الفوائد الصمدة في النحو
الشيخ بهاء الصير الفاطمي

ETERNALLY USEFUL LESSONS
IN 'ARABIC SYNTAX

(al-Fawāid aṣ-Ṣamadiyyah)

by

The Illustrious Shaikh
Bahā ad-Deen Muḥammad Ibn al-Ḥusain Ibn Abduṣ-Ṣamad al-'Āmili

Known As
Shaikh al-Bahāʾī

B. 953 ḤQ/1546 CE - D. 1030 ḤQ/1621 CE
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Translation and Commentary
by

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INTRODUCTION

For generations, the book *al-Fawāid as-Samadiyyah* by Shaikh al-Bahāʾ, has been a constant element in the 'Arabic curriculum of many Islamic seminaries and institutes of higher learning. Furthermore, due to its inclusion in the well-known seminary student's handbook *Jāmiʿ al-Muqaddimāt* (جامع المقدمات), it has become a fixture in Islamic seminaries of Iran and 'Irāq. This handbook contains fifteen small books, twelve of which are on various topics of 'Arabic grammar including Taṣřīf, Naḥw and grammatical government of words. It also includes two books on logic or Mantiq and a beneficial book, *Etiquettes of the student* (أداب الشتغلين) by Shaikh Naṣeer ad-Deen Ṭūsī.

As noted in his preface, Shaikh al-Bahāʾ wrote *al-Fawāid as-Samadiyyah* as a guide for his brother, 'Abd as-Ṣamad who was a teacher in Jabal-ʿĀmil, the mountainous area which is now considered Lebanon. To those unfamiliar with the style of such books, this book may appear cryptic. The book is basically an outline of important issues in Naḥw. As such, it requires a teacher or commentary to expound upon the text with details and provide beneficial examples for the student.

Shaikh al-Bahāʾ divided *al-Fawāid as-Samadiyyah* into five chapters. He refers to each chapter as a Ḥadeeqah, literally meaning a garden. The first chapter contains preliminary matters highlighted for the student's benefit. It covers topics like the definition of Naḥw, Kalimah, Kalām. More importantly, he identifies the signs of I'rab in the noun and verb.

The second chapter contains the traditional topics of Naḥw: categories of words which are always found to be nominative, accusative or genitive. The third chapter deals with issues related to the verb, particularly with regard to I'rab. The fourth chapter covers matters related to sentences. The fifth chapter reviews a selection of individual nouns and particles.
In this commentary, *al-Fawāid as-Ṣamadiyyah* is presented in its entirety in the first section. The text, its translation and commentary are in the second section.

Also in his preface, Shaikh al-Bahāʾī eloquently indicates that it was ‘Ali Ibn Abī Ṭālib (AS), the cousin of the Prophet Muḥammad (S), who first formulated the rules of ‘Arabic grammar. It was his intent to protect the Qurān from error in interpretation and deliberate misinterpretation. The ‘Arabic of ‘Ali Ibn Abī Ṭālib (AS), flowing from his genius intellect has produced some of the most inspiring and thought invoking examples of ‘Arabic in history. The compilation of his speeches, sermons, letters and advices, known as *Nahj al-Balāghah*, has been universally acknowledged by grammarians as the greatest example of ‘Arabic literature after the Qurān itself.

‘Ali Ibn Abī Ṭālib (AS) formulated the rules of ‘Arabic Grammar and presented these fundamentals to one of his companions, Abū al-Aswad ad-Duʿali, who was also very proficient in ‘Arabic. He encouraged Abū al-Aswad to expound upon these fundamentals. With this, Abū al-Aswad was destined to become the first to write a comprehensive book on Nahw. This book was studied, copied and expounded upon beginning a tradition which has continued successively for nearly fifteen centuries.

Nahw, then, is a venerable discipline with its own history, chains of transmission, notable personalities and famous texts like every other branch of knowledge. Throughout the text of this book, Shaikh al-Bahāʾī mentions some of the notable personalities in Nahw. At the end of the book, I have provided short biographical sketches of some of the famous grammarians in order to make their contributions more evident. In particular, I have focused on the early grammarians of Basrāh and Kūfah as their works have had the most profound influence upon the discipline of Nahw.

In this preface, I would like to present a biography of Shaikh al-Bahāʾī. Before his biography, however, I would like to present a short biography of Abū al-Aswad ad-Duʿali, the forefather of this discipline:
Best known as Abū al-Aswad ad-Dā‘alī, his proper name is: ظاهِرُ بن عمرو أبو الأسود الدُّولِي (النَّبِيِّ). He was born during the life-time of the Prophet (S) and migrated to Baṣrāh during the caliphate of 'Umar Ibn al-Khattāb. He was one of the scholars of the Taba‘eens, the generation subsequent to the generation of the Prophet (S), and is well-known in literature for his exceptional poetry. He is considered a reliable transmitter of narrations by scholars of both sects.

Abū al-Aswad was also a companion of 'Ali Ibn Abi Ṭālib (AS) who was the first of the twelve Shi‘ite Aīmah and the last of the rightly guided caliphs of the Sunni. Abū al-Aswad fought with him at Sīffeen. Once he heard a person reciting the following verse from the Qurān:

(And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters.” [9:3]

The reciter, however, incorrectly recited the word (رزوله) (in Arabic) thereby changing the meaning to: That Allah is free from liability to the idolaters and His Apostle. The change of one vowel had a profound impact upon the meaning of this verse and Abū al-Aswad realized that the meaning of the Qurān needed protection as a growing number of people were reciting the Qurān without a clear understanding of ‘Arabic. He devised the Qurān’s first system of diacritical signs by placing colored dots above or below the ‘Arabic letter to accurately indicate its vowel.

Some reports indicate that after hearing his own daughter make a grammatical mistake in speaking, he complained to 'Ali Ibn Abi Ṭālib (AS) about the deterioration of the ‘Arabic language and his fear of its corruption. 'Ali Ibn Abi Ṭālib (AS) agreed and began to formulate for him the fundamental principles of grammar, after which that he said to Abū al-Aswad: إنْ هَذَا الْخَوْرُ Follow this manner. From this statement, it is said that the term Naḥw was coined for grammar. The aim of 'Ali Ibn Abi Ṭālib (AS) and Abū al-Aswad in codifying the rules of Naḥw was the protection of the meaning of the Qurān from corruption.
Afterward, Abū al-Aswad authored what is commonly acknowledged as the first book of Naḥw, *Principles of 'Arabic Grammar* (أصولْ النَّحَوُ الغرْبِي). In this treatise, Abū al-Aswad expounded upon the fundamentals of 'Ali Ibn Abī Talib (AS). The linguist ar-Rāghib al-İsfahānī, in his book *Muḥādarāt al-Udabā* (مُحَادَرَات الْعَدَابَة), says of Abū al-Aswad: "He was the first to give diacritical signs to the Qurān and he laid the foundation of Naḥw with the guidance of ‘Ali (AS)." ²

Abū al-Aswad died in the year 69 Ḥ/688 CE during the caliphate of 'Umar Ibn 'Abdul-'Azīz.

Among the earliest historical accounts of Abū al-Aswad's book is related to the famous grammarian, 'Iṣa Ibn 'Umar (d. 148 Ḥ/766 CE) who is reported to have recorded and taught this book which was narrated from his teacher Abū Īsḥāq (d. circa 117 Ḥ/735 CE). Abū Īsḥāq is one of the earliest grammarians in the generations subsequent to Abū al-Aswad whose background is well-known. It is apparent from the reports of his student that he taught Abū al-Aswad's book.

'Iṣa Ibn 'Umar, his student, is said to be the founder of the Kūfīyīn school of grammar. Another of Abū Īsḥāq's students, Abū 'Amr Ibn al-'Alā (~69-153 Ḥ/689-770 CE), is considered the founder of the Baṣrīyīn school of grammar. Such great scholars in their own right, they only magnify the position of their teacher, Abū Īsḥāq, as the father of the Baṣrīyīn and Kūfīyīn.
Shaikh Bahā’ī was born on the 17th Muḥarram 953 ھ/1546 CE. There are differing reports regarding his place of birth. One reports indicates is that he was born in or near Ba’labakk (now Lebanon). The area, known as Jabal al-‘Āmil (جبيل العامل) is famous for producing great scholars. Due to this, he is referred to as al-‘Āmili (العاملي). Another report from Abū al-Mu’āli at-Taliwi, however, reports that he was born in Qazveen, Irān.

The third report also says he was born in Irān. Some reports indicate his birthplace to be a town named Āmil (امل) in northern Irān on a road to Mazandarān. Some scholars say that it is a repeated mistake that he was referred to as al-‘Āmilī (العاملي) resulting from mistakes copied in manuscripts. They contend that this mistaken attribution gave life to the idea that we was born in Jabal al-‘Āmil in Syria. Other scholars contend that he is referred to as al-‘Āmilī (العاملي) because this was a name by which his clan was known.

One of Shaikh Bahā’ī’s forefathers, al-Hārithi al-Hamdani was also a companion of ‘Ali Ibn Abī Ṭālib (AS). He and members of his tribe fought with Imām ‘Ali (AS) at Siffeen. Poetry praising al-Ḥārith and his tribe has been narrated from Imām ‘Ali. The tribe of al-Ḥārith were originally from Yemen and settled in northern region of Irān, called Hamdān. It is said, then, that the descendents of al-Ḥārith became known as al-‘Āmilī (العاملي). Shaikh Bahā’ī’s full name is:

نبهان بن الحسين بن عبد الصمد بن محمد بن علي بن الحسين بن صالح الحارثي الهمداني

It is difficult to know which report is accurate. However, if he was born in Syria, it is apparent that his father moved to Irān while he was very young and most of his life, from childhood onward, was spent in Irān.

Shaikh Bahā’ī began his traditional studies with his father in the fields of ‘Arabic grammar, Fiqh, Usūl, Ḥadeeth and Tafsir. He began his studies in the city of Qazveen, the seat of authority with the Safavid government.
Shaikh al-Bahāʾ’s father, Shaikh Ḥusain Ibn 'Abd as-Ṣamad al-'Āmilī (919-984 ḤQ/1512-1576 CE) was a scholar of the Jabal-'Āmil. Shaheed ath-Thānī, also from Jabal al-'Āmil, has listed his father in his Ijāzāt as a scholar of the Jabal al-'Āmil. It is known that he also studied with 'Alāmah 'Abdullāḥ Yazdi, also of Qazveen. He became well-known in this city for his knowledge and attracted the attention and esteem of the Safavid King Shāh 'Abbās al-Kabeer.

He traveled extensively throughout the Persian empire including Afghaniśtān. It is reported that he was often accompanied in his travels by the king Shāh 'Abbās or he traveled as his guest with other officials. Shāh 'Abbās sought to honor him with the post of leadership of the 'Ulama (رأس السنة العلماء) a post which he reportedly never officially accepted, although he clearly had an extensive relationship with the king.

His travels took him outside of Persia as well. He visited Egypt where he wrote his Book Kushkūl (الْكُشَّكَّل) wherein he collected rarities related to various branches of knowledge. From Egypt he visited al-Quds (Jerusalem), Hijāz, 'Irāq and the 'Arab Peninsula. Everywhere he traveled we was acclaimed for his knowledge and piety.

His fame in Persian and 'Arab countries was due not only to his mastery of the traditional branches of knowledge. He was equally as accomplished as a mathematician, astronomer and engineer. In all, he composed more than fifty treatises and books the majority of which were published:

- In astronomy, he wrote three well-known treatises: The Lunar Treatise. A treatise on the lunar cycles; Explanation of Celestial Bodies. A listing of commonly visible celestial bodies and constellations; and The Astrolabe Treatise. Although invented by the either the Greeks or Indians, Muslim astronomers and mathematicians had greatly enhanced the accuracy of the astrolabe by the eighth century.

- In traditions, he wrote two books: al-Ḥabl al-Mateen, a collection of over one thousand traditions with the Shaikh's commentary. Explanation of Forty Traditions, his selection of forty traditions with his commentary.

In Islamic Law he wrote a number of treatises: *The ’Abbāsi Collection.* A book on the rules of Islamic law which contains chapters up to the book of Hajj; *A treatise on the calculations used in inheritance* (رسالة في الشارع) A treatise on the slaughtering of the People of the Book; *A treatise on the Qiblah* (رسالة في أحكام سجود النُّور) A treatise on the rulings of the prostration of recitation.

In Uṣūl, the fundamentals of Islamic Jurisprudence, he wrote three books: *az-Zubdah; The Mystery of az-Zubdah* (Margin notes on the rules of Shaheed (Thani): حاشية شرح العضد على مختصر الأصول) *Margin notes on the commentary of al-‘Aḍadi on the Summary of Uṣūl.*

In 'Arabic grammar, he wrote two books: *al-Fawāid as-Ṣamadiyyah* (تفهيم البيان) and *Tahzheeb al-Bayān*.

In mathematics, his two most famous published works were: *A summary of calculations.* Published in Iran and Germany, this book was still in use until the nineteenth century in some parts of Iran; *The Sea of Calculations.* These two books highlight the principles of addition, subtraction, division and fractions. He was one of the mathematicians who embraced the Hindi numbering system which we currently utilize.

Shaikh Bahā’ī is known to have written many treatise on mathematics. In fact, by the end of the sixteenth century, Shaikh Bahā’ī was well-known throughout 'Arabia as well as Persia for his mathematical works. His name and works appear in many of the indices cataloging the scholarly works of his era. In that era, numerous commentaries were written on many of his works, some of which have been translated into western languages, particularly German. It is reported that when he died, he was working on a book named *Jabr al-Ḥisāb,* which dealt with the topics of algebra and the proofs of the calculations of area and distance.
One of his most devoted students, Sayyid Ḥaydar al-Ḥusaini al-Kurki narrates about the Shaikh:

"I was in his service for forty years in residence and in travel. With me there was great love and friendship for him. I traveled with him to visit the Aimmah of 'Irāq, prayers and peace be upon them. I read with him numerous Aḥādith in Baghdād, al-Kazimain, an-Najaf ash-ashraf and the courtyards of al-Husain and al-‘Askariyyain (AS). In each of these places he permitted me access to all of the books of Ḥadith, Islamic Law, Tafsīr and others.

I was with him traveling to visit (the shrine of) ar-Riḍā (AS) in which the Senior Nawwāb Khaldullah was at his service, he set out always walking barefoot from Īsfahān to his visit (of ar-Riḍā-AS). There, I read with him the Tafsīr of Sūrah al-Fatiḥah from his Tafsīr named al-‘Unwah al-Wuthqa (الغزوة الوثيقة) and his commentary on Du’a al-Miṣbāḥ and Du’a al-Hiilāl from as-Šaheefah as-Sajjadīyyah. Then, we set off for the city of Herāt (Afghanistan) which he and his father had previously visited. Then, we returned to Mashhad Muqaddas and from there we set off for Īsfahān. In all, I read from him, first, in the prime of youth, Alfiyyah of Ibn Malik in Nahw. Then, I read with him numerous of treatises of his (own) authorship. I read with him (his) commentary on Forty Traditions (تفهیض الأخبار) and al-Kāfī (الكافي) by Thiqah al-Islām Muḥammad Ibn Ya‘qūb al-Kulaini. (I read) the first volume of (Shaikh Ṣadūq’s) al-Faqeeh and most of (Shaikh Tūsī’s) book al-Istibsār (الاستبصار) except a little at its end.

