضاد، والصاد، والطاء، والظاء، والغين، والحاء، والقاف. إذا كان واحد من هذه الحروف قبل الألف أو بعدها مفتوحاً أو مضموماً منع الإمالة. فالذي هو قبل الألف نحو قولك: صَالِحٌ وَضَامِنٌ، وَطَالِبٌ، وَظَالِمٌ، وَعَالِبٌ، وَخَالِدٌ وَقَاسِمٌ، لا تجوز الإمالة في شيء من هذا ولا نحوه فلا تقول خَالِدٌ وَلَا قَاسِمٌ، وقول العامة فلانٌ قَاعِدٌ خَطَأٌ منهم فاحش.

وأما إذا وقعت هذه الحروف بعد الألف فنحو: حَاصِلٌ، وَفَاضِلٌ، وَعَاطِلٌ، وَمُتَعَاظِمٌ، وَسَالِحٌ، وَشَاغِلٌ، وَنَافِقٌ، وَكَذَلِكَ: التَّوَاصِلُ، وَالتَّوَاقِعُ، وَالتَّنَافِقُ،

Likewise, if any of these letters occurs before 'alif, preceding a kasra, vowel deflection is allowed along with it such as “weaks” [di'ēf], “baskets” [qifēf], “light” [khifēf], “requesting” [tīlēb], as well as “overwhelming” [ghilēb].

Similarly, if there is the letter /r/, preceding a kasra, after 'alif, vowel deflection is allowed, even when those letters that occur before 'alif are not followed by a kasra, such as “striker” [dērib], “strict” [sērim], “expeller” [tērid], “victorious” [zēfir], “destroyed” [khērib], “owing debt” [ghērim] as well as “capable” [qēdir]. A poet said:

'asā l-lāhu yughnī 'an bilādi bni qēdirin  
bi-munhamirin jawni r-rabābi sakūbi

“Instead of the son of Qādir’s country, May Allah bequeaths us

With white cloud of abundant pouring rain”

When the letter /r/ precedes a *ḍamma* or *fatha*, it disallows vowel deflection, as the elevated letters do; for example, “I saw a bed” [ra'aytu firāshan], “this is a lamp” [hādhā sirājun], “this is a donkey” [hādhā himārun], as well as “I saw a donkey” [ra'aytu himārā].

If the 'alif occurs between two letters of /r/, the first of which is followed by a *fatha*, immediately precedes the 'alif, and the second is followed by a *kasra*, the latter dominates the former and therefore the vowel deflection is allowed; it is as you say: “I came to you at the end of the month” [ji'tuka fi sirēri sh-shahri], “this is one of evil people” [hādhā min shirēri n-nāsi]. Almighty Allah said: “Certainly, the Hereafter is the home of permanence” [wa'inna l-'ākhirata hiya dāru l-qarēri].

Vowel deflection occurs frequently in the verb, even if it involves the elevated letters, due to the well establishment of the verb in comprising glide letters [hurūf 'al-'illa] among its radical letters. It is as you say: “he watered” [saqē], “he judged” [qaqē], “he invaded” [ghazē], “he invited” [da'ē], and “he struggles” [huwa yashqē], as well as “the most struggling” ['al-'ashqē].

فإن كان شيءٌ من هذه الحروف مكسوراً ما قبل الألف  
لا بعدها جازت معها إمالة، وذلك نحو: ضِعَاف،  
وقِفَاف، وخِفَاف، وطِلَابٍ وغِلَابٍ.

فإن كانت بعد الألف راءٌ مكسورة جازت إمالة  
الألف، وإن كانت قبل الألف هذه الحروف غير  
مكسورة. وذلك نحو: ضارب، وصارم، وطارد،  
وظافر، وخارب، وغارم، وقادر. قال الشاعر:

عَسَى اللهُ يُغْنِي عَنْ بِلَادِ ابْنِ قَادِرٍ

بِمُنْهَمِرٍ جَوْنِ الرَّبَابِ سَكُوبِ

فإن كانت الراء مضمومة أو مفتوحة، منعت الإمالة كما  
تمنع المستعلية وذلك نحو: رَأَيْتُ فِرَاشاً، وهذا سِرَاجٌ،  
وهذا حِمَارٌ، ورَأَيْتُ حِمَاراً.

فإن كانت قبل الألف راءٌ مفتوحة، وبعدها راءٌ  
مكسورة، غلبت المكسورة المفتوحة فجازت الإمالة،  
وذلك قولك: جِئْتُ فِي سِرَارِ الشَّهْرِ، وهذا مِنْ سِرَارِ  
النَّاسِ، قال اللهُ عَزَّ وَجَلَّ: {وإنَّ الآخِرَةَ هي دارُ  
الْقَرَارِ}.

وقد اطردت الإمالة في الفعل، وإن كانت فيه حروف  
الاستعلاء لتمكّن الفعل في الاعتلال، وذلك نحو:  
سَقَى وقَضَى وغَزَا ودَعَا، وهو يَسْقِي، والأشْقَى.

Vowel deflection does not apply to the particles because they are far from derivation; yet, some particles have been reported with vowel deflection such as: “yes, answering negative question” [*balē*], due to its strength since it can stand by itself and “O Zayd” [*yē Zayd*], due to its strength, since it replaces a verb, as you may say: “I call for Zayd” [*ad’ū Zaydan*] and “I shout for Zayd” [*unādī Zaydan*]. The same thing is true regarding the nouns that are extremely similar to the particles such as “if” [*idhē*], “at” [*ladē*], “on” [*alē*], and “you-object pronoun” [*iyē*]. Moreover, vowel deflection is applied to “when” [*matē*], “wherever” [*annē*], and “this” [*dhē*] by analogy to the declinability of nouns.

Furthermore, vowel deflection is applied irregularly to some words; for example, “I have some people” [*indī nēsun*] and the proper names *’al-’Ajjēj* and *’al-Ḥajjēj*, due only to the frequency of usage.

ولا تُمال الحروف لبُعدها من الاشتقاق، إلا أنهم قالوا:  
يلى لأئها قويت لما قامت بنفسها، وقالوا: يا زيد،  
فأمالوا أيضاً، لأنها قويت لما نابت عن الفعل؛ أي:  
أدعو زيدا أو أنادي زيدا، وكذلك الأسماء الموغلة في  
شبه الحرف نحو: إذا، ولدى، وعلى، وإيا، وأمالوا:  
متى، وأنى، وذا، حملاً على تصرف الأسماء.

وقد أمالوا بعض الكلام على غير قياس، قالوا: عندي  
ناس، وقالوا: العجاج، والحجاج، وذلك لكثرة  
الاستعمال لا غير.

The *’al-Luma’* book ends.

- تم الكتاب -