

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

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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>

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

22- The Accusative of Purpose [*'al-maf'ūl lahu*]

Know that the accusative of purpose can only be a verbal noun and the regent over it is a verb of a different root. And the accusative of purpose is mentioned because it is an excuse or a reason for the occurrence of the verb. You say, "I visited you in desire of your beneficence [*zirtuka ṭama'an fī birrika*]," and "I set out for you in want of your goodness [*qaṣadtuka 'ibtighā'an li-ma'rūfika*]," or "in desire [*lil-ṭama'i*]" or "in want [*lil-ibtighā'i*]." God most high said: "They put their fingers in their ears to avoid death [*yaj'alūna 'asābi'ahum fī 'ādḥānihim min 'al-sawā'iqi ḥadhara 'al-mawti*]," or "in order to avoid death [*lil-ḥidhri al-mawti*]." The poet Hātim al-Ṭā'i said:

I hide the defect of the noble man to preserve him  
And avoid cursing the base out of honor

or "to preserve him [*li-'iddikhārihi*]" and "to ennoble [*lil-takarrumi*]." And when the *lam* is deleted, the word is made accusative by virtue of the verb that precedes it.

23- The Accusative of Accompaniment [*'al-maf'ūl ma'ahu*]

It is everything with which an action is done, and it is as you say,

<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.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَبِّ يَسِّرْ وَأَعِزِّ

قَالَ أَبُو الْفَتْحِ عَثْمَانُ بْنُ جِنِّي رَحِمَهُ اللَّهُ وَعَفَا عَنْهُ:

٢٢- باب المفعول له (لأجله)

اعلم أن المفعول له لا يكون إلا مصدرًا، ويكون العامل فيه فعلا من غير لفظه، وإنما يذكر المفعول له؛ لأنه عذرٌ وعلّةٌ لوقوع الفعل، تقول: زرتك طمعاً في برِّك، وقصدتك ابتغاءً لمعروفك، أي: زرتك للطمع، وقصدتك للابتغاء.

قال الله عز وجل: {يجعلون أصابعهم في آذانهم من الصواعق حذر الموت}، أي: لحذر الموت. قال حاتم الطائي: (الطويل)

وأغفر عوراء الكريم ادّخاره

وأعرض عن شتم اللثيم تكراً

أي: لادخاره، فلما حذف اللام نصبه بالفعل الذي قبله.

٢٣- باب المفعول معه

وهو كل ما فعلت معه فعلا، وذلك قولك:

“I stood up with Zayd [*qumtu wa zaydan*],” or “with Zayd [*ma‘a zaydin*];” and “The cold came along with a Persian mantle [*jā‘a ‘al-barḍu wa ‘al-ṭayālisata*],” or “with the Persian mantle [*ma‘a ‘al-ṭayālisati*];” and “I continued to walk along the Nile [*mā ziltu ‘asīru wa ‘al-nīla*],” or “with the Nile [*ma‘a ‘al-nīli*];” and “If the she-camel had been left behind with her young camel, she would suckle her [*law turikat ‘al-nāqatu wa faṣīlaha laradī‘aha*],” or “with her young camel [*ma‘a faṣīliha*];” and “If you had been left with the lion, it would have eaten you [*khalayta wa ‘al-‘asada la-‘akalaka*],” or “with the lion [*ma‘a ‘al-‘asadi*];” and “how would you be with a dish of food [*kayfa takūnu wa qaṣ‘atan min thuraydin*]?” or “with a dish [*ma‘a qaṣ‘atin*].” The poet said:

“You and the sons of your father should be like  
The meeting place of the two kidneys  
and the spleen”

Or “with the sons of your fathers [*ma‘a banī ‘abīkum*].” And when “with [*ma‘a*]” is deleted, the *waw* takes its place and connects the verb which precedes it to the noun which comes after it, and the *waw*’s strength connects them.

### Things that resemble the object

And these are of five types: the circumstantial construction [*‘al-ḥāl*], (the accusative of) specification [*tamyīz*], (the accusative of) exception [*‘istithnā*], the subject of *inna* and its sisters, and the predicates of *kana* and its sisters, the last two having already been discussed.

### 24- The Circumstantial Construction [*‘al-ḥāl*]

The circumstantial construction describes the state of the agent and the object. As for its formal structure, it is indefinite and follows after something definite which the speech had already indicated. And this indefinite noun is definite in meaning. And the regent in the circumstantial construction is of two types: derivative and non-derivative. And if the regent is derivative, it is permissible to advance the circumstantial construction in front of it. It is as you say,

قمت وزيدا ، أي: مع زيد، و استوى الماء والخشبة،  
أي: مع الخشبة، وجاء البرد والطيالسة، أي: مع  
الطيالسة، وما زلت أسير والنيل، أي: مع النيل، ولو  
تركت الناقة وفصيلها لرضعها، أي: مع فصيلها، ولو  
خليت والأسد لأكلك، أي: مع الأسد، وكيف تكون  
وقصعة من ثريد ، أي: مع قصعة. قال الشاعر:  
(الوافر)

فكونوا أنتم وبني أبيكم

مَكَانَ الكُلَيْتَيْنِ مِنَ الطَّحَالِ

أي: مع بني أبيكم. فلما حذف مع أقام الواو مقامها  
وأوصل الفعل الذي قبلها إلى الاسم الذي بعدها لأنها  
قوته فأوصلته إليه فانتصب.

### المشبه بالمفعول

وهو خمسة أضراب: حال، وتمييز، واستثناء، وأسماء  
إن وأخواتها، وأخبار كان وأخواتها وقد مضى ذكرهما.

### ٢٤ - باب الحال

الحال وصف هيئة الفاعل أو المفعول به، وأما لفظها:  
فإنها نكرة تأتي بعد معرفة، قد تم عليها الكلام، وتلك  
النكرة هي المعرفة في المعنى. والعامل في الحال على  
ضربين: متصرف وغير متصرف متصرف، فإذا كان  
العامل متصرفاً؛ جاز تقديم الحال عليه، تقول:

“Zayd came on a mount [*jā'a zaydun rākiban*],” and “Zayd, on a mount, came [*jā'a rākiban zaydun*],” and “On a mount, Zayd came [*rākiban jā'a zaydun*].” All of these are permissible because “to come [*jā'a*] is derivative and the derivation is transmitted in various time frames. One can say, “he came [*jā'a*],” “he comes [*yajī'u*],” and “coming [*majī'an*],” and they are all “to come [*jā'a*].” Likewise one can say, “Muhammad came forth quickly [*'aqbala muḥammadun muṣri'an*],” and “Muhammad quickly came forth [*'aqbala muṣri'an muḥammadun*],” and “Quickly, Muhammad came forth [*muṣri'an 'aqbala muḥammadun*],” because “to come forth [*'aqbala*]” is derivative. And if the regent is not derivative, it is not permissible to advance the circumstantial construction in front of it. It is as you say, “This is Zayd standing up [*hadhā zaydun qā'iman*],” and one makes “standing up [*qā'iman*]” accusative by virtue of the circumstantial construction because “this [*hadhā*]” contains a sense of the meaning of the verb because *ha* is to notify and *dhā* is to indicate. And it is as though you said, “I notify that he is standing up [*'unbiḥu 'alayhi qā'iman*],” and “I point that he is standing up [*'ushūru 'ilayhi qā'iman*].” And if one had said “Standing up this is Zayd [*qā'iman hadhā zaydun*],” it would not be permissible because *hadhā* is non-derivative. And one may say, “Zayd is in the house standing up [*zaydun fī 'al-dāri qā'iman*],” and one makes “standing up [*qā'iman*]” accusative by virtue of the circumstantial construction with the adverb. And if one had said, “Zayd standing up is in the house [*zaydun qā'iman fī 'al-dāri*],” it would not be permissible because the adverb is non-derivative. It is as you say, “I passed by Zayd while he was sitting [*marartu bi-zaydin jālisān*],” and if one had said “I passed while sitting by Zayd [*maratu jālisān bi-zaydin*],” the circumstantial construction for Zayd is not permissible because the condition of the genitive noun cannot be advanced before it. One says, “I passed by Hind while she was sitting [*marartu bi-hindin jālisatan*],” and it is not permissible to say, “I passed by while she was sitting Hind [*marartu jālisatan bi-hindin*]” because the condition of the genitive noun cannot be advanced before it.

جاء زيد راكباً، وجاء راكباً زيداً، وراكباً جاء زيد، كل ذلك جائز، لأن جاء متصرف والتصرف هو التنقل في الأزمنة. تقول: جاء يجيء مجيئاً فهو جاء، وكذلك أقبل محمد مسرعاً، وأقبل مسرعاً محمد، ومسرعاً أقبل محمد، لأن أقبل متصرف. فإن لم يكن العامل متصرفاً لم يجوز تقديم الحال عليه، تقول: هذا زيد قائماً، فتنصب قائماً على الحال، بما في هذا من معنى الفعل لأن ها للتببيه، وذا للإشارة فكأنك قلت أنه عليه قائماً، وأشير إليه قائماً. ولو قلت: قائماً هذا زيد، لم يجوز لأن هذا لا يتصرف، وتقول: زيد في الدار قائماً، فتنصب قائماً على الحال بالظرف ولو قلت: زيد قائماً في الدار، لم يجوز لأن الظرف لا يتصرف، وتقول: مررت بزید جالساً، ولو قلت: مررت جالساً بزید، والحال لزید، لم يجوز، لأن حال المجرور لا يتقدم عليه، وتقول: مررت بهند جالسةً، ولا يجوز: مررت جالسةً بهند، لأن حال المجرور لا يتقدم عليه.

## 25-The (Accusative of) Specification [*'al-tamyẓ*]

And the meaning of the (accusative of) specification is the clarification/refining of categories from one another. And the form of the thing specified is an indefinite noun which follows after a complete chain of speech and by which is indicated the explanation of categories and most commonly, which follows after numbers and measures. And with the numbers from eleven to ninety-nine, it is as you say, "With me are eleven men, twelve servant-boys, thirty concubines, and fifty dirhams [*'indī ahada 'ashara rajulan wa 'ithnā 'ashara ghulāman wa thalāthūna jāriyatan wa khamsūna dirhaman*]." As for measures, these are of three types: the distances, the amounts, and the weights. And the distances are as you say, "There is nothing in the sky with the same amount of a palm as a cloud [*mā fī 'al-samā'i qadra rāhatin sahāban*]," and "There is nothing woven in the robe of the size of a dirham wrapping [*mā fī 'al-thawbi masarru dirhamin nasījan*]." And the measurements are as you say, "With me are two *qafizes* of wheat and two *jaribs* of barley and two *makkuks* of flour [*'indī qafizāni burran wa jarībāni sha'īran wa makkūkāni daqāqan*]." And the weights are, as you say, "With me are two *manas* of butter [*'indī manwāni samnan*]," and "I bought two pounds of oil [*'ishtaraytu raṭlayni zaytan*]." And among the accusatives of specification are, as you say: "I was delighted with it in myself [*tibtu bihi nafsan*]," and "I grew impatient with him [*diqtu bihi dhar'an*]," and "On the date is its weight in butter [*'ala 'al-tamrati mithluha zubdan*]," and "This is a jar of pickles [*hadhā rāqūdun khallan*]," and "He is sufficient for you as a fine horseman [*hasbuka bihi fārisan*]," and "By God, you are courageous [*wa lillāhi darruka shujā'an*]." It is necessary in all specifications to have the meaning "of [*min*]" so these could be "of courage [*min shujā'in*]" and "of a fine horseman [*min fārisin*]."

## 26-The (Accusative of) Exception [*'al-'isūthnā'*]

And the meaning of the (accusative of) exception is that a thing that is different is excluded from what it had been included in, or a thing that is different is included in what it had been excluded from. And the particle which governs the exception is "except [*'illa*],"

## ٢٥ - باب التَّمْيِيز

ومعنى التَّمْيِيز: تَخْلِيصُ الْأَجْنَاسِ بَعْضُهَا مِنْ بَعْضٍ، وَلَفْظُ الْمَمْيِيزِ اسْمُ نَكْرَةٍ يَأْتِي بَعْدَ الْكَلَامِ التَّامِّ يَرَادُ بِهِ تَبْيِينُ الْجِنْسِ، وَأَكْثَرُ مَا يَأْتِي بَعْدَ الْأَعْدَادِ وَالْمَقَادِيرِ. فَالْأَعْدَادُ مِنْ أَحَدٍ عَشْرٍ إِلَى تِسْعَةٍ وَتِسْعِينَ كَقَوْلِكَ عِنْدِي أَحَدٌ عَشْرٌ رَجُلًا وَاثْنَا عَشْرٌ غُلَامًا، وَثَلَاثُونَ جَارِيَةً، وَخَمْسُونَ دِرْهَمًا.

وَأَمَّا الْمَقَادِيرُ: فَعَلَى ثَلَاثَةِ أَصْرُبٍ: مَمْسُوحٌ، وَمَكِيلٌ، وَمُوزُونٌ؛ فَالْمَمْسُوحُ نَحْوُ قَوْلِكَ: مَا فِي السَّمَاءِ قَدْرُ رَاحَةِ سَحَابًا، وَمَا فِي الثَّوْبِ مَصْرٌ دِرْهَمٌ نَسِيجًا، وَالْمَكِيلُ نَحْوُ قَوْلِكَ: عِنْدِي قَفِيزَانِ بَرًّا، وَجَرِييَانِ شَعِيرًا، وَمَكُوكَانٌ دَقِيقًا. وَالْمُوزُونُ نَحْوُ قَوْلِكَ: عِنْدِي مَنَوَانٌ سَمْنًا، وَاشْتَرَيْتُ رَطْلَيْنِ عَسَلًا.

وَمِنَ الْمَنْصُوبِ عَلَى التَّمْيِيزِ قَوْلُكَ طَبْتُ بِهِ نَفْسًا، وَضَقْتُ بِهِ ذِرْعًا، وَعَلَى التَّمْرِ مِثْلُهَا زَبْدًا، وَهَذَا رَاقُودٌ خَلًّا، وَحَسْبُكَ بِهِ فَارِسًا، وَلِلَّهِ دَرَكٌ شَجَاعًا. فَلَا بَدَّ فِي جَمِيعِ التَّمْيِيزِ مِنْ مَعْنَى مِنْ، أَيْ: مِنْ شَجَاعٍ، وَمِنْ فَارِسٍ.

## ٢٦ - باب الْإِسْتِثْنَاءِ

ومعنى الاستثناء: أن تخرج شيئًا مما أدخلت فيه غيره أو تدخله فيما أخرجت منه غيره، وحرفه المستولي عليه "إلا"،

and also the nouns, and verbs, and particles that are similar to it. And the nouns are “other than [ghayrun]” and “except [siwā],” and the verbs are “not to be [laysa],” “not being [lā yakūnu],” “to exclude [‘adā],” “to exclude [hāshā],” and “to be empty of [khalā].” And the particles are “except [hāshā]” and “except [khalā].”

And if you make an exception using *‘illa* with an affirmative phrase, what follows it is accusative in every case. It is as you say, “The people stood up except for Zayd [qāma ‘al-qawmu ‘illa zaydan],” and “I saw them except for Zayd [ra ‘aytuhum ‘illa zaydan],” and “I passed by them except for Zayd [marartu bi-hum ‘illa zaydan].” And if what precedes it is not affirmative, you switch it with what follows it. It is as you say, “No one stood up except for Zayd [mā qāma ‘ahadun ‘illa zaydan],” and “I did not see anyone except for Zayd [mā ra ‘aytu ‘ahadan ‘illa zaydan],” and “I did not pass by anyone except for Zayd [mā marartu bi-‘ahadin ‘illa zaydin].” And the accusative is permissible by the rule of exception. And it is as you say, “No one stood up except for Zayd [mā qāma ‘ahadun ‘illa zaydan].” And if what follows it is not a category of what precedes it, then the accusative is the rule in every case. You say, “There is nothing in the house except a tent stake [mā bil-dāri ‘ahadun illa watidan],” and “I did not pass by anyone except a she-donkey [mā marartu bi-‘ahadin ‘illa himāran].” The poet al-Nabigha said:

“I stopped wondering asking her  
She was unable to answer and thereis no  
one in the camp to help”

“Except for camel-tying places I can hardly discern  
Greif is like a bottomless well”

And *‘al-‘awāriyya* is made accusative when we mention it, and it may be permissible to exchange, and even if the second is not of the first category, and then one would say “there was nothing in the house except a tent stake [mā bil-dāri ‘ahadun ‘illa watidun].” And that is in the parlance of the tribe of the Bani Tamim, and they are familiar with the speech of al-Nābigha “except *‘al-‘awāriyya*” in the nominative.