I read with him a summary of sayings on Ma’rifah ar-Riḍā (🔍المرفعة الزمام) and Dirāyah (الدریاه) written by his father and his (book) Dirāyah which he had made as a preface to his book Habl al-Mateen (الخیال المتنی). I read Habl al-Mateen with him from which he extracted forty Hadith compiled by Shaheed (ath-Thānī). I read with him a treatise named Tahzheeb al-Bayān and Fawāid as-Ṣamadiyyah, both of which are his writings in Nahw. He died in Īsfahān in the year 1030 at the time of our return from visiting the Sacred House of Allah. Then, he was moved to the mausoleum of ar-Riḍā (AS) and he was buried near there in his house close to (ar-Riḍā’s-AS) blessed presence. His grave there is well-known and the elite and the masses alike visit him."³
Shaikh Bahāʾī died in Iṣfahān on the 12th of Shawwāl 1030 ḤIQ/1621 CE. Like his birthplace, the exact year of his death is disputed. This date was given by two of his students Sayyid Ḥaydār al-Ḥusaini al-Kurki (whose report was just mentioned) and al-Majlisi (The First) who were both present at the time of his death and performed his funeral rites. Other dates between 1030 and 1035 have also been mentioned regarding his death. According to the various reports, he was between 77 and 82 at the time of his death. As mentioned, he is buried in Mashhad Muqaddas next to the mausoleum of the highly revered ‘Ali Ibn Mūsa ar-Ridā (AS). Millions of ar-Ridā’s (AS) devotees also visit Shaikh Bahāʾī’s mirror-tiled mausoleum and pay their respects to him as well, thereby keeping his memory vibrant for nearly four hundred years since his death.4

It is my hope that this translation and commentary on al-Fawāid aṣ-Ṣamadiyyah will expose Shaikh al-Bahāʾī to a new audience in the west. English-speaking students of Islamic studies are acutely aware of the lack of comprehensive books in ‘Arabic grammar and other topics in English. Hopefully, the commentary on al-Fawāid aṣ-Ṣamadiyyah will benefit students seeking knowledge of ‘Arabic and complement the contributions of English texts to Islamic studies. My prayer is that students in the west will also adopt and continue this venerable tradition of learning and teaching as exemplified in the generations of great personalities preceding us.

This commentary on al-Fawāid aṣ-Ṣamadiyyah is divided into two parts. The full ‘Arabic text is presented in the first part. In the second part, each section of the text is translated followed by a commentary.

Although the age of the book approaches 400 years, it is as useful today as any book on Nahw from any subsequent era. The passage of time has not dated its content nor contradicted its rulings nor the author's perspectives. Thus, the title Ṣamadiyyah is to be taken as more than a mere association with the author's family name. It praises the divine and eternal relationship between 'Arabic and Islam.

'Ali 'Abdur-Rasheed
3 Jamāda al-Ūla 1428
May 20, 2007
القسم الأول
حتٌ السماحية

THE FIRST SECTION
The Text Of Şamadiyyah
الحقيقة الأولى

فيما أردت تقييدها عزى:
النحو: علم بقوانين ألفاظ الغرب من حيث الإعراب و البناء، و فائدة: حفظ اللسان عن الخطأ في المقال، و موضوع الكلمة و الكلام.
فالكلمة نطق موضوع مفردة، و هي: اسم و فعل و حرف، و الكلام نطق مُقيق لبالإنسان، و لا يأتي إلا في اسمين أو فعلين و اسم.

أيضاح

أيضاح: الإسم: كلمة مغناها مستقبل غير مُفتّن بأحده من الأربعة الثلاثة، و يختص بالجزء و النداء و الالف و التحنيين و الجمع، و الفعل: كلمة مغناها مستقبل مفتّن بأحدها، و يختص بالجزء و اللفظ و تأييد و دين التأكيد، و الحرف: كلمة مغناها غير مستقبل ولا مفتّن بأحدها، و يُغرف بعدم قبول شيء من خواص أخوين.
تقسيم

(تقسيم): الإنسان إن وقع لداب، قاسم عين كردي أو لحذف قاسم مكان كضرب، أو لمنشور إليه حدث فقتةٌ كضرب.

أيضًا

أيضًا: إن وقع لشيء بعينه قفتة كردي، والوحل و ذا وهو و حمو، والمضار إلى أخيلو مغنى و المغبون

بالدّابة، أو إلا فنبكر.

أيضًا

أيضًا: إن وقع فيه عامة التأبيث و لو تقييراً كنافقة و نار فقوت و إلا فنابكر، و الموت و كان له نرج نحقيقي

و إلا فنابكر.

تقسيم الآخر

(تقسيم الآخر): الفغل: إن أقترن بزمان سابق و ضعاع ماض، و يختصب يلخوي إحدى الثلاثات الأربع، أٰ بزمان

مستقبل أو حال و ضعاً مضاف، و يختصب بالشين نسوي و نم و إحدى زواين (أثبت)، أٰ بالعال (فقط) و ضعاً

فأمر، و يُغرف بفهم الأمر منه مع قوله نعوي التأكيد.

نحرة

(نحرة): الساميّة مبينة على الفتح إلا إذا كان آخره أَفْلَحاً أو أَقْصَل يه تصييء زفع مشترك أٰ و أٰ

المضارع إن أقصل به نون إناث كبيضين بنين على السكون، أَو نون التأكيد مباشرة كبيضين نفعه الفتح و إلا

فمفعول، إن تجره عن ناصب و جام و إلا فمضرب، أٰ مخوم. و فغل الأمر يبنتي على ما يجزوه به مضارعه.

Samadiyyah In Nahw by Shaikh Bahä-ud-Deen al-'Amili}
فامزة

(فامزة): الإعراب أثر يجلب العامل في آخر الكلمة لفظًا أو تقديرًا. وأنواعه رفع ونصب وجزء. قال: فالأولان يوجدان في الإنسان والفعل، والثاني: يختص بالإنسان، والرابع: بالفعل.


توضيح

(توضيح): علاียม التصبيح: الفتحة واللفظ والواو والون. فالفتحة في الإنسان الفرد، والجمع المكشفر والجمع المؤنث. الفتحة في المثنى والمشتري الأرض، والواو في الجمع المكشفر، والمشتري اسم، والون: ما دل على أثنيين أو أغني عن متعلقين وملحقاتهم، و싼: كلام متضمن إلى مضمون، وأثنان وفواحة، والواو في الجمع المكشفر، والمشتري اسم، والون: ما دل على أثنيين أو أغني عن متعلقين وملحقاتهم، و싼: كلام متضمن إلى مضمون، وأثنان وفواحة، والواو في الجمع المكشفر، والمشتري اسم، والون: ما دل على أثنيين أو أغني عن متعلقين وملحقاتهم.

إجمال

(إجمال): علاียม التصبيح: الفتحة واللفظ والواو والون. فالفتحة في الإنسان الفرد، والجمع المكشفر والجمع المؤنث، واللفظ في الأرض، والواو في المثنى والمشتري اسم، والون: ما دل على أثنيين أو أغني عن متعلقين وملحقاتهم.

توضيح

(توضيح): علاียม الجر ثلاث: الكسرة والواو والفتحة. فالكسرة في الإنسان الفرد والجمع المكشفر، والكسرة في الإنسان الفرد والجمع المؤنث، والواو في الأرض، والواو في المثنى والمشتري اسم، والون: ما دل على أثنيين أو أغني عن متعلقين وملحقاتهم، والكسرة في غير المكشفر، والواو في غير المكشفر، والون: ما دل على أثنيين أو أغني عن متعلقين وملحقاتهم.
فائدة

(فائدة) يُقدر الإعراب على سبيل المثال كَا هو المُستَهِرٌ. فَمثلاً في الإسم المُعْظوم كُونِي، و النصاف إلى اليا، كُفَلاً، و المضارع المُصَلِّب به نور التأكيد غير مباشرة كَيْشٌران، و رفعاً و أرجاً في المنقوص كفاض وَرَعْنَ وْ نَصِبُ في المضارع المضاد بالآثِر كُفَلاً، وْ رفعاً في النضار المضاد بالواو واليا كُفَلاً وَتَعْمُر وَتَعْمِر، وَالجمع النحس الشامل النصاف إلى بَأَ السُّكَّل كُمْبَلِيٌّ.

الحصيفة الثانية:

الأول

فيما يتعلق بالأسماء: الإسم إن أشبه الخُرْف فَمَثِيلٍ وَلاً فَمَغْرِبٍ، وَالمغبرات أنواع.

الأول: ما يُرَد مَرْفوعًا لا غَبَر وَهو أرْبِغة. الأول: الفاعل وَهو ما أُسْبُد إِلَى العامل فيهم قانصًا يَه، وَهو ظاهر وَمَضْمُوم فَةَظاهر ظاهر وَالمضارع باردَ أو مُستَهْر.

وَالإِسْتِقْرَار يُجِب في الفعل في ستة مواقف: فَغَلِ الأمر لِلواحد المُذكَر، وَالمضارع البَدُول، الخطاب لِلواحد، أو بالحُمْرَة أو بالنُحْر، وَفَغَل الإِسْتِقْرَار، وَفَغَل النَّعْمَة، وَأَلْحَق بِذَلِكَ زِيد قام أو يَقُوم، وَما يَظْهَر في بعض هذه المواقف كأنه آتِكَأَدُ للفاعل كفتَنا.

نحية

(نحية) وَتَلازِم الفعل عَلَامَة التأكيد إن كان فاعِلًا ظاهراً خَمْرَ قَغَمِث التأكيد كفتَنا، أو تَضَمِّيرًا مَنْصِلًا مُطَلَّقاً كَتِنَد قامَة وَالشَّمس طَلَغت، وَلَكِ الْحِيَار معَ الظاهر النَّفْضي كَتَلَغت أو طَلَغ الشَّمس. وَيَتَرَجَّع ذَكَرُها مع الفعل بَغْي إِلا، بَغْي: دَخَلَت أو دَخَلَ الدَّار بَلَد، وَتَرَكُها مع الفعل بَعْداً، ذُو: ما قام إِلاّ آمَرًا. وَكَذا في بَاب

نحية

مسالة

Samadiyyah In Nahw by Shaikh Bahâ-ud-Deen al-Ammî 0

شياطين النحائية في النحو الشام بِأ. الصغير القابل.
المثال الأول

المثال الثاني: (الثالث و الرابع)

المثال الثالث: (الثالث و الرابع)

المثال الرابع: (الثالث و الرابع)

SAMADIYYAH IN NAHW BY SHAIkH Baha-ud-Deen Al-'Amili
فجل

(فصل): تَدْخَلُ عَلَى الْمَبْتَدَأَ وَالْخَيْرِ أَنْفَعَاءَ وَحُرُوفٍ. فَتَجْعَلُ الْمَبْتَدَأَ إِسْمًا لِّنَحْوَهُ. وَتَسْمَى النَّواَسِخَ، وَهِيُّ خَيْسَةَ أَنْوَاعِ الْأَوْلاَءِ: الْأَفْعَاءُ النَّائِضَةُ، وَالْمُشْهُورُ مِنْهَا: كَانَ وَصَارَ وَأَضْحَى وَأَصْحَبَ وَأَفْتَسَ وَطَلَّ وَبَاتَ وَلَيْسَ وَأَقْلَ وَأَذْلَكَ وَأَنْفُكَ، وَمَا ذَا وَكَانَ وَيَرَى وَقَرْنَاءَ وَقَرْنُاءَ وَقَرْنَاءَ وَقَرْنُاءَ. فَيَجْعَلُ فِي الْكُلِّ تَوْضُهُ الْخَيْرِ. وَفِي مَنْ تَروِى الْخَيْسَةَ الأَوْلَاءَ تُقَدَّمُهَا عَلَيْهِمْ، وَفِي مَنْ عَدَى: مَا كَتَبَ وَلَيْسَ وَمَا زَالَ، أَنْ تَكُونَ تَلَّاَةً. وَمَا يَضْرِبُ مِنْهَا يَغْلَبُ عَلَيْهِمْ.

مُسْتَطَرَّن

(مُسْتَطَرَّن): الْأَوْلَاءِ: يَخْتَصُّ كَانَ يَجْزَى حُذْفُ نَوْنِ مُضَارِعَهَا المُخْرَجُوا نًشْكُونٍ، نَخْوَهُ وَلَا أَنْ يَبْعَثَ يَشْرَطُ عَدْمُ الْإِلْصَالِ يُضْمِرَ نَسْبًا وَلَا سَأْكِيًّا، وَسَنَمُّ وَلَا يَجَزُّ فِي نَخْوَهُ. لَمْ يَكْنِي وَلَا يَكْنُ الْلَّهُ يُلْفَغُ لَهُمْ. وَلَكِنْ فِي نَخْوَهُ الْنَّافِعُ، مُخْرَجُوْنَ يَأْمَلُهُمْ: إِنْ خَيْرًا فَخَيْرُ وَإِنْ شَرَا فَشَرًّا. أَرْبَعَ أُخْرَيَّةٌ: نَضْبَ الأَوْلَاءِ وَرَفْعُ الْثَانِيِّ وَرَفْعُهُمَا وَنَضْبُهُمَا وَعَكْسُ الأَوْلَاءِ. فَأَوْلَى أَقْوَى وَالْأَخْبَرُ أَضْعَفُ وَالمُشْتُوْبُانُ مِنْ ظَلَّةٍ إِلَى أَخْبَرُ.

الثاني

(الثاني): الْأَخْرَاءُ الشَّعْبِيَّةُ بَيْلَيْفُ، وَهِيُّ: إِنْ أَنْ وَأَنَّ وَكَانَ وَلَا يَطْلُبُ وَلَا لَكْنَى وَلَا لَعْلُ. وَعَمَلُهَا عَكْسٌ عَمَلٍ كَانَ. وَلَا يَتَقْدِمُ أَحَدُ مَعْمَولِهَا عَلَيْهِ مُطَلَّقًةً، وَلَا خَيْرُهَا عَلَيْ آثَرِهَا، إِلَّا إِذَا كَانَ ظَرْفًا أَوْ جَارًا وَمَخْزُورًا، نَخْوُهُ: إِنْ فِي ذَلِكَ لَعْبِرَةٌ وَتَخْتَلِفُهَا مَا فَتْكُنُوهَا عَنَّ الْعَمَلِ، نَخْوُهُ: إِنَّهَا رُبْدَ قَانِمَةَ.

وَالْمُضْنَدُ، إِنْ حَلَّ مَخْلُ الْإِلْصَالِ إِنْ فَتْكَتَ خُزُؤُهَا وَلَا كُسِّرَ وَإِنْ جَازَ الْأَمْرَانَ جَازَ الْأَمْرَانَ نَخْوُهُ أَوْ لَا يَكُنُوهُ آنَزْنَا وَقَالَ إِلَى عِبْدِ الْلَّهِ وَأَوْلَى قَوْلَيْ إِلَى أَحْمَدِ الْلَّهِ.

المَغْطُورُ عَلَى أَسْمَاعُهُ هَذِهِ الْخَرُوُبُ مَنْصُوبَةً وَيَخْتَصُّ إِنْ وَأَنَّ وَلَا كُنُكَ يَجْزَى رَفْعُهُ بَشْرَطُ مَضْيِ يَخْرِجُ.

التالِئ

(التالِئ): مَا وَلاَ المَشْتَهِيَانُ بَلْيَاسِنَ. وَتَعَمَّلُ مَا عَمَلَهَا يُشْرَطُ بِقَايَةٍ اللَّطَفيٍّ وَتَأْخُرُ الْخَيْرِ. وَيُشْرَطُ فِي مَا عَمَدَّ زِيَادَةً إِنْ مَعْهَا. وَإِنْ كَيْ تَنْكِرُ مَعْمَولِهَا. كَانَ لَعْبِرَتهَا أَثْرًا إِخْتَصَتْ بِالْأَخْبَرِ. وَكُثُرَ حَذْفُ آثَرِهَا. نَخْوُهُ وَلَا تَأْخُرُ أَمْرَانٌ. منِشَأً.

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 hồب الصغرى في نحو الفيل، الصغير الفيلو
الرابع

لا الكافية للجنس، وتعمل عمل إن يشرط عدم ذكر جائز عليها. وآلفها، إن كان مضارًا أو كبحها، بل
نصاب وألا ينوي على ما ينبه به، نصوص لا وجه ولا نظم في الدار، ويشترط تفكيره ومباشرته لها. فإن ضعف
أو فصل أطميت وكرز، نصوص لا زيد في الدار ولا عضو، ولا في الدار وجه ولا آمنة.

نبصرة

(البصرة): ولك في نصوص (لا حول ولا قوة إلا بالله،) خمسة أوجه: الأول: فصيحها على الأصل، الثاني: رفعتها
على الإبلة، أو على الإعصال كليسة، الثالث: دفعها الأول، ودفع الثاني، بالطرد على المخل أو بإعمال الثانية
كليسة، الرابع: عكس الثالث على إعمال الأولى كليسة أو إلغائها. الخامس: دفع الأول ونصب الثاني بالطرد
على لفظه لمشابهته الفتح النصب.

