

This is the Famous Book of Sībawayh on *Naḥw* ‘Grammar’ and its Name is *ʔal-kitāb*¹ ‘The Book’²

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Chapter 86. This is a Chapter in which *masʿādir* ‘origins’ are made out of the *ʔasmāʔ* ‘names’, namely the *masʿādir* that have the *ʔalif* and *lām* ‘ʔal-’, like *ʔal-ʕirāk* ‘the fight’

(Buwlāq vol. 1. p. 188, Derenbourg vol.1. p. 157-158; Haruwn vol.1. p.375-376)

(I. P. 157. L. 21) (P. 158) And that is as in your saying *marartu bihim ʔal-gammāʔa ʔal-ʔafiyra* ‘I passed by them, a huge gathering’ and *ʔal-nāsnu fiyhā ʔal-gammāʔa ʔal-ʔafiyra* ‘people are in it, a huge gathering’. This is erected like the erecting of *ʔal-ʕirāk* ‘the fight’. ʔal-Khalīl claimed that they introduced the *ʔalif wa ʔal-lām* ‘ʔal-’ to this word and they spoke with it with the intention of dropping the *ʔalif wa ʔal-lām* ‘ʔal-’ and this was made out to be like your saying *marartu bihim gātibatān* ‘I passed by them as a whole’ and *marartu bihim tʕurran* ‘I passed by them altogether’; that is, *gamiyʕan* ‘all of them’, except that this is *nakirah* ‘indefinite’ with no *ʔalif wa ʔal-lām* ‘ʔal-’ introduced into it, just as not all the (L. 5) *masʿādir* ‘origins’ have the status of *ʕirāk* ‘fight’. It is as though he said *marartu bihim gamiyʕan* ‘I passed by them all’. This is an exemplification, even though it is not said, so *tʕurran* ‘all together’ and *gātibatān* ‘as a whole’ have the status of *subḥāna ʔal-lāhi* ‘praise be to God’ in this case, because it is not inflected, just as *tʕurran* ‘altogether’ and *gātibatān* ‘as a whole’ are not inflected and they occur in the location of the *masʿdar* ‘origin’ and are not *maʕrifah* ‘definite’. If they were *sʕifah* ‘descriptives’ they would follow the *ʔism* ‘name,’ or would be constructed on the *ʔibtidāʔ* ‘initial’. This is not found in a *sʕifah* ‘descriptive’ but we have seen in the *masʿādir* ‘origins’ that such a thing is done with them, for they are in the location of the *masʿdar* ‘origin’.

هذا كتاب سيبويه

المشهور في النحو واسمه الكتاب

(٨٦) هذا باب ما يُجْعَلُ مِنَ الْأَسْمَاءِ مَصْدَرًا
كالمصادرِ الَّذِي فِيهَا الْأَلْفُ وَاللَّامُ نَحْوَ الْعِرَاكِ

(م ١. ب ٨٦. ص ١٥٧. س ٢١) وذلك قولك
مررتُ بهم الجَمَاءِ الْغَفِيرِ وَالنَّاسُ فِيهَا الْجَمَاءُ الْغَفِيرِ. فهذا
يَتَصَبُّ كاتتصاب العِرَاكِ. وزعم الخليل أنهم أدخلوا
الألفَ واللَّامَ في هذا الحرف وتكلموا به على نيَّة طَرَحِ
الألفِ واللَّامِ. وهذا جُعِلَ كقولك: مررتُ بهم قاطِبةً
ومررتُ بهم طُرًّا؛ أي جميعاً إلا أن هذا نكرة لا يدخله
الألفُ واللَّامُ كما أنه ليس كلُّ (س ٥) المصادرِ بمنزلة
العِرَاكِ، كأنه قال مررتُ بهم جميعاً. فهذا تمثيلٌ وإن لم
يُتَكَلَّمْ به. فصار طُرًّا وقاطِبةً بمنزلة سُبْحَانَ اللَّهِ فِي بَابِهِ،
لأنه لا يَتَصَرَّفُ كما أن طُرًّا وقاطِبةً لا يَتَصَرَّفَانِ، وهما في
موضع المصدر، ولا يكونان معرفةً ولو كانا صفةً لجرِّيا
على الاسم أو بُنِيَ على الابتداء فلم يوجدَ ذا في الصفة.
وقد رأينا المصادرَ قد صُنِعَ ذَا فِيهَا فَهْمًا فِي مَوْضِعِ الْمَصْدَرِ.

¹ Arabic transcriptions are in italics.

² Simon Mauck and Mohammad Alhawary reviewed early drafts of the translation.

Chapter 87. This is a Chapter on what *yantas'ibu* 'erects' because it is *hāl* 'a circumstance/state' where a *xabar* 'predicate' occurs and it is a *ʔism* 'name'

(٨٧) هَذَا بَابٌ مَا يَنْتَصِبُ أَنَّهُ حَالٌ يَقَعُ فِيهِ الْخَبَرُ وَهُوَ اسْمٌ

(Buwlaq vol. 1. p. 188-189, Derenbourg vol.1. p. 158-159; Haruwn vol.1. p.376-378)

(I. P. 158. L. 9) And that is as in your saying *marartu bihim gamiyʕan wa ʕāmmatan wa gamāʕatan* 'I passed by them all, and generally and as a group'. It is though you said *marartu bihim giyāman* 'I passed by them standing' but we differentiated between this chapter and the first/previous chapter because *gamiyʕ* 'all' and *ʕāmmatan* 'generally' are two declinable names. You say *kayfa ʕāmmatukum* 'how are you generally/most of you?' and *hāʔuwlāli gawmun gamiyʕun* 'those are the people, all of them'. If the *ʔism* 'name' is a *hāl* 'circumstance' where the matter occurs, the *ʔalif wa ʔal-lām* 'ʔal-' are not introduced nor are they annexed. If you were to say *dʕarabtuhu ʔal-gāʔima* 'I struck him, the one standing', it would be *gabiyyhan* 'unacceptable'. You should say *gāʔiman* 'standing'. If you were to say *dʕarabtuhum gāʔimiyhim* 'I hit them, their standing ones', it would be *gabiyyhan* 'unacceptable'. You want *gāʔimiyna* 'standing up-p'. Since that was the case, they made what was annexed and what was erected like *xamsatahum* 'the five of them' have the status of *tʕagatahu* 'his power' and *gahdahu* 'his effort' and *waḥdahu* 'alone/by himself', and they made *ʔal-gammāʔa ʔal-ʔafiyra* 'the large crowd' have the status of (L. 15) *ʔal-ʕirāk* 'the fight', and they made *gāʕibatān* and *tʕurran* 'mostly and altogether', even if they are not names, have the status of *gamiyʕ* 'all' and *ʕāmmatan* 'generally', just as in your saying *kifāhan* 'battling' and *mukāfahatan* 'resistance/opposition' and *fugāʔatan* 'suddenly'. These were made like the known and clear *masʕādir* 'origins'. This is just as they made *ʕalayka* 'on you' and *ruwaydaka* 'take it easy' like *ʔal-fiʕl ʔal-mutamakkin* 'the inflectable action', and just as they made *subḥāna ʔal-lāhi* 'praise be to God' and *labbayka* 'here I am' have the status of *ḥamdan* 'by way of praising' and *sagyan* 'by way of watering'. This is the explanation of ʔal-Khalīl. Yuwnis claimed that *waḥdahu* 'by himself' has the status of *ʕindahu* 'he has/with him', *xamsatahum* 'the five of them' and *ʔal-gammāʔa ʔal-ʔafiyra* 'the large crowd', and *gadʕahum* 'their majority' is like your saying *gamiyʕan* 'all of them' and *ʕāmmatan* 'generally'. Similarly, *tʕurran* 'altogether' and *gāʕibatān* 'as a whole' have the status of *waḥdahu* 'alone/by himself' and he made *ʔal-mudʕāf* 'the annexed' have the status of *kallamtuhu fāhu ʔilā fiyyā* 'I spoke with him, his mouth to mine'.