وتشبه به أسماء وأفعال وحروف. فالأسماء: غير،  
وسوى، والأفعال: ليس، ولا يكون، وعدا، وخلا،  
وحاشا، والحروف: حاشا، وخلا .

فإذا استثنت ب إلا من موجب، كان ما بعدها  
منصوبا على كل حال ، تقول: قام القوم إلا زيدا،  
ورأيتهم إلا زيدا، ومررت بهم إلا زيدا، نصبت  
المستثنى. فإن كان ما قبلها غير موجب، أبدلت ما  
بعدها منه ، تقول: ما قام أحد إلا زيدا، وما رأيت أحداً  
إلا زيدا، وما مررت بأحد إلا زيدا، ويجوز النصب على  
أصل الباب، فتقول: ما قام أحد إلا زيدا. فإن كان ما  
بعدها ليس من جنس ما قبلها فالنصب هو الباب على  
كل حال ، تقول: ما بالدار أحد إلا وتدا، وما مررت  
بأحد إلا حماراً. قال النابغة: ( البسيط )

وَقَفْتُ فِيهَا أَصَيْلًا لَا أُسَائِلُهَا

أَعَيْتَ جَوَابًا وَمَا بِالرَّبْعِ مِنْ أَحَدٍ

إِلَّا أَوَارِيَّ لَايَا مَا أُبَيِّنُهَا

وَالنُّؤْيُ كَالْحَوْضِ بِالْمَظْلُومَةِ الْجَلْدِ

فنصب إلا أوارِي لما ذكرنا، وقد يجوز البدل وإن لم  
يكن الثاني من جنس الأول، فتقول: ما بالدار أحد إلا  
وتد وذلك في لغة بني تميم وينشدون قول النابغة إلا  
أوارِي بالرفع.

And if one advances the thing excepted, it must be in the accusative. It is as you say, “No one stood up except for Zayd [*mā qāma 'illa zaydan 'ahadun*],” and “I passed by no one except for Zayd [*mā marartu 'illa zaydan bi-'ahadin*].” The poet al-Kamīṭ said:

“I have no supporters except for the people of Ahmad  
And I have no doctrine except for the doctrine of truth”

And if one separates the regent before *'illa*, it holds regency over what follows it and nothing else. It is as you say, “No one rose except Zayd [*mā qāma 'illa zaydun*],” and “I did not see anyone except for Zayd [*mā ra'aytu 'illa zaydan*].” And in the first example, “Zayd” is made nominative by its verb and in the second example; it is made accusative by the direct governance of the verb upon it.

And as for “other than [*ghayrun*],” its inflection is the same as the inflection of the noun located after *illa*. And what follows it is genitive by virtue of its being in a construct with it. It is as you say, “The people other than Zayd stood up [*qāma 'al-qawmu ghayra zaydin*],” just as one would say “except for Zayd [*'illa zaydan*].” And one would say, “No one stood up other than Zayd [*mā qāma 'ahadun ghayru zaydin*],” just as one said “except for Zayd [*'illa zaydun*].” And one would say, “Nothing is in the house other than a tent stake [*mā bil-dāri 'ahadun ghayra watidin*].”

And as for “except [*siwā*],” it is accusative by being an adverb. And what follows it is genitive by virtue of its being in a construct with it. It is as you say, “The people stood up except for your father [*qāma 'al-qawmu siwā 'abika*],” and “I did not see anyone except your brother [*mā ra'aytu 'ahadan siwā akhika*].”

And as for “not to be [*laysa*]” and “not being [*lā yakūnu*],” and “to exclude [*adā*],” what follows them is always accusative. It is as you say, “The people stood up (but) not Zayd [*qāma 'al-qawmu laysa zaydan*],” and “They were departing (but) not Bakr [*'inṭalaqū lā yakūnu bakran*],” and “They went excluding Ja'far [*dhahabū 'adā ja'faran*].”

فإن تقدم المستثنى لم يكن فيه إلا النصب، تقول: ما قام  
إلا زيداً أحد، وما مررت إلا زيداً بأحد. قال الكميت:  
(الطويل)

فما لي إلا آل أحمد شيعته

وما لي إلا مذهب الحق مذهب

فإن فرغت العامل قبل إلا عمل فيما بعدها لا غير،  
تقول: ما قام إلا زيد، وما رأيت إلا زيداً، فترفعه بفعله  
وتنصبه بوقوع الفعل عليه.

وأما غير فأعرابها في نفسها إعراب الاسم الواقع بعد  
إلا وما بعدها مجرور بإضافتها إليه، تقول: قام القوم  
غير زيد، كما تقول: إلا زيداً، وما قام أحد غير زيد، كما  
تقول: إلا زيد، وما بالدار أحد غير وتد.

وأما سوى فمنصوبة على الظرف وما بعدها مجرور  
بإضافتها إليه، تقول: قام القوم سوى أبيك، وما رأيت  
أحدًا سوى أخيك.

وأما ليس ولا يكون وعدا فما بعدهن منصوب أبداً،  
تقول: قام القوم ليس زيداً، وانطلقوا لا يكون بكرأ،  
وذهبوا عدا جعفرأ.

And as for *khalā* and *hashā*, if they are verbs, they will make things accusative; and if they are particles, they will make things genitive. It is as you say, “The people stood up except for Zayd [*qāma 'al-qawmu khalā zaydin*],” and “except for Zayd [*khalā zaydan*],” and “except for ‘Amr [*hāshā 'amrin*]” and “except for ‘Amr [*hāshā 'amran*].” The poet said:

“Except for the father of Thawban, he is  
Hardly to be blamed or cursed”

And if one had said “Not except Zayd [*mā khalā zaydan*], one would make it accusative by the *mā* and nothing else. The poet said:

“Everything except God is false  
And every grace will eventually disappear”

### Genitive Nouns:

And these are of two types: genitive by a preposition and genitive by being in a construct with a similar noun.

### 27 – Prepositions

And these are “from [*min*],” “to [*'ilā*],” “in [*fī*],” “about [*'an*],” “on [*'alā*],” “often or perhaps [*rubba*],” *bā*, *lām*, *kāf* of excess, and *wāw* and *tā*, both of which were mentioned in a separate section, and “excluding [*hāshā*]” and “excluding [*khalā*]” which were both mentioned previously, and “since [*mudh*]” and “since [*mundhu*]” which have their own section, and “until or that [*hattā*],” which has its own section. And these particles make genitive whatever is joined to them or put in a construct state with them. It is as you say, “I was amazed by Zayd [*'ajibtu min zaydin*],” and “I looked at ‘Amr [*naẓartu 'ilā 'amrin*],” and “I desired Abu Muhammad [*raghabtu fī Abī muḥammadin*],” and “I departed from Ja‘far [*'inṣaraftu 'an Ja‘far*],” and “Zayd is on the horse [*zaydun 'alā 'al-farasi*],”

وأما حاشا وخلا فيكونان حرفين فيجران، ويكونان  
فعلين فينصبان، تقول: قام القوم خلا زيد، وخلا  
زيداً، وحاشا عمرو وحاشا عمراً، قال الشاعر:  
(الكامل)

حاشا أبي ثوبان إن به

ضناً على الملحة والشتم

فإن قلت ما خلا زيداً نصبت مع ما لا غير. قال

الشاعر: (الطويل)

ألا كلُّ شيءٍ ما خلا الله باطلٌ

وكلُّ نعيمٍ لا محالة زائلٌ

### الأسماء المجرورة

وهي على ضربين: مجرور بحرف جر، ومجرور بإضافة  
اسم مثله إليه.

### ٢٧- حروف الجرّ

وهي: من، وإلى، وعن، وعلى، وربّ، والباء، واللام،  
والكاف الزوائد، والواو، والتاء، ويذكران في باب  
القسم، وحاشا وخلا، وقد مضى ذكرهما، ومنذ،  
ومنذ، ولها باب، وحتىّ ولها باب. فهذه الحروف كلها  
تجر ما تتصل به وتضاف إليه، تقول: عجبت من زيد،  
ونظرت إلى عمرو، ورغبت في أبي محمدٍ وانصرفت عن  
جعفرٍ، وزيدٌ على الفرس،

and “I have seldom seen a man [*rubba rajulin ra'aytu*],” and “I passed by Sa'id [*marartu bisa'idin*],” and “Qasim has money [*'al-mālu li-qāsimin*],” and “You are like 'Amr [*anta ka-'amrin*].” And their meanings differ.

The meaning of *min* is beginning, as in, “I traveled from Basra [*sirtu min 'al-baṣrati*],” or “I began the journey from Basra [*'ibtada'tu 'al-sayra min 'al-baṣrati*].” And *min* can be for partition also, as in, “I took some money [*'akhadtu min 'al-māli*]” or “some of it [*ba'aḍahu*],” and “I drank some water [*sharibtu min 'al-mā'i*]” or “some of it [*ba'aḍahu*].” And the insertion of *min* is redundant and its for emphasis. God, most High, said: “Neither those People of the Book who disbelieve nor the idolaters would like anything good to be sent down to you from your Lord” or “good [*khayran*].” Its insertin is like its deletion, as in, “No one came to me [*mā jā'ani min 'aḥadin*]” or “no one [*'aḥadun*],” and “I saw no one [*mā ra'aytu min 'aḥadin*]” or “no one [*'aḥadan*].”

And the meaning of *'ilā* is ending, as in, “I left Kufa for Baghdad [*kharajtu mina 'al-kūfata 'ilā baghdāda*],” or “I ended in Baghdad [*'intahaytu 'ilā baghdāda*].”

And the meaning of *fī* is containment and adverbial, as in, “Zayd is in the house [*zaydun fī 'al-dāri*],” and “The money is in the purse [*'al-mālu fī 'al-kīsi*].”

And the meaning of *'an* is departure, as in, “I departed from Zayd [*'inšarafu 'an zaydin*],” or “I passed by him on to other than him [*jawaztuhu 'ilā ghayrihi*].”

And the meaning of *'alā* is elevation, as in, “Zayd is on the horse [*zaydun 'alā 'al-farsi*],” or “he had mounted it and was upon it [*qad rakibahu wa 'alāhu*].”

And the meaning of *rubba* is dimunition, and it is particular to indefinite nouns to the exclusion of definite nouns. It is as you say, “Seldom have I met a man [*rubba rajulin laqītuhu*],” and that is rare, and its opposite is *kam*. It is as you say, “How many slaves you possess [*kam 'abdin malakta*]!” and that is many.

وَرُبَّ رَجُلٍ رَأَيْتَ، وَمَرَرْتُ بِسَعِيدٍ، وَالْمَالُ لِقَاسِمٍ،  
وَأَنْتَ كَعَمْرٍو؛ وَمَعَانِيهَا مُخْتَلِفَةٌ.

فمَعْنَى مِنْ: الْإِبْتِدَاءُ، تَقُولُ: سَرْتُ مِنَ الْبَصْرَةِ إِلَى  
بَغْدَادٍ، أَيْ: ابْتَدَأْتُ السَّيْرَ مِنَ الْبَصْرَةِ وَتَكُونُ تَبْعِيضًا:  
كَقَوْلِكَ أَخَذْتَ مِنَ الْمَالِ، أَيْ: بَعْضَهُ وَشَرِبْتَ مِنَ  
الْمَاءِ، أَيْ: بَعْضَهُ، وَتَكُونُ زَائِدَةً وَهِيَ لِلتَّوَكِيدِ، قَالَ اللَّهُ  
تَعَالَى: {مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا  
الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ}، أَيْ  
خَيْرًا. دَخَوْلَهَا كَخُرُوجِهَا نَحْوَ قَوْلِكَ: مَا جَاءَنَا مِنْ  
أَحَدٍ، أَيْ: أَحَدٌ، وَمَا رَأَيْتَ مِنْ أَحَدٍ، أَيْ: أَحَدًا.

وَمَعْنَى إِلَى: الْإِنْتِهَاءُ، تَقُولُ: خَرَجْتُ مِنَ الْكُوفَةِ إِلَى  
بَغْدَادٍ، أَيْ: ابْتَدَأْتُ السَّيْرَ مِنَ الْكُوفَةِ وَانْتَهَيْتَ إِلَى  
بَغْدَادٍ.

وَمَعْنَى فِي الْوَعَاءِ وَالظَّرْفِيَّةِ، تَقُولُ: زَيْدٌ فِي الدَّارِ وَالْمَالِ  
فِي الْكَيْسِ.

وَمَعْنَى عَنْ: الْمَجَاوِزَةَ وَالْإِنْتِقَالَ، تَقُولُ: أَنْصَرَفْتُ عَنْ  
زَيْدٍ، أَيْ: جَاوَزْتَهُ إِلَى غَيْرِهِ

وَمَعْنَى عَلَى: الْإِسْتِعْلَاءَ، تَقُولُ: زَيْدٌ عَلَى الْفَرَسِ، أَيْ:  
قَدِ رَكِبَهُ وَعَلَاهُ.

وَمَعْنَى رَبِّ: التَّقْلِيلُ وَهِيَ مُخْتَصَّةٌ بِالنِّكَرَاتِ دُونَ  
الْمَعَارِفِ، تَقُولُ: رَبُّ رَجُلٍ لَقِيْتَهُ، أَيْ: ذَلِكَ قَلِيلٌ  
وَضِدُّهَا: كَمٌ، تَقُولُ: كَمَ عَبْدٌ مَلَكَتَ، أَيْ: ذَلِكَ كَثِيرٌ.



And the meaning of *bā* is accompaniment, as in, “I took hold of the rope with my hand [*'amsaktu 'al-ḥabla bi-yadī*]” or “I accompanied it with it [*'alṣaqtuha bihi*].” And *ba* can be redundant, as in, “Zayd is not standing up [*laysa zaydun bi-qā'imīn*]” and “Zayd is not standing up [*laysa zaydun qā'imān*].”

And the meaning of *lām* is possession and claiming, as in, “Zayd has money [*'al-mālu li-zaydin*],” or “he owns it and he claims it [*huwa mālikuhu wa mustahiqquhu*].”

And the meaning of *kāf* is similitude, as in, “Zayd is like 'Amr [*zaydun ka-'amrin*]” or “he resembles him [*huwa yushbihuhu*].” And *kāf* may be redundant. God most High said: “There is nothing like him [*laysa kamithlihi shay'un*]” or “There is nothing like him [*laysa mithlahu shay'un*].” The poet Ru'ba said:

“The extensions of the waists have length”

almaqaq means length and meaning is that they have length (indicating that *kaaf* is redundant).

## 28 – Since [*mudh and mundhu*]

Know that each one of these is suitable to be either a nominative noun or a preposition, and *mudh* is usually a nominative noun while *mundhu* is usually a preposition. And if the meaning of the phrase is “between me and it such and such [*baynī wa baynahu kadhā wa kadhā*],” then both of them are nominative. It is as you say, “I haven't seen him for two days [*mā ra'aytuhu mudh yawmāni*],” and “He hasn't visited us for two nights [*mā zāranā mundhu laylatāni*],” and they are both nominative because the meaning of the speech is “between me and seeing him are two days [*baynī wa bayn 'al-ru'iyati yawmāni*],” and “between me and his visiting are two nights [*baynī wa bayn 'al-ziyāratī laylatāni*].” And one says, “You have been with us since today [*'anta 'indanā mundhu 'al-yawmi*],” and “You haven't left us since last night [*mā faraqtanā mudh 'al-laylatī*],” and they are genitive because their meanings are “in today [*fī 'al-yawmi*]” and “in last night [*fī 'al-laylatī*].”

ومعنى الباء: الإلصاق، تقول: أمسكت الحبل بيدي، أي: ألصقتها به وتكون الباء زائدة كقولك ليس زيد بقائم، أي: ليس زيد قائماً.

ومعنى اللام: الملك والاستحقاق، تقول: المال لزيد، أي: هو مالكة ومستحقه.