الخامس

(الخامس): الأفعال المقاربة، وهي كاذب وكرم وأوكاد لذئب الغير وعمي لرجائه وأنشأ طلق للشروع فيه. و
تعمل عمل كان، و أخبارا جمل مبنود بمضارع، و يلفت في الأولين: تعرده عن أن، نحوي: وما كاذبا يفعلون، و
في الأولين أكثرنا بها، نحوي: عمي رككم أن يحكمكم، وهي في الآخرين مثبتة، نحوي: طلق زيد يكتب. و
عمي وأنشأ وكرم ملازم للعطي، و جاء يكاد و يوشك و يطبق.

نتصلة

(النتهية): يختص عمسي و أوكاد بإعشاهم عن الغير في نحوي: عمي أن تقوم زيد، وإذا قال: زيد عمسي أن يقوم،
قلقل وعجان: إعمالها في ضمير زيد، كما يطعهما حسبهما. و تفقيدها عليها، فما بعدها اسم م皆さん عن الخبر. و يظهر
أثر ذلك في التأخر في الثنية والجمع. فعلى الأول تقوم: جعدل عمسي أن تقوم و الزياد عنما أن يقوم و الرائدون
عمسي أن يقوموا، و على الثاني: عمي في الجمع.
النوع الثاني
(النوع الثاني: ما يبره متضويا لا غير. وهو ختامه. الأول: المغقول به: وهو الفعل الواقع عليه الفعل. والأصل فيه تأخره عندنا. وقد ينتقد جوازا لإفادة الحضير. تخرج: زيدا ضربت، ونحوها للزوم الصدر، تخرج: من رأيت؟

الثاني
(الثاني: المغقول المشطلق، وهو مصدر يؤكد عاملة أو بينين توعة أو عمدة، تخرج: ضربت ضربا أو ضربة الأمير أو ضربين، والمؤدة مفردة دابة. وفي النوع خلاف. ويجيب حذف عاملة سماها. في نخو: مسيا وسعيا. وقياسا في نخو: نُذُلُو الوطاف فِيْمَا مِنْهُ بَعْد و إِنَّهُ فِيْهَا، وَلَهُ عَلَيْهِ أَقْرَأْ دُرْحَمَ أَنْبَرَافًا، وُزِيدَ قَانِمَ حَقٍّ، وَمَا أَنتِ إِلَّا سيرة، وَإِنِّمَا أَنتُ سِيرًا وَزَيدَ سِيرًا وَمُرَزُتُ بِه ذِلَّة ضُؤُت حَماَر، وَلِيَكُنَّ وَسُفِّينكَ.

ثالث
(الثالث: المغقول له: وهو المتضوّب يفعّل عاملة أو حصوله. تخرج: ضربته تأويلا وقعت. وقعت عن الحزب جبيلا. ويشترط كونه مصدر مشددا يعامله وقنا وفاعلا. وسندم جبب بالمات في نخو: و الأرض وضعها لالانام، وتهيأت ليشفى، وجعلك بحببك إياه.

رابع
(الرابع: المغقول معة، وهو المذكور بعد جواز المعني لمصاحبة مغقول عاملة. ولا ينتقد عم عاملة، تخرج: سرت وزيد، وما لك وزيد، وجعلت أنا وزيد، وعطف في الأولين قبيح، وفي الآخرين سائغ، في نخو: ضربت زيدا وعبرا، واجبة.

خامس
(الخامس: المغقول فيه، وهو اسم زمن أو مكان منهم أو ممثليهم أو أمهم. متضوّب يفعّل فعل فيه. تخرج: جلت يوم الجماعة، وصلبت خلف زيد، وسرت عشرين يوما وعشرين فرسخا. و أنت تخرج: دخلت الدار، فمغقول به على الأصح.
الساحر


السابع

(التاسع): الحال، وهي الصفة المبينة للفعلة غير نعت، ويشترط تشبيها. والأغلب كونها مثبتة مثبتة مفترضة عملها. و قد تكون ثابتة و جامدة و مبتدأة، والأصل تأخرها عن ساحبها. و يجب أن كان مجزورا. و يشترط أن كان نكرة مخطئة و هو قليل. و يجب تفاديها على العامل إن كان لها الصدأ، نحن: كيف جاء زيد. ولا تجب عن الفصام إلا إذا ضع قيامة مقطع الفصام. نحن: بل تشهد بلاء إبراهيم خليفة. أو كان الفصام

بضعة، نحن: إعجبي و وجهه من فرقة. أو كان عاملا في الحال، نحن: إعجبي ذهابك مشرعا.

الثامن

(الثامن): التمييز، وهو النكرة الواقعة للإبهام المستقر عن ذات أو نسبية. و يقتضي عن الحال بتأليفية جمهولة و عدم مجيده جملة. و عدم حوار تقديره على عامله على الأصل، فإن كان مستقفا إعجبا الحال. فالأول عن مقدار غالباً و الخفض قليلة، و عن غيره قليلة و الخفض كبيرا. الثاني: عن نسبية في جملة أو نحوها، أو إضافية، نحن: رجل ريتا، و حائش فضالة، و أستقبل الزائر شبيها. و لله ذري فارسا. و التنصب للفئتين الذات هي و للفئتين النسبة هو

المستند من فعل أو شبه.

النinth

(النinth): ما يرد مجزوراً لا غيبر، وهو أثنيان. الأول: الفصام. وهو ما نسب إليه شيء بواسطة حال

جِذَّرَ فَمِرَاداً، و تشترط إضافته المعطيات و أسماء الإشارة و أسماء الإستفهام و أسماء النروج و المؤسسات بسوى أي في الثامن. و بعض الأسماء يجب إضافتها إما إلى الجمل أو هو: إذ و حديث و إذا. أو إلى المفرد ظاهراً أو مضمراً و هو كلا و كلا و ونذا و نذا و سوى. أما ظاهراً فقط و هو أولاً و هو و ونجزهما أو مضمراً فقط و هو: ونذة و لنذة و أخواته.

Samadiyyah In Nahw by Shaikh Bahâ-ud-Deen al-'Amili ü حسنات الصميّة في النحو الفصحى- الصحیر القابلی
تحكيل

تحكيل (تُسمى الفصل): يجب تجزئة النصوص بنوعين، وتهيئة المثنى، وجمعه، وملاحظاتهما. فإن كانت إضافة صفة إلى مغولها فلفظية، ولا تزيد إلاّ تخفيفًا أو طناعيّة، وفتّيغ تغرفًا مع المفرغة، وتعصيّمًا مع النكرة، ونقد يكتب النص خزًّى من النصوص مبنيه من أو طرفًا له في مغولئته في أو غيرها في مغولئاته اللسان. وفائدته: كما شرعت صدر القناة من اللسان. وقوله: إثارة العقل مكتشوف، دفعه خوّ، ومن ثم أثمنة قائم علاءم، هنيل.

النهاي

النهاي (المكرّر بالحرف): وهو ما يسبّ إليه مبنيًّا بواسطة خريف جزء مفقوط، والمشهورة من حروف الجرّ أربعة عشر، سبعة منتهية تجزء الجزء والمطبهر، وسبيّة بناء من وناء وناء وناء وناء، وسبعة منتهية تجزء الطاهرة فقط. وهي منّى ومدخّن بالرمان، ورث تخصيص بالنكرة، وانتهاء تخصيص بسم الله تعالى، وفائدته: الكاف و الوائق لا تختص بالظاهرة المعتَنَى.

التوجز الرابع

التوجز الرابع (المكرّر): ما يبرّ النبيّة وغُير منصوب، وهو أربعة. الأول: المشترى، وهو المكرّر بعد إلّا وآخواته بالدلال للنحو أصل، بما يسمى إليه سابقه أو هو مكثفًا. فإن كان مخجرًا لمتصلاً، فهو مظلمة، فالمشترى بالّاً إن لم يذكر مغوله المشترى منتهية، أتبرر يربّع العوامل وتميمي مفقوطًا، والملامع منه موجودًا غالبًا. وإن ذكر فإن كان الكلام موجبةً، تصرف وإلا فإن كان مخصوصًا، فأحسّن أبناه عليه النداء: لن تجعلوا إلاّ قليلًا. وإن تعلم فعلي النحل، لن تظل إلاّ الله. وإن كان مظلمًا، فالجماهيّيون يوجّهون النصب، و التّيّميّيون يغزوون الإثياع، لن تعلو ما جاءه القوم إلاّ جبارًا أو جبار.

نتبعة

نتبعة (التّبعة): المشترى يخلة والعدو وحاشاه ينصب مع فعاليتها ويجز مع حرفتها. وليس ولا يكون منصوب على الخبرية. وأولمها مشترية ووجبة. وما خلاء وما عدا منصوب، وهو سبيل مروع بالإضاف، ويجز، غيرما يستفجح المشترى بالّاً، ليس كفيّ عند قومو وطرد عند آخرين.
الثاني


الثالث

(الثالث): المشناداء، هو المدّعوم بأياء، أو خيا أو أي أوا هي والغب و بالهجة مع الغلب، و بين مظلة و يّشترط كونه مظله. و يا أنت ضعيف، و حلوه عن اللام إلاّ في نطق الجلالة. و يا النبي شاذ، و قد يّفخخ حرف اللام إلاّ مع اسم الجيني و المشتول و المشتغل و أساط الإسبيت و نطق الجلالة من عدم السبم في الأغلب. فإنّ و ظن لزم الحذف.

تفسير

(تفسير): المقدّرة المفرغة، و التكرارة المقصودة، يبينان على ما يرفعان به، نّجّه: يا زيداً و يا رجلان، و الضاحية و شبهة و غير المقصودة ينطبّق، يمثل: يا عبد الله و يا طالباً جبالاً و يا رجلان. و المشتغل يخفض يلبّيها و يّفخخ لأبيها و لا لام فيه، نّجّه: يا زيداً و يا زيداً. و العلم المقدّرة الموضوعة باباً أو آثبين مضافاً إلى علم آخر يختار فّاغه، نّجّه: يا زيداً بن عمرو. و المثنو ضرورة يّجّور ضمة و نسبته، نّجّه: سلام الله يا مطرًا عليها و ليس عليه يا مطر السلام. و المكرّر المضاف يّجّور و ضمة و نسبته كُنتّ لؤلؤ في نّجّه: يا تيمًا تويم عبي.
نبوحرة

(تقرأها) و ترابعها: الفضاعة تنصب مطلقًا، أما المفردة ترابع المغرب تُعرب بالإعراب حلفًا و ترابع المبني على ما يرفع به من التأكيد، و الطفوة و عطف البيان، ترفع حلفًا على لفظ و تنصب على محله، و البند كالتستر مطلقًا.

أما المغيرون فإن كان مع أن فالخليط يختار رفعه و يرأس نبضه و المجرد إن كان فالخليط فعال الخليل و إلا فكبيرون و إلا فكابلبدل. و ترابع ما يقتصر ضمة كالمفردة و المبني على النداء، كترابع المضعف لفظًا. فترفع إليه المقتصر على اللفظ و تنصب للقضية المقتصر على المحل.

الرابع

(تقرأها): فمثير آسماء العدود فمثير الثلاثة إلى العشرة مجزوذ و مجموع، و مثير ما بين العشرة و المئات مفروض. و مثير الألف و ألفًا و مئاتهما و جمعه مجزوذ مفروض. و رفعهما جمعهما و مئاتهما و أصل العدود: إثنان عشرة كلمة. و جاء إلى عشرة، و مئة و ألف. فالواحد و الإثنان يذكرا مع المذكر و يئستان مع المؤنث. و لا يجعجعلا المئات، بل يقال: رجل و زوجان. و الثلاثة إلى العشرة بالعكس. نحن، قوله تعالى: سخرها عليهم سبع لباث و ثمانية أيام.

نتحمير

(تقرأها): و تقول: أحد عشر رجلًا و أثنا عشر رجلًا في المكلف، إحدى عشرة أمرأة و أثنا عشرة أمرأة في المؤنث. و ثلاثة عشر رجلًا إلى تسع عشرة رجلًا في المكلف. و ثلاث عشرة أمرأة إلى تسع عشرة أمرأة في المؤنث. و يئستان في عشرتين و أخبرهن. ثم تطهيره، وقول: أحد و عشرون رجلًا و إحدى و عشرون أمرأة. و أثنا عشرة و عشرون رجلًا و أثنا عشرة و عشرون أمرأة، و هكذا إلى تسع و تسعين أمرأة.
السياح

(المبقيات): بأنها المظطردة. وهو ما وضع لمتشكل أو مخاطب أو غاني بسبق ذكره أو لو حكماً، فإن أستقل لفصل
و إلا ففصل. والفصل مرفوع و مشوب، و الفصل غير مجزور. فهذه خصمة. و لا يشرع الفصل
إلا لتدفع الفصل. و أنت في ها، سليمه و شبهه بالخبر.

مسألة

(مسألة): وقد ينتمي على الجملة قصير غانب مفسر بها، و يسمى ضمير الشأن و القطعة. و يخشى تأويله إن كان
المؤثث فيها عمدة، وقد ينتمي، و لا يعنى فيه إلا الإبداء، أو توضعها. ولا ينتمي ولا يجمع ولا يفسر سفر ولا
يشعبه، نحن: هو الأمير راكب، و هي هند كريمة. و إنه الأمير راكب. و كان الناس صفات.

فاحصة

(فاحصة) ذكر بعض المحققين عودة الطتجير على المتأخر للفاظ و ريبة في خصمة مواضع: إذا كان مرفوعاً بأول
المشجانين، و أعملاً الثاني، نحن: أكرمانى و أكرمت الزيدين، أو فاعلاً في باب نغم مفسراً بتقييد، نحن: نغم
رجلة زيداً. أو ميدلاً مثلة طاهر، نحن: ضريبة زيداً، أو مجزوراً برب على ضغف، نحن: زينة زيجلاً، أو كان للشأن أن
الجنس كم مر.

و حنة

(و حنة): ناساء الإشارة. وهي ما وضع للنسبة إليه المصدر، قل المفرود المذكي: إذا و شاشات: ذان مرفوع المحل،
و ذن منضوبه و مجزوره، و إن هذان لسادان مشأواً. و المشاهد: عن ذي و ذي و تي و ثي، و لمبلطات: كان رفعاً و تين
نذو و جنوا. و لجمعهما: أولاً، مداً و قضاً، و تدخلها ياء التميم و تلحقها كاف الخطاب بلا لام للمؤشرة. و
معة لبليع. إلا في المشن و العن، عناد من مدة، و فيما دخلة حروف التميم.
و حنظا

(و منهما) مؤوسولاً وهو خريف أو آسيعب. فالحريف كل حرى أو أل مع صليبه بالمضمر. و المشهور خمسة: أن و أن ما و كي و لى و نحو: أو لم يكتبهم آنآ أئذنا. و أن تضرموا خير لكم. و بما نشوا يوم الحساب. و لكي لا يكون

على المؤوسين خرج. و يوقع أذهم لو يعفر ألف سنة.

تحكي

(تحكي: و المؤوسول الإسبيع ما أفتقر إلى صلة و عابية. و هو: الذي يلمذ الكبى للفائدة و الدانة. و اللتان

للمشقاتا بألذ إن كانا مرتفوعا نحن. و يا يا إن كانوا منصرفين أو مجموعين. و الأولى و الثانية مطالفة لجميع

المذكور. و اللائي و اللواتي لجميع المؤوسين. و من ما و أن و أي و دو و ذا بعد ما أذ من الإسبيعاءين

للفائدة و المذكور.

مسألة

(مسألة: و إذا كلت مما صنعت و من ذا رأيتها هذا مؤوسولنا. و من و ما مبتدعنا. و الجواب يرفع و لك إلغائها،

فهما مضغولان و تركيبهما معيهما يمتنع أي شيء. أو أي شئ. فالكل مضغول و الجواب على التقديرين نضبة و

قس عليه. نحن: مما اعرض و من ذا قام. إلا أن الجواب يرفع مطلقا.