(م ١ . ٨٧ . ص ١٥٨ . س ٩) وذلك قولك مررت بهم جميعاً (س ١٠) وعامةً وجماعةً، كأنك قلت: مررت بهم قياماً. وإنما فرقنا بين هذا الباب والباب الأول لأن الجميع وعامةً اسمان متصرفان، تقول: كيف عايتكم؟ وهؤلاء قومٌ جميعٌ. فإذا كان الاسمُ حالاً يكون فيه الأمرُ لم تدخله الألف واللام ولم يُصَف. لو قلت: ضربته القائمَ تريد قائماً كان قبيحاً، ولو قلت: ضربتهم قائمهم تريد قائمينَ كان قبيحاً. فلما كان كذلك جعلوا ما أُضيف ونُصب نحو خمستهم بمنزلة طاقته وجهده ووحده، وجعلوا الجماء الغفير بمنزلة (س ١٥) العراك، وجعلوا قاطبةً وطراً إذا لم يكونا اسمين بمنزلة الجميع وعامةً، وكقولك كِفاحاً ومُكَافَحةً وفجاءةً. فجعلت هذه كالمصادر المعروفة البيئة، كما جعلوا عَلَيْكَ وَرُوَيْدَكَ كالفعل المتمكن، وكما جعلوا سُبْحَانَ اللَّهِ وَلَيْبِكَ بمنزلة حمداً وسقياً. فهذا تفسير الخليل وقوله. وزعم يونس أن وَحْدَهُ بمنزلة عِنْدَهُ وَأَنَّ خَمْسَتَهُم وَالْجَمَاءُ الْغَفِيرَ وَقَضَّهِمْ كقولك: جميعاً وعامةً، وكذلك طراً وقاطبةً بمنزلة وحده، وجعل المضاف بمنزلة كلمته فاهُ إِلَى فِيَّ.

But it is not (L. 20) like it, because *ʔāxira* ‘the last one’ is *ʔal-ʔawwal* ‘the first’, and according to Yuwnis is in the first situation and *fāhu ʔilā fiyyā* ‘his mouth to my mouth’ is not the first. As for (P. 159) *tʔurran* ‘altogether’ and *gāʔibatān* ‘as a whole’, they are more like that, because they are good to be *hāl* ‘circumstance’. It is not permitted that other than the *masʔādir* ‘origins’ be except anything excepty *nakirah* ‘indefinite’, and the one we take up is the first. As for *kulluhum* ‘all of them’ and *gamiyʔuhum* ‘all of them’ and *ʔagmaʔuwn* ‘as a whole’ and *ʔāmmatuhum* ‘they, generally’ and *ʔanfususuhum* ‘themselves’, they can be nothing but *sʔifah* ‘descriptive’. You say *huwa nasiygu waḥdihi* ‘he is a weaving of his singleness’ because it is an annexed-to name with the status of *naʔsihi* ‘himself’, like if you were to say *hāḏā guḥayʔu waḥdihi* ‘this is a little jackass of his singleness’. Yuwnis made the erecting of *waḥadhu* ‘by himself’ as though (L. 5) you said *marartu bi-ragulin ʔal āḥiy ālihi* ‘I passed by a man, opposing him’. You dropped *ʔalā* ‘on’ from there he said it is like *ʔindahu* ‘with him/he has’. According to ʔal-Khalīl, it is like your saying *marartu bihi xusʔuwsʔan* ‘I passed by him specifically’, and *marartu bihim xamsatahum* ‘I passed by them the five of them’ is like it. And this is like your saying *marartu bihim ʔamman* ‘I passed by them, generally’ and it is not like *gamiyʔan* ‘all’ for the reasons I mentioned to you. *Waḥdahu* ‘alone/by himself’ has the status of *xamsatahum* ‘the five of them’ because it is in place of your saying *marartu bihi wāḥidahu* ‘I passed by him, in his singleness/oneness’. So *waḥdahu* ‘by himself’ stood instead of *wāḥhidahu* ‘his singleness’; so if you were to say *waḥdahu* ‘by himself’, it is as though you said *wāḥhidahu* ‘his singleness’.

وليس (س ٢٠) مثله لأن الآخِرَ هو الأوَّل عند يونس في المسألة الأولى، وفأه إلى في هاهنا غير الأوَّل. وأما (ص ١٥٩) طراً وقاطبةً فأشبهه بذلك، لأنه جيّد أن يكون حالاً، ولا يجوز أن يكون غير المصادِرِ نكرةً. والذي تأخذُ به الأوَّل. وأما كلُّهم وجميعهم وأجمعون وعامتهم وأنفسهم فلا يكنّ أبداً إلا صفةً. وتقول: هو نَسِيحٌ وَحَدِه لآته اسمٌ مضافٌ إليه بمنزلةٍ نفسه إذا قلت: هذا جُحَيْشٌ وَحَدِه. وجعل يونس نَصَبَ وَحَدِه كَأَنَّكَ (س ٥) قلت: مررتُ برجلٍ على حياله فطرحتَ على، فمن ثمّ قال: هو مثلُ عنده. وهو عند الخليل كقولك: مررتُ به خصوصاً، ومررتُ بهم خمستهم مثله، ومثل قولك: مررتُ بهم عمّاً. ولا يكون مثل جميعاً لما ذكرتُ لك، وصار وَحَدِه بمنزلة خمستهم لأنه مكان قولك: مررتُ به واحده، فقام وَحَدِه مقامَ واحده. فإذا قلتَ وَحَدِه فكأنك قلتَ هذا.

Chapter 88. This is a Chapter on what *yantas'ibu* 'erects' of the *mas'adir* 'sources' as *tawkiydan* 'a confirmation' of what is before it.