ومعنى الكاف: التشبيه، تقول: زيد كعمرو، أي: هو يشبهه وقد تكون الكاف زائدة. قال الله عز وجل: ليس كمثله شيء، أي: ليس مثله شيء. قال رؤبة: (الرجز)

لواحق الأقرب فيها كالمق

المق الطول، أي: فيها طول.

## ٢٨ – باب مُذٌ ومُنذٌ

اعلم أن كل واحدة منهما يصلح أن تكون اسماً رافعا، وأن تكون حرفاً جارياً، والأغلب على مذ أن تكون اسماً رافعا، والأغلب على منذ أن تكون حرفاً جارياً، فإذا كان معنى الكلام، بيني وبينه كذا وكذا فافزع بهما، تقول: ما رأيته مذ يومان، وما زارنا مذ ليلتان، فترفع لأن معنى الكلام بيني وبين الرؤية يومان، وبيني وبين الزيارة ليلتان، وتقول: أنت عندنا منذ اليوم، وما فارقنا منذ الليلة، فتجرّ، لأن المعنى: في اليوم، وفي الليلة.

And *mundhu* is invariable with a *ḍamma* and *mudh* is invariable with a *sukūn*, but if it meets a silent letter after it, its *dhal* takes a *ḍamma* for the sake of the meeting of two silent letters. It is as you say, “since today [*mudhu 'al-yawmi*]” and “since last night [*mudhu 'al-laylati*].” And the origin of *mudh* is *mundhu* but the *nūn* is deleted to ease pronunciation.

## 29 – Until or That [*hattā*]

Know that *hattā* in Arabic speech is of four types. It can be an end (*ghāyah*), in which case it makes nouns genitive with the meaning of *'ilā*. It can be a conjunction like *wāw* and speech is begun after it and *'an* is implied after it, in which case it makes the future tense verb subjunctive with one of two meanings – the meaning of *kay* (“in order to”) and the meaning of *'ilā 'an* (“until”). And you say, when it is an end, “The people stood up until Zayd [*qāma 'al-qawmu hattā zaydin*],” and “I saw the people until Bakr [*ra'aytu 'al-qawma hattā bakrin*],” and “I passed by the people until Ja'far [*marartu bil-qawmi hattā ja'farin*].” And if it is a conjunction, you would say, “the people stood up until Zaydin [*qāma 'al-qawmi hattā zaydun*],” and “I saw the people until Zayd [*ra'aytu 'al-qawma hattā zaydan*],” and “I passed by the people until Zayd [*marartu bil-qawmi hattā zaydin*].” And if speech began after it, you would say, “The people stood up until Zayd stood up [*qāma 'al-qawmu hattā zaydun qā'imun*],” and “I passed by them until Ja'far was passed by [*marartu bihim hattā ja'farun mamrūrun*].” And this line of poetry is seen in three manners:

“He cast off the saddle to make the journey light,  
The food, and even his slipper he cast it away”

“The slipper [*'al-na'al*]” is made nominative, accusative, and genitive. Whoever makes it nominative, it is in beginning, and he makes “cast it [*'alqāhā*]” its predicate. And whoever makes it accusative has made it a conjunction to the word “food [*'al-zāda*],” and he makes *'alqāhā* emphatic.

ومندٌ مبنية على الضم، ومذٌ مبنية على الوقف، فإن  
لقيها ساكن بعدها ضمت الذال لالتقاء الساكنين،  
تقول: مذٌ اليومِ ومذٌ الليلة، وأصل مذٌ منذ فحذفت  
النون تخفيفاً.

## ٢٩ – باب حتّى

اعلم أن حتى في الكلام على أربعة أضرب: تكون  
غايةً، فتجر الأسماء على معنى إلى، وتكون عاطفة  
كالواو ويبدأ بعدها الكلام، ويضم بعدها أن  
فتنصب الفعل المستقبل على أحد معنيين: معنى كي:  
ومعنى إلى أن. تقول: إذا كانت غاية قام القوم حتى  
زيد، ورأيت القوم حتى بكر، ومررت بالقوم حتى  
جعفر. وإذا كانت عاطفة قلت قام القوم حتى زيد،  
ورأيت القوم حتى زيدا، ومررت بالقوم حتى زيدا.  
وإذا ابتدئ بعدها الكلام قلت: قام القوم حتى زيد  
قائم، ومررت بالقوم حتى جعفر ممرور به. ويروى  
هذا البيت على ثلاثة أوجه: (الكامل)

ألقي الصَّحيفةَ كي يُخَفِّفَ رَحْلَهُ

والزَّادَ حتَّى نعلهُ ألقاها

يُروى برفع النعل ونصبها وجرها، فمن رفعها  
فبالابتداء وجعل ألقاها خبراً، ومنها نصبها  
عطفها على الزاد وجعل ألقاها توكيداً له،

And if he wishes to make it accusative by an implicit verb, *'alqāhā* will be an explanation of it. And whoever makes it genitive, it is by *hattā*, and he makes *'alqāhā* emphatic also. The poet Jarīr said:

“The slaughter continued, its blood, to mix with  
the water of the Tigris  
That even its water became striped with red”

And one says, in the meaning of *kay*, “Obey God until you are ushered into paradise [*uṭī'ī allāha hattā yudkhillaka 'al-jannata*],” meaning “in order that you are ushered into paradise [*kay yudkhillaka 'al-jannata*].” And if you used it in the meaning of *ilā and*, you would say, “Wait for him until he comes [*la-intaẓirinnahu hattā yaqdama*],” meaning “until he comes [*'ilā 'an yaqdama*].” And the approximation of both of these is in the inflection of “until you are ushered into paradise [*hattā an yudkhillaka 'al-jannata*],” and “until he comes [*hattā an yaqdama*],” except that it is not permissible to make this explicit because the rule prohibits it.

### 30 – The construct state [*'al-'iḏāfa*]

And this is of two types in Arabic speech: one of them is the annexation of a noun to a noun which is different than it in the meaning of *lām*, and the other is the annexation of a noun to a noun which is part of it in the meaning of *min*. The first of these is as you say, “This is Zayd’s servant-boy [*hadhā ghulāmu zaydīn*],” or “the servant boy that is his [*ghulāmun lahu*],” and “This is the house of ‘Abdallah [*hadhihi dāru 'abdi allāhi*],” or “the house that is his [*dārun lahu*].” And the second is as you say, “This is a robe of silk [*hadhā thawbu khazzīn*],” or “a robe of some silk [*thawbu ba'adu 'al-khazzī*],” or “a robe of silk [*thawbun min khazzīn*],” and “This is a cloak of wool [*hadhihi jubbatu sūfīn*],” or “a cloak of wool [*jubbatu min sūfīn*].”

And know that the second term may be clothed in the first term of the construct state often of its rules/principles like definition, interrogation, and partition, and the general meaning, and this follows in its place with the permission of God.

وإن شاء نصبها بفعل مضمر وتكون ألقاها تفسيرا له،  
ومن جرها، فبحتى وجعل ألقاها توكيدا أيضا  
قال جرير: (الطويل)

فما زالت القتلى تمج دماءها

بَدَجَلَةٌ حَتَّى مَاءِ دَجَلَةَ أَشْكَلُ

فصرف ما بعدها على الابتداء. وتقول: إذا كانت  
بمعنى: "كي" أطمع الله حتى يدخلك الجنة معناه: كي  
يدخلك الجنة، وإذا كانت بمعنى، إلى أن: قلت  
لأنتظره حتى يقدم معناه: إلى أن يقدم، وتقديرهما في  
الإعراب: حتى أن يدخلك الجنة، وحتى أن يقدم، إلا  
أنه لا يجوز إظهار أن هاهنا لأنه أصل مرفوض .

### ٣٠- باب الإضافة

وهي في الكلام على ضربين: أحدهما ضم اسم إلى اسم  
هو غيره بمعنى اللام، والآخر هو ضم اسم إلى اسم  
هو بعضه بمعنى من الأول منهما نحو قولك: هذا  
غلامٌ زيدٌ، أي: غلامٌ له وهذه دارٌ عبدِ الله، أي: دارٌ  
له والثاني نحو قولك: هذا ثوبٌ خزٌّ والثوب بعض  
الخزِّ، أي: ثوبٌ من خزٍّ، وهذه جبةٌ صوفٍ، أي: جبةٌ  
من صوفٍ.

واعلم أن المضاف قد يكتسي من المضاف إليه كثيرا من  
أحكامه نحو: التعريف، والاستفهام، والجزاء، ومعنى  
العموم، ويأتي هذا في أماكنه بإذن الله.

### What follows the noun in its inflection

And these are of five types: adjective, emphasis, apposition, conjunction of explanation, and conjunction by particle. And four of these follow the first without an intervening particle, and one of them follows the first with an intervening particle, and this is the conjunction called the copulative conjunction.

### 31 –The adjective [*'al-waṣf*]

Know that the adjective is a word that follows a modified noun to modify and specify it, like its name with a mention of a meaning in the modified thing or in a thing of its causes. And the adjective cannot be anything except a verb or something which has the sense of the verb. And a definite noun is modified by a definite adjective, and an indefinite noun is modified by an indefinite adjective, and a definite noun is not modified by an indefinite adjective and an indefinite noun is not modified by a definite adjective. And the implied nouns are not modified because they, if implied, are known, and they do not need modification for that reason. One says with an indefinite noun, “A rational man came to me [*jā'anī rajulun 'āqilun*],” and “I saw a rational man [*ra'aytu rajulan 'āqilan*],” and “I passed by a rational man [*marartu bi-rajulin 'āqilin*].” And with a definite noun, one says, “This is Zayd the rational one [*hadhā zaydun 'al-'āqilu*],” and “I saw Zayd the rational one [*ra'aytu zaydan 'al-'āqila*],” and “I passed by Zayd the rational one [*marartu bi-zaydin 'al-'āqili*].” And when one modifies with an aspect of its causes, one says, “This is the rational man, his brother [*hadhā rajulun 'āqilun 'akhūhu*],” and “I passed by Zayd the generous one, his father [*marartu bi-zaydin 'al-karīmi 'abūhu*].” And if one had said “I passed by Zayd witty [*marartu bi-zaydn zarīfin*],” as an adjective, it is not permissible because the definite noun is not modified by an indefinite adjective. And one says, “This is a man who is similar to you [*hadhā rajulun mithluka*],” and “I looked at a man who resembles you [*naẓartu 'ilā rajulin shabihika*],” and “your equal is a man [*shar'ika min rajulin*],” and “this is a man who hit Zayd

ما يتبع الاسم في إعرابه

وهو خمسة أضرب: وصف، وتوكيد، وبدل، وعطف بيان، وعطف [بحرف]، فأربعة من هذه تتبع الأول بلا توسط حرف، وواحد منها يتبع الأول بتوسط حرف وهو العطف المسمى نسقاً

### ٣١- باب الوصف

اعلم أن الوصف لفظ يتبع الاسم الموصوف تجلية له، وتخصيصاً ممن له مثل اسمه بذكر معنى في الموصوف أو في شيء من سببه ولا يكون الوصف إلا من فعل أو راجعاً إلى معنى فعل. والمعرفة توصف بالمعرفة، والنكرة توصف بالنكرة، ولا توصف معرفة بنكرة ولا نكرة بمعرفة، والأسماء المضمرة لا توصف، لأنها إذا أضمرت فقد عرفت فلم تحتج إلى الوصف لذلك، تقول في النكرة: جاءني رجلٌ عاقلٌ، ورأيت رجلاً عاقلاً ومررت برجلٍ عاقلٍ، وتقول في المعرفة: هذا زيدٌ العاقلُ، ورأيت زيداَ العاقلَ، ومررتُ بزيدِ العاقلِ، وتقول فيما تصفه بشيء من سببه: هذا رجلٌ عاقلٌ أخوه، ومررتُ بزيدِ الكريمِ أبوه، ولو قلت: مررت بزيدٍ ظريفٍ على الوصف لم يجز، لأن المعرفة لا توصف بالنكرة، وتقول: هذا رجلٌ مثلكَ، ونظرت إلى رجلٍ شبهِكَ، وشَرَعَكَ من رجلٍ، وهذا رجلٌ ضاربٌ زيدٍ،

and insulted Bakr [*hadhā rajulun dāribu zaydin wa shātimu bakrin*].” And you make these adjectives indefinite genitive and if they were separate in constructs with definite nouns in your approximation of them then they do not specify anything.

### 32 – Emphasis [*al-tawkīd*]

Know that emphasis is a form that follows the noun emphasized to remove the ambiguity and suppress the aspect of extensiveness (*'ittisā*). And only definite nouns are emphasized to the exclusion of indefinite nouns, both explicit and implicit. And the nouns are emphasized by nine words, and these are “itself [*nafsuhu*],” “itself [*aynuhu*],” “all if it [*kulluhu*],” “all together [*'ajma'u*],” “all together [*'ajma'ūna*],” “all together [*jam'ā'u*],” “all together [*juma'u*],” “both (masc.) [*kilā*],” and “both (fem.) [*kilā*].” One says, “Zayd himself stood up [*qāma zaydun nafsuhu*],” and “I saw Zayd himself [*ra'aytu zaydan nafsahu*],” and “I passed by Zayd himself [*marartu bi-zaydin nafsihi*].” And likewise, one says, “Your brother himself stood up [*qāma 'akhūka 'aynuhu*],” and “I saw him himself [*ra'aytuhu 'aynahu*],” and “I passed by him himself [*marartu bihi 'aynihi*].” And one says, “The army, all of it, came all together [*jā'a 'al-jayshu kulluhu 'ajma'u*],” and “I saw it, all of it, all together [*ra'aytuhu kullahu 'ajma'a*],” and “I passed by it, all of it, all together [*marartu bihi kullihi 'ajma'a*].” And one says, “The people, all of them, came all together [*jā'a 'al-qawmu kulluhum 'ajma'ūna*],” and “I saw them, all of them, all together [*ra'aytuhum kullahum 'ajma'īna*],” and “I passed by them, all of them, all together [*marartu bihim kullihim 'ajma'īna*].” And one says, “the tribe came, all of it, all together [*jā'at 'al-qabīlatu kulluha jam'ā'u*],” and “I saw it, all of it, all together [*ra'aytuha kullaha jama'ā'a*],” and “I passed by it, all of it, all together [*marartu biha kullahā jam'ā'a*].” And one says, “The women, all of them, came all together [*jā'a 'al-nisā'u kulluhunna juma'u*],” and “I saw them, all of them, all together [*ra'aytuhunna kullahunna juma'a*],” and “I passed by them, all of them, all together [*marartu bihinna kullihinna juma'a*].” and “The stupid and cripple follow all together [*yatba'u 'ajma'a 'akta'u wa 'abṣa'u*],”

وشاتمُ بكرٍ، فتجري هذه الألفاظ أوصافاً للنكرات؛ وإن كن مضافات إلى المعارف لتقديرك فيهن الانفصال، وأنهن لا يخصّصن شيئاً بعينه.

### ٣٢- باب التوكيد

واعلم أن التوكيد لفظ يتبع الاسم المؤكد لرفع اللبس وإزالة الاتساع؛ وإنما تؤكد المعارف دون النكرات، مُظهِرُهَا وَمُضَمَّرُهَا. والأسماء المؤكد بها تسعة وهي: نَفْسُهُ، وَعَيْنُهُ، وَكُلُّهُ، وَأَجْمَعُ، وَأَجْمَعُونَ، وَجَمْعَاءُ، وَجَمْعُ وَكِلَا وَكِلْتَا. تقول: قام زيدٌ بنفسه، ورأيتُ زيداً نفسه، ومررتُ بزيدٍ نفسه، وكذلك قام أخوك عينه، ورأيتُه عينه، ومررتُ به عينه، وتقول: جاء الجيشُ كلُّه أجمعُ، ورأيتُه كلُّه أجمعُ، ومررتُ به كلُّه أجمعُ، وجاء القومُ كلُّهم أجمعون، ورأيتهم كلَّهم أجمعين، ومررتُ بهم كلُّهم أجمعين، وجاءت القبيلةُ كلُّها جمعاءُ، ورأيتها كلَّها جمعاءُ، ومررتُ بها كلَّها جمعاءُ، وجاء النساءُ كلُّهن جمعُ، ورأيتهن كلَّهن جمعُ، ومررتُ بهنَّ كلَّهن جمعُ، وَيَتَّبِعُ أَجْمَعُ: أَكْتَعُ، وَأَبْصَعُ، وَيَتَّبِعُ أَجْمَعُ: أَكْتَعُ، وَأَبْصَعُ،

وَأَبْصَعُ،

and “The stupid and the cripples follow all together [yatba’u jam’ā’a kat’āu wa baṣ’ā’u],” and “The stupid and the cripples follow all together [yatba’u juma’a kuta’u buṣa’u].” The meaning of these adjectives all strengthen the emphasis, and it is not permissible to advance any of them over the other, and likewise, if one had said, “the people came all together all of them [jā’a ’al-qawmu ’ajma’ūna kulluhum],” it would not be permissible to advance “all together [’ajma’ūna]” in front of “all of them [kulluhum]” due to its weakness and the strength of *kull* over it.