و حنظا

(و منهما) المركب و هو ما زك من أنظرين ليس بينهما نسبة. فإن تضمن الثاني خرفًا بنيا خمسة عشر و حادي

عشر و أخوفهما إلا أئذ نعشر و نحوهم. إذ الأول من نها مغرب على المختار و إلا أجمع الثاني كعيبلاك إن لم

يكن قبل التكرير مبنيا كسيبوزيت.
التباع

التباع: كما في نهج الربيع بالإنجاز سابقه، وهي خصبة: الأول: التعمت و نحو ما دل على مغنى في مبادئه مطلقاً، و الأغلبيّة أكثرة منه وهو إذا ميز موضعاً و يشبهه إعراباً و تشكيراً و إفراداً و تشبهه و جمعاً و تذكيراً و تأنيتاً، أو يجعل معتقله، يشبهه في الثلاثة الأول، وأما في الباقين فإنّ رفع ضمير الموضع فمحماً أيضاً، نحو: جاّني، أنظر كريمة الأب، و رجاّن كريما الأب، و رجّلال كريما الأب، و إلا فكالفغل، نحو: جاّني، رجل حسنة جارية، أو عائشة، أو عائلاً، أو عالاً، وأزّت أمرائين حسناً عبذاها، أو قاياً، أو قامةً في الدار جارينها.

الثاني

الثاني: النفظّ بالحرف وهو تابع بواسطة الواو أو الفاء، أو مثّ أو خطيّ أو هم أو إما أو أو أو أو أو أو، لكنه، نحو: جاّني زيد و عمرو، و جمعناكم و الأدلاءين، و قد يغطّيف الفعل على اسم مشابه له و بالعكس، لا يكشف العطف على المفوع المفصل بارزاً أو مستثمراً إلاً مع الفصل بالمفصل أو فاصل ما، أو توسيع لا بين العاطف و المفوع، نحو: جئت أنا و زيد، و يدخلونها و من صلح و ما أشركن و لا أبناها.

نتكلفة


الثالث

الثالث: التشبيهات وهو تابع يغلي تفريع منبئه أو شعول الحكمة لأفراده، هو إذا لم يلبث و هو اللفظ السكري، أو المغولئي و ألفاظه: الفسق و العين و ياماً المكَّك في غير التشبيهية، و كما فيها كالجتمع، تقوم: جاّني زيد نفسه و زيدان أنفسهما و الزيدون أنفسهم، و كل و كلنا للذين، و كل و جميع و عائلاً لغيره من ذي آخره، يصبح أفتراقها و لو حكماً، نحو: إنّزات العبد كله، و يفصل بصيغة مطلية باالمكَّك، و قد ينعي كله بجميع و أخواته.
المستشار

(المستشار): لا يُؤخذ النكرة إلا مع الفائدة و من ثم امتتنع زائداً نفسه. و جاز أشربت عبدها كله. و إذا أخذ الموضع المُعْمَل بارزاً أو مُستَترًا بالنفس وغيره، فبعد الفصل ص، نحن: قوما أنتم أنفسكم و قمنا ننشئ.

الرابع

(الرابع): البند و هو التأب المخصص إصالة مما نسب إلى مضربه. و هو بدل الكل من الكل و البعض من الكل و الإشتمال و هو الذي أكتمل عليه المبتدل منه حيث يتشوق الشامع إلى ذكره، نحن: ينبغي أن نسلم عند الشجرة الحرام فتئلا فيه و البند الحبابين و هو إن ذكر لم(stdinة، سمي بدل البدا، كقولك: حبيب فمك شمس و يقع من الفضاح أو لمدارك الغلط فبديل الغلط، نحن: جا يتي زيد الفرس و لا يقع من فصيح.

 hútارة

(겠다ة): لا يُدلل الظاهرة عن المضروب في بديل الكل إلا من الغائب، نحن: ضمنته زيداً. و قال بعض المحققين: لا يدلل المضروب من مشبه و لا من الظاهرة و ما معن به بذلك مصوب على العرب و نحن: قدنا أنا، و تقييت زيداً إنا: تأكيده للземري.

الخامس

الأسما: العاملة المشهية بالفعل


الثاني والثالث

(الثاني والثالث) اسم الفاعل والفعل، فاسم الفاعل ما ذُل على حذف. وفاعله على مفعول الأنيذ. فإن كان جملة لأن عمل مطلقاً، وإلاً مسحمه كونه للحال والإسنائب، وأعتياده بفتحي أو أنفه، أو مخرب عنوه أو موصوف أو ذي حال. لا يعُسْب مفعول الماضي خلافاً للكسائي، وكتبهم باستعمال موضعه بالوصف، حكاية حال ماضي. واسم الفعل ما ذُل على حذف ومحمله، وفه في العمل والشرط كأخيه.

الرابع

(الرابع) السّقية المشهية وهي ما ذُل على حذف وفاعله على مفعول الثبوت. وتتفق على اسم الفاعل بنفسه عن اللْكُنْد زاحف وضمن، ويعيد جواز كونهما جملة لأن وعملها من غير شرط زمن. وبشكله يغلبه في العمل. ويعيد جرابيها على المضارع.

نبضرة

(نبضرة) ويعملوها ثلاث حالات: الرفع بالفاعلية، النصب على الشبيهة بالفعل إن كان معرّفة. وتشبيه إن كان تركيزاً. وجزء بالإضافة. وهي مع كل من هذه الثلاثة إما باللام أو لا. والفعل مع كل من هذه السكون إذا مضافًا إلى باللام أو مجزأ.

صارت ثمانية عشر. فالصمتين أحسن ووجه وحسن وجه. وآخِتِلف في حسن وجهه. أما البرواني فالأخشئ دو العشري الوارد وهو بنغطة. وحسن ذو الحسنين وهو أحسن. وريث السكوني من السليمي وهو أزرعة.
الخامس

إِسْمُ التَّفْضِيلِ وَمَا ذَلَّ عَلَى مَؤْصِفٍ بِرِياَةٍ عَلَى غَيْرهُ، وَمَا أَفْعَلَ لِلذَّكَرِ وَغَيْرهُ.

(التسمية:) وَيَسْتَغْلُبُ إِنَّمَا بِنِمَّ أوَّلَ أوْ مُضْعَفًا، فَالْأَوَّلِ: مَفْرَدُ مُذَكَّرُ دَانَمًا، نَخْوُ: هَنَّ وَالزِّيْدَانَ أَفْضَلُ مِنْ عَمُّو، وَقَدْ يَعْدُّ مِنْ، نَخْوُ: أَلَلِّهُ أَكْبَرُ، وَالثَّانِي: يُطَابِقُ مُؤْصِفٍ وَلَا يَتَجَابَعُ مِنْ مِنْ، نَخْوُ: هَنَّ وَالزِّيْدَانَ وَالزِّيْدَانَ الأَفْضَلُانَ، وَالثَّالِثُ: إِنْ قُصْدَ تَفْضِيلُهُ عَلَى مِنْ أَصْبِفٍ إِلَيْهِ وَجُبَّ كُنْوَةٍ مِنْهُمْ، وَجَازَتِ المَطَابِقَةُ وَعَدَّمُهَا، نَخْوُ: الزِّيْدَانَ أَعْلَمُ مَنْ النَّاسِ أَوْ أَعْلَمُهُمُ. وَعَلَى هَذَا يَتَبَصَّرُ: يُوسُفُ أَحَسَنُ إِجْوَهُ، وَإِنْ قُصْدَ تَفْضِيلُهُ مَطَالِقًا مُفْقَرًا مُذَكَّرٌ مَطَالِقًا، نَخْوُ: يُوسُفُ أَحَسَنُ إِجْوَهُ وَالزِّيْدَانَ أَحَسَنُ إِجْوَهُمَا أَيْ أَحَسَنُ النَّاسِ مِنْ بَيْنِهِمْ.

تبصرة

(تَبْصِيرَة:) وَيَقِفُ الضَّمِيمُ البَيْسِيُّ المُسْتَيْبِيْ أَنْفَاقًا وَلَا يَنْصِبُ المَفْغُولُ بِهِ إِجْمَاعًا، وَرَفْعَةٌ لِلظَّاهِرِ قَلِيلٌ، نَخْوُ: رَأَيْتُ رُجَالًا أَحَسَنَ مِنْهَ أُنْوَهُ، وَيَكْثُرُ ذَلِكَ بِنَحْوٍ: مَا رَأَيْتُ رُجَالًا أَحَسَنَ فِي عَبْيِهِ الكَحْلُ مِنْهُ فِي عَبْيِ زِيْدٍ، لَانَّهُ يَمْعَنَيْ الفَغْل.

خاتمة

(خَاتِمَة:) مَوَانِعْ صَرَفِ الْإِسْمِ بِبُنْعُ رَفْعِهِ وَتَأْئِيبٍ وَعِدْلٍ وَمَعْرُوفَةٍ، وَقَذَلُكَ وَزَنُ الفَغْلَةَ وَالْمَسْتَكْبِرَةَ، وَكَذَلِكَ وَزَنُ الفَغْلَةَ وَالْمَسْتَكْبِرَةَ، وَبِواحِدَةٍ لَا يُنْتَهَى مِنْهَا وَفَغْلُ الْحَكَامُ هُذَا وَبِشَئِينَ مِنْهَا يُنْتَهِي مِنْهَا وَفَغْلُ الْحَكَامُ هُذَا.
فالعجمة تعني صرف العلم العبجي العبجي العبجي ببشرة زيادة على الثلاثة، كإجراء، ولا أثر لتعوَّل الأوزع الأكبر، والجُمُوع يمنع صرف وزن مفاهيل ومفاهيل، كُبراء ومفاهيل بالنية عن عقلهين. وَأَلْحَقَّ بِهِ حضارة للاصل وسائل بلسبيه. والتأثير في كان يألفي مثبطي وحرا ناب عن عقلهين وألا يمنع صرف العلم خشما. فإن كان بالنهاة كطلحة أو زائداً على الثلاثة كزنبم، أو تعوَّل الأوزع كسر، أو أعجيباً كجزر، فلا يتعمِّم صرف حنيد، خلذاً للراجح.

وَالعجل يمنع الصرف الطفقة المغذولة عن أصلها، كُبراع وصرف وآخر في مزرت بنوشوة أخر، إذا القيام بنوشوة آخر لأن اسم التفكيك المجّرود عن اللام، والإضافة مفرة مذكورة دائم. وَيَقْدِرُ العجل فيما يمنع غير منصرف وليست فيه سوى العبجي، كآخر وحمر يتغدير زاجل وعاسي.

وَالتفهيف شرط تأثيره في منع الصرف العبجي، وَالأنف وَالتوُن يمنع صرف العلم، كعبران وَالوصف الفشير القابل لِلْبَثِّ، كَسَكَرَان، يعيران منصرف وزن ممتنع، وَالتركيب المزجّج يمنع صرف العلم كقُبلي، وَوزن الفهل شرطه الإخصاص بالغفل أو تضييعه زائدة من زوايده، وَيمنع صرف العلم، كشيفر، وَالوصف الفشير القابل لِلْبَثِّ كآخر، فيغلب منصرف يوجود يغتملة.

وَالطفة يمنع صرف النموان بالغفل ببشرة كونها الأصل فيه وعهد قبوله النهاة. فأرائه في مزرت بنوشوة أربع منصرف لوجوه وجمع الباب يكسر مع اللام، والإضافة والضروزة.
الحصيفة الثالثة

فيما يتعلق بالأفعال:

يَخْطُطُ المنضوع بالإعراب، فيَتَقَطَّعُ بالفَجْرِ عن النائب والجزم، و يَنْصُبُ بأربعة أَخْرُجٍ: (آن) - وهي لتأكيد مفعول المستفيد، و (كي) - ومعناه الشبيهة، و (أن) - وهي حرف مضافي. و التي بعد العامل غير ناسبة. و في (آن) التي بعد ظن ووجهان. و (إذن) - وهي لاجواب وجزاء. و تنصيب مسورة مباشرة مفصولاً بـ للإسقاط، نحوي: إذن أُكَرِّمْكَ لِمَنْ فَالُّ، وأُجْوَرُ الفَضُّلُ بِالْقُسْمِ وَ بَعْدُ الْثَّانِيَةَ بِتَلْوِاه وَ الْفَا، ووجهان.

تقسيم

(?كميل): و يَنْصُبُ بِأَنْ مْضْرَةِ جَوْارًا نَبْعُدُ الحَزَّوْفَ العَاصِيَةُ لَهُ عَلَى أَنْم صَرِيحَ، نَحْوَ: لَلْبِنْس عَبَاءةَ وَطْرَفَ عِينَ. وَ بَعْدُ لَمْ كَيْ إِذَا لَمْ يَقْتِرَنْ يَلَا، نَحْوَ: أَسْلَمْتُ لأَدْخُلَ الْجَلَّةَ وَ وَجَهَاءُ بَعْدُ خَمْسَةِ أَخْرِجٍ لَامَ الْجِنْدَوَ وَ هِيَ المَشْرَفَةُ، بَيْتُ مُصْطَلِبٍ، نَحْوَ: وَ مَثَلَ اللَّهُ لَيَتَبَرَّعُهُمْ وَ أَوْ يُرْبِعُهُ مُنْتَظَرًا إِلَى الَّذِينَ نَحْوُ: لَأَكَرِّمْكَ وَ تَطْغِي بَيْنَ عِيْنِ وَ قَافِيَةَ الشَّبيِّهَةُ، وَ وَاحِدَةِ المَعْتِيِّةُ: الْمَشْرَفَةِ بَيْنَهُ بَيْنَهُ، نَحْوَ: زَوْرُهُ فَأَكَرِّمْكَ وَ لَا تَتَأَكَّلُ السَّمَانُ وَ تَشْرِبُ اللَّبَنَ وَ حَتَّى يُعْمَنَى إِلَى أَوْ كَيْ، إِذَا أَرَيْدُهُ الْإِسْقَاطَ، نَحْوَ: أَسْيَرُ حَتَّى تَغْرَبُ السَّمَانَ وَ أَسْلَمْتُ حَتَّى أَدْخُلَ الجَلَّةَ. فَإِنَّ أَرْدَتُ الحَالَّ، كَانَتُ حَزَّوْفُ أَنْتَبِدَ يَا.

فصل

(أَخْرِجٍ): وَ الْجَوْارِمِ نَعْمَانُ: فَالْأَوْلِيَّ يَجْزِيمُ قَلِيلًا وَاحِدًا. وَ هُوَ أَرْبَعَةُ أَخْرِجٍ: اللَّامُ وَ لَاءَ الطَّلَقَتَانِ، نَحْوَ: لِيَقْمَ زَيْدَ، وَ لَا تَنْتَزُرُ بَلَلَّهَ وَ لَمْ يَثْنَ أَنْ، يَثْنِي كَانَ فِي التَّلَقِّي وَ الْقُلْبِ إِلَى النَّاسِي، وَ يَخْتُصَرُّ لَمْ يَنْتَصِبْ أَدَاةً المُرْطَبَ، نَحْوَ: إِنَّ لَمْ تُقِمْ أَقَلُّم وَ يَحْرَزُهُ أَنْقِطُعَنَّ نَفْحِهَا، نَحْوَ: لَمْ يَهْكُمْ لَمْ كَانَ وَ يَخْتُصَرُّ لَهَا يَحْرَزُ حَذَفَ مَضْلِبِهَا، نَحْوَ: قَارِبَةَ المَدْمِدَةِ وَ لَهَا وَ يَكْونُ مَنْتَوْعًا غَالِبًا، كَقُولُكَ: لَمْ يَرْكِبَ الأَمْيَرُ لِلْمَتَبْعُقَ زَوْجٍ.
المتاني

(الثاني): بما يجري من نجات، و نحو: إن و إذما، و من و ومن، و أي و أين و أين و على، و يجيء، و أي، و ما، و ما. فالآلة نحو: إن و إذما، و من و ومن، و أي و أين و أين و عليه، و أي. فالآلة نحو: إن و إذما، و من و ومن، و أي و أين و أين و عليه، و أي. فالآلة نحو: إن و إذما، و من و ومن، و أي و أين و أين و عليه، و أي.