(٨٨) هذا بابٌ ما يَنْتَصِبُ مِنَ الْمَصَادِرِ

تَوْكِيدًا لِمَا قَبْلَهُ

(Buwlāq vol. 1. p. 189-190, Derenbourg vol.1. p. 159-160; Haruwn vol.1. p.378-380)

(I. P. 159. L. 9) And that is as in your saying *hāḏā ʕabdu ʔal-lāhi* (L. 10) *ḥaggan* 'this is Abdullah truly' and *hāḏā zaydun ʔal-ḥagga lā ʔal-bāt'ila* 'this is Zaid in truth not in falsity' and *hāḏā zaydun ʔayra mā taguwl* 'this is Zaid, other than what you are saying'. *ʔal-Khalīl* claimed that the saying is *hāḏā? ʔal-gawlu lā gawlaka* 'this saying is not your saying'. He erected it just like the erecting of *ʔayra mā taguwl* 'other than what you are saying', because *lā gawlaka* 'not your saying' is of that meaning. Don't you see that you say *hāḏā ʔal-gawlu lā mā taguwlu* 'this saying is not what you are saying'; so *hāḏā* 'this' is in the location of *nas'ib* 'erecting'. If you were to say *lā gawlaka* 'not your saying', it would be in the location of *lā mā taguwlu* 'not what you are saying'. An example of that is in the *ʔistifhām* 'interrogation' *ʔa-giddaka lā tafʕalu kaḏā wa kaḏā* 'are you serious, not doing such and such?' It is as though he said *ʔa-ḥaggan lā tafʕalu kaḏā wa kaḏā* 'truly are you not doing such and so'. *ʔas'luhu* 'its source' is from *ʔal-gidd* 'seriousness'. It is as though he said *ʔa-giddan* 'is it serious', but it does not inflect and it is not separate from *ʔid'āfah* 'annexion' just as was (L 15) the case with *labbayka* 'here I am/I am at your call' and *maʕāḏa ʔal-lāhi* 'taking refuge in God'. As for *ʔayra mā taguwl* 'other than what you are saying', it cannot do without being in this location, annexed to some known matter like *lā gawlaka* 'not your saying', because if he were to say *ʔayra gawlin* 'other than saying' or *lā gawlan* 'not a saying', there would be no clarity in this because *laysa kulla gawlin bātīlan* 'not every saying is false'. Rather he wants to ascertain the first with *ʔamrin maʔruwf* 'a known matter'. If he were to say *hāḏā ʔal-ʔamru ʔayra giylin bātīlan* 'this matter is not a false statement', it would be acceptable because he has ascertained the beginning of his speech with *ʔamrin maʔruwf* 'a known matter'. He has made it specific so it had the status of *lā gawlaka* 'not your saying' when he made it annexed, because if he were to say *lā gawlaka* 'not your saying' he made it *mud'āfan* 'annexed'; you have made it specific to all the sayings (L. 20) with your annexing and by the fact that it is permissible for his saying to be false and it is not permissible that all sayings are false. Of those is your saying *gad gaʕada ʔal-battata* 'he has definitely sat down'.

(م ١ . ب ٨٨ . ص ١٥٩ . س ٩) وذلك قولك: هذا عبد الله (س ١٠) حَقًّا، وهذا زيدٌ الحقُّ لا الباطلُ، وهذا زيدٌ غيرٌ ما تقول. وزعم الخليل أنّ قوله: هذا القولُ لا قولك، إنما نصبه كنصبٍ غيرٍ ما تقول، لأنّ لا قولك في ذلك المعنى. ألا ترى أنك تقول: هذا القولُ لا ما تقول. فهذا في موضعٍ نصبٍ. وإذا قلت: لا قولك، فهو في موضعٍ لا ما تقول. ومثل ذلك في الاستفهام: أَجِدُّكَ لا تَفْعَلُ كذا وكذا؟ كأنه قال أَحَقًّا لا تَفْعَلُ كذا وكذا؟ وأصله من الجِدِّ كأنه قال: أَجِدُّ، ولكنه لا يَتَصَرَّفُ ولا يُفَارِقُ الإضافة كما كان (س ١٥) ذلك في لَبَيْكَ وَمَعَاذَ اللَّهِ. وأما غيرٌ ما تقول فلا يعرَى من أن يكون في هذا الموضع مضافًا إلى أمرٍ معروفٍ، نحو لا قولك، لأنّه لو قال: غيرٌ قولٍ أو لا قولاً، لم يكن في هذا بيانٌ لأنه ليس كلُّ قولٍ باطلاً، وإنما يريد أن يحقّق الأوّل بأمرٍ معروفٍ. ولو قال: هذا الأمرُ غيرٌ قيلٍ باطلٍ كان حسناً، لأنه قد أكّد أوّل كلامه بأمرٍ معروفٍ وقد اختصّه، فصار بمنزلة قولك: لا قولك حين جعله مضافاً، لأنه إذا قال: لا قولك فجعله مضافاً فقد اختصّته (س ٢٠) من جميع القول بإضافتك، وأنه يسوغ أن يكون قوله باطلاً ولا يسوغ أن يكون جميع الأقوال باطلاً. ومن ذلك قولك: قد قعد البتّة.

It is not used except as definite with *ʔalif wa ʔal-lām* ‘ʔal-’, just as (P. 160) *gaḥdaka* ‘your effort’ and *ʔa-giddaka* ‘is this your seriousness?’ are not used except as definite with annexation. As for *ʔal-ḥagg wa ʔal-bāʔil* ‘the true and the false’, they are *maṣrifah* ‘definite’, with *ʔalif wa ʔal-lām* ‘ʔal-’, and *nakirah* ‘indefinite’, because they do not have the status of what is not declinable of the *masʿādir* ‘origins’, like *subḥāna* ‘by way of praise’ and *saʿdayka* ‘your happiness’. Rather they have the status of *ʔal-ḏʿann* ‘opinion’. Similar to that is *ʔal-yagiyn* ‘the certitude’, because by its means you ascertain as you do with *ʔal-ḥagg* ‘the truth’. So what we mentioned other than this gives it the status of *ʕamraka ʔal-lāha* ‘God give you long life’ and *giḥdaka ʔal-lāha* ‘God give you good dwelling’.

ولا يُستعمل إلا معرفةً بالألف واللام كما (ص ١٦٠)
 أَنَّ جَهْدَكَ وَأَجِدَّكَ لَا يُسْتَعْمَلَانِ إِلَّا مَعْرِفَةً بِالْإِضَافَةِ.
 وَأَمَّا الْحَقُّ وَالْبَاطِلُ فَيَكُونَانِ مَعْرِفَةً بِالْأَلْفِ وَاللَّامِ
 وَنَكْرَةً، لِأَنَّهُمَا لَمْ يُنْزَلَا مِنْزَلَةً مَا لَمْ يَتِمَّكَنَّ مِنَ الْمَصَادِرِ
 كَسُبْحَانَ وَسَعْدَيْكَ، وَلَكِنَّهُمَا أَنْزَلُوهُمَا مِنْزَلَةَ الظَّنِّ
 ، وَكَذَلِكَ الْيَقِينِ لِأَنَّكَ تُحَقِّقُ بِهِ كَمَا تَفْعَلُ ذَلِكَ بِالْحَقِّ.
 فَأَنْزَلَ مَا ذَكَرْنَا غَيْرَ هَذَا بِمَنْزَلَةِ عَمْرِكَ اللَّهُ وَقَعْدَكَ اللَّهُ.

Chapter 89. This is a Chapter in which the *masʿdar* ‘origin’, as *tawkiydan* ‘a confirmation’ of itself, is *nasʿban* ‘erect’

(Buwlāq vol. 1. p. 190-1192, Derenbourg vol.1. p. 160-161; Haruwn vol.1. p.380-384)

(I. P. 160. L. 5) And that is as in your saying *lahu ʕalayya ʔalfu dirhamin ʔurfan* ‘I owe him a thousand dirhams customarily’. And an example of that is the saying of *ʔal-ʔahwasʿ*: (kāmīl)³

*ʔinniy la-ʔamnaḥuka ʔal-sʿuduwwa wa ʔinnaniy
gasaman ʔilayka maʕa ʔal-suduwwi la-ʔamyalu*
‘I grant you separation and I,
By swearing to you, tend towards separation’

It became *tawkiydan li-naʕsihi* ‘a confirmation to himself’, because when he said to him *lahu ʕalayya* ‘he has on me/I owe him’, he declared it and admitted it. And when he said *la-ʔamyalu* ‘I tend’, it became known that it is subsequent to an oath, but he said *ʕurfan wa gasaman* ‘customarily and by oath’ as *tawkiydan* ‘a confirmation’, just as if he were to say *siyra ʕalayhi* ‘it was walked on’, thus it became known that (L. 10) there was a *sayrun* ‘walking’, then he said *sayran* ‘by walking’ as a confirmation. Know the *ʔalif wa ʔal-lām* ‘ʔal-’ may be introduced into *tawkiyd* ‘confirmation’ in these declinable *masʿādir* ‘origins’ that are *badalan* ‘substitutes’ for the *lafḍ* ‘expression’ of the *fiʕl* ‘action’ just as in their introduction into *ʔal-ʔamr wa ʔal-naḥiy wa ʔal-xabar wa ʔal-ʔistifhām* ‘the imperative, the prohibition, the predicate and the interrogative’, so we make them follow in the present case their course there. Similarly, *ʔidʿāfah* ‘annexion’ has the status of *ʔalif wa ʔal-lām* ‘ʔal-’. As for the *mudʿāf* ‘annexed’, the saying of God, the Powerful and the Glorious *wa tara ʔal-gibāla taḥsabuhā gāmidatan wa hiya tamurru marra ʔal-saḥābi sʿunʕa ʔal-lāhi* (Sūrah XXVII:88) ‘you see the mountains and think them firmly fixed, but they will pass away like the clouds pass away; it is the work of God’; and He said *wa yawma ʔidīn yafrāḥu ʔal-muʔminuwna bi-naʕsri ʔal-lāhi yansʿuru man yašāʔu wa huwa ʔal-ʕaziyzu ʔal-raḥiyu waʕda ʔal-lāhi* (L. 15) *lā yuxlifu ʔal-lāhu waʕdahu* ‘and on that day shall the believers rejoice with the victory of God. He helps whom He will. He is the Exalted in might, Most Merciful’ (Sūrah XXX:4-5); and He said *ʔal-laḍiy ʔaḥsana kulla šayʔin xalgahu* ‘He who has perfected everything which He has created’ (Sūrah XXXII:7), and He, the Exalted, said:

(٨٩) هذا باب ما يكون المصدّر فيه

توكيداً لنفسه نصباً

(م ١. ب ٨٩. ص ١٦٠. س ٥) وذلك قولك: له عليّ
ألف درهمٍ عرفاً. ومثل ذلك قول الأحوص: (كامل)

إني لأمنحك الصدود وإنني

قسماً إليك مع الصدود لأميل

وإنما صار توكيداً لنفسه لأنه حين قال: له عليّ؛ فقد أقرّ
واعترف، وحين قال لأميل؛ علم أنه بعد حلف،
ولكنه قال عرفاً وقسماً توكيداً. كما أنه إذا قال سير
عليه فقد علم أنه (س ١٠) كان سير، ثم قال سيراً
توكيداً. واعلم أنه قد تدخل الألف واللām في التوكيد
في هذه المصادر المتمكنة التي تكون بدلاً من اللفظ
بالفعل كدخولها في الأمر والنهي والخبر والاستفهام،
فأجرها في هذا الباب مجراها هناك. وكذلك الإضافة
بمنزلة الألف واللām. فأما المضاف فقول الله عزّ وجلّ:

﴿وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ
صُنِعَ اللَّهُ ﴿١٥﴾ وَقَالَ: ﴿وَيَوْمَئِذٍ يُفْرِحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ
يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ وَعَدَّ اللَّهُ لَا (س)
﴿١٥﴾ يُخْلِفُ اللَّهُ وَعَدَّهُ﴾. وَقَالَ: ﴿الَّذِي أَحْسَنَ كُلَّ

شَيْءٍ خَلْقَهُ﴾. وَقَالَ تَعَالَى:

3 The meter of *kāmīl* is: *mutafāʕilun* (six times).

wa ʔal-muḥasʿanātu mina ʔal-nisāʔi ʔillā mā malakat ʔiymānukum kitāba ʔal-lāhi ʔalaykum ‘and the women already married, except those whom your right hand possesses, thus has God ordained prohibitions for you’ (Sūrah IV:24). Like those is ʔal-lāhu ʔakbaru daʔwatu ʔal-ḥaggi ‘God is great, is a call to the truth’ because when he said marra ʔal-saḥābu ‘the passing of the clouds’ and he said ʔaḥsana kulla šayʔin ‘perfected everything’, it became known that it is xalgun ‘a creation’ and sʿunʿun ‘a making’, but He confirmed and established it to His slaves. And when he said ḥurrimat ʔalaykum ʔummahātukum ‘prohibited for you are your mothers’ (Sūrah IV:23) until speech ceases, the addressees learned that this was written and established against them. And He said kitāba ʔal-lāhi ‘God’s book’ as a confirmation, just as He said sʿunʿa ʔal-lāhi ‘God’s making’ and similarly waʔda ʔal-lāhi ‘God’s promise’, because the speech that is (L. 20) before it is waʔdun wa sʿunʿun ‘a promise and a making’. It is as though He said waʔadan wa sʿunʿan wa xalḡan wa kitāban ‘by way of a promise and by way of making, by way of creating and by way of a book’. Similar is daʔwata ʔal-ḥaggi ‘the call to the truth’, because it was known that your saying ʔal-lāhu ʔakbar ‘God is great’ is duʔāʔu ʔal-ḥaggi ‘the call to the truth’ but it is tawkiyd ‘a confirmation’. It is as though he said duʔāʔan ḥaḡgan ‘a true call’. Ruʔbatu said: (ragaz)⁴

ʔinna nizāran ʔasʿbaḥat nizārā

Daʔwata ʔabrārin daʔaw ʔabrārā

‘Indeed, Nizār became Nizār

Call of the righteous, calling the righteous’

Because you are saying that ʔasʿbaḥat nizāran ‘became Nizār’ has the status of being a daʔwatin bārratin ‘righteous call’. Some of them have claimed that kitāba ʔal-lāhi ‘God’s book’ (P. 161) is nasʿb ‘erecting’ on the basis of his saying ʔalaykum kitāba ʔal-lāhi ‘against you is God’s book’. Some people have said sʿibyata ʔal-lāhi ‘God’s dye’ is mansʿuwbatun ‘erect’ on the basis of ʔal-ʔamr ‘the imperative’. Some of them said no; it is rather as a confirmation. ʔal-sʿibyatu ʔal-diynu ‘the dye is religion’. And rafʿ ‘raising is permitted in all that we have mentioned on the basis that you imply something that is expressed as though you said ḍāka waʔdu ʔal-lāhi ‘that is God’s promise’ and sʿibyatu ʔal-lāhi ‘God’s dye’ or huwa daʔwatu ʔal-ḥaggi ‘he is the call of the truth’. Its raising is on the basis of these and similar ones. Of that is His saying, the Powerful and Glorious, lam yalbaʔuw ʔillā sāʕatan min nahārin balāyūn ‘they did not stay except one hour of a day

﴿وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ﴾. ومن ذلك: اللَّهُ أَكْبَرُ دَعْوَةَ الْحَقِّ. لِأَنَّهُ لَمَّا قَالَ مَرَّ السَّحَابِ وَقَالَ أَحْسَنَ كُلِّ شَيْءٍ عِلْمٌ أَنَّهُ خَلَقَ وَصُنِعَ، وَلَكِنَّهُ وَكَّدَ وَثَبَّتَ لِلْعِبَادِ. وَلَمَّا قَالَ: حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ حَتَّى انْقَضَى الْكَلَامُ، عِلْمُ الْمُخَاطَبُونَ أَنَّ هَذَا مَكْتُوبٌ عَلَيْهِمْ، مَثَبَّتَ عَلَيْهِمْ. وَقَالَ: كِتَابَ اللَّهِ توكِيدًا كَمَا قَالَ: صُنِعَ اللَّهُ، وَكَذَلِكَ وَعَدَ اللَّهُ، لِأَنَّ الْكَلَامَ الَّذِي (س ٢٠) قَبْلَهُ وَعَدَّ وَصُنِعَ. فَكَانَتْ قَالُ: وَعَدًا وَصُنْعًا وَخَلْقًا وَكِتَابًا. وَكَذَلِكَ دَعْوَةَ الْحَقِّ لِأَنَّهُ قَدْ عُلِمَ أَنَّ قَوْلَكَ: اللَّهُ أَكْبَرُ، دُعَاءُ الْحَقِّ وَلَكِنَّهُ توكِيدٌ، كَأَنَّهُ قَالَ: دُعَاءُ حَقًّا. قَالَ رُوْبِيَّةُ: (رَجَز)

إِنَّ نِزَارًا أَصْبَحَتْ نِزَارًا

دَعْوَةَ أَبْرَارٍ دَعْوًا أَبْرَارًا

لِأَنَّ قَوْلَكَ: أَصْبَحَتْ نِزَارًا، بِمَنْزِلَةِ هُمْ عَلَى دَعْوَةِ بَارَّةٍ. وَقَدْ زَعَمَ بَعْضُهُمْ أَنَّ كِتَابَ اللَّهِ (ص ١٦١) نَصَبٌ عَلَى قَوْلِهِ: عَلَيْكُمْ كِتَابَ اللَّهِ. وَقَالَ قَوْمٌ: صِبْغَةَ اللَّهِ مَنْصُوبَةٌ عَلَى الْأَمْرِ. وَقَالَ بَعْضُهُمْ: لَا بَلْ توكِيدًا. وَالصَّبْغَةُ الْدِينُ. وَقَدْ يَجُوزُ الرَّفْعُ فِيمَا ذَكَرْنَا أَجْمَعَ عَلَى أَنْ تُضْمِرَ شَيْئًا هُوَ الْمَظْهَرُ، كَأَنَّكَ قُلْتَ: ذَاكَ وَعَدُّ اللَّهِ، وَصِبْغَةُ اللَّهِ، أَوْ هُوَ دَعْوَةُ الْحَقِّ. عَلَى هَذَا وَنَحْوِهِ رَفَعَهُ. وَمِنْ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿كَأَنَّ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ﴾

4 The meter of ragaz is: mustaffilun (six times).

for a proclamation' (**Sūrah XLVI:35**); it is as though he said *ḍāka balāyūn* 'that is a proclamation'. (L. 5) Know that in this case it *ʔintasʿaba* 'got erected' like *mansʿuwbin* 'those erected' by the *masʿādir* 'origins' before them, in that it is not a *sʿifah* 'descriptive' nor is it derived from an *ʔism* 'name' before it; rather you mentioned it so as to ascertain by means of it, and you do not relate to something implied that will occur after it in a *rafʿan* 'raised state' as it is a *maʿfūwlun bihi* 'acted-upon/object'. An example of *nasʿb* 'erecting' in this case is the saying of the poet ʔal-rāfiy: (tʿawiyl)⁵

Daʔabtu ʔilā ʔan yanbuta ʔal-ḍʿillu baʿda mā
Tagāsʿara hattā kāda fiy ʔal-ʔāli yamsʿahu
Wa giyfa ʔal-maʿfāyā ʕumma gultu li-sʿuḥbatiy
Wa lam yanziluw ʔabradtumu fa-tarawwahuw

'I continued to the state where the shade lengthened after

It had shortened till almost everyone's shadow disappeared
 And the rapid pace of beasts, and I said to my friends
 Who did not dismount: you're cooled off, so walk with ease'

(L. 10) It was known that *daʔabtu* 'I continued on', when it was mentioned at the onset of his poem, had the status of *ʔawgaftu* 'I hurried on' for him, and he made *giyfa ʔal-maʿfāyā* 'rapid pace of the beasts' a confirmation for the unspoken *ʔawgaftu* 'I hurried on'. Know that the *nasʿb* 'erecting' from this chapter that is confirmed that there is the general part of it and what is confirmed by itself that *yantasʿibu* 'it erects' on account of an implied *fiʿl* 'action' other than your first speech, because it is not with the meaning of *kayfa* 'how' nor *lima* 'for what reason'. It is as though he said *ʔa-ḥuggu ḥaggan* 'I say truly the truth' so he made it *badalan* 'a substitute', just like *ḍʿannan* 'opining' from *ʔaḍʿunnu wa lā ʔaguwlu gawlaka* 'I have an opinion and I do not say your saying', *ʔaguwlu ʔayra mā taguwlu* 'I say other than what you say', *ʔa-tagiddu giddaka* 'Do you make your own effort', *kataba ʔal-lāhu kitābahu* 'God wrote his book', *ʔaḍʿuw duʿāʔan ḥaggan* 'Call a true call' and *sʿanaʿa ʔal-lāhu* (L. 20) *sʿunʿahu* 'God made His making/creation', but the *fiʿl* 'action' is not expressed because it became *badalan* 'a substitute' for it with the status of *sagyan* 'watering'. Similarly, you direct the rest of the *ḥuruwf* 'words' in that case as you did in the case of *sagyan lahu* 'by way of calling watering for him' and *ḥamdan li-ʔal-lāh* 'by way of praise to God'.

بَلَاغٌ، كَأَنَّهُ قَالَ: ذَاكَ بَلَاغٌ. (س ٥) وَاَعْلَمُ أَنَّ هَذَا
 الْبَابَ اِنْتَصَبَ كَمَنْصُوبٍ بِمَا قَبْلَهُ مِنَ الْمَصَادِرِ فِي أَنَّهُ
 لَيْسَ بِصِفَةٍ وَلَا مِنْ اسْمٍ قَبْلَهُ، وَإِنَّمَا ذَكَرْتَهُ لِتَوْكُّدِ بِهِ، وَلَمْ
 تَحْمَلْهُ عَلَى مَضْمَرٍ يَكُونُ مَا بَعْدَهُ رَفْعًا وَهُوَ مَفْعُولٌ بِهِ.
 وَمِثْلُ نَصْبِ هَذَا الْبَابِ قَوْلُ الشَّاعِرِ، وَهُوَ الرَّاعِي:
 (طَوِيل)

دَأْبْتُ إِلَى أَنَّ يَنْبُتَ الظِّلُّ بَعْدَ مَا
 تَقَاعَصَرَ حَتَّى كَادَ فِي الْآلِ يَمْصُحُ
 وَجِيفَ الْمَطَايَا ثُمَّ قَلْتُ لِصُحْبَتِي

وَلَمْ يَنْزِلُوا أَبْرَدْتُمْ فَتَرَوْحُوا

(س ١٠) لِأَنَّهُ قَدْ عُرِفَ أَنَّ قَوْلَهُ: دَأْبْتُ لَمَّا ذُكِرَ فِي
 صَدْرِ قَصِيدَتِهِ، فَصَارَ دَأْبْتُ بِمَنْزِلَةِ أَوْجَفْتُ عِنْدَهُ،
 فَجَعَلَ وَجِيفَ الْمَطَايَا تَوْكِيدًا لِأَوْجَفْتُ الَّذِي هُوَ فِي
 ضَمِيرِهِ. وَاَعْلَمُ أَنَّ نَصْبَ هَذَا الْبَابِ الْمُؤَكَّدِ بِهِ الْعَامُّ مِنْهُ
 وَمَا وُكِّدَ بِهِ نَفْسُهُ يَنْتَصِبُ عَلَى إِضْمَارِ فِعْلِ غَيْرِ كَلَامِكَ
 الْأَوَّلِ، لِأَنَّهُ لَيْسَ فِي مَعْنَى كَيْفَ وَلَا لِمَ، كَأَنَّهُ قَالَ: أَحَقُّ
 حَقًّا، فَجَعَلَهُ بَدَلًا كَظَنَّ مِنْ أَظُنُّ، وَلَا أَقُولُ قَوْلَكَ
 وَأَقُولُ غَيْرَ مَا تَقُولُ، وَأَنْجِدُ جِدَّكَ وَكَتَبَ اللَّهُ كِتَابَهُ،
 وَادْعُوا دَعَاءً حَقًّا، وَصَنَعَ اللَّهُ (س ١٥) صُنْعَهُ، وَلَكِنْ
 لَا يَظْهَرُ الْفِعْلُ لِأَنَّهُ صَارَ بَدَلًا مِنْهُ بِمَنْزِلَةِ سَقِيًّا.
 وَكَذَلِكَ تَوَجَّهَ سَائِرَ الْحُرُوفِ مِنْ ذَا الْبَابِ، كَمَا فَعَلْتَ
 فِي بَابِ سَقِيًّا لَهُ، وَحَمْدًا لِلَّهِ.

5 The meter of tʿawiyl is: faʿuwlun maʿfāʿiyulun (four times).

Chapter 90. This is a Chapter in which some of the *mas'adir* 'origins' *yantas'ibu* 'get erected' because they are in a *hāl* 'circumstance/state' which has become *ʔal-maḏkuwru* 'the aforementioned'

(Buwlāq vol. 1. p. 192-194, Derenbourg vol.1. p. 161-163; Haruwn vol.1. p.384-387)

(I. P. 161. L. 17) And that is as in your saying *ʔammā simanan fa-samiynun* 'as for fat, then he is fat' and *ʔammā ʔilman fa-ʔālimun* 'as for knowledge, then he is a scholar'. *ʔal-Khalīl* claimed that it has the status of *ʔanta ʔal-ragulu ʔilman wa diyman* 'you are the man by way of knowledge and by way of religion' and *ʔanta ʔal-ragulu fahman wa ʔadaban* 'you are the man by way of understanding and by way of culture'. That is, *ʔanta ʔal-ragulu fīy hāḏihi ʔal-hāl* 'you are the man in this circumstance/state' and what was before it and after it operated on it. In this *wagh* 'surface form' the *ʔalif wa ʔal-lām* 'ʔal-' (L. 20) is not acceptable, just as it is not acceptable in what was *hālan* 'a circumstance/state' and was in the location of a *fāʔil* 'actor' as *hālan* 'a circumstance/state'. This one is similar. The *mas'dar* 'origin' *ʔintas'aba* 'got erected' because it is *hālun* 'a circumstance' in which it occurred. And like that is your saying *ʔamma ʔilman fa-lā ʔilma lahu* 'as for knowledge, he has no knowledge' (P. 162) *wa ʔammā ʔilman fa-lā ʔilma ʔindahu* 'as for knowledge, there is no knowledge in his possession' and *ʔammā ʔilman fa-lā ʔilma tadmiru lahu* 'as for knowledge, you do not imply that he has any knowledge'. You mean a man. This may be raised in the dialect of baniy tamiym, but the *nas'b* 'erecting' in its dialect is more acceptable, because they misconstrue the *hāl* 'circumstance', so if you were to introduce the *ʔalif wa ʔal-lām* 'ʔal-' they raised, because it prevents it from its being a *hāl* 'circumstance'. You say *ʔammā ʔal-ʔilmu fa-ʔālimun bi-ʔal-ʔilmi* 'as for knowledge, he is knowledgeable about knowledge', and *ʔammā ʔal-ʔilma fa-ʔālimun bi-ʔal-ʔilmi* 'as for knowledge, he is knowledgeable about knowledge'. As for the *nas'b* 'erecting', it is on the basis that you do not make the second knowledge the first knowledge which you expressed before it (L. 5) as though you said *ʔammā ʔal-ʔilma fa-ʔālimun bi-ʔal-ʔaʔyāʔi* 'as for knowledge, he is knowledgeable about things'. As for the *raff* 'raising', it is based on the fact that he made the other/second knowledge to be the first knowledge, so it became like your saying *ʔammā ʔal-ʔilmu fa-ʔanā ʔālimun bihi* 'as for knowledge, I am knowledgeable about it' and *ʔammā ʔal-ʔilmu fa-mā ʔaʔlamaniy bihi* 'as for knowledge, he did not inform me about it'. This is *raffun* 'raising', because the implied

(٩٠) هذا بابٌ ما يَنْتَصِبُ مِنَ الْمَصَادِرِ
لأنه حال صار فيه المذکور

(م ١. ب ٩٠. ص ١٦١. س ١٧) وذلك قولك: أمّا سَمَنًا فَسَمِينٌ، وأمّا عَلِمًا فَعَالِمٌ. وزعم الخليل أنه بمنزلة قولك: أنت الرجلُ عَلِمًا وِدِينًا، وأنت الرجلُ فَهَمًّا وأدبًا؛ أي أنت الرجلُ في هذه الحال. وَعَمِلَ فيه ما قبله وما بعده ولم (س ٢٠) يَحْسُنَ في هذا الوجه الألفُ واللّامُ، كما لم يَحْسُنَ فيما كان حالًا وكان في موضع فاعلٍ حالًا. وكذلك هذا. فانتصب المصدرُ لأنه حالٌ مَصِيرٌ فيه. ومن ذلك قولك: أمّا عَلِمًا فلا عَلِمَ له، (ص) وأمّا عَلِمًا فلا عَلِمَ عنده، وأمّا عَلِمًا فلا عَلِمَ تُصَمِّرُ له، لأنك إنما تعني رجلاً. وقد يُرْفَعُ هذا في لغة بني تميم، والنصبُ في لغتها أحسنُ لأنهم يَتَوَهَّمُونَ الحالَ. فإذا أُدخِلت الألفُ واللّامُ رَفَعُوا، لأنه يَمْتَنَعُ من أن يكون حالًا. وتقول: أمّا العِلْمُ فَعَالِمٌ بالعِلْمِ، وأمّا العِلْمُ فَعَالِمٌ بالعِلْمِ. فالنصبُ على أنك لم تَجْعَلِ العِلْمَ الثاني العِلْمَ الأوَّلَ الذي لفظتَ به قبله، (س ٥) كأنك قلت: أمّا العِلْمُ فَعَالِمٌ بالأشياء. وأمّا الرَفْعُ فعلى أنه جعل العِلْمَ الآخَرَ هو العِلْمَ الأوَّلَ، فصار كقولك: أمّا العِلْمُ فَأَنَا عَالِمٌ به، وأمّا العِلْمُ فما أَعْلَمَنِي به. فهذا رَفْعٌ لأنَّ المضمَر

is the knowledge, so it became like your saying *ʔammā ʔal-ʕilmu fa-ḥasanun* ‘as for knowledge, it is good’. If you were to make the *hāʔ* [h] other than the first knowledge, *nasʕabta* ‘you erected’. It is as though you said *ʔammā ʕilman fa-mā ʔaʕlamaniy bi-ʕabdi ʔal-lāhi* ‘as for knowledge, he did not inform me about Abdullah’. If you were to say *ʔammā ʔal-dʕarba fa-dʕāribun* ‘as for striking, then he is a striker’; this erects under two aspects so that the *dʕarb* ‘striking’ be *maʕʕuwlan* ‘an acted-upon’, as in your saying *ʔammā ʕabda ʔal-lāhi fa-ʔanā dʕāribun* ‘as for Abdullah, I am striking’. And it is *nasʕban* ‘erect’ on the basis of (L. 10) your saying *ʔammā ʕilman fa-ʕālimun* ‘as for knowledge, I am knowledgeable’. It is as though you said *ʔammā dʕarban fa-dʕāribun* ‘as for striking, he is a striker’. It becomes like your saying *ʔammā dʕarban fa-ḍuw dʕarbin* ‘as for striking, he is a carrier of striking’. People of *ḥigāz* erect what is in this chapter with *ʔalif wa ʔal-lām* ‘ʔal-’ because they may misconstrue that this case is not one of *ḥāl* ‘circumstance/state’; and *banuw tamiym* do not, because they do not misconstrue what it is not. Hence, they do not erect in the cases of *ʔalif wa ʔal-lām* ‘ʔal-’, and leave off the *gubḥ* ‘unacceptability’. What misled the people of *ḥigāz* is the case that erects, because it is something *mawḡuwʕun lahu* ‘having taken place’ like your saying *faʕaltuhu maxāfata ḍālika* ‘I did it out of fear of that’ and that is their saying *ʔammā ʔal-nubla fa-nabiylun* ‘as for nobility, I am noble’ and *ʔammā ʔal-ʕagla fa-huwa ʔal-ragulu ʔal-kāmilu* ‘as for the mind, he is the perfect man’. It is as though he said *huwa* (L. 15) *ʔal-ragulu ʔal-kāmilu ʔal-ʕagla wa ʔal-raʔyiy* ‘he is the man of perfect mind and opinion’; that is, *li-lʕagla wa ʔal-raʔyiy* ‘with reference to mind and opinion’. And it is as though he responded to someone who said *li-mah* ‘why’. And on the basis of this case, treat all that you have treated as *nakirah* ‘indefinite as a *ḥāl* ‘circumstance/state’ if you were to introduce into it the *ʔalif wa ʔal-lām* ‘ʔal-’. The poet said: (tʕawiyl)⁶

ʔalā layta ʕiʕriy hal ʔilā ʔummi maʕmarin
Sabiylun fa-ʔammā ʔal-sʕabra ʕanhā fa-lā sʕabrā
 ‘I wonder if Umm maʕmar has
 A way, because her patience is not patience’

As for *banuw tamiym*, they raise for the reasons I mentioned to you. They say *ʔammā ʔal-ʕilmu fa-ʕālimun* ‘as for knowledge, then I am knowledgeable’. It is as though he said *fa-anā ʔaw fa-huwa ʕālimun bihi* ‘then I or he are knowledgeable (L. 20) about it’.

هو العِلْمُ، فصار كقولك: أَمَا العِلْمُ فَحَسَنٌ. فَإِنْ
 جعلتَ الهاءَ غيرَ العِلْمِ الأوَّلِ نصبتَ، كأنك قلتَ: أَمَا
 عِلْمًا فما أعلَمَني بعبدِ الله. وإذا قلتَ: أَمَا الضَّرْبُ
 فصارِ بٌ، فهذا يَنْتَصِبُ على وجهين على أن يكون
 الضربُ مفعولًا كقولك: أَمَا عبدَ الله فأنا ضاربٌ.
 ويكون نصبًا على (س ١٠) قولك: أَمَا عِلْمًا فعالمٌ،
 كأنك قلتَ: أَمَا ضَرْبًا فصارِ بٌ، فيصير كقولك: أَمَا
 ضربًا فذو ضربٍ. وقد يَنْصِبُ أهلُ الحجاز في هذا
 الباب بالألف واللام، لأنهم قد يتوهَّمون في هذا الباب
 غيرَ الحال، وبنو تميم كأنهم لا يتوهَّمون غيره فمن ثم لم
 يَنْصِبوا في الألف واللام، وتركوا القُبْحَ. فكأن الذي
 توهَّم أهلُ الحجاز الباب الذي يَنْتَصِبُ لأنه موقوعٌ له،
 نحو قولك: فعلته مخافةً ذلك. وذلك قولهم: أَمَا التُّبَلُ
 فنبيلٌ، وأما العقلُ فهو الرجلُ الكاملُ، كأنه قال: هو
 (س ١٥) الرجلُ الكاملُ العقلُ والرأي؛ أي للعقل
 والرأي، وكأنه أجاب مَنْ قال: لِمَ؟ وعلى هذا الباب
 فأجر جميع ما أجرته نكرةٌ حالاً إذا أدخلتَ فيه الألف
 واللام. قال الشاعر: (طويل)

أَلَا لَيْتَ شِعْرِي هَلْ إِلَى أُمَّ مَعْمَرٍ
 سَبِيلٌ فَأَمَا الصَّبْرَ عَنْهَا فَلَا صَبْرًا

وأما بنو تميم فيرفعون لما ذكرتُ لك، فيقولون: أَمَا
 العِلْمُ فعالمٌ، كأنه قال: فأنا أو فهو عالمٌ (س ٢٠) به

⁶ The meter for tʕawiyl is: *faʕuwlan maʕʕiylun* (four times).

The implication of this by them was better than introducing into it what is not permissible, just as when the Most High said *yawman lā tagziy nafsun* ‘a day when one soul does not avail (another soul)’ (Sūrah II: 123), he implied in it. The poet Ṣadu Ṣal-rahman bin ḥassān said: (wāfir):⁷

Ṣalā yā layla wayḥaki nabbiṣaynā

Fa-Ṣammā al-guwdu minki fa-laysa guwdu

‘Woe to you, Layla, tell us,

For a favor from you is no favor’

That is, *fa-laysa lanā minki guwdun* ‘it is not a favor to us from you’. What are erected of *sʿifāt* ‘descriptives’ are *ḥālan* ‘circumstances/states’ just as the *masʿdar* ‘source’ (P. 163) that is put in its location got erected; and it cannot be anything except a *ḥālan* ‘circumstance’, as in his saying *Ṣammā sʿadiygan musʿāfiyan fa-laysa bi-sʿadiygin musʿāfin* ‘as for a sincere friend, he is not a sincere friend’ and *Ṣammā ḍʿāhiran fa-laysa bi-ḍʿāhirin* ‘as for exposure, he is not exposed’ and *Ṣammā ṣāliman fa-laysa bi-ṣālimin* ‘as for being knowledgeable, he is not knowledgeable’. This is *nasʿb* ‘erecting’, because he made it being in the circumstance of knowledge and outside of the circumstance of *ḍʿuhur* ‘exposure’ and *musʿadagatin* ‘approval’. *Rafʿ* ‘raising’ is not permitted here, because you have implied the possessor of *sʿifah* ‘descriptive’ and where you said *Ṣammā al-ṣilmu fa-ṣālimun* ‘as for knowledge, then he is knowledgeable’; you did not imply something already mentioned before your speech which is *Ṣal-ṣilm* ‘the knowledge’. Rather, you mentioned the possessor of knowledge. (L. 5) The *rafʿ* ‘raising’ in this is acceptable, but it is not permitted in the *sʿifah* ‘descriptive’ and there can be no *Ṣalif wa Ṣal-lām* ‘Ṣal-’ in the *sʿifah* ‘descriptive’, because it is not one of the *masʿadir* ‘origins’ so it could become a response to his saying *li-mah* ‘why’. The *masʿdar* ‘origin’ follows it and in its location was placed a *ḥāl* ‘circumstance’. Know that what got erected in this case, whatever occurs after or before it, operated on it, just as *Ṣal-ḥaḍar* ‘warning/precaution’ operated on what is before it, if you were to say *Ṣakramtuhu ḥaḍar Ṣan Ṣuṣābu* ‘I honored him as a precaution lest I be blamed’, and it operated on his saying *Ṣatāhu maṣyan wa māṣiyan* ‘he came to him on foot and walking’.

وكان إضمارُ هذا أحسنَ عندهم من أن يُدخِلوا فيه
ما لا يجوز كما قال تعالى: ﴿يَوْمًا لَا تَجْزِي نَفْسٌ﴾،
أضمر فيه. وقال الشاعر عبد الرحمن بن حسان:

(وافر)

ألا يا لَيْلَ وَيْحَكَ نَبِيْنَا

فَأَمَّا الْجُودُ مِنْكَ فَلَيْسَ جُودٌ

أي فليس لنا منك جودٌ. ومما يُنصَب من الصفات
حالا كما انتصب المصدر الذي (ص ١٦٣) يوضع
موضعه ولا يكون إلا حالا، قوله: أمّا صديقًا مُصافيًا
فليس بصديقٍ مُصافٍ، وأمّا ظاهرًا فليس بظاهرٍ، وأمّا
عالمًا فعالمٌ. فهذا نصبٌ لأنه جعله كائنًا في حال علمٍ
وخارجًا من حال ظُهورٍ ومصادقةٍ. والرفع لا يجوز
ها هنا، لأنك قد أضمرت صاحبَ الصفة، وحيث
قلت: أمّا العِلْمُ فعالمٌ، فلم تُضمِرْ مذكورًا قبل كلامك
وهو العِلْمُ، وإنما ذكرت صاحبَ العلم، (س ٥) فمن
ثم حَسُنَ في هذا الرفع ولم يُجْزِ الرفع في الصفة. ولا
يكون في الصفة الألفُ واللام، لأنه ليس بمصادرٍ
فيكون جوابًا لقوله لِمَه؟ وإنما المصدرُ تابعٌ له، ووضع
في موضعه حالا. واعلم أنّ ما انتصب في هذا الباب
فالذي بعده أو قبله من الكلام قد عمِلَ فيه، كما عمِلَ
في الحَذَرِ ما قبله، إذا قلت: أكرمتُه حَذَرَ أن أُعابَ،
وكما عمِلَ في قوله: أتاهُ مَشِيًّا ومَشيًّا.

7 The meter for wāfir is: *mufāṣalatun mufāṣalatun faṣuwlun* (twice).