And in the dual form, one says, “The two men stood up, both of them [qāma ’al-rajulāni kilāhumā],” and “I saw them, both of them [ra’aytuhumā kilayhimā],” and “I passed by them, both of them [marartu bihimā kilayhimā].” And one says, “the two women stood up, both of them [qāmat ’al-mar’atāni kiltāhumā],” and “I saw them, both of them [ra’aytuhumā kiltayhimā],” and “I passed by them, both of them [marartu bihimā kiltayhimā].” And *kilā* and *kiltā* when they are used with an implied noun, they take the nominative with an *’alif*, and in the accusative and genitive, they take a *yā’* on what is passed. And if they are used with an explicit noun, they take an *’alif* in all cases. One says, “Your brothers, both, came to me [jā’ani kilā ’akhwayka],” and “I saw your brothers, both [ra’aytu kilā ’akhwayka],” and “Your sisters, both, came to me [jā’atnī kiltā ’ukhtayka],” and “I passed by your sisters, both [marartu bi-kiltā ’ukhtayka],” because *kilā* and *kiltā* are singular nouns and not dual, they are only used in the meaning of the dual.

### 33 – Apposition [’al-badal]

Know that apposition is treated in the manner of emphasis in its establishment and strengthening, and in the manner of the adjective in its obviousness and specification. And the apposition is of four types in Arabic speech: full apposition, partial apposition, inclusive apposition, and the faulty or forgetting apposition. And it is permissible to oppose a definite noun to a definite noun, an indefinite noun to an indefinite noun, a definite noun to an indefinite noun, an indefinite noun to a definite noun,

ويتبع جمعاء: كتعاء وبصعاء، ويتبع جَمَع: كتع وبصع.  
ومعنى هذه التوابع كلها شدة التوكيد، ولا يجوز تقديم بعضها على بعض، وكذلك لو قلت جاء القومُ أجمعون كلهم لم يجوز أن تقدم "أجمعين" على كلٍ لضعفها وقوة "كل" عليها.

وتقول: في الثنية قام الرجلانِ كلاهما، ورأيتهما كليهما، ومررت بهما كليهما، وقامت المرأتانِ كلتاهما، ومررت بهما كليتيهما، ورأيتهما كلتيهما. وكلا وكلتا متى أضيفتا إلى المضمَر كانتا في الرفع بالألف، وفي النصب والجر بالياء، على ما مضى وإن أضيفتا إلى المظهر. كانتا بالألف على كل حال. تقول: جاءني كلا أخويك، ورأيتُ كلا أخويك، وجاءتني كلتا أختيك، ومررت بكلتا أختيك، لأن كلا وكلتا اسمانِ مفردانِ غيرِ مثنيين وإن أفادا معنى الثنية.

### ٣٣- باب البَدَل

اعلم أن البدل يجري مجرى التوكيد في التحقيق والتشديد ومجرى الوصف في الإيضاح والتخصيص، وهو في الكلام على أربعة أضرب: بدل الكل، وبدل البعض، وبدل الاشتغال، وبدل الغلط والنسيان. ويجوز أن تبدل المعرفة من المعرفة، والنكرة من النكرة، والمعرفة من النكرة، والنكرة من المعرفة،

an explicit noun to an implicit noun, an implicit noun to an explicit noun, and an implicit noun to an implicit noun. And the apposition of two definite nouns is as in the statement, “Your brother, Zayd, stood up [*qāma 'akhūka zaydun*].” And the apposition of two indefinite nouns is as in the statement, “I passed by a man, the servant-boy of a man [*marartu bi-rajulin ghulāmi rajulin*].” And the apposition of a definite to an indefinite noun is as in the statement, “I passed by a man, (who was) Zayd [*marartu bi-rajulin zaydin*].” And the apposition of an indefinite to a definite noun is as in the statement, “I hit Zayd, (who is) a good man [*darabtu zaydan rajulan ṣālihan*].” And the apposition of an explicit noun to an implicit noun is as in the statement, “I passed by him, (who is) Muhammad’s father [*marartu bihi 'abī muḥammadin*].” The poet al-Farazdaq said:

“In case there is a Ḥātim among the people  
Despite his generosity, Ḥātim would have  
been miserly with water”

*Ḥātim* is made genitive because it is an apposition to the pronoun *hi* at the end of *jūdihi*. And the apposition of an implicit noun to an explicit noun is as in the statement, “I saw Zayd, him [*ra'aytu zaydan 'iyyāhu*].” And the apposition of two implicit nouns is as in the statement, “I saw him, him [*ra'aytuhu 'iyyāhu*].” And the apposition of two explicit nouns is as in the statement, “I saw Zayd, your brother [*ra'aytu zaydan 'akhāka*].” And the expression of apposition is to correct the speech by deleting the first noun and putting a second noun in its place. In a full apposition, one says, “Zayd, your brother, stood up [*qāma zaydun 'akhūka*],” and “I saw your brother, Ja‘far [*ra'aytu 'akhāka ja'faran*].” And in a partial apposition, one says, “I hit Zayd, his head [*darabtu zaydan ra'asahu*],” and “I passed by your people, people among them [*marartu bi-qawmika nāsin minhum*].” And in the inclusive apposition, one says, “Zayd pleased me, his intellect [*yu'jibunī zaydun 'aqluhu*],” and “I was amazed by Ja‘far, his ignorance and stupidity [*'ajibtu min ja'farin jahlihi wa ghabāwatihī*].” And in the faulty apposition, one says, “I was amazed by Zayd, (I mean) ‘Amr [*'ajibtu min zaydin 'amrin*],” and “I ate bread, (I mean) dates [*'akaltu khubzan tamran*].” The speaker made a mistake, so he replaced

والمظهر من المضمرة والمضمرة من المظهر، والمضمرة من  
المضمرة، والمظهر من المظهر. فبدل المعرفة من المعرفة:  
قام أخوك زيداً، وبدل النكرة من النكرة: مررت برجلٍ  
غلامٍ رجلٍ، والمعرفة من النكرة: مررت برجلٍ زيدٍ،  
والنكرة من المعرفة: ضربت زيداً رجلاً صالحاً والمظهر  
من المضمرة نحو قولك: مررت به أبي محمدٍ، قال  
الشاعر: (الطويل)

على حالة لو أن في القوم حاتماً

على جوده لَضَنَّ بالماء حاتمٍ  
جر حاتماً لأنه بدل من الهاء في جوده. والمضمرة من  
المظهر نحو قولك: رأيت زيدا إياه، والمضمرة من  
المضمرة نحو قولك: رأيت إياه، والمظهر من المظهر  
كقولك: رأيت زيداً أخاك. وعبرة البدل أن يَصْلُحَ  
الكلام بحذف الأول وإقامة الثاني مقامه ، تقول في  
بَدَلِ الكُلِّ: قام زيدٌ أخوك، ورأيت أخاك جعفرًا.  
وتقول في بَدَلِ البَعْضِ: ضربت زيداً رأسه، ومررت  
بقومك ناسٍ منهم. وتقول: في بَدَلِ الإِشْتِهَالِ يعجبني  
زيدٌ عقلُهُ وعجبت من جعفرٍ جهله وغباوته، وتقول  
في بَدَلِ الغَلَطِ: عجبت من زيدٍ عمرٍو، وأكلت خبزاً  
تمرّاً، غلطت فأبدلت

the first with the second. And this apposition is not found in the Qur'an or in poetry. God, most High, said: "Show us the straight way, the way of those on whom Thou hast bestowed Thy Grace [*'ihdinā 'al-ṣirāṭa 'al-mustaqīma ṣirāṭa alladhīna 'an'amta 'alayhim*]" (1:6-7), and this is full apposition. And He, most Glorious and Powerful, said: "And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither [*wa lillāhi 'alā 'al-nāsi ḥijju 'al-bayti mani 'istaṭā'a 'ilayhi sabīlan*]" (3:97), and this is a partial apposition. And the Most High said: "They ask thee concerning fighting in the Prohibited Month [*yas'alūnaka 'ani 'al-shahri 'al-ḥarāmi qitālin fihī*]" (2:217), and this is an inclusive apposition.

### 34. Explicative Conjunction [*'atf 'al-bayān*]

And the meaning of the Explicative Conjunction is to establish the salient nouns, which are not derived from a verb, in the position of the adjectival nouns that are derived from verbs. You may say: "Your brother Muhammad stood up [*qāma 'akhūka muḥammadun*]," just as you say: "Your witty brother stood up [*qāma 'akhūka 'al-zarīfu*]." The same thing with "I saw your brother Muhammad [*ra'aytu 'akhāka muḥammadan*]," and "I passed by your brother Muhammad [*marartu bi-'akhīka muḥammadin*]."

### 35. Conjunction: the Connection of Sequence [*'al-'atf wa hwa 'al-nasaq*]

And the conjunction's particles are ten; they are: /wa/ 'and', /fa/ 'then', /thumma/ 'then', /'aw/ 'or', /lā/ 'not', /bal/ 'rather', the light /lākin/ 'but', /'am/ 'or', /'immā/ with *kasrah* with reduplication 'either', and /hattā/ which was already mentioned. All of these particles cause what follows them to take the inflection features of what precedes them, and their meanings are different.

The meaning of the /wa/ is gathering. You may say: "Zayd and 'Amr stood up [*qāma Zaydun wa 'Amrun*]" meaning that the standing action is attributed to both of them and the situation order is not known.

And the meaning of /fa/ is the difference in order, meaning that the second follows the first without delay. You may say: "Zayd stood up then 'Amr [*qāma Zaydun fa 'Amrun*]"

الثاني من الأول وهذا البدل لا يقع مثله في قرآن ولا شعر. قال الله تعالى: {إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ}؛ فهذا بدل الكل، وأما قوله سبحانه: {وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا}، فهذا بدل البعض. وقال الله تعالى: {يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ}، فهذا بدل الاشتغال.

### ٣٤- باب عَطْفِ الْبَيَانِ

ومعنى عطف البيان أن تقيم الأسماء الصريحة غير المأخوذة من الفعل مقام الأوصاف المأخوذة من الفعل، تقول: قام أخوك محمد، كقولك: قام أخوك الظريف، وكذلك: رأيت أخاك محمداً، ومررت بأخيك محمد.

### ٣٥- باب العطف وهو النسق

وحروفه عشرة: وهي الواو، والفاء، وثم، أو، ولا، وبل، ولكن الخفيفة، وأم، وإما مكسورة مكررة، وحتى وقد مضى ذكرها، فهذه الحروف تجتمع كلها في إدخال الثاني في إعراب الأول، ومعانيها مختلفة.

فمعنى الواو: الاجتماع، تقول: قام زيد وعمرو، أي: اجتمع لهما القيام ولا يدرى كيف ترتيب حالهما فيه.

ومعنى الفاء: التفرقة على مواصلة، أي: الثاني يتبع الأول بلا مهلة، تقول: قام زيداً فعمرو،



meaning that he immediately followed him without tardiness.

And the meaning of /thumma/ is the delaying and postponing. You may say: “Zayd stood up then ‘Amr [*qāma Zaydun thumma ‘Amrun*]”, meaning that there is an interval between their standing.

And the meaning of /’aw/ is the doubt. You may say: “Zayd stood up or ‘Amr [*qāma Zaydun ’aw ‘Amrun*]”. It also means the choice; you may say: “hit Zayd or ‘Amr [*’idrib Zaydan ’aw ‘Amran*]”, meaning one of the two. And it also means permission; you may say: “associate with al-Ḥasan or Ibna Sīrīn [*Jālisi ’al-Ḥasan ’aw ’ibna Sīrīn*]”, meaning I’m allowing you to associate with this kind of people. And wherever it occurs it is assigned to one of two things.

And the meaning of /lā/ is to establish the truth for the first and the denial for the second. You may say: “Zayd stood up not ‘Amr [*qāma Zaydun lā ‘Amrun*]”.

And the meaning of /bal/ is to disregard the first and to attribute the action to the second. You may say: “Zayd stood up rather ‘Amr stood up [*qāma Zaydun bal ‘Amrun*]”.

And the meaning of /lākin/ is adjusting. You may say: “Zayd did not stand up but ‘Amr [*mā qāma Zaydun lākin ‘Amrun*]”, and “I saw nobody but Ja’faran [*mā ra’aytu ’aḥadan lākin Ja’faran*]”. However, it is not used in conjunction except after negation. If you say: “Zayd stood up but ‘Amr [*qāma Zaydun lākin ‘Amrun*]”, it will not be grammatical. If it occurs after affirmation, then a sentence must follow it. You may say: “Zayd stood up but ‘Amr did not stand up [*qāma Zaydun lākin ‘Amrun lam yaqum*]”, and “I passed by Moḥammad but I did not pass by Ja’far [*marartu bimūḥammadin lākin Ja’farun lam ’amurra bihi*]”.

And the meaning of /’am/ is interrogation and it falls in two positions. One is to occur in connection paralleling the interrogating *hamzah* meaning “which” /’ay/ and the other is to occur separately meaning “rather” /bal/.

أي: يليه لم يتأخر عنه.

ومعنى ثمّ: المهلة والتراخي، تقول: قام زيدٌ ثم عمرو، أي: بينها مهلة.

ومعنى أو: الشكّ، تقول: قام زيد أو عمرو وتكون تختياراً، تقول: اضرب زيداً أو عمراً، أي: أحدهما وتكون إباحة، تقول: جالس الحسن أو ابن سيرين، أي: قد أبحثك مجالسة هذا الضرب من الناس. وأين وقعت أو فهي لأحد الشئيين.

ومعنى لا: التحقيق للأول والنفي عن الثاني، تقول: قام زيدٌ لا عمرو.

ومعنى بلّ: الإضراب عن الأول والإثبات للثاني، تقول: قام زيدٌ بل عمرو.

ومعنى لكنّ: الاستدراك، تقول: ما قام زيدٌ لكن عمرو، وما رأيت أحداً لكن جعفرًا، إلا أنها لا تستعمل في العطف إلا بعد النفي، ولو قلت قام زيدٌ لكن عمرو لم يجز، فإن جاءت بعد الواجب جاز أن تكون بعدها الجملة، تقول: قام زيدٌ لكن عمرو لم يُقَمْ، ومررتُ بمحمدٍ لكن جعفرٌ لم أمرز به.

ومعنى أم: الاستفهام ولها فيه موضعان: أحدهما أن تقع معادلة همزة الاستفهام على معنى أي، والآخر: أن تقع منقطعة على معنى بل،

The first one is as you may say: “Is Zayd with you or ‘Amr? [*‘a Zaydun ‘indaka ‘am ‘Amrun*]?” meaning which one is with you? And “Was Zayd that you saw or ‘Amr ? [*‘aZaydan ra’ayta ‘am ‘Amran*]?” meaning *which one did you see?* The second one is as you may say: “Do you have with you Zayd or ‘Amr ? [*hal ‘indaka Zaydun ‘am ‘Amrun*]?” meaning rather do you have ‘Amr? It may occur in this sense after the predicate; it is as you may say: “Did Zayd stand up or did ‘Amr sit down [*qāma Zaydun ‘am qa’ada ‘Amrun*]”, meaning *rather did ‘Amr sit down?* Similarly is of their saying: “They are indeed camels, or are they sheep? [*‘innahā la’ibilun ‘am shā’u?*]”. Here the first part is certain then it becomes doubt; however, what comes after *bal* is certain and what comes after *‘am* is a doubt interrogated about. The poet ‘Alqamah said:

“Was what you learned and what you entrusted  
kept secret  
Or her relation was cut off when she went away?  
Or a senior, who in the departure day of his  
beloved ones did not have enough tears  
after they left, was compensated for that.

[*hal mā ‘alimta wa mā ‘ustūdi’ta maktūmu  
‘am ḥabluḥā ‘idh na’atka ‘al-yawma maṣrūmu*]  
[*‘am hal kabīrun bakā lam yaqdi ‘abratahu  
‘ithra ‘al-‘aḥibbati yawma ‘al-bayni mashkūmu*].

And the meaning of *‘immā* is the same as of *‘aw* in the predicate, the permission, and the choice. You may say: “Either Zayd or ‘Amr stood up [*qāma ‘immā Zaydun wa ‘immā ‘Amrun*] and: either you eat dates or fish [*kul ‘immā tamran wa ‘immā samakan*]”. However, *‘immā* is more grammatical than *‘aw* in the doubt expression. Indeed, you may start your utterance expressing doubt saying: “either Zayd or ‘Amr stood up [*qāma ‘immā Zaydun wa ‘immā ‘Amrun*]”, whereas with *‘aw* the first part of your utterance is certain then you may use *‘aw* again so that the doubt expression comes back spreading over the whole utterance from the end back until the beginning.

Know that you may couple a noun with another noun if they agree in status, and you may couple a verb with another verb if they agree in tense. You may say:

الأول نحو قولك: أزيدٌ عندك أم عمرو؟ ومعناه أيهما  
عندك، وأزيداً رأيت أم عمراً؟ معناه أيهما رأيت. الثاني  
نحو قولك: هل عندك زيدٌ أم عندك عمرو؟ ، معناه  
بل أعندك عمرو؟ تركت السؤال الأول وأخذت في  
الثاني. وقد تقع في هذا الوجه بعد الخبر، تقول: قام زيدٌ  
أم قعدَ عمرو، ومعناه بلْ أقدَ عمرو. ومثله من  
كلامهم: إنها لآيلٌ أم شاء؟ مضى صدر كلامه على  
اليقين ثم أدركه الشك فاستثبت فيما بعد فقال أم شاء،  
إلا أن ما بعد بل متحقق وما بعد أم مشكوك فيه  
مسؤول عنه، قال علقمة بن عبدة: (البيسط)

هل ما علمت وما استودعت مكتومٌ  
أم حبلها إذ نأتك اليوم مَضرومٌ  
أم هل كبيرٌ بكى لم يقضِ عبرته  
إثر الأحيّة يومَ البينِ مشكومٌ  
ومعنى إمّا: كمعنى أو في الخبر والإباحة والتخيير.  
تقول: قامَ إمّا زيدٌ وإمّا عمرو، وكلُّ إمّا تَمراً وإمّا  
سَمَكاً، إلا أنها أقدُ في لفظ الشك من أو. ألا تراك  
تبتدئها شاكا، فتقول: قامَ إمّا زيدٌ وإمّا عمرو، أو يمضي  
صدر كلامك على لفظ اليقين ثم تأتي بـ أو فيما بعد  
فيعود الشك سارياً من آخر الكلام إلى أوّله.

واعلم أنك تعطف الاسم على الاسم إذا اتفقا في  
الحال، والفعل على الفعل إذا اتفقا في الزمان، تقول:

You may say: “Zayd and ‘Amr stood up [*qāma Zaydun wa ‘Amrun*]” because the action of standing up is expectable from each of them. However, you may not say: “Zayd and the sun died [*māta Zaydun wa ‘al-shamsu*]” because the death is not expectable from the sun. And you may say: “Zayd stood up and sat down [*qāma Zaydun wa qa‘ada*]” for the agreement in tense between both verbs. However, you may not say: “Zayd stands up and sat down [*yaqūmu Zaydun wa qa‘ada*]” for the disagreement between the verbs in tense.

And you may couple an explicit noun with another explicit noun, a pronoun with another pronoun, an explicit noun with a pronoun, and a pronoun with an explicit noun; all of that is possible. When you couple an explicit noun with another explicit noun, you may say: “Zayd and ‘Amr stood up [*qāma Zaydun wa ‘Amrun*]”; and when you couple a pronoun with another pronoun, you may say: “I saw you and him [*ra‘aytuka wa ‘iyyāhu*]”; and when you couple an explicit noun with a pronoun, you may say: “I saw him and Zayd [*ra‘aytuka wa Zaydan*]”; and when you couple a pronoun with an explicit noun, you may say: “Zayd and you stood up [*qāma Zaydun wa ‘anta*]”.

If the pronoun is a nominative connected pronoun, you may not couple it with another until after you have corroborated it. You may say: “(you) Stand up you and Zayd [*qum ‘anta wa Zaydun*]”, and if you said: “Stand up and Zayd [*qum wa Zaydun*]” without corroboration, it will not be good. Almighty Allah said: “(you) reside paradise you and your wife [*‘uskun ‘anta wa zawjuka ‘al-jannata*]” and He also said: “then (you) go, you and your Lord [*fa-dhhab ‘anta wa rabbuka*]”. It may occur in poetry without corroboration; the poet ‘Omar bin ‘Abī Rabī‘ah said:

“I said, when she came tranquilly with lots of  
lightness

Like female zebras wandering in the wide desert.”

[*qultu ‘idh ‘aqbalat wa zuhrun tahādā  
kani ‘āji ‘al-malā ta‘assafna ramlā*]”

If the pronoun is accusative, it can be coupled with another noun without corroboration. You may say: “I saw you and Muḥammad [*ra‘aytuka wa Muḥammadan*]”.

قام زيدٌ وعمرو، لأن القيام يصح من كل واحد منهما،  
ولا تقول: مات زيدٌ والشمسُ، لأن الشمس لا يصح  
موتها. وتقول: قام زيدٌ وقعدت، لاتفاق زمنيها، ولا  
تقول: يقوم زيدٌ وقعدت لاختلاف زمنيها

وتعطف المظهر على المظهر، والمضمر على المضمر،  
والمظهر على المضمر، والمضمر على المظهر كل ذلك  
جائز. تقول في عطف المظهر على المظهر: قام زيدٌ  
وعمرو، وفي عطف المضمر على المضمر: رأيتك وإياه،  
وفي عطف المظهر على المضمر: رأيتك وزيداً، وفي عطف  
المضمر على المظهر: قام زيدٌ وأنت.

فإن كان المضمر مرفوعاً متصلاً لم تعطف عليه حتى  
تؤكدّه، تقول: قُم أنتَ وزيدٌ، ولو قلت قُمَ وزيدٌ من  
غير توكيد لم يحسن. قال الله سبحانه: {أَسْكُنْ أَنْتَ  
وَزَوْجُكَ الْجَنَّةَ}. وربما جاء في الشعر غير مؤكّد، قال  
عمر بن أبي ربيعة: (الخفيف)

قُلْتُ إِذْ أَقْبَلْتُ وَزُهُرٌ تَهَادَى

كَنَعَاجِ الْمَلَا تَعَسَّفْنَ رَمَلَا

فإن كان المضمر منصوباً حسن العطف عليه بغير  
توكيد، تقول: رأيتك ومحمداً.

However, if the pronoun in genitive, you may not couple it with another noun without the repetition of the preposition. You may say: “I passed by you and by Zayd [*marartu bika wa bi Zaydin*]”, and “I housed with him and with Ja’far [*nazaltu ‘alayhi wa ‘alā Ja’farin*]”. However, if you said “I passed by you and Zayd [*marartu bika wa Zaydin*]”, it will be solecism; yet, that was narrated in poetry:

“Then today you started satirizing and cursing us  
Then go away, it is not surprising from you  
and the days”

[*falyawma qarrabta tahjūnā wa tashtimūnā*  
*fa-dhhab famā bika wal’ayyāmi min’ajabi*”

### 36. Indefinite and Definite Nouns [*‘al-nakira wa ‘al-ma‘rifa*]

The indefinite noun is the noun that is not designated to a single of its kind, such as “a man [*rajulun*]” and “a boy [*ghulamun*]”. And the indefinite noun is defined by the /l/ letter and by the preposition /*rubba*/, such as “the man [*‘al-rajulu*]” and “the boy [*‘al-ghulāmu*]” and “possibly man [*rubba rajulin*]” and “possibly boy [*rubba ghulamīn*]”.

Know that some indefinite nouns are more general and more common than others and the most common and most ambiguous noun is “thing [*shay’un*]”, and it signifies both the existent and nonexistent things. Almighty Allah said: “Certainly the shaking of the hour of resurrection is a great thing, *inna zalzalata ‘as-sā‘ati shay’un ‘azīmun*”; He named it a thing though it is nonexistent. Therefore, the *existent* is more specific than *thing* because you may say: “every existent is a thing but not everything is existent [*kullu mawjūdin shay’un wa laysa kullu shay’in mawjūdan*]”. And a *created* entity is more specified than *existent* because you may say: “every created entity exists but not every existent is created entity [*kullu muḥdathin mawjūdin wa laysa kullu mawjūdin muḥathan*]”. Also, a *body* is more specific than *created* entity because you may say: “every body is a created entity but not every created entity is a body [*kullu jismin muḥdathin wa laysa kullu muḥdathin jisman*]”. And as such the degrees of the indefinite noun is delving into ambiguity and approaching to specificity.

فإن كان المضمّر مجروراً لم تعطف عليه إلا بإعادة الجار  
تقول: مررت بك ويزيد، ونزلت عليه وعلى جعفر.  
ولو قلت مررت بك ويزيد، كان لحناً على أنهم قد  
أشدوه: (البسيط)

فاليوم قَرَبْتَ تَهْجُونَا وَتَشْتُمُنَا

فأذهبَ فَمَا بِكَ وَالْأَيَّامِ مِنْ عَجَبٍ

### ٣٦- باب النكرة والمعرفة

فالنكرة ما لم تخص الواحد من جنسه نحو: رجل  
وغلام. وتعتبر النكرة باللام وبـ رب نحو: الرجل  
والغلام ورُبَّ رجلٍ ورُبَّ غلامٍ.

واعلم أن بعض النكرات أعم وأشيع من بعض فأعم  
الأسماء وأهمها "شيء" وهو يقع على الموجود  
والمعدوم جميعاً. قال الله سبحانه: {إن زلزلة الساعة  
شيء عظيم}، فساها شيئاً وإن كانت معدومة.  
فموجود إذن أخص من شيء لأنك تقول: كلُّ موجودٍ  
شيءٌ وليس كلُّ شيءٍ موجوداً. ومُحَدَّثٌ أخصُّ من  
موجودٍ لأنك تقول: كلُّ محدثٍ موجودٌ وليس كلُّ  
موجودٍ محدثاً. وجِسْمٌ أخصُّ من محدثٍ، لأنك تقول:  
كلُّ جِسْمٍ محدثٌ وليس كلُّ محدثٍ جسماً، فعلى هذا  
مراتب النكرة في إيغالها في الإبهام ومقاربتها  
الاختصاص.

As for the definite noun, it is the noun that is designated to a single of its kind, and it is of five types: pronouns [*'al-'asmā' 'al-muḍmaratu*], proper nouns [*'al-'asmā' 'al-'a'lāmu*], demonstrative pronouns [*'asmā' 'al-'ishārati*], nouns defined by /'al/, and what is annexed to one of these definite nouns.

The pronouns are of two types: separated [*munfaṣil*] and connected [*muttaṣil*]. Separated pronouns are of two types: nominative [*marfū'*] and accusative [*manṣūb*]. The nominative assigned to the speaker, whether it is a masculine or female, *I* [*'anā*], and for both dual as well as plural speakers is *we* [*naḥnu*], and for the single masculine spoken to is *you* [*'anta*], and for dual masculine is *you* [*'antumā*], and for plural masculine is *you* [*'antum*], and for single feminine spoken to is *you* [*'anti*], and for dual feminine is *you* [*'antumā*], and for plural feminine is *you* [*'antunna*], and for single masculine absentee is *he* [*huwā*], and for dual masculine absentee is *they* [*humā*], and for plural masculine absentee is *they* [*hum*], and for single feminine absentee is *she* [*hiya*], and for dual feminine absentee is *they* [*humā*], and for plural feminine absentee is *they* [*hunna*].

As for the separate accusative pronoun, it is *me* [*'iyyāya*] for the single speaker, and for dual as well as plural, it is *us* [*'iyyānā*], and for single masculine spoken to, it is *you* [*'iyyāka*], and for dual spoken to, it is *you* [*'iyyākumā*], and for plural masculine spoken to, it is *you* [*'iyyākum*]. And for single feminine spoken to, it is *you* [*'iyyākī*], and for dual feminine spoken to, it is *you* [*'iyyākumā*], and for plural feminine spoken to, it is *you* [*'iyyākunna*]. And for single masculine absentee, it is *him* [*'iyyāhu*], and for dual masculine absentee, it is *them* [*'iyyāhumā*], and for plural masculine absentee, it is *them* [*'iyyāhum*]. And for single feminine absentee, it is *her* [*'iyyāhā*], and for dual feminine absentee, it is *them* [*'iyyāhumā*], and for plural feminine absentee, it is *them* [*'iyyāhunna*].

As for the connected pronoun, it is of three types: nominative [*marfū'*], accusative [*manṣūb*], and genitive [*majrūr*]. The nominative for the single speaker is the letter /t/, such as “I stood up [*qumtu*]”,

وأما المعرفة فما خصّ الواحد من جنسه وهي خمسة  
أضرب: الأسماء المضمرة، والأسماء الأعلام، وأسماء  
الإشارة، وما تعرّف باللام، وما أُضيف إلى واحدٍ من  
هذه المعارف.

فالأسماء المضمرة على ضربين: منفصل ومتّصل.  
والمنفصل على ضربين: مرفوع ومنصوب. فالرفوع:  
للمتكلم ذكراً كان أو أنثى أنا: والتثنية والجمع جميعاً  
نحن، وللمخاطب أنت، والتثنية أنتم، والجمع أنتم  
وللمخاطبة أنت، والتثنية أنتم، والجمع أنتن،  
وللغائب هو وهما، وهم وللغائبة هي وهما وهن.

وأما الضمير المنصوب المنفصل ف: إياي للمتكلم  
والتثنية والجمع إيانا، وللمخاطب إياك، والتثنية إياكما،  
والجمع إياكم وللمخاطبة إياك، والتثنية إياكما، والجمع  
إياكن، وإياه للغائب، وإياهما وإياهم، وإياها للغائبة،  
وإياهما، وإياهن.

وأما الضمير المتصل فثلاثة أضرب: مرفوع ومنصوب  
ومجرور. فالرفوع للمتكلم التاء نحو: قمْتُ،

and “we stood up [*qumnā*] for both dual as well as plural. And for single masculine spoken to, it is “you stood up [*qumta*]”, and for dual masculine spoken to, it is “you stood up [*qumtumā*]”, and for plural masculine spoken to, it is “you stood up [*qumtum*]”. And for single feminine spoken to, it is “you stood up [*qumti*]”, and for dual feminine spoken to, it is “you stood up [*qumtumā*]”, and for plural feminine spoken to, it is “you stood up [*qumtunna*]”. And the absentee pronoun is as in “he stood up [*qāma*]” for single male, and in “they stood up [*qāmā*]” for dual male, and in “they stood up [*qāmū*]”. And for single feminine absentee, it is as in “she stood up [*qāmat*]”, and for dual feminine absentee, it is as in “they stood up [*qāmatā*]”, and for plural feminine absentee, it is as in “they stood up [*qumna*]. Likewise, it is applicable to the pronoun in the active participle and passive participle, such as “striking [*dārib*], and stroked [*maḍrūbun*]”. And in the adverb, it is you say: “Zayd is with you [*Zaydun 'indaka*], and whatever takes this pattern.

As for the connected accusative pronoun, it is the letter /y/ as in “he spoke to me [*kallamanī*]” for the single, and it is as in “he spoke to us [*kallamanā*]” for both dual and plural. And it is the letter /k/ for single masculine such as “I saw you [*ra'ytuka*]”, and for dual male, it is as in “I saw both of you [*ra'aytukumā*]”, and for plural male, it is as in “I saw you [*ra'aytukum*]”. And for single female, it is as in “I saw you [*ra'ytuki*]”, and for dual female, it is as in “I you [*ra'aytukumā*]”, and for plural female, it is as in “I saw you [*ra'aytukunna*]”. And for single masculine absentee, it is as in “I saw him [*ra'ytuhu*]”, and for dual masculine absentee, it is as in “I saw them [*ra'aytuhumā*]”, and for plural masculine absentee, it is as in “I saw them [*ra'aytuhum*]. And for single feminine absentee, it is as in “I saw her [*ra'aytuhumā*]”, and for dual feminine absentee, it is as in “I saw both of them [*ra'aytuhumā*]”, and for plural feminine absentee, it is as in “I saw them [*ra'aytuhunna*]”.

And the genitive pronoun occurs in connection only and it is the letter /y/ for the single speaker such as “you passed by me [*mararta bī*]”, and for both dual as well as plural, it is as in “you passed by us [*mararta binā*]”. And for single masculine spoken to,

والثنائية والجمع جميعا قمنا، وللمخاطب قمت،  
وقمتما، وقمتم، وللمخاطبة قمتِ وقمتما وقمتنَّ.  
والضمير للغائب في: قامَ وقاما وقاموا، وللغائبة في  
قامتُ وقامتَا وقمن، وكذلك الضمير في اسم الفاعل  
والمفعول به نحو: ضارب ومضروب، و في الظرف  
نحو قولك: زيدٌ عندك وما جرى هذا المجرى.

وأما الضمير المنصوب المتصل: فالياء في كَلَّمَنِي،  
والثنائية والجمع جميعا كَلَّمْنَا. والكاف للمخاطب نحو  
قولك: رأيتك وللتثنية ورأيتكما، وللجمع: رأيتكم،  
وللمخاطبة: رأيتكِ، ورأيتكما ورأيتكنَّ. وللغائب:  
رأيتُهُ ورأيتُهما ورأيتُهُم، وللغائبة: رأيتها ورأيتُها  
ورأيتُهنَّ.

والضمير المجرور لا يكون إلا متصلا، وهو: الياء  
للمتكلم نحو: مررت بي والثنية والجمع جميعا: مررت  
بنا. وللمخاطب:

it is as in “I passed by you [*marartu bika*]”, and for dual masculine spoken to, it is as in “I passed by both of you [...*bikumā*]”, and for plural masculine spoken to, it is as in “I passed by you [...*bikum*]”. And for single feminine spoken to, it is as in “I passed by you [...*biki*]”, and for dual feminine spoken to, it is as in “I passed by both of you [...*bikumā*]”, and for plural feminine spoken to, it is as in “I passed by you [...*bikunna*]. And for single masculine absentee, it is as in “I passed by him [*marartu bihi*]”, and for dual masculine absentee, it is as in “I passed by both of them [...*bihimā*]”, and for plural masculine absentee, it is as in “I passed by them [...*bihim*]”. And for single feminine absentee, it is as in “I passed by her [*marartu bihā*]”, and for dual feminine absentee, it is as in “I passed by both of them [...*bihimā*]”, and for plural feminine absentee, it is as in “I passed by them [...*bihinna*]”.

If you assumed a pronoun over a connected pronoun, you may not use a separated pronoun; it is as you say: “I stood up [*qumtu*]”, and you may not say: “I stood up I [*qāma 'anā*]” because you assume a pronoun over the letter /t/. You may also say: “I saw you [*ra 'aytuka*]” and you may not say: “I saw you you [*ra 'aytuka 'iyyāka*]” because you assume a pronoun over the letter /k/. However, this pattern might occur for poetical necessity. A poet said:

“Caravans carrying salvadora persica plants came to you until they reached you”

[*'atatka 'irun taḥmilu 'al-'arāka*  
*'ilayka ḥattā balaghat 'iyyāka*]

He meant “until they reached you [*ḥattā balaghatka*]”. And the poet 'Umayya said:

“With Almighty the inheritor, the resurrector of dead people,

The earth kept them indeed in the time of times”

[*bilwārithi 'al-bā'ithi 'al-'amwāti qad ḍaminat*  
*'iyyāhumu 'al-'arḍu fī dahri 'ad-dahārīri*]

meaning *the earth kept them indeed [qad ḍaminathum]*”.

As for proper names, they are the names that are designated to one single of its kind and it becomes a sign of him, such as 'Abdullīhi, Zaydun, and 'Amrun; likewise, nicknames such as

مررت بك، وبكُما، وبكُهم، وللمخاطبة: مررت بك،  
وبكُما، وبكُنن. وللغائب: مررت به وبهها وبهم،  
ولللغائبة: مررت بها وبهها وبهنن.

فإذا قدّرت على الضمير المتصل لم تأت بالمنفصل،  
تقول: قمتُ، ولا تقول: قام أنا لأنك تقدّر على التاء،  
وتقول: رأيتك، ولا تقول: رأيت إياك، لأنك تقدّر  
على الكاف وربما جاء ذلك في ضرورة الشعر. قال  
الراجز: (الرجز)

أَتَتَكَ عَيْرٌ تَحْمَلُ الْأَرَاكَ  
إِلَيْكَ حَتَّى بَلَغَتْ إِيَّاكَ

يريد حتى بَلَغَتْكَ. وقال أمية: (البيسط)

بالوارثِ الباعثِ الأمواتِ قد صَمِنَتْ

إِيَّاهُمِ الْأَرْضُ فِي دَهْرِ الدَّهَارِيرِ

أي قد ضمنتهم.

وأما الأعلام فما حُصَّ به الواحدُ فجُعِلَ علماً له نحو:

عبد الله، وعمر، و، وكذلك الكُنَى نحو:

“Father of Moḥammad [*'abī Muḥammadin*]” and “Father of Ali [*'abī 'Aliyyin*]”. Similarly, titles such as “Nose of She-Camel [*'anfu 'an-nāqati*]” and “Dog Visitor [*'ā'idhu 'al-kalbi*]”.

As for demonstrative pronouns, they are: “this [*hādhā*]” is for single masculine present, “these [*hādhāni*]” is for dual masculine in the nominative case, and “these [*hādhayni*]” is for dual masculine in the accusative as well as the genitive cases. And “that [*dhālika*]” is for single absentee, “those [*dhānika*]” is for dual in the nominative case, and those [*dhaynika*]” is for dual in the accusative as well as genitive cases. And “this [*hādhīhi*]” is for single feminine present, “these [*hātāni*]” is for dual feminine in the nominative case, “these [*hātayni*]” is for dual feminine in the accusative as well as the genitive cases, and “that [*tilka, tika*]” is for single absentee, “those [*tānika*]” is for dual in the nominative case, and those [*taynika*]” is for dual in the accusative as well as genitive cases. And for plural is “these [*hā'ulā'i*] and [*hā'ulā*]”, extended and truncated, “those [*'ulā'ika*] and [*'ulāka*]”, extended and truncated. The letters /hā/ in all of this is a particle for drawing attention, and the actual noun is what comes after it; and the letter /k/ in all of this is a particle of *allocution*, and it is a particle not noun.

As for the noun defined by the letter /l/, it is as in “the man [*'ar-rajulu*], the boy, [*'al-ghlāmu*], the tall [*'at-ṭawīlu*], and the short [*'al-qaṣīru*]”.

As for what is annexed to one of these definite nouns, it is as in “my boy [*ghulāmī*], Zayd’s friend [*ṣāhibu Zaydin*], a girl of this [*jāriyatu hādhā*], the man’s house [*dāru 'ar-rajuli*], and edge of ‘Amr’s gown [*ṭarfū ridā'i 'Amrin*]”.

### 37. Vocation [*'al-nidā'*]

Vocative nouns are of three types: single, annexed, and quasi-annexed for its length. The vocative single is of two types: definite and indefinite. And the definite is also of two types:

أبي محمد، وأبي علي، وكذلك الألقاب نحو: أنف الناقة، وعائد الكلب.

وأما أسماء الإشارة ف: هذا للحاضر، والثنية في الرفع: هذان، وفي النصب والجر: هذين. وذلك للغائب، والثنية: ذاك ودينك. وهذه، وهاتان، وهاتين، وتلك، وتيك، وتانك، وتينك. والجمع: هؤلاء، وهؤلاء، ممدود ومقصور، وأولئك، وأولئك ممدود ومقصور. و"ها" في جميع هذا حرف معناه التنبيه وإنما الاسم ما بعده والكاف في جميع ذلك للخطاب، وهي حرف لا اسم.

وأما ما يعرّف باللام فنحو: الرجل والغلام، والطويل والقصير.

وأما ما أضيف إلى واحد من هذه المعارف فنحو: غلامي وصاحب زيد، وجارية هذا، ودار الرجل، وطرف رداء عمرو.

### ٣٧- باب النداء

الأسماء المناداة على ثلاثة أضرب: مفرد، ومضاف، ومشابه للمضاف لأجل طوله. والمفرد على ضربين: معرفة ونكرة. والمعرفة أيضا على ضربين:



the first is the noun that was definite before the vocation and then it is used in vocation; therefore, it remains definite, such as “O’ Zayd [yā Zaydu]” and “O’ ‘Amr [yā ‘Amru]”. And the second is the noun that was indefinite then it is used in vocation; therefore, it becomes definite by virtue of the vocative and intention particle, such as “O’ man [yā rajulu]”. Both of the two types are indeclinable fixing on *’al-ḍamm*, as you can see.

As for the indefinite vocative noun, it is inflected by an accusative case marker by virtue of /y/ because it represents a verb. Do not you see that its meaning is “I call on Zayd [’ad’ū Zaydan]” and “I cried out for zayd [’unādī Zaydan]”.

Likewise, the annexed vocative noun is also assigned an accusative case marker, such as “O’ Abda’ allāh [yā ‘Abda’ allāhi]” and O’ ‘Abā’ al-ḥasan [yā ‘Abā’ al-ḥasani]”.

The same thing is applied to the quasi-annexed vocative noun, which can assign accusative and nominative cases to what follows it. The accusative case is such as “O’ the hitter of Zayd [yā ḍāriban Zaydan]” and “O’ the better than ‘Amr [yā khayran min ‘Amrin]” and “O’ twenty men [yā ‘ishrīna rajulan]”. And the nominative case is such as “O’ whose face is nice [yā ḥasanan wajhuhu]” and “O’ whose brother is standing up [yā qā’iman ‘akhūhu]”.

Similarly, conjunction also assigns such cases. It is as you may say in case you named one man as Zayd and ‘Amr together: “O’ Zayd and ‘Amr come forward [yā Zaydan wa ‘Amran ‘aqbil]”.

And the particles, with which the invitee is called, are five: “[yā, ‘ayā, hayā, ‘ayyu, and ‘alif]”. It is as you say: “O’ Zayd [yā Zaydu], O’ Zayd [’ayā Zaydu], O’ Zayd [hayā Zaydu], and O’ Zayd [’azaydu]”. The poet *Dhū’ al-Rimmah* said:

“O’ the antelope of the soft sand between *Julājil*  
And a dune, is that you or is it *Sālim*’s mother”

[hayā zabyata ’al-wa’sā’i bayna julvjilin  
Wa bayna ’an-naqā’ a’anti ’am ’ummu sālimin]”.

And another poet said:

أحدهما: ما كان معرفة قبل النداء، ثم نودي فبقي على  
تعريفه نحو: يا زيد، ويا عمرو. والثاني: ما كان نكرة  
ثم نودي فحدث فيه التعريف بحرف الإشارة والقصد  
نحو: يا رجل، وكلا الضربين مبني على الضم كما ترى.  
وأما النكرة فمنصوبة بـ "يا"، لأنه ناب عن الفعل ألا  
ترى أن معناه أَدْعُو زيدا وأنادي زيدا.

وكذلك المضاف أيضا منصوب نحو: يا عبد الله، ويا  
أبا الحسن.

وكذلك المشابه للمضاف من أجل طولها، وهو: كل ما  
كان عاملاً فيها بعده نصباً أو رفعاً فالنصب نحو: يا  
ضارباً زيداً ويا خيراً من عمرو، ويا عشرين رجلاً،  
والرفع نحو قولك: يا حسناً وجهه، ويا قائماً أخوه،

وكذلك العطف نحو: رجل سميتَه زيدا وعمراً،  
تقول: إذا ناديتَه يا زيدا وعمراً أقبل.

والحروف التي ينادى بها المدعو خمسة وهي: يا، وأيا،  
وهيا، وأي، والألف تقول: يا زيد، وأيا زيد، وهيا  
زيد، وأي زيد وأزيد. قال ذو الرمة: (الطويل)

هيا ظبيّة الوعساء بين جلاجلٍ

وبين النقا أنت أم أمّ سالمٍ

وقال الآخر: (الطويل)

“O’ Zayd, from the clan of Warqā’, if you are seeking revenge,  
Then fight because parties of right already appeared”

[‘azaydu ‘akhā warqā’a ‘in kunta thā’iran  
faqad ‘aradat ‘ahnā’u haqqin fakhāsimi]  
meaning “O’ Zayd [yā Zaydu]”.

And it is possible to omit the vocation particle when it occurs with a noun that cannot be an adjective to [‘ay]. It is as you say: “Zayd! Come forward [Zaydu ‘aqbil]” because it is not possible to say: “[yā ‘ayyuhā Zaydu ‘aqbil]”. And you may not say: “A man! Come forward [rajulu ‘aqbil]” because it is possible to say: “O’ the man [yā ‘ayyuhā ‘ar-rajulu]”, and you may not say: “This! Come forward [hādhā ‘aqbil]” because it is possible to say: “O’ this! Come forward [yā hādhā ‘aqbil]”. Almighty Allah said: “Yūsuf! Turn away from this [yūsufu ‘a’riḍ ‘an hādhā]”, meaning “O’ Yūsuf [yā yūsufu]”.

If you describe single noun, in the nominative case, with another single, then you two choices in the description: nominative and accusative. It is as you say: “O’ witty Zayd [yā Zaydu ‘az-zarīfu]” and you may say: “[‘az-zarīfa]”. Those who use the nominative case, they refer to the form and those who use the accusative case, they refer to the position. The poet al-‘Ajjāju said:

“O’ Ḥakam, the successor of ‘Abdulmalik”  
[yā ḥakamu ‘al-wārithu min ‘Abdi ‘al-maliki].

And the poet Jarīr said:

“Ka’bu Ibn Māmata and Ibn Su’dā are not  
More generous than you O’ ‘Umaru the  
most generous”  
[fa-mā ka’bubu ‘ibnu māmata wa ‘ibnu su’dā  
bi-‘ajwada minka yā ‘Umaru ‘al-jawādā]

And if you describe it with an annexed noun, you only use the accusative case; it is as you say: “O’Zayd, ‘Amr’s brother [yā Zaydu ‘akhā ‘Amrin]” and “O’ Zayd, the great [yā Zaydu dhā ‘al-jummati]”.

Likewise, corroboration is treated as description; it is as you say: “O’ Tamīms all [yā tamīmu ‘ajma’ūna]”, and you may say: “[‘ajma’īna]”, or you may say: “O’ Tamīms, the whole [yā tamīmu kullakum]”;

أزیدُ أَخَا وَرَقَاءَ إِنْ كُنْتَ ثَائِرًا

فقد عَرَضْتَ أَخْنَاءَ حَقِّ فَخَاصِمٍ

يريد يا زيدُ.

ويجوز أن تحذف حرف النداء مع كل اسم لا يجوز أن يكون وصفًا لأي: تقول: زيد أقبل لأنه لا يجوز أن تقول: يا أيها زيد أقبل، ولا تقول: رجل أقبل لأنه يجوز أن تقول: يا أيها الرجل أقبل، ولا تقول: هذا أقبل، لأنه يجوز أن تقول: يا أيها أقبل قال الله سبحانه: {يوسف أعرض عن هذا}، أي: يا يوسفُ.

فإن نعت الاسم المفرد المضموم بمفرد جاز لك في وصفه وجهان: الرفع والنصب جميعًا، تقول: يا زيدُ الظريفُ وإن شئت الظريفَ فمن رفع فعلى اللفظ ومن نصب فعلى الموضع، قال العجاج: (الرجز)

يا حَكَمُ الْوَارِثُ مِنْ عَبْدِ الْمَلِكِ

وقال جرير: (الوافر)

فما كعب بن مامة وابن سَعْدَى

بأجودَ مِنْكَ يا عمرُ الجَوَادَا

فإن نعتُهُ بالمضاف نصبته لا غير. تقول: يا زيدُ أَخَا عمرو، ويا زيدُ ذا الجُمَّةِ.

كذلك التوكيد جار مجرى الوصف، تقول: يا تميم

أجمعون وإن شئت أجمعين، وتقول: يا تميم كلِّكم

the corroborative word [*kullakum*] is assigned an accusative case only.

If you joined a definite noun to a noun in the nominative case, you have the choice to assign it a nominative case or an accusative case. It is as you say: “O’ Zayd and ‘al-Ḥārith [*yā Zaydu wa ‘al-ḥārithu*]” and you may say: “[*wa ‘al-ḥāritha*]”. Almighty Allah said: “O’ mountains exalt Allah with him and O’ birds [*yā jibālu ‘awwibī ma’ahu wa ‘at-ṭayru/ wa ‘at-ṭayra*]”; both forms are narrated in the Qur’ān with nominative as well as accusative. A poet said:

“O’ Zayd and ‘aḍ-Ḍaḥḥāku go ahead  
As you have already passed the low land”  
[*‘alā yā Zaydu wa ‘aḍ-ḍaḥḥāku sīrā*  
*faqad jāwazūnā khamari ‘at-ṭarīqi*]

It is narrated with the two forms; [*‘aḍ-ḍaḥḥāku* and *‘aḍ-ḍaḥḥāka*], nominative and accusative.

If there is no definite article in the noun, it is treated as if it was in initial position; it is as you say: “O’ Zayd and ‘Amr [*yā Zaydu wa ‘Amru*]” and “O’ Zayd and ‘Abda ‘allāi [*yā Zaydu wa ‘Abda ‘allāhi*]”. And if the vocative noun in the accusative case, it is not possible for its adjective and corroboration but to have an accusative case. It is as you say: “O’ ‘Abda ‘al-lāhi, the witty [*yā ‘Abda ‘allāhi ‘azzarīfa*]” and “O’ Zayd’s boys all [*yā ghilmānu Zaydin ‘ajma’īna*]”. And you may say: “O’ our brother Zayd come forward [*yā ‘akhānā Zaydu ‘aqbil*]”. If you consider it substitution, then you may assign a nominative case to it, and if you consider it corroboration, then you may assign an accusative case to it.

And you may say: “O’ the man [*yā ‘ayyuhā ‘ar-rajulu*]”; fixing ‘*ayy* on the nominative case marker because it is vocative with respect to its form and the *hā* is for attention and ‘*alrajulu* is assigned a nominative case because it is an adjective modifying ‘*ayy*, and it cannot have anything but the nominative case.

Know that you may not call a noun that contains the definite article ‘*al*; you may not say: “O’ the man [*yā ‘ar-rajulu*]” and may not say: “O’ the boy [*yā ‘al-ghulāmu*]” because the ‘*al* is for definition

وكلهم بالنصب لا غير.

فإن عطفت على المضموم اسماً فيه ألف ولام كنت  
مخيراً، إن شئت رفعته وإن شئت نصبته، تقول: يا زيد  
والحارث، وإن شئت والحارث، قال الله تعالى: { يا  
جبال أوبي معه والطير } والطير يقرءان جميعاً بالرفع  
والنصب. قال الشاعر: (الوافر)

ألا يا زيد والضحاك سيرا

فقد جاوَزْتما حَمْرَ الطَّرِيقِ

يُروى الضحاك بالرفع والنصب.

فإن لم يكن فيه لام التعريف كان له حكمه لو ابتدئ  
به، تقول: يا زيد وعمرو، ويا زيد وعبد الله. فإن كان  
المنادى منصوباً لم يجز في وصفه وتوكيده إلا النصب،  
تقول: يا عبد الله الظريف، ويا غلمان زيد أجمعين،  
وتقول: يا أخانا زيداً أقبل. إذا جعلته بدلاً ضمته،  
وإن جعلته عطفاً بيان نصبته.

وتقول: يا أيها الرجل فتبني "أي" على الضم، لأنها  
في اللفظ مناداة، وها للتنبيه، والرجل مرفوع لأنه  
وصف، أي: ولا يجوز فيه غير الرفع.

واعلم أنك لا تنادي اسماً فيه الألف واللام لا تقول:  
يا الرجل، ويا الغلام لأن الألف واللام للتعريف

and *yā* causes a kind of specification and therefore, they do not come together. Yet, they have said: “O’ the Allah forgive me [*yā ’allāhu ’ighfir lī*]” with disconnected as well as connected *hamza*. And this occurs particularly with the name of Allah because of its frequency and because the *’al* in it becomes a substitution of the *hamza* of the original name *’lāh*.

If you use a noun annexed to you, you have four choices: 1) you may say: “O’ my boy [*yā ghulāmi*]” with the deletion of the *ī*; 2) “[*yā ghulāmi*]” lengthening it; 3) “[*yā ghulāmiya*]” adding a *fatha* after it; and 4) “[*ya ghulāmā*]” turning it to *’alif* for the sake of lightening. The poet said:

“She is lamenting her father and her son”  
[*fahiya taraththā bi’abā wa ’ibnā mā*]

And you may say in vocation: “O’ Allah forgive me [*’allāhumma ’ighfir lī*]” whose original form is “[*yā ’alāhu ’ighfir lī*]” but the *yā* is deleted from the beginning and a */m/* is added to the end to replace the *yā* in the beginning, and they may not come together only in the case a poet needs to do so. A poet said:

“What I do in case a horrible event occurs  
is to say O’ Allah O’ Allah”  
[*’innī ’idhā mā ḥadathun ’alammā*  
*’aqūlu yā ’allāhumma ya ’allāhumma*]

### 38- Noun Curtailment [*tarkhīm*]

Know that curtailment, [*tarkhīm*], is an elision affects the end of nouns, whose final segment is *ḍamma /u/*, in vocative mood, *nidā’*, for the purpose of lightening, and it occurs in two types. The first type is to elide the end of the noun leaving the penultimate element as it was before the elision, and the second type is to elide the final element considering the remaining elements of the noun as if they were elements of an independent noun; in other words,

ويا تُحَدِّثُ في الاسم ضرباً من التخصيص فلم يجتمعا  
لذلك. إلا أنهم قالوا يا الله اغفر لي بقطع الهمزة  
ووصلها. فجاء هذا في اسم الله تعالى خاصة لكثرة  
استعماله، ولأن الألف واللام صارتا فيه بدلا من همزة  
إله في الأصل.

فإن ناديت المضاف إليك كانت لك فيه أربعة أوجه،  
تقول: يا غلامٍ بحذف الياء، ويا غلامي بإسكانها، ويا  
غلامي بفتحها، ويا غلاماً تقلبها للتخفيف ألفاً، قال  
الراجز: (الرجز)

فهي ترثي بأبا وابنا ما

وتقول في النداء: اللهم اغفر لي، وأصله يا الله،  
فحذفت يا من أوله، وجعلت الميم في آخره عوضاً من  
يا في أوله، ولا يجوز الجمع بينهما إلا أن يضطر إليه  
الشاعر، قال:

إني إذا ما حدثت ألساً أقول يا اللهم يا اللهم

### ٣٨- باب الترخيم

اعلم أن الترخيم: حذف يلحق أواخر الأسماء  
المضمومة في النداء تخفيفاً، وهو في الكلام على ضربين:  
أحدهما: أن تحذف آخر الاسم وتدع ما قبله على ما كان  
عليه من الحركة والسكون، والآخر: أن تحذف ما  
تحذف وتجعل ما بقي بعد الحذف اسماً قائماً بنفسه

as if the noun does not incur any elision.

The first type is as you say in “Hārith: O Hāri [Hārith: yā Hāri]; Mālik: O Māli, [yā Māli]; Ja’far: O Ja’fa yā [Ja’fa]; Burthun: O Burthu [yā Burthu]; and Qamiṭr: O Qamiṭ [yā Qamiṭ]. The poet Zuhayr said:

“O Hāri, certainly I will be affected by a calamity  
from you  
It has never been experienced before me by  
mobs or a king”

[yā Hāri lā ’urmayanna minkum bidāhiyatīn  
lam yalqahā sūqatun qablī walā malaku]

The second type is as you say in Hārith: O Hāri [yā Hāru], and in Ja’far: O Ja’fa. [yā Ja’fu]. If there are two augmentative elements, zā’ idatāni, at the end of the noun, they will be elided together for the sake of curtailment, such as: Ḥamrā’: O Ḥamra come over [yā Ḥamra, ’aqbil]; ’Uthmān O ’Uthma: [yā ’Uthma]; and Marwān O Marwa: [yā Marwa]. The poet ’al-Farazdaq said:

“O Marwa, my mount is detained  
Hoping for donation and her lord did not  
give up hope”

[yā Marwa ’inna maṭiyyatī maḥbūsatun  
tarjū ’al-ḥibā’a warabbuhā lam yay’asi]

Also, you may say in Zaydūn, a man name, O Zayd come over [yā Zaydu ’aqbil]; Baṣriyy : O Baṣri come over [yā Baṣri ’aqbil]; Zaydiyy, proper name: O Zaydi let’s go [yā Zaydi halumm]; and Hindāt, proper name: O Hind come over [yā Hinda ’aqbil]. If the final element of the noun is radical preceded by non-radical long vowel, both elements are elided because they are similar to the two non-radical elements that are added together and elided together, provided that the remaining elements are at least three.

كأن لم تحذف منه شيئاً.

الأول منهما نحو قولك: في حارث يا حارٍ، وفي مالك  
يا مالٍ، وفي جعفر يا جعفر، وفي بُرثن يا برث، وفي  
قَمِطْر يا قمط، قال زهير: (البيسط)

يا حارٍ لا أُرْمِين منكم بداهيةٍ  
لم يَلْقَها سوقةٌ قبلي ولا ملكٌ

الثاني نحو قولك في حارث يا حارٍ، وفي جعفر يا  
جعفر، وفي أحمد يا أحْمُ ترخيم ما في آخره زائدتان.  
فإن كان في آخر الاسم زائدتان زيدتا معا حذفنا  
للترخيم معاً، وذلك قولك في حمراء يا حمراً أقبل، وفي  
عثمان يا عثم أقبل، وفي مروان يا مرو أقبل. قال  
الفرزدق: (الكامل)

يا مرو إن مَطِيَّتِي محبوسةٌ

ترجو الحباء ورُبُّها لم ييأس

وفي زيدون اسم رجل يا زيد أقبل، وفي بصريِّ علماً يا  
بَصْرٍ أقبل، و في زيديِّ علماً يا زيد هَلْمٌ، وفي هندات  
علماً يا هند أقبل ترخيم ما قبل آخره حرف مد زائد.  
فإن كان آخر الاسم أصلاً إلا أن قبله حرف مد زائداً  
حذفتهما جميعاً لأنهما أشبهتا الزائدين اللذين زيدا معاً  
فحذفنا للترخيم معاً، وذلك إذا كان يبقى بعد حذفهما  
ثلاثة أحرف فصاعداً.

It is as you say in the curtailment of *Maṣūṣ*: O Maṣū [yā Maṣū]; 'Ammār: O 'Ammā [yā 'Ammā]; and *Zihlīl*: O Zihli [yā Zihli], eliding the edge and what is preceding it for the reason mentioned above. You may also say in the curtailment of 'Imād, 'Ajūz, as well as Sa'id: O 'Imā, O 'Ajū, O Sa'ī [yā 'Imā, yā 'Ajū, yā Sa'ī], respectively, without eliding the long vowel so that the noun will not be made up of two radical consonants only.

If the noun consists of three letters only, curtailment cannot be applied because three letters are the minimum number for a noun to be made up of, since a three letter noun cannot bear curtailment, and applying curtailment to it would be over-application. Yet, if the third letter is the feminine suffix /h/, it is possible to be elided; it is as you say in the curtailment of *Thubah*: O Thuba come over [yā Thuba 'aqbil], and who considers the second type of curtailment would say: O Thubu [yā Thubu].

Moreover, know that you cannot truncate a compound, *muḍāf*, or a semi-compound, *mushābih bi-'al-muḍāf*, noun because of their length, nor can you truncate any inflected, *mu'rab*, noun in the vocative mood, *nidā'*, because it is not indeclinable, *mabnī*, on the nominative case so that it would incur elision. You may also say in the curtailment of *Karawān*: O Karawa come over [yā Karawa 'aqbil], and who considers the second type of curtailment would say: O Karā come over [yā Karā 'aqbil], changing the /w/ to /ā/ because it is preceded by the fatha and followed by a short vowel, and the same rule is applied to the /y/ in nouns such as *Ṣamayān*: *Ṣamaya / Ṣamā*.

In addition, you may say in the curtailment of *tarquwah* and 'urquwah: O Tarquwa and O 'Urquwa [yā Tarquwa yā 'Urquwa], respectively, and who consider the second type of curtailment would say: O Tarqī and O 'Urqī [yā Tarqī wa yā 'Urqī], changing the /w/ to /ī/ and the preceding ḍamma to the kasra because there is no noun ending with /w/ preceded by a ḍamma. Similar to that are the nouns a bucket [dalwun], buckets [adlin], waist [haqwun], and waists [ahqin], which are derived from [adluwun] and [ahquwun] respectively; the same mentioned changing rules are applied to them.

تقول: في ترخيم مَنصُور يا مَنْصُ، وفي عَمَّار يا عَمَّ، وفي زَحْلِيل يا زَحْلِيل، فتحذف الطرف وما قبله لما ذكرت لك. وتقول: في ترخيم عِمَاد وَعَجُوز وَسَعِيد يا عِمَا ويا عَجُو ويا سَعِي ولا تحذف حرف اللين لثلا يبقى الاسم على حرفين.

فإن كان الاسم على ثلاثة أحرف، لم يجوز أن تُرَخِّمَهُ لأنه أقل الأصول فلم يحتمل الحذف لثلا يلحقه الإجحاف به، فإن كان الثالث هاء التأنيث جاز ترخيمه، تقول: في ترخيم ثُبَّة يا ثُبَّ أَقْبَل، ومن قال: يا حَارُّ قال يا ثُبَّ.

واعلم أنك لا ترخم مضافا ولا مشابها للمضاف من أجل طوله، ولا جميع ما كان معربا في النداء لأنه لم يكن مبنيًا على الضم فيتسلط عليه الحذف. وتقول: في ترخيم كَرَوَان يا كَرَوَ أَقْبَل، ومن قال: يا حَارُّ قال يا كَرَا أَقْبَل، يقلب الواو ألفا لتحركها وانفتاح ما قبلها وكذلك الياء في نحو: صَمِيَان.

وتقول في ترخيم تَرْقُوة وَعُرْقُوة يا تَرْقُو ويا عُرْقُو ومن قال: يا حَارُّ قال يا تَرْقِي ويا عُرْقِي يقلب الواو ياء والضممة قبلها كسرة لأنه ليس في الكلام اسم في آخره واو قبلها ضمة. ومثله قولهم: دَلُّوْ وَأَدْلِ وَحَقُّوْ وَأَحِقِّ، والأصل أدلُّوْ وأحَقُّوْ، ففعل بهما من القلب والتغيير ما ذكرته.

You may say in the curtailment of *shaqāwatīn* and *'abāyatīn*: O Shaqāwa and O 'Abāya [yā *Shaqāwa wa yā 'Abāya*], respectively, and who consider the second type of curtailment would say: O Shaqā'u and O 'Abā'u [yā *Shaqā'u wa yā 'Abā'u*], changing the /w/ and /y/ to *hamza*, a glottal stop, due to their occurrence at the edge and being preceded by an augmentative 'alif.

If you named a man as [*Hubaylān*], a dual form of pregnant [*hublā*], you may say: O Hubalya come over [yā *Hubalya 'aqbil*], eliding the 'alif as well as the /n/ and leaving the /y/, which precedes the fatha, as it is. The one who considers the second type cannot truncate the word *Hubaylān* because the /y/ would be changed to 'alif, yā *Hublā*, and this is incorrect because the 'alif of the *fu'lā* model never changes and it is always considered augmentative. According to that you may apply the other nouns because this topic can be very long.

### 39- Lamentation ['*al-Nudbah*]

Know that lamentation [*'al-nudbah*] occurs in speech in order to express grief for the *lamented* person and it is an announcement from the *lamenting* person that he has experienced a great matter and a tremendous concern. Lamentation is often expressed by women and its mark either [yā] or [wā] required before the noun, in addition to an 'alif attached to the end of the noun. If you make a pause after the 'alif, a /h/ must be added, but if you do not make a pause the /h/ is elided and you also have the choice not to add the 'alif. It is as you say: *wā Zaydu*, O Zayd, as well as *wā 'Amru*, O 'Amr, and you may also say: *wā Zaydāh* as well as *wā 'Amarāh*, attaching the /h/ before a pause.

Know that you lament only by using the most common name of the lamented person so that it will be justification for you to grief him, and you may not lament indefinite or vague names; you may not say: O this [*wā hādhāh*], or O that [*wā tilkāh*]. You may not also say: O who I am not concern about [*wā man lā ya'nīnī 'amruhūh*], for the same reason mentioned above,

تقول في ترخيم شقاوة وعباية: يا شقاو ويا عبائي. ومن قال: يا حارُّ قال يا شقأء ويا عبأء، أبدل الواو والياء همزة لوقوعها طرفاً بعد ألف زائدة.

فإن سميت رجلاً بحبلى بـ حبليان تثنية حبلى قلت على يا حار: يا حبلي أقبل، تحذف الألف والنون، وتدع الياء مفتوحة بحالها. ومن قال يا حار، لم يجوز على قوله ترخيم حبليان لثلاثاً تنقلب الياء ألفاً، فتقول: يا حبلى. وهذا فاسد لأن ألف فعلى لا تكون أبداً منقلبةً إنها هي أبداً زائدة. فعلى هذا فقس، فإن في المسائل طويلاً.

### ٣٩- باب النُّدْبَة

اعلم أن الندبة إنما وقعت في الكلام تفججاً على المندوب، وإعلاماً من النادب أنه قد وقع في أمر عظيم وخطب جسيم، وأكثر من يتكلم بها النساء وعلامتها: "يا" و"وا" لا بد من أحدهما، تزيد ألفاً في آخر الاسم، وإذا وقفت ألحقتهاء، وإذا وصلت حذفتهاء، وإن شئت لم تلحق الألف، تقول: وا زيدُ وا عمرو. وإن شئت تلحق الهاء في الذي تقف عليه وذلك قولك: وا زيدا، وا عمراه.

واعلم أنك لا تندب إلا بأشهر أسماء المندوب ليكون ذلك عذراً لك في تفجعك عليه، ولا تندب نكرة ولا مبهما لا تقول: وا هذا، ولا وا تلكاه. وكذلك لا تقول: وا من لا يعنيني أمره، لما قدمنا،

but you may say: O who dug the well of Zamzam [wā man ḥafara bi'ra Zamzamāh], since it is well known. If you lament a compound noun, you may attach the 'alif to the second element of the compound noun; it is as you say: O 'Abda 'al-Malikāh as well as O 'Abā 'al-Ḥasanāh [wā 'Abda 'al-Malikāh, wa: wā 'Abā 'al-Ḥasanāh].

You should know that the 'alif of lamentation is always a low vowel unless there is ambiguity in attaching the 'alif to the lamented noun, and if that is the case, it changes to /ī/ if the preceding element is a kasra and to /ū/ if the preceding element is a ḍamma. You may say in the lamentation of a boy-servant of a woman [ghulāmu 'imra'ah]: O your (second person singular feminine) boy [wā ghulāmakīh], changing the 'alif to /ī/ because of the preceding kasra, and you may not say: O your (second person singular masculine) boy [wā ghulāmakāh], because it would be ambiguous between the second person singular feminine and masculine. You may also say in the lamentation of his boy [ghulāmahu] O his (third person singular masculine) boy [wā ghulāmahūh], changing the 'alif to /ū/ because of the preceding ḍamma, and you may not say: O his (third person singular feminine) boy [wā ghulāmahāh], because it would be ambiguous between the third person singular feminine and masculine. You may also say in the lamentation of their boy [ghulāmahum] O their (third person plural masculine) boy [wā ghulāmahumūh], also changing the 'alif to /ū/, and you may not say: O their (third person plural masculine) boy [wā ghulāmahumāh], because it would be ambiguous between the third person plural masculine and the third person dual. Likewise, you may also say in the lamentation of your boy [ghulāmaka] if someone calling his boy O my boy [yā ghulāmi], O his (third person singular masculine) boy [wā ghulāmāh], placing the /m/ immediately after the 'alif. But if he says: O my boy [yā ghulāmī], with the long /ī/, he will have the choice of either deleting the /ī/ satisfying the constraint that prohibit two long vowels be adjacent ('iltiqā' 'al-sākinayn) or rendering it to the glide /y/, saying: O my (first person singular masculine) boy [wā ghulāmāh] and [wā ghulāmiyāh], respectively. Finally, if he says: O my boy [yā ghulāmiya], placing a fatḥa after the /y/, would only say:

ولكن تقول: وا من حفر بئر زمزماه لأنه معروف،  
وإذا ندبت المضاف أوقعت المدة على آخر المضاف إليه،  
تقول: وا عبد الملكاه، ووا أبا الحسناه .

واعلم أن ألف الندبة تفتح أبدا ما قبلها كما تقدم إلا أن  
تحاف اللبس فإنك تقلبها ياء، تقول: إذا ندبت غلام  
امرأة وا غلامكيه، تقلب الألف ياء للكسرة قبلها ولم  
تقل وا غلامكاه، لئلا يلتبس بالمذكر، وتقول: إذا ندبت  
غلامه وا غلامهوه، تقلب الألف واوا لانضمام الهاء  
قبلها ولم تقل وا غلامهاه، لئلا يلتبس بالمؤنث. وتقول:  
إذا ندبت غلامهم وا غلامهموه، فتبدل أيضا الألف  
واوا، ولم تقل وا غلامهاه لئلا يلتبس بالثنائية.  
وتقول: إذا ندبت غلامك في قول من قال: يا غلام وا  
غلاماه، بفتح الميم للألف. ومن قال: يا غلامي،  
بإسكان الياء فله وجهان: إن شاء حذفها لالتقاء  
الساكنين فقال: وا غلاماه، وإن شاء: حركها للألف  
فقال وا غلامياه. ومن قال: يا غلامي بتحريكها لم يقل  
إلا:



O my (first person singular masculine) boy [wā ghulāmiyāh], rendering the long vowel /ī/ to the glide /y/.

واغلامياه بإثباتها.

#### 40- Declinable and Indeclinable Verbs [*'i'rābu 'al-'af'ālī wa binā'ihā*]

The verbs are of two types: declinable [*mu'rab*] and indeclinable [*mabniyy*]. The indeclinable verbs are of two types: one is fixed on the fatha, and the other is fixed on the lack of vowel [*sukūn*], which is the curtailment of the fatha. The first one covers all perfect forms, whether they are composed of little or many letters, such as he got up [*qāma*], he sat [*jalasa*], he went [*dhahaba*], he acted with wit [*zaruḥa*], and he extracted [*'istaxraja*]; and the other one covers all imperative forms that have no imperfect prefix such as get up [*qum*], take [*xudh*], hit [*'idrib*], leave [*'intaliq*], and extract [*'istaxrij*].

As for the declinable verb, it is the verb that is attached to one of the four prefixes: 'a, na, ta, ya. It is previously discussed. The reason for this imperfect verb to be declinable is that it parallels nouns and it always takes the indicative mood, *raf'*, due to its occurrence in the noun position, unless it is preceded by a clitic of the subjunctive, *naṣb*, or jussive, *jazm*, moods. It is inflected with a ḍamma, in the indicative mood, with a fatha, in the subjunctive mood, and with [*sukūn*], which is the truncating of the final vowel of glide, in the jussive mood. It is as you say in the sound [*ṣaḥīḥ*] verb: he hits [*huwa yaḍribu*], he would not hit [*lan yaḍriba*], and he did not hit [*lam yaḍrib*].

As for the weak [*mu'tall*] verb, this is the verb whose final segment is a glide realized as an'alif. For example, he fears [*yaxshyu: yaxshā*], he pursues [*yas'yu: yas'ā*], he judges [*yaqdyu: yaqdī*], he throws [*yarmyu: yarmī*], he calls [*yad'wu: yad'ū*], and he invades [*yaghzwu: yaghzū*]. These verbs are inflected with a long vowel in the indicative mood, but in the subjunctive mood they are inflected with a glide followed by a fatha; it is as you say: he will not judge [*lan yaqdiya*,],

#### ٤٠ - باب إعراب الأفعال وبنائها

وهي على ضربين: مبني ومعرب. والمبني على ضربين: مبني على الفتح وهو جميع أمثلة الماضي قلت حروفه أو كثرت نحو: قامَ وجلسَ وذهبَ وضربَ واستخرجَ، ومبني على السكون وهو جميع أمثلة الأمر للمُواجهِ مما لا حرف مضارعة فيه، وذلك نحو قولك: قمْ وخذْ واضربْ وانطلقْ واستخرجْ.

وأما المعرب: فهو جميع الذي في أوله إحدى الزوائد الأربع: الهمزة، والنون، والتاء، والياء، وقد تقدم ذكره. وهذا الفعل المضارع إنما أعرب لمضارعة الأسماء، وهو مرفوع أبداً لوقوعه موقع الاسم حتى يدخل عليه ما ينصبه أو يجزّمه، ويكون في الرفع مضموماً، وفي النصب مفتوحاً، وفي الجزم ساكناً. تقول: هو يضربُ ولن يضربَ ولم يضربْ، هذا هو الصحيح.

وأما المعتلّ: فهو كل فعل وقعت في آخره ألف أو ياء أو واو نحو: يحشى ويسعى ويقضي ويرمي ويغزو ويدعو. وهذه الأحرف الثلاثة، تكون في الرفع ساكنة، فأما في النصب فتفتح الياء والواو وتبقى الألف على سكونها لأنه لا سبيل إلى حركتها، تقول: لَنْ يَقْضِيَ

he will not throw [*lan yarmiya*], he will not call [*lan yad'uwa*], and he will not invade [*lan yaghuwa*]; and in the jussive mood the final glide is truncated, it is as you say: he did not fear [*lam yaxsha*], he did not pursue [*lam yas'a*], he did not throw [*lam yarmi*], he did not invade [*lam yaghu*], he/it was not void of [*lam yakhlu*].

If the agent of the verb is one of the following pronouns: a dual pronoun, the masculine plural pronoun, and the second person feminine pronoun, the verb will be inflected in the indicative mood by a suffix composed of an /n/ preceded by one of the long vowels, and the /n/ is truncated in the subjunctive as well as jussive moods. It is as you say: you (second person dual) is getting up [*'antumā taqūmān*], they (third person dual) are getting up [*humā yaqūmān*], you (second person masculine plural) are leaving [*'antum taṭaliqūn*], they (third person masculine plural) are leaving [*hum yaṭaliqūn*], you (second person singular feminine) are going and leaving [*'anti tadhabīn wa taṭaliqīn*], they (third person masculine dual) did not get up [*lam yaqūmā*], they (third person masculine dual) did not leave [*lam yaṭaliqā*], they (third person masculine plural) did not go [*lam yadhhabū*], they (third person masculine plural) did not leave [*lam yaṭaliqū*], you (second person singular feminine) did not do [*lima lam taf'alī?*], I'd like you to grace us with your presence [*'uhibbu 'an tatafaddalī*]. The same thing is applied to the weak verb; it is as you say: you (second person dual) is throwing [*'antumā tarmiyān*], do not throw [*lā tarmiyā*], you (second person masculine plural) are fearing [*'antum taxshawn*], you (second person masculine plural) will not fear [*lan taxshaw*], you (second person singular feminine) are invading [*'anti taghẓīn*], I'd like you (second person singular feminine) to invade [*'uhibbu 'an taghẓī*], and why did not you please [*lima lam tarḍay*]. If the agent of the verb is a feminine plural pronoun, the verb is inflected in all moods by a suffix composed of /n/ followed by fatha; it is as you say: they (third person feminine plural) are hitting [*hunna yaḍribna*], you (second person feminine plural) are hitting [*'antunna taḍribna*], you (second person feminine plural) will not hit [*lan taḍribna*], they (third person feminine plural) did not get up [*lam yaqumna*],

وَلَنْ يَرْمِيَ وَلَنْ يَدْعُوَ وَلَنْ يَغْزُوَ، فَإِذَا صَرَتْ إِلَى الْجُزْمِ  
حَذَفَتِ الْأَحْرَفَ الثَّلَاثَةَ كُلَّهَا، تَقُولُ: لَمْ يَخْشَ وَلَمْ يَسْعَ  
وَلَمْ يَرْمِ وَلَمْ يَغْزُ وَلَمْ يَخْلُ.

فَإِذَا ثَبِتَ الضَّمِيرُ فِي الْفِعْلِ أَوْ جَمَعْتَهُ لِلْمَذْكَرِ أَوْ  
خَاطَبْتَ الْمُؤَنَّثَ كَانَ رَفْعُهُ بِثَبَاتِ النُّونِ وَنَصْبُهُ وَجُزْمُهُ  
بِحَذْفِهَا، تَقُولُ: أَنْتُمْ تَقُومَانِ، وَهُمَا يَقُومَانِ، وَأَنْتُمْ  
تَنْطَلِقُونَ، وَهُمْ يَنْطَلِقُونَ، وَأَنْتِ تَذْهَبِينَ وَتَنْطَلِقِينَ، وَلَمْ  
يَقُومَا، وَلَمْ يَنْطَلِقَا، وَلَمْ تَذْهَبِيَا، وَلَمْ يَنْطَلِقِيَا، وَلَمْ تَفْعَلِي،  
وَأَحَبُّ أَنْ تَنْفُضِي. وَكَذَلِكَ الْمُعْتَلُّ أَيْضًا، تَقُولُ: أَنْتُمْ  
تَرْمِيَانِ، وَلَا تَرْمِيَا، وَأَنْتُمْ تَخْشَوْنَ، وَلَنْ تَخْشَوْا، وَأَنْتِ  
تَغْزِينَ، وَأَحَبُّ أَنْ تَغْزِي، وَ لَمْ لَمْ تَرَضِي. وَإِنْ جَمَعْتَ  
الضَّمِيرَ الْمُؤَنَّثَ كَانَتْ عِلْمَتُهُ نُونًا مَفْتُوحَةً سَاكِنًا مَا  
قَبْلَهَا ثَابِتَةً فِي الْأَحْوَالِ الثَّلَاثِ، وَذَلِكَ قَوْلُكَ هُنَّ  
يَضْرِبْنَ وَأَنْتِ تَضْرِبْنَ، وَلَنْ يَضْرِبْنَ وَلَمْ يَقْمَنَّ،

and they (third person feminine plural) did not sit [*lam yaq'udna*]. Almighty Allah said: “unless they (the women) agree to forego it [*'illā 'an ya'fūna*],” fixing the /n/ in the subjunctive position due to what was previously mentioned.

Know that the inflection of the verb before a pause is the same as in the jussive mood such as hit (second person singular masculine) [*'iḍrib*], which is as you may say: do not hit [*lā taḍrib*]; get up (second person dual masculine) [*qūmā*], as you may say: do not get up (second person dual masculine) [*lā taqūmā*]; get up (second person plural masculine) [*qūmū*], as you may say: do not get up (second person plural masculine) [*lā taqūmū*]; get up (second person singular feminine) [*qūmī*], as you may say: do not get up (second person singular feminine) [*lā taqūmī*]; and invade [*'ughzu*], call [*'ud'u*], throw [*'irmi*], fear [*'ikhsha*], as you may say: do not invade [*lā taghzu*], do not call [*lā tad'u*], do not throw [*lā tarmi*], do not fear [*lā takhsha*], all are in the second person singular masculine.

ولم يقعدن. قال الله تعالى: {إِلَّا أَنْ يَعْفُونَ}، فأثبت النون في موضع النصب لما ذكرت.

واعلم أن لفظ الوقف كلفظ الجزم سواء، تقول: اضرب، كما تقول: لا تضرب، وتقول: قوما، كما تقول: لا تقوما، وتقول: قوموا، كما تقول: لا تقوموا، وتقول: قومي، كما تقول: لا تقومي، وتقول: اغز، واذع، وارم، واخش، كما تقول: لا تغز، ولا تدع، ولا ترم، ولا تخش.