خزائن، و البركاء أسماء على الأشهر. و كُل واحد منها يقتضي شروطًا و جزاءً، ماجبيين أو مضايزيين أو مختلفين. فإن كانوا مضايزيين أو الأول فالجلس. فإن كان الثاني و فضفة جهان. و كُل جزء يثبت جعله كرطاً فالجهان. لا تراجع، نحن ينفع جملة أشباه أو اشتابات أو فعلاً جامدًا أو ماجبيًا مقصورة بذل. نحو: إن تقم فأقوم، أو فأكرمني أو تمس: أن أقوم أو أقوم كنت.

مسائلة

(مسائلة): و نجري بعد الطلب بان مقدمة مع قضى الشبيبة، نحو: زرني أكرمك، لا تكفور تدخل الجنة. و من نحن

استثناء لا تكفور تدخل النار بالجزم لفساد المغنى:}

فصل

(فصل): في أعمال المنجح و الدّم. و هي أفعال وضعت لانشاء مدح أو دم. فمثلا: بلغ و بسن و ساء. و كُل منها يرفع نافذًا مغرقاً بالله، أو مضافة إلى معرفها بها أو حضيرها مستحيلاً مفروراً. ثم يدرك المخصص مطابقاً للفعال. و يجعل متقدماً مقدماً الخبر أو خبره مخزون المشتداً، نحو: يغم القرآءة هند، و يمس نسآء الرجل الهند، وسائ، زبدًا زبدًا. و منه حب و لا حب و كما كنغم و بسن، و الفعال ذا مطلقًا و بذله المخصص. و لكن أن تأتي قبلة أو بغزه مباشرين أو حائلاً وده، نحو: حبذا الزيدان، و حبذا زبدًا راقياً، و حبذا أمراءاً هند.

فصل

(فصل): فعلاً التّعجي: فعلان وضعا لإنشاء التّعجي، و هما ما أفعال و أفعال يه. و لا يبيين إلا بما يبيين من اسم التّعجي. و يتوصل إلى الفاقد بأشد و أشدّ بها: و لا يتروص فيهما. و ما يبيين أشدها، و كل يبيين شيء. و ما بذله خبره أو مؤصولة و ما بذله صبها و الخبر مخزون، خلاف. و ما بذله الباب، فاعل عند سببٍ، و هي زائدة، و مفعول عند الأخفش، و هي للتّعجية أو زائدة.

Samadiyyah In Nahw by Shaikh Bahá-ud-Deen al-'Amili
فصل

مسألة
(مسألة: وإذا توسطت بين المبتدأ و الجمل أو تأخرت، جاز إطالة عملها لفطاً و مخال و ينسى الإلغاء، نخو: زيداً عملت قائم و زيداً قائم عملت. و إذا دخلت على الإنيفهام أو النقي أو اللام أو القسم وجب إطالة عملها لفطاً فقط، و ينسى التغليف، نخو: لتعلم أي الجربين أحضي وعلمت زيداً قائم.

خاتمة
(خاتمة: إذا تنازع عمانان ظاهرًا بعدهما، فكل إعمال أيهما شتت، إلا أن البضريين يختارون الثاني لفه ودعم. استلزم إعمال الفصل بالاجنبي و العطف على الجملة قبل تسامها. و الكوفيين الأول لضيقه و عدم استلزم الإضرار قبل الذكر، و أيهما أعملت أضرور الفاعل في الشهمل مواقعاً للظاهر. أما المغلول، فالمهم إن كان الأول مخفف أو الثاني أصلح. إلا أن يمنع صاغ و ليس منه، نخو: حسبني و حسبتنيم متطلقياً الرُبِّيَّان مُطلقاً، كما قاله بعض الشخقيين.
الحسيقة الرابعة

في الجملة ما يتبغرب:

الجملة قولٌ تضمن كلمتين بإسنادٍ، فهي أعمٌ من الكلام عند الأكثر. فإن بيدت باسم فاعلية، نحو: زيد قائم، و أن تضمنوا خبرًا لمكم، وإن زيداً قائم، إذ لا خبرة بالحرف. أو يفعل فيها كلام زيد، و خل قائم زيد، و خلاً زيناً ضربته، و يا عبدالله، فإن أحدًا من المشروكيين أستوازاه. لأن المفتاح كالذكور.

ثم إن وقعت خبرًا فضريًا أو كان خبرًا لمثبتًا فيها حملة فكبرى، نحو: زيد قام أبوه، قام أبوه صغرى، و الجمع كبرى. و قد يكون صغرى و كبرى بإعتبارين، نحو: زيد أبوه علاءمة مطلقة، و قد لا تكون صغرى ولا كبرى، قال زيد.

إجمال (إجمال: الجملة التي لها مخل سباق: الخبرية والحالية والمفعول بها والمضات إليها والواقعية جوابًا لشروط جازم و التأبعة لغيرها و التأبعة لحومها لفصاح، و التي لا مخل لها سباق أيضًا: المستفادة والمصيرة و التفسيرية والضالة والنجاب بها القسم والنجاب بها شرط غير جازم و التأبعة لما لا مخل لها.

تحليل (تفصيل: الأولى منها مخل: الخبرية وهي الواقعية خبراً لمثبتًا أو لأحد التواتخ، و مخلها: الوقع أو التفاصيل. و لا بد فيها من تصوير مطلق له مذكور أو مقتدر، إلا إذا أشتملت على المثبتاً أو على جنس شامل له أو إشارة إليه أو كانت نفس المثبتاً.)

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الثانية

(الثانية): الحالية، و كُرِّرتُها أن تكون خطيرة غير مضرورة. يعرف الإتقان بها، و لا بد من رابط. كالسائلية وبالواو. الطبيقوا أو أحدهما. و الفعلية إن كانت مميزة بضافات مثبتة بدون قد، فلا ميمير وحدة، بحذف جا. بنيه زيد تصرع. أو معها، فمع الواو. نحن لم تؤذونين و قد تعلمون أي رسل الله. و إلا فك ETA. ولا بد مع الماضي المثبت من قد و لو تقبيرا.

الثالثة


الرابعة

(الرابعة): النصوص إليها. و تقع بعد ظروف الزمان. نحن: و الشام على يوم وليلة. و أدركنا إذ أمثل جليلون. و بعد حيث. و لا يضاعب إلى العمل من ظروف المكان بيها. و الأكثرك إضافتها إلى الفعلية.

الخامسة


السادسة

(السادسة): التامة لمفرِّد، و محلها يحسبه. نحن: و ألقوا يوماً ترجعون فيه إلى الله. و نحن: أو لم يروا إلى الطبي. فوقعهم صاعات و بقيضين.
السادسة

(السابعة): المشترطَةُ لُجِّلَتْ أَلَّا مَخْلَلَ. وَ مَخْلَلَهَا بِخَصْبٍ، نَخْوَ: زَيْدٌ قَامَ وَ قَعَدُ أَئِبُ، بِالعَطْفٍ عَلَى الصُّغرَى. وَ تَقَعُّتْ
بِذَلِّلَ بِشَرْطٍ كُونُهَا أُوْلِيِّي بِنِتَأْيِيُّهَا، نَخْوَ: أُولُّهُ أَرْزَعُ لَا تُقَنِّيَنَّ عنـْدَنَا - وَ إِنَّهُ فِي السُّوَرِ وَ الجُهُورِ مَلِيِّمًا.

تفصيل آخر - الأولى

(تفصيل آخر-الأولى): مِلَّا لا مَخْلَلَ لَهَا: المُسَتَّأْتِيَّةُ، وَ هِيَ المُنْتَخَبَتْ بِهَا الكَلَامُ، أَوَّ: المَنْقُطَعَةُ عَمَّا قَبْلَهَا، نَخْوَ: فَلا
يُخْرِجَنَّ قَوْلُهُمُ إِنَّ الْعَزْرَةَ لِلَّهِ جَيِّبًا، وَ كَذَٰلِكَ مَجْلِلَ الأَعْمَالِ المِلْعَفَةِ لِتَأْخُرُهُ. أَمَّا المِلْعَفِ لِتَوْضُهُ: فَمُجْلِلَةُ مَعْتَرْضَةً

التانية

(الثانية): المُعْتَرْضَةُ وَ هِيَ الْمُنْقُطَعَةُ بَيْنَ شَيْبِيْنَ مِنْ كَأْنُهَا: عَدْمُ تَوْضُهُ أَجْنِبِيْ بَيْنَهُمَا. وَ تَقَعُ غَالِبًا بَيْنَ النَّفْلِ وَ
مَغْفُولِهَا، وَ المُشْتَرِطَةُ وَ خَيْرِهَا، وَ الْمَؤْصُولَ وَ صَلِّيْهَا، وَ الْقَسْمِ وَ جَوَابِهَا، وَ الْمَؤْصُولِ وَ صَفْتهَا.

التالته

(الثالثة): المُفْتَرَشَةُ وَ هِيَ الْفَطْلَةُ الكَائِشَةُ لَهَا تَلِهَهَا، نَخْوَ: إِنَّ مَلَّا عِيسَى عِنْدَ اللَّهِ مُكْتَشَلٌ، آدَمُ خَلْقُهُ مِنْ تَرَابِ. وَ
الأصْحَبُ أَنَّهُ لا مَخْلَلَ لَهَا، وَ قَيِّلَ هِيَ بِخَصْبٍ مَا لْفُتْرَةً

الرابعة

(الرابعة): صَلِّيْهَا الْمَؤْصُولَ وَ يُنْشَرْطُ كُونُهَا خَيْرِيْهَا مُعْلُومَةً لِلْمَخَاطِبَ مَلْتِمَةً عَلَى ضَيْمِ مَطَابِقَ لِلْمَؤْصُولِ

الخامسة

(الخامسة): المُجَابِهَ بِهَا الْقَسْمِ، نَخْوَ: يُسِنَّ وَ الْقُوْرَانِ أَحْكَمَ إِنَّ لَيْنَ الْمُؤْصُولِينَ. وَ مَتَّى آتَى مَعْطِرُ وَ قَسْمُ أَكْتَفِي
بِجَوَابِ المُتَقَدِّمِ مَنْهَا إِلَّا إِذَا تَقَدَّمَهَا مَا يَفْتَقُرُ إِلَى خَيْرِ. فَيَكَفِّي بِجَوَابِالْمُعْطِرِ مُطَلقًا.
الساحة

(الفاتحة): التماثل بها شرط غير جائز، نخو: إذا أَكْرَمْتُوا، و في حكيمها التماثل بها شرط جائز و لَمْ يقتني بالفاء، ولا إذا التماثلية، نخو: إنَّهُم أَخْرَجُوا

السابعة

(الشامعة): التاء ل لما لا محال لها، نخو: جاَّ، ني زّرُيدَ أَكْرَمْتُها، جاَّ، ني آلذٍ ذي زارني و أَكْرَمْتُها. إذا لم يجعل الواو لحال يتقدم قذ.

خاتمة

(خاتمة): في أحكام الجائز و المجزر و الظرف. إذا وقع أحدهما بعده التماثلية الخمسة حالًا، أي النكرة المخططة فقصاء، أو غير المخططة فمختلٍفًا لهما. ولا بَلَّ من تعلقهما بالفعل أو بما فيه رائحة. و يفْحَدُ الفعل إذا كان أحدهما صفة أو صلة أو خبراً أو حالًا، و إذا كان كذلك أو تعلم على نحو أو آستهانام جاز أن يرفع الفاعل، نخو: جاَّ، النذي في الدار أبوه. وما يعلمي أحدٌ، و أ في اللّه شكل.
الحـيـيقة الـخـامـسة

في المفردات:

(الْفَضْلُ) حَرُفُ تَرَاءٍ لِبَيْدَا ـ الْقَرِيبٍ وَ الْفَتْوَسْطَ ـ لِلْمَاضِرَةَ وَ لِلْحَمْيَةَ وَ هِيَ الدِّاخِلَةُ عَلَى مُسْتَرْبٍ في مِّطَالِ المَضْرِ، نَخْوَ: سَوَاءَ عَلَيْهِمْ أَنْذَرْتُهُمْ أَمْ لَمْ نُذَرْتُهُمْ لَا يُؤْمَنُونَ ـ لِلْإِسْتِفْهَامِ، فَيَطْلُبُ بِهَا النَّصْرُ وَ التَّضْدِيقُ، نَخْوَ: أَرْيَدُ فِي

الدَّارِ أَمْ عَمِّرْتُ ؟ أَفِي الْمَيْلِ كِبْرَتْ أمِّي فِي الْحَوْقَ ؟ الْبَخْلُ خَلِ الْأَخْتَصَاصُهَا بِالْتَّضْدِيقِ.

(أَنْهُ) بِالْفَضْلِ وَ الْتَضْدِيقِ ـ تَرَاءُ أَسْبِيَةً وَ حَرْفُ ـ فَالْإِسْمُيَّةُ الْبُفْيَاءُ لِلْمَضْرِرِ بِعَشْرِهَا ـ أَنْتُمْ، إِذْ، مَا بَعْدُهَا حَرْفُ

الحَدِيقَةِ أَنْفَاقًا ـ لِلْحَرْفِيَّةُ تَرَاءُ نَاصِبًا لِلْمَاضِرَةِ وَ مَحْقِقَةً مِنِّهَا المَضْرِرِ وَ مَفْصِلَةٌ، وَ مُتَوَسِّطُ بَينِهَا حَمْيَةٌ وَ مَضْرِرُ بَينِهَا حَمْيَةٍ ـ أُولاَها بِمَغْنِيَ القُوَّلِ، وَ عَدْمُ دَخُول جَارٍ عَلَيْهَا ـ رَابِعَةً، وَ تَقُلُّ عَالِمًا بَعْدَ لَهَا وَ بَيْنِ الْقَسَمِ وَ لوً.

(أَنْهُ) بِالْفَضْلِ وَ الْتَضْدِيقِ ـ حَرُفُ تَأْذِيٍّ ـ نَخْوَ: عِلْمُكَ الْأَكْفَانِ أَنْ فَيْ جُوُّرٍ، وَ مَحْقِقَةُ عِلْمُكَ الْأَكْفَانِ ـ إِنْ

كُلُّ لَمْ صَيْغَتْ لَدِينًا مَخْضُورًا، فِي قَرَائِةِ الْتَضْدِيقِ، وَ مَتَى أَجَمَعْتُ إِنْ وَ مَا فَالْمَثَأَرْهُ مِنْهُمْ زَاَيْدًاً،

(أَنْهُ) بِالْفَضْلِ وَ الْتَضْدِيقِ ـ حَرُفُ تَأْذِيٍّ ـ نَخْوَ: عِلْمُكَ الْأَكْفَانِ ـ إِنْ

كُلُّ لَمْ صَيْغَتْ لَدِينًا مَخْضُورًا، فِي قَرَائِةِ الْتَضْدِيقِ، وَ مَتَى أَجَمَعْتُ إِنْ وَ مَا فَالْمَثَأَرْهُ مِنْهُمْ زَاَيْدًاً،

(إِذَا): حَرُفُ جَرْفًا لِلْمَاضِرِي ـ فَتَخْلُصُ عَلَى الْمَضْرِرِينَ، وَ قَدْ نَضَضَّ إِلَيْهَا آمِنَ زَمَانًا، نَخْوَ: جَينَتَيْنِ، يَؤْمِنَانِ، وَ لِلْفَاعِلَةِ

بَعْدَ بَيْنَهَا أَوْ بَيْنَهَا وَ عَلِيّهَا جَينَتُي بَعْدَ حُرُفُ نَجَالِفَ.

(إِذَا): حَرُفُ جَرْفًا لِلْمَاضِرِي ـ فَتَخْلُصُ عَلَى الْمَضْرِرِينَ، وَ قَدْ نَضَضَّ إِلَيْهَا آمِنَ زَمَانًا، نَخْوَ: جَينَتَيْنِ، يَؤْمِنَانِ، وَ لِلْفَاعِلَةِ

بَعْدَ بَيْنَهَا أَوْ بَيْنَهَا وَ عَلِيّهَا جَينَتُي بَعْدَ حُرُفُ نَجَالِفَ.

(إِذَا): حَرُفُ جَرْفًا لِلْمَاضِرِي ـ فَتَخْلُصُ عَلَى الْمَضْرِرِينَ، وَ قَدْ نَضَضَّ إِلَيْهَا آمِنَ زَمَانًا، نَخْوَ: جَينَتَيْنِ، يَؤْمِنَانِ، وَ لِلْفَاعِلَةِ

بَعْدَ بَيْنَهَا أَوْ بَيْنَهَا وَ عَلِيّهَا جَينَتُي بَعْدَ حُرُفُ نَجَالِفَ.
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الإسمرون والمتقطعون كجل، وحرف تغيير، وهو لغة حنفية.

(أما:) بالفتح والتشديد. حرف تفصل غالبًا. و فيها مغنى الشروط للزم الفا، و أكثر حذف شرطها. و موضع بينهما عن فعليها جزء ممّا في خيرها. وفيه أقوال. و قد تُفارِق التفصيل كالواضعة في أوائل الكتب.

(إما:) بالكسر والتشديد. حرف تطلق على المشهور. و ترد للتفصيل، نحو: إما شاكرا و إما كفراً و للإلهاء و التكمل و للتّخيل والإباحة. و إما لازمٌ قبل المغطوف عليه بها. و لا تنفك عن الواوا غالبًا.


(بل:) حرف تعلق. و نفيه بعد الإثبات صرف الخطّم عن المغطوف عليه إلى المغطوف و بعد النفي و التنق.

تفريق حكم الآكل و إثبات ضعيفة لثاني أو نقل تحكيه إليها عند بعض.

(حاشي:) ترد للإبسته، حرفًا جارًا أو فعلاً جاباً. و فاعلها مستثنى عابد إلى مضدة مساع أفقياً قبلها أو أسم فاعل أو بعض مفهوم صفحًا منه. و اللّثاقين، نحو: حاشا لله و خُل هي أسم بمعنى برتائ أو فغل بمعنى برت أو أسم فغل بمعنى أبرى، خلاف.

(حثى:) ترد عاطفة بغير، أقوى أو أضعف بمهله ذهبية و يختصر بالظاهر عند بعض. و حرف أبتداء، كتذلل على الجمل. و ترد جارًا، يختص بالظاهر خلافًا للشبيبة. و قد ينصب بعدها المضارع بأن ماضرعة لا بها خلافاً ليكوفين.

(أ): تردد آسماً يتنبأ أو خشب، نخو: قذى و قدي وهم، و حرف تقابل مع المضارع و تختصر مع الماضي غالبًا، قبل و قد تكره بين الحال. و من ثم ألزمنا في الحال الحالية المصدرة به في بحث مشهور.

(ب): تردد فيلم يتنبأ إنها، و كثيراً ما تعلل بالفأ، نخو: فاو زيد فقط، و ظرفًا لإستفراق الماضي منفياً. و فيه خرس لغات، ولا تجتمع مستقيمة.

(ج): تردد خريطة و أساطيفية، و تشرّك في البناء و الإفتقار إلى التخفير و لزوم الصدر. و تختصر الخريطة بجزء الصدر مفرداً أو مجموعاً. و الإستفراة بنصه و لزوم إفراده.

(ك): تردد خطيئة. تقتصر الفلين عند الكرويتي، و أساطيفية، فتغلف حراً في نخو: كيف أن؟ و معقولاً في نخو: كيف ظروف زيداً؟ و حالاً في نخو: كيف جاء؟

(ل): تردد لزوم التماثل لزوم خكار و تختصر بالسامي و للاحقة و الشرط و العرض تختصر بالمضارع و لوز تأويلًا.

(م): تردد لزوم مضمون متصل ينكر صورون أخرى، نخو: لنا فقد قمت، و خبر خير و خرو، خلاف.

(ن): تردد أيضاً، نخو: إن كل تمس لنا عليها حافظ، و جازة للمضارع كله، و تقفان في خمسة أسماء.

(نَِ): تردد آسيوي و حرفي، فالسامية تردد مسومة و نكرة مسومة، نخو: عازر بما مّفعّل لّن، و صفة للكمية، نخو: لأنشما بما قصير أنفة، و شرطية، و رمائية، و توقيفية، و أساطيفية، و الحرفيّة لزن المذهبة، و مضماريّة، و غير رمامية، و صلة و كافّ.

(هِلِ): حرف أساطيفها. و تفتقر عن الفهمة بطلم الضاديح و خدمة عدم الدخول على العاطف و الشرط و آسماً بعده.

(فِغْلِ): الإستفراة بالإجاب، ولا يقال، كل ثم يمار، بخلاف الفهمة، نخو: ظلم نشر لّك صدرك.

(أَلْهُمُ): أشهمنا صدورنا بذور المعابر، و نور قلوبنا بضاقات النطائف، و نجعل مما أوردننا في هذه الوزنات خلاصة لوجهان الكرم و تقبيلة سنا يلّك أنت الشمع عليم، فإنا نتوسل إليك بحمان محمد سيد المرسلين و آله الأفقة الممهد في صلوات الله و سلامه عليهم أجمعين.

Samadiyyah In Nahw by Shaikh Bahâ-ud-Deen al-Āmîlî  تخصص المصدرين في نحو الفهم بما، الصبر العلماء
القسم الثاني
الحتر بالترجمة و الشرح

THE SECOND SECTION
The Text With Translation & Commentary
PREFACE

In the name of Allāh, the Beneficent, the Merciful

The most excellent word by which speech can be initiated and the best message by which to seal an aspiration is Your praise O God! for the abundance of blessings. Prayers and peace be upon the leader of mankind, Muhammad, prayers of Allāh be upon him and his descendants, the pious, the honorable. Especially his cousin, 'Ali (upon him be peace) whom he positioned as a standard of Islām. He raised him in order to break the idols, cut the necks of wicked rebels and to formulate the knowledge of Nahw in order to protect speech (from error).
Then, these are eternally useful lessons in the discipline of 'Arabic (grammar). Collected from this art is that which benefits the public and the understanding of which is most important for the inexperienced. It contains important lessons in the rules of I'rab. Gems unseen except by the possessors of understanding. I have created it for (my) dearest brother, 'Abduş-Samad. May Allāh make him one of the scholars of (the people of Jabal-‘Āmil). May (this book) benefit him and all believers. It is comprised of five gardens:
الحصيقة الأولى

THE FIRST CHAPTER
THE FIRST GARDEN:

That which I intend to advance as a highlight:

Nahw: Knowledge of the rules of 'Arabic expressions from the perspective of their declension and construction. The benefit of Nahw is the preservation of the tongue from mistakes in speech. Nahw's subject is the word (Kalimah) and speech (Kalââm).

The word, then, is an expression of a singular subject. It is either a noun (Ism), verb (Fi'l) or particle (Harf). Speech is an informative expression with predication (Isnâd). Speech is only accomplished with two nouns or a verb and a noun.

[1.0] COMMENTARY

In the first chapter or Hadeeqah (literally meaning a garden), Shaikh al-Bahâî prefaces his main discussion with the introduction of some preliminary definitions and concepts that the reader will undoubtedly need in understanding many aspects of this book.

First, the definition of Nahw is put forth. Nahw is defined as the rules of 'Arabic expressions. The use of the term expressions (Alfâz) as opposed to words (Kalimât) is due to the distinction that an expression can be a meaningful signification of one's thoughts while words alone do not convey a meaning unless organized in a particular manner that is determined by grammatical rules.
Naḥw, then, is the study of such rules that distinguish useful, understandable expressions from non-understandable or incomplete expressions. Particularly, as the rules relate to a word's declension (I'rab) and construction (Binā).

Declension or I'rab is a characteristic of the 'Arabic noun and verb by which the word's grammatical state is indicated by signs appearing most often at the end of a word. These signs change with a change in the grammatical state of the word. The grammatical state of a word is altered by the government of other words. The 'Arabic word capable of indicating the signs of I'rab is referred to as Mu'rab (الصَّبَر) or declinable.

Construction or Binā here refers to the construction of words wherein there are no indicators of I'rab found at the end of a word. As these types of words are incapable of indicating a state of I'rab, their grammatical state and indicator of I'rab must be estimated. The construction of such words are referred to as Mabniy (البناء) or indeclinable, meaning to have a fixed ending.

As we delve further into this section, the role declension and construction will be further clarified with examples.

The benefit of grammar is protection against error in speech and, likewise, in writing. The body of rules collectively known as grammar serves as a guidance for proper speech. Clear and effective speech is a by-product of the mastery of a language on different levels. The mastery of grammar being fundamental.

The subject of Naḥw revolves around the word itself (Kalimah) and speech (Kalām). The difference between the two being that a word is an individual element of an expression while speech is a collection of words which, as an expression, conveys a complete meaning.

Kalām, therefore, is an arrangement of Kalimah that signifies a complete thought. If someone says: Zaid, it is a Kalimah, a singular word. Although it has meaning, in that we can understand it to be a name of someone, it leaves the listener waiting for some information to be attributed to Zaid.
Without that attribution, the Kalimah alone does not convey a complete thought. The listener may wonder: Who is Zaid? If the listener already knows who Zaid is, it will still leave him to wonder: What about Zaid? As such, it is not a meaningful expression even though Zaid may be known to the listener.

The expression: Zaid is my father, conveys information about Zaid. Grammarians would refer to it as a proper sentence as it conveys a complete meaning. In this sentence, the word Zaid is only one element of the expression. Therefore, Zaid is a Kalimah while the entire expression, Zaid is my father, is Kalâm. The attribution of being my father is associated with Zaid. By means of that attribution, more is understood with regards to Zaid than can be understood from the Kalimah Zaid alone.

This process of attribution is referred to predication, defined as: "To state or affirm as an attribute or quality of something."\(^5\) In the example, the attribute of being my father is attributed to Zaid forming a simple noun sentence: Zaid is my father. Zaid is the Subject and my father is the predicate, meaning that attribute or quality being attributed to the subject. This predication is referred to as Isnâd (الإسناد) by the author. Predication also occurs in verbal sentences as well, such as:

Zaid was my father

Nahw is concerned with the Kalimah as it exists within the context of a sentence or expression. Naḥw is not particularly concerned with the Kalimah itself. There is another branch of 'Arabic grammar referred to as Taṣreef, that is related to the Kalimah, its derivation and patterns.

Naḥw is also referred to as syntax. Syntax being defined as: "the study of the rules whereby words or other elements of sentence structure are combined to form grammatical sentences."\(^6\) The terms grammatical sentences and complete expressions denote one in the same thing.

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[1.1] EXPLANATION:

The noun is a word whose meaning is established independently being un-associated with one of the three tenses. The noun is distinguished by the genitive state (Jarr); the Vocative (Nida); the Definite Article (Lām); Nunnation (Tanween); the dual (Tathniyyah) and the plural (Jam’).

The verb is a word whose meaning is established independently (while being) associated with one of the three tenses. The verb is distinguished by (the particle) Qad; the Feminine Tā and the Nūn of Emphasis (Nūn at-Takeed).

The particle is a word whose meaning is not established independently nor is (its meaning) associated with one of the three tenses. It is known through lack of acceptance of any of the particularities of its two siblings (the noun and verb).

[1.1] COMMENTARY

This section clarifies the definition of each part of speech, meaning the noun, verb and particle.

In English grammar, the noun is defined as: "The part of speech that is used to name a person, place, thing, quality, or action..." The 'Arabic noun embraces this definition as well. The meaning associated with a noun can be understood from only the noun itself without any connection to any other word, as in: Mosque. It is understood as a place of Islamic worship. That associated meaning has no connection with time or tense, meaning the past, present or future tense.
There are six signs that distinguish a noun from other parts of speech. They are:

1) The Genitive State or *Jarr* (الجُرّ). The genitive state is uniquely associated with nouns. This state is created in a noun whenever a noun is preceded by a genitive particle, known as *Harf al-Jarr* (حرف الجُرّ). These particles include such common words as: *من من* (From); *إلى إلى* (To and: In. Genitive particles will only precede nouns which they govern, thereby altering their grammatical state, as in: *ذهبت إلى القاهرة* I traveled to Cairo.

Here, the genitive particle (*إلى* (إلى)) precedes the noun *القاهرة* (Cairo) resulting in the noun being genitive as indicated by the Kasrah at its end. Kasrah is the primary indicator of the genitive state in nouns. Often the genitive particle extends the government of the verb to words other than its subject and object as the nature of the particle is that it often provides linkage between words.

The genitive state may also be produced in nouns by the annexation of one noun to another, known as *Idāfah*. Most often this construction signifies possession (whether physical or abstract), connection or composition, as in:

*عبد الله* Servant of Allah; *خُطبة الجمعة* Friday Sermon;

*خاتم نفقة* A Silver Ring

The first part of the *Idāfah* is referred to as: *al-Muḍāf* (المنضف) and the noun annexed to it is known as: *al-Muḍāf Ilaihi* (المنضف إليه), the latter always being in the genitive state. This annexation of the second noun also defines the first.

Grammarians say that the genitive state in the Muḍāf Ilaihi is due to the estimation of a genitive particle whose government is present while the particle itself is not. The original expression could be estimated, for example, to be: *خاتم من النفقة* wherein the genitive state is due to the genitive particle *من* (من).
The direct government of a particle over a noun or verb is an example of literal government or *Lafziyyah* (العاملُ اللفظيَة). The government of the *Idāfah*, on the other hand, is semantic government related to meaning or *Ma'nawi* (العاملُ المعنويَة).

2) **The Vocative or **نُدَاءٌ (النُداء). The vocatives are a group of particles used in summoning or calling someone. These particles are found preceding nouns which they define, as in: *O Muḥammad,* *O My son!* *O you who believe!* The noun which they define are known as the *Munāda* (المنادى) and will be always in the nominative state. The Munāda, as a rule, may only be a noun. The *Munāda*, in most cases, is a definite noun as the speaker generally intends to call someone in particular. Technically, if someone unknown is being summoned, then the Munāda should be indefinite. Such as a blind man who summons help without knowing who is around him: *O man! Take my hand!* As opposed to summoning someone who is known, as in: *O Zaid! Take my hand!*

3) **The Definite Article or **لَامٌ (اللَّام). In 'Arabic the Definite Article is commonly referred to as Alif-Lām (الَّام), meaning: *the,* as in: *الكتابَ: the book; the sun; the night.* As opposed to: *كتابٌ: A book.* In reality, only the Lām is the Definite Article since the Alif may be omitted in certain circumstances. For example, when prefixing a particle to a definite noun, as in: *كتابٌ لِهِ الكتابَ:* you can see the Alif has been omitted. The Definite Article is properly referred to as *Lām at-Ta'reef* (اللَّامِ التَّعريف), the *Lām of Definition*, in 'Arabic Grammar.

4) **Nunnation or **Tanween (التَّوين). Nunnation is the doubling of the vowel occurring at the end of a noun, giving the sound of Nūn, as in: *كتابَ: Kitābun; كتابَانْ: Kitāban and كتابٌ: Kitābin.* In this example, Nunnation is given in the three states of the noun, i.e., the nominative state (Raf'), the accusative state (Naṣb) and the genitive state (Jarr), respectively. Nunnation is a sign of the indefinite noun.
Whenever a noun is defined, either by means of the Definite Article, ُنَامَة or the vocative particle, Nunnation is dropped, as in: the book, ُنَامَة or ُنَامَة of Allah and ُنَامَة O Muḥammad! In each example, Nunnation is dropped from the definite noun.

Tanween is the indicator of the indefinite in Muʿrab nouns, meaning declinable nouns. However, there are other types of Tanween as well. The Tanween of the Muʿrab noun is known as Mutamakkin (ُنَفْوُنَان ُنَفْوُنَان). There are three other types of Tanween:

- **Tankeer (ُنَفْوُنَان ُنَفْوُنَان).** Like the Mutamakkin, Tankeer also indicates that a noun is indefinite. However, it appears in words that are normally undeclinable or Mabniy, such as ُسَح (صمه). It means quiet! As we say in English: Shh! It's actually a defective command verb. As such, it signifies the present tense. If it is mentioned in the context of another time period it will have Tanween, as in: ُصمه.

Sometimes, the indefiniteness is used to distinguish one thing from another that is original or intended, as in: Is there a Sibawaih after Sibawaih. Meaning is there another Sibawaih after the original? Sibawaih, (at the end), is Sâkin and definite as it is a proper name of the famous grammarian. The first Sibawaih is indefinite as it does not refer to the named scholar except in comparison. The Tanween distinguishes the non-original from the original.

- **'Iwad (ُنَفْوُنَان ُنَفْوُنَان).** 'Iwad means substitute and this Tanween is substituted for something that has been removed or contracted. Sometimes, it is a letter that has been removed, as in: ُقَادِ (فاضي) (from ُقَادِ), the Tanween being substituted for the letter ُ (فاضي) which was elided according to the rules associated with weak letters.
Tanween of this type may also signify the replacement of a word that would have originally been annexed in an ɬdāfah, as in the following: "We raised some of them above others in degrees" [43:32]. In other words, above others of them. Or "Your will most surely pay back to all their deeds in full..." [11:111] In other words, All of them.

Tanween may also be used in place of a sentence that has been removed, as in the word: Yaumaizhin, translated as: A day when. In other words: Other words, like, also signify a similar meaning.

• Muqābalah (مَعْقَباً). Muqābalah, here, is used in the meaning of compensation in that the Tanween is a compensation for words that are unable to accept the Nūn of the Masculine Sound Plural. This refers specifically to the Feminine Sound Plural which uses Alif-Tā as an indicator of the plural. The Tanween is added because it could not accept the Nūn otherwise.

5) The Dual or Tathniyyah (التثنية). The question should arise as to why the author lists the dual as a sign of the noun when the dual is found in both the noun and verb. Shaikh Mudarrisi al-Afgānī, in his commentary on this book, reasons that it is mentioned as a sign of the noun because the dual in a verb is a subject-marker. Meaning that the dual is attributed to the subject, which is a noun, not to the action itself.

For example, تَوَهَّم اَنْ كَانَ كَنَا means they (2 people) struck (something). The dual refers to the two people who performed the action not the action itself. Meaning it does not convey that there were two strikes. Thus, the dual in the verb is related only to the noun.

6) The Plural or Jam‘ (المجْنُوُن). As with the Dual, the plural forms in verbs are also subject-markers attributed to a noun (the subject), as mentioned in the previous section. There are three types of plurals in the noun:
The Broken Plural (الجمع المكتوب) as in: a book/books.

The Masculine Sound Plural (جمع المدفوع) a Muslim/Muslims.

The Feminine Sound Plural (جمع الفاعل المدفوع) a Muslim woman/Muslim women.

In both the types of sound plurals, two forms have been given for the plural. The first represents the nominative state while the second represents the word in the accusative and genitive states.

More details will be mentioned about these signs in the appropriate places.

The verb is described as a word conveying a meaning independently, as in the noun. The verb is distinguished from the noun in that the meaning of a verb is always associated with one of the three tenses, meaning, the past, present or future. The verb is defined as: "The part of speech that expresses existence, action, or occurrence." It may be added that the expression of existence, action or occurrence is understood within these three general tenses of time. In the following example, the verb destroy is used being attributed to the Mosque. The act of destroying is understood within the context of these tenses of time, as in:

The Mosque was destroyed (Past), The Mosque is being destroyed (Present) and The Mosque will be destroyed (Future).

The verb is distinguished by four signs:

1) Qad. Qad is a particle that only precedes a verb. Most often, it is found with a past-tense verb. It signifies that an action's occurrence is emphasized, as in:

"Whoever obeys the Messenger, He indeed obeys Allah." [4:80]
Meaning that it emphasizes that one who obeys the Messenger (S) has, likewise, already obeyed Allâh Himself. It may also bring an action of the past-tense close to the present tense:

قَدْ قَامَتْ الْفَضْلَةُ The prayer is ready

Meaning that it has just been made ready. It is used less frequently with the present-tense verb. When used, however, it signifies smallness or infrequency, as in:

إِنَّ الْكَذِّبَٰبَ ۛ قَدْ يَضْطَرَّ Certainly the liar is sometimes true

2) Lâm. Referred to as Lâm al-Jahd (لاَّمُ; الجهد), it is a jussive particle used to negate the past-tense verb. It negates the past-tense verb in meaning while utilizing the form of the present-tense, as in:

تَصَرَّنا He helped us تَصَرَّنا He did not help us

As a jussive particle, it produces the jussive state in the present-tense verb.

3) The Feminine Tâ (Tâ at-Taneeth). Referring to the Feminine Tâ of the third person feminine singular (تَصَرَّثُ). This is the Sâkin or vowelless Tâ that distinguishes the 3rd person feminine from the 3rd person masculine (تَصَرَّتُ). This Tâ is not a subject-marker like the other forms that may have Tâ, such as: . It is simply the sign of the feminine in the past-tense verb, the subject (in this particular form) is estimated as this form has no apparent subject-marker. The other forms having the vowelized Tâ are subject markers and related to the subject, meaning that they are related to a noun.

4) The Nûn of Emphasis (Nûn at-Takeed). This Nûn, added to the end of certain forms the future tense verb. There are two types of Nûn of Emphasis, one heavy or Thaqeelah (ثَقِيلَةَ) and the other, light or Khafeefah (خفيفة). This attribution refers to the vowel on the Nûn. If it is doubled or Mushaddad (مَشَدَدُ), it is heavy, as in:
When the Nun is unvoweled (Sākin), it is considered light, as in:

ينضرُن ينضرْن، تنضرُن

This type of Nun is only found in a limited number of forms of the verb, namely: the singular forms (1st, 2nd, 3rd person/Masc. & Fem.); the masculine plurals and the first person plural:

(الغائب): ينضرُن، تنضرُن
(الغائية): تنضرُن
(المخاطب): تنضرُن، تنضرُن
(المخاطبة): تنضرُن، تنضرُن
(المتكلم): أَنْنُضِرُن، تنضرُن

The heavy Nun is found on all fourteen forms of the future-tense verb:

ينضرُن ينضرْن، تنضرُن تنضرُن تنضرُن
تنضرُن تنضرُن تنضرُن تنضرُن تنضرُن تنضرُن أَنْنُضِرُن تنضرُن

Note that the future-tense and present-tense utilize the same form of the 'Arabic verb. The tense, therefore, must be understood within the context of usage. Commonly the Nun of Emphasis is used in oaths and, as such, are interpreted in the future tense, as in:

"We shall certainly deliver him (Lut) and his followers, except his wife."
[29:32]
[1.2] A SUB-DIVISION

If the noun is coined for the essence (of something existent), then it is concrete, like Zaid. Or (the noun is coined) for an occurrence (of an action), then it is abstract, like striking. Or (it is coined) to relate an occurrence of an action to (an abstract noun), then, it is a derivative, like the striker.

[1.2] COMMENTARY

This sub-division adds more details to the definition of a noun. When a noun is coined to denote the essential quality of a being or some other thing it is considered a concrete noun. Zaid is given as the name of a person. Zaid, as an expression, is coined uniquely for one individual. The essence or being of Zaid is covered entirely by this name. If, instead, we referred to Zaid as 'bearded,' this name does not refer to Zaid's essence or Mahiyah (ماهية) but to a non-essential characteristic (being bearded).

The name Zaid, however, denotes a person which is closer to Zaid's reality than a description of his features or attributes. Zaid is a substantive noun. Substantive nouns (إسم الجرم) are concrete nouns coined as names of people, places and things and are, as such, non-descriptive. Substantives are primary nouns in that they are not derived from other words and they have a limited scope of words that can be derived from them.

The noun coined for the occurrence of an action, like striking, is abstract in that the action of striking is conceptualized by this word. In grammar, an action comes into existence due to the subject. As a noun, however, striking describes a particular action without having any association with a subject or a tense, two matters closely associated with verbs.
The concrete noun is associated with matters, like *Zaid*, that have a tangible existence while the abstract noun often signifies a meaning, like *striking*, that may or may not have a tangible existence.

In addition, *striking* (Darb) has a verbal quality although it is a noun. This type word is referred to as a verbal noun or *Maṣdar* (اَلْمُسْتَدْرَك). The *Maṣdar* is similar to the gerund or the infinitive, meaning that the action of striking is continuous infinitely. This further adds to the notion of being abstract. Unlike the substantive noun, the Maṣdar may be a derivative and may have other words derived from it. In fact, verbs are derived from the Maṣdar which explains its verbal essence.

Lastly, a noun coined to attribute an action will be a derivative noun or *Mushtaqq* (مُشْتَقّ). Derivative nouns are nouns that are formed from their root by the addition of letters or by a change in pattern.

The example given, the *striker* (Ḍārib), meaning the one who performs the act of striking something. This pattern of noun is known as an Active Participle or agent noun as it refers to one performing an action. This type of noun also may have a verbal quality associated with it, in meaning if not in syntax. It does not refer the subject itself, as the name Zaid refers to a person, but it denotes the action attributed to the subject (like Zaid).

For example, in the following sentence: *Zaid struck Bakr*, Zaid is the one performing the action of striking or the subject. Bakr is the one on the receiving end of the subject's action, or the object. We can employ an abstract noun to convey the meaning of each element of this sentence. The Maṣdar *Ḍārb* (ضربَ) signifies the action of striking without a subject. The Active Participle *Ḍārib* (ضربَ) signifies the performer of an action or the subject (Zaid). The Passive Participle *Maḍrūb* (مضروبَ), *struck*, signifies the receiver of an action (Bakr) without a subject.

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*Ṣamadiyyah In Naḥw by Shaikh Bahā-ud-Deen al-ʿĀmilī*
[1.3] CLARIFICATION

If (a noun) is coined for something in reality, it is definite, like *Zaid; the Man*; (the Demonstrative Noun) Zhā; (the relative noun) Allazhi; (the pronoun) Huwa; the noun annexed to another noun for a meaning (النصاب إِنِّي) and (the noun) defined by the vocative (الشاذ). Otherwise, the noun is indefinite.

[1.3] COMMENTARY

This clarification is related to the definite noun (Ma’rifah). The definite noun is that noun which is coined for something specific, such as: the Imam (الإمام). Presumably, when mentioned it would be understood who the Imam is. This being the case, it is definite, as opposed to saying: an Imam (إمام), meaning some unspecified person who is an Imam.

Seven examples of definite nouns were mentioned in the text:

1) Proper Name or *‘Alam* (العلم). There are two types of Proper Names:

- Individual Proper Name (العلم الشخصي)
- Collective Proper Name (العلم الجماعي)

The Individual Proper name is coined for members of a group, like *Zaid* is coined for an individual member of a group (mankind). *Lion* (أسد), on the other hand, is a noun coined for the collective group of animals: Lions.
The difference between the two, in meaning, is that Zaid is coined for a specific individual, although there may be other Zaids, the person coining the name had only one individual in mind, thus Zaid may be applied only to one person. From the perspective of the person coining the name, in all of mankind, there is only one Zaid.

The Collective Noun is applied to a group in that the name is applied to each member of the group collectively and individually. Every lion is a member of the group (Lions) and we may also apply the name lion to each of its members. Conversely, we may only correctly refer to one person as Zaid and we cannot apply the name Zaid to all members of mankind.

The Individual Proper Name may be:

- A Name (in the strictest sense), like Zaid and Fatimah (ناطمة).

- A Kunya (الكنية). A Kunya is a name compounded with Abū, Umm, Ibn or Bint, as in:

  أبُو طالب، أُمَّ الْبَنِينِ، إِبْنُ عَتِيِّسٍ، بَنُو الْهَرِّبِ

- A Laqab (اللقب). A Laqab is most often an honorary title or attribute that has become a name, as in:

  المُضطَفِئُ، الصادِقُ، زَيْنُ العَابِدِينَ

When looking at a Proper name's origin, it may be that it exists only as a proper name, like Husain (مُنْقُول) or it may be transferred or Manqūl (منقول) from another use, like: Hasan. Less often, Proper Individual Names may be transferred from Collective Names, like: Jāfār and Usāmah which were originally the names for a small river and a lion, respectively.
2) The noun defined with Alif-Lām (الرجل). The word ar-Rajul (الرجل) or *the man* is given as an example of a noun defined with the Definite Article, Alif-Lām. The Definite Article signifies numerous meanings in grammar. In general, these meanings can be put into two categories:

- 'Ahdiyyah (العهدية) related to time or era.
- Jinsiyyah (الجنسية) related to the genre.

Of the Definite Article related to time or 'Ahdiyyah, there are three types:

- Zhikri (الذكري) or related to something previously mentioned beforehand, such as:

  "...As We sent a Messenger to Pharaoh, but Pharaoh disobeyed the Messenger..." [73:15-16]

  Meaning, the Messenger sent to in Pharaoh's time (Moses) which was mentioned beforehand.

- Ḥuḍūrī (الحاضر) or related to the current time, as in:

  "This day I have perfected for you your faith..." [5:3]

  Meaning on that particular day (اليوم) as al-Yaum is interpreted as meaning today.

- Zhini (الذنبي) or related to the mind, as in:

  "Now the truth has become established..." [12:51]
The word (ان) has the Definite Article attached. As the word itself signifies the present time (now), the Definite Article is extraneous in this meaning, though required in writing.

The Definite Article related to genre is, likewise, having three subdivisions

- Istighrāq (الإضفارة) or totally immersed, in that the meaning covers all members of a particular genre, as in:

"The nature made by Allah in which He has made men." [30:30]

Meaning that all members of the genre (man) has the nature created by Allah Ta’âla.

- Istighrāq al-Khasā‘is (إضفارة الخصائص) or totally immersed characteristics. Referring to something whose characteristics immerse the whole even if only figuratively, as in:

"That is the religion of right-reckoning." [9:36]

Although religion (الدين) does not have any members, it can be said that the quality of being Qayyim (القيّم) or right-reckoning totally immerses the faith to the extent that it can not be said that any aspect of the faith does not reflect that characteristic.

- Defining Māhiyyah (تعريف ماهية) or defining the essence, as in:

"And We have made of water everything living." [21:30]

Meaning that water is the essence of every living thing.
3) The Demonstrative Noun (إِنْسَمُ الإِشَارَةِ). The demonstratives are nouns like: ُذَا ذَاكَ ذِلِكَ That (used for the near, medium and remote, respectively). By their meaning and usage, demonstratives are definite in that they signify something specific, as in the previously mentioned example: ُذِلَّلُ الْدِينِ that is religion. As a demonstrative ُذِلِكَ it refers to the second word, also a definite noun.

Other common demonstratives are: ُهَذَا، هُذُوْ This (Masc., Fem.), used for something close, and ُأُلْيَانَ Those, Those (Plur). The former actually being a combination of the particle ُهَا (ها) and the demonstrative ُذَاهِ (ذا). ُهَا is referred to as ُهَذِرَفِ وَا تَبِعِ and is used for gaining attention.

Demonstratives as a whole are undclinable or Mabniy, therefore, their I'rab is estimated.

4) The Relative Noun (إِنْسَمُ الْمَوْضِعِ). In syntax, the Relative Noun provides linkage between two expressions by relating the latter expression to the former, as in:

"Be careful of (your duty to) your Lord Who created you from a single soul." [4:1]

In this expression we have two sentences: ُإِنْتَفَوا ُرَيْكَمْ ُذَينَ ُخَلَقَكُمْ مِنْ نَفْسٍ وَاحَدَةٍ Be careful of (your duty to) your Lord and ُخَلَقَكُمْ مِنْ نَفْسٍ وَاحَدَةٍ (He) created you from a single soul. The Relative Noun ُنَيْكَمْ (نيكيم) connects the two sentences by relating one to the other. In the first sentence, your Lord ُرَيْكَمْ (ريكم) is the object (with its attached pronoun). The Relative Noun relates the subject of the second sentence ُخَلَقَكُمْ, meaning ُهُيَ (هي) with the object in the first (Your Lord).
Intrinsic in the form of the Relative Noun is a pronoun that makes a reference to an expression that precedes it. In the example, we understand that it is *your Lord* that was mentioned in the first sentence that is also the unwritten subject in the second sentence, meaning: *Your Lord created you*.... It was not necessary to mention the verb’s subject (تَمَّ) as the Relative Noun provides linkage to the relevant word in the previous sentence. This pronoun is referred to as the (العَلَّامَةِ) as it references the expression occurring before. The Relative Noun shows agreement in gender and number with the word that it refers to. Thus, the Relative Noun is in the form of the masculine singular as it refers to the word Lord (تَمَّ), also masculine singular.

This type of noun is always definite as it refers to something mentioned or understood that precedes it. The Relative Noun is generally undecinable or Mabniy but can reflect gender and number, for example: *(النَّتَيَّةُ، اللَّدُنَا، اللَّدُنَا، اللَّدُنَّينُ) (sing./dual/pl.)* for the masculine and *(النَّتَيَّةُ، اللَّدُنَا، اللَّدُنَّينُ) (sing./dual/pl.)* for the feminine. The exception is the dual which has the alternate form of: *(النَّتَيَّةُ، اللَّدُنَّينُ)* and *(النَّتَيَّةُ، اللَّدُنَّينُ)* for the genitive and accusative states.

5) The Pronoun (الصَّبِيرَ). A pronoun is defined as: *"The part of speech that substitutes for nouns or noun phrases and designates persons or things asked for, previously specified, or understood from the context."* All pronouns are definite as they are always used as a substitute for a specific person, place or thing. There are three types of pronouns:

- Nominative Pronouns (الضَّمَيْرُ القَدِيمُ)
- Genitive Pronouns (الضَّمَيْرُ المَعْرُوفُ)
- Accusative Pronoun (الضَّمَيْرُ المَضْطُورُ)

Nominative Pronouns are independent pronouns, like:

- هو، هم، هُمْ، هُمّ، هُمّ، هُنّ، هُنّ، هُنّ، هُنّ، هُنّ

Or dependent pronouns attached to verbs as subject-markers, like:

- ضُرِبَ، ضَرَبِّي، ضُرِبْتُ، ضُرِبْتهُ، ضُرِبْتهُ، ضُرِبْنَا، ضَرَبْنِي، ضُرِبْنِي، ضُرِبْنِي، ضُرِبْنِي، ضُرِبْنَنَا، ضَرَبْنَيْنِي، ضُرِبْنَيْنِي، ضُرِبْنَيْنِي، ضُرِبْنَيْنِي
Genitive Pronouns are dependent pronouns that are found attached to nouns and genitive particles. They are termed genitive because they are existing mostly in an Iḏāfah construction with another noun or attached to a genitive particle, as in:

كتابه، كتابه، كتابه، أَهْلا، أَهْلا، لَهُمْ

Accusative Pronouns are also dependent pronouns found attached to verbs as their objects or attached to accusative particles, as in:

نَصْرُهُ، نَصْرُهُ، أَنْتُهُمْ، أَنْتُهُمْ، أَنْتُهُمْ

Accusative Pronouns are also independent, as in:

اِبْنِاهُ، اِبْنِاهُ، اِبْنِاَهُمْ، اِبْنِاَهُمْ، اِبْنِاَكُمْ

6) Iḏāfah (الإضافة). Mention of the Iḏāfah has preceded this section [1.1]. There are two important characteristics of the Iḏāfah construction. First, annexing one word to another in an Iḏāfah construction will cause the first word to become definite by the annexation of the second. Second, the second term of the Iḏāfah is always in the genitive state.

The author's reference to annexing one word to another for a meaning is a reference to the fact the type of government existing in the Iḏāfah is related to meaning or Ma’nawi (معنى) as opposed to the less-common literal government or Lafzi (لفظي).

7) Defined by the Vocative (الصادق بِاللُّدَا). It has also been mentioned that the vocative article usually precedes a definite noun [1.1] referred to as the Munāda (المنادى). The Munāda is most often a definite noun as the speaker uses the Vocative to direct his conversation to someone or something specific or to some specific group, as in: «يا أَرْضُ إِنْطَعَى مَا يَدُك» "O earth! Swallow down your water..." [11:44] «يا قَوْمٌ» O my people... [2:54].

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حُنَائِبُ الصَّحَّةِ فِي النَّحْوِ الْفَصِّلِيَّةٌ: الْمَثْنَاءُ الْعَلَامِيُّ
[1.4] CLARIFICATION

If the sign of the feminine is found in a noun, although it be estimated, as in Nāqah and Nār, then it is feminine. If the feminine has female genitalia, it is a genuine feminine, otherwise, it is literal.

[1.4] COMMENTARY

This section clarifies the topic of gender in the noun. The 'Arabic noun has three signs which indicate the feminine:

- Tā Marbūtah (تاء المربوطة), as in: *A she-camel*; *Wisdom*

- Alif Maqṣūrah (الاء المضورة), as in: *Greatest*; *Pregnant*

- Alif Mamdūdah (الاء الممدودة), as in: *the Sky*; *Green*

As it can be seen, being feminine is more related to grammar as words describing things devoid of gender may be feminine or masculine. Feminine words that are related to things that are actually feminine are considered True Feminine or *Haqeeqi* (المرتوبة الحقيقية), such as: *A woman; A (female) baby*. Feminine words related to things devoid of gender are Literal Feminine or *Lafzi* (المرتوبة اللفظي), such as: *A tree; the city of* *Madeenah*.

The author also mentioned that the feminine sign may be estimated (meaning unwritten). This represents the third type of feminine the Figurative Feminine or *Majāzi* (المرتوبة المجازية), as in: *Pregnant; the Sun*. These are words known to be feminine through usage while having no apparent feminine indicator.
[1.5] THE LAST SUB-DIVISION

If the verb is associated with a preceding time in its coinage, it is a past-tense verb (Māḍī). It is distinguished by the attachment of one of the four (types) Tā. Or its coinage is associated with the future or present, then it is the present-tense (Muḍāri'). It is distinguished by (the particles) S̲e̲e̲n̲ and S̲a̲u̲f̲a̲; the negating particle L̲a̲m̲ and one of the additional (letters Alif, Nūn, Yā and Tā). Or it is coined for the present only, then, it is a command-verb, it being recognized with the comprehension of a command along with the acceptance of the two (types of the) Nūn of Emphasis.

[1.5] COMMENTARY

The last sub-division is related to the verb. If a verb is coined in associated with a previous time, it is a past-tense verb or Māḍī (الماضي). The author then lists some of the distinguishing signs of the past-tense verb. The first mentioned were the four (letters) Tā. Of the four, the first is the Feminine Tā, mentioned previously as one of the signs of femininity. The remaining three are subject-markers for the verb:

- Third person feminine singular (تَضْرِثُ)
- Second person masculine singular (تَضْرِثُ)
- Second person feminine singular (تَضْرِثُ)
- First person singular (تَضْرِثُ)
These latter three letters, meaning (ت، ث، ث) function as subject markers giving an indication of the person, (meaning first, second or third person), the subject's number and gender. The other signs of the past-tense verb have already been mentioned. These letters are distinguished from the Feminine Tā mentioned in section 1.1 in that they are subject markers while the latter is an indicator of gender whose subject-marker is concealed and must be estimated.

Next, is the present-tense verb (الضارع) whose meaning is associated with present or future tense. The particles Seen (س) and Saufa (س) are mentioned as signs peculiar to the present-tense verb. The former signifies the near-future and the latter signifies the distant-future. Observe the usage of both:

"Allah will soon make them enter into His mercy." [9:99]

"You shall soon know." [102:3]

Although both might be translated the same in English, the latter refers to the distant future (i.e. the day of judgment, God willing).

The form of a verb for the future-tense and the present-tense are one in the same. As a result, the future is generally distinguished from the present within the context of the speech. The mention of such words as tomorrow or in the morning would obviously put the context of the verb in the future tense as opposed to the present-tense.

The next sign of the present-tense verb is the particle *Lam* (ل). This is a particle of negation wherein the form of the present-tense is used to negate the meaning of the past tense verb, refer to section 1.1, as in:

َلَمْ يَنْضَرُّ   He helped  نَضَرَّ   He did not help

This particle is known as *Lam al-Jahd* (لَمْ الْجَحْدُ) and produces the jussive state in the present-tense verb which follows it. The jussive state is indicated by the replacement of the signs of I’rāb with Sukūn or by removing the Nūn. The following is a summary of the jussive state in the present-tense verb (with the nominative form in parenthesis):
The second and third person feminine plurals are not Mu'rāb (as an exception) as their last original consonant must be Sākin as a rule. This Nūn at its end is its subject-marker for the feminine plural. As a result, the l'rāb for these two forms must be estimated. In other forms, either the vowel Ḍammah is changed to Sukūn or the Nūn at the end is removed in the jussive state. The Nūn in the Duals, plurals and second person feminine singular are indicators of l'rāb, or Nūn al-l'rābī (النُون الإعرابي). The Nūn itself is the indicator of the nominative state in the present-tense verb.

When the state of the verb changes from the nominative state to the accusative or jussive states, the Nūn is elided as an indicator of either the accusative or jussive state. One has to look to the particle which governs the verb in order to know which grammatical state the elision represents.

The last sign of the present-tense verb is the additional letters (Alif, Nūn, Yā and Ṭā) which are contracted into the form: . These additional letters are properly known as the Particles of the Present-Tense or Aḥrūf al-Muḍārī' (أحرف المضارع) (أحرف الضارع).

Linguist tell us that the present-tense is derived from the past-tense verb. One of these four letters will be prefixed to the form of the present-tense thereby distinguishing it from the past-tense verb, as in:

لَمْ يَنْضُرْ (يِنْضُرُونَ), لَمْ يَنْضُرْ (يِنْضُرُوْنَ)
لَمْ تَنْضُرْ (تَنْضُرُونَ), لَمْ تَنْضُرْ (تَنْضُرُوْنَ)
لَمْ يَنْضُرْي (يِنْضُرُوْنَ), لَمْ يَنْضُرْيَ (يِنْضُرُوْنَ)
لَمْ يَنْضُرْ (يِنْضُرُوْنَ), لَمْ يَنْضُرْ (يِنْضُرُوْنَ)
The next type of verb is that verb which is exclusive to the present-tense, the command verb. 'Arabic has two types of command verbs: the second-person command verb or Amr (الأمر) and the Active Voice Command Verb or Amr Ma'lüm (الأمر المعلوم). The command verb is formed from the six forms of the second-person present-tense verb. The Active Voice Command verb may be formed from all fourteen forms of the present-tense verb. This verb can be distinguished by the presence of the Lām of the Command or Lām al-Amr (لأم), a jussive particle, as in:

As mentioned, whenever the present-tense verb is preceded by a accusative or jussive particle, its signs of I’rāb are removed and replaced with the signs of the accusative or jussive state. The signs of the accusative state are Fathah and the removal the Nun of I’rāb. The signs of the jussive state are Sukūn and the removal of the Nun of I’rāb.

The present-tense also has a negative command or prohibition called Nahy (النهي). Nahy utilizes the jussive particle Lā (لا) which is not to be confused with the particle of simple negation (لا) that has no affect upon a verb.

The last point mentioned was that the signification of a command is something understood implying the meaning of a command. Also, the command verb must be capable of accepting one of the two types of the Nūn of Emphasis, although its presence is not required. As the Nūn of Emphasis makes a person’s statement more forceful, it is used in combination with command verbs to, likewise, make the command more forceful, as in:

"Therefore, die not unless you are Muslims" [2:132]

A discussion on the Nūn of Emphasis has already preceded this in section 1.1.
The past-tense verb is constructed based on Fath except when Alif is at its end; or a vowelized pronoun of the subject is attached to it; or Waw (is attached).

If the present-tense (Muḍāri‘) has the Feminine Nūn attached, like Yadribna (يا ديربنا), it is constructed (based on) Sukūn. Or (if it has) the Nūn of Emphasis attached directly, like Yadribanna (يا ديربانا), it is constructed (based on) Fath. Otherwise, it is nominative if it is free of accusative and jussive (government). Otherwise, it is either accusative or jussive. The Command Verb is formed based on (the rules by) which the present-tense is made jussive.

[1.6] COMMENTARY

This section is related to the construction of the verb. The first point mentioned is that the past-tense verb is constructed based on Fath, referring to the Fathah on the last original consonant, as in the first form: نَصَرَ. If the letter Alif is at the end, as in: نَصَرًا, then its construction is based on Sukūn. When it has one the vowelized pronouns attached, it is also based on Sukūn, as in: نَصِّرْتُ, نَصِّرَتْ, نَصِّرْنَا. These are the nominative pronouns found attached to verbs as subject-markers. When the letter Wāw occurs at the end, it is based on Dammah, as in: نَصِّرْ. All fourteen forms will be based either on Fathah, Sukūn or Dammah.
If the present-tense verb has the Feminine Nūn attached, it's construction is based on Sukūn. This is a reference to the two forms of the Feminine Plural. It has already been mentioned that whenever the Feminine Nūn is attached, the consonant preceding it must be Sākin or vowelless as a rule, as in:

\[جَفَّدَتْ، جَفَّدَـتْ\]

One should not, however, confuse this Sukūn with the Sukūn that occurs on some forms of the present-tense verb in the jussive state. The difference being that the jussive state is produced by introduction of the jussive particle before the verb. In its natural state, meaning the nominative state, there would be a Dammah as in:

\[جَفَّدَ - لَمْ جَفَّدَ\]

In the form of the Feminine Plurals, this Sukūn is invariable, meaning that these two forms are *Mabniy* (مَبَنِيّ) or indeclinable. As such, it remains unchanged regardless of the state of the verb. Due to this, the grammatical state of the feminine plurals must be estimated while all other forms are declinable or Mu'rab, with indicators of I'rab.

Next, it is mentioned that if the Nūn of Emphasis is attached directly, the present-tense verb is constructed based on Fathah. The author has made a subtle point by employing the phrase attached *directly*. These forms utilizing Fathah only represent five of the fourteen forms of the verb:

\[جَفَّدَتْ، جَفَّدَـتْ، جَفَّدَـتْ، جَفَّدَـتْ، جَفَّدَـتْ\]

Fathah precedes the Nūn of Emphasis in the singular forms of the present-tense verb, except in the second-person feminine singular. Likewise, Fathah is found in the 1st person plural:

\[جَفَّدَـتْ، جَفَّدَـتْ، جَفَّدَـتْ، جَفَّدَـتْ\]
These are the forms in which the Nūn of Emphasis are connected directly. In the remaining forms, the Nūn is separated from the verb, so to speak, by the verb's subject-marker. In the dual form, the Alif is the subject-marker of the dual ( latino: لن يَنْضَرُونَ). In the masculine plural form, the letter Waw is the subject-marker, as in: لن يَنْضَرُونَونَ. As a rule, however, the consonant that precedes a Mushaddad letter must be vowelized. A Mushaddad letter is one that has the Shaddah representing a doubled consonant: ( َّنْضَرُونَ).

The subject-marker Waw is Sākin ( latino: يَنْضَرُونَ). As a result it is elided and the Dammah on the final consonant becomes the representative subject-marker ( latino: يَنْضَرُونَ). A similar transformation takes place in the 2nd person feminine singular ( latino: يَنْضَرُونَانَ). Because the subject-marker (the letter Yā) is Sākin, it is elided and the Kasrah on the final consonant becomes the representative subject-marker ( latino: يَنْضَرُونَانَ).

In the feminine plurals ( latino: يَنْضَرُونَانَاتَانَ), a problem is created if the same approach is taken by eliding the subject-marker. It creates a situation where the final consonant is itself Sākin and, as a rule, the letter preceding the Nūn of Emphasis must be vowelized. An Alif is used to separate the Feminine Nūn from the Nūn of Emphasis, as in: يَنْضَرُونَانَ، يَنْضَرُونَانَاتَانَ. Due to these contractions in form and separators, it is said that the Nūn of Emphasis is indirectly attached in these forms.

An important point was made regarding the present-tense verb. Whenever, the present-tense is not preceded by any subjunctive or jussive particle, it will be in the nominative state. In other words, in its normal state, the present-tense verb is in the nominative state.

We gave an example of the present-tense verb in the jussive state when we discussed the particle Lām (which negates the past-tense verb). Below, is a verb in the accusative state, being entered into such a state by the particle of emphatic negation Lān ( latino: لن أنْضَرُ). The nominative state is given in parenthesis:
From this it can be gathered that the signs of the accusative state in the present-tense verb are two. The first sign is Fathah found on the singular forms (3rd, 2nd, 1st person) and the first person plural. In these forms the Fathah replaces the Dammah of the nominative state. The exception is the 2nd person feminine singular.

In the remaining forms, the Nūn of l’rāb is elided to indicate the change of state. Therefore, the elision of the Nūn of l’rāb is the second indicator of the accusative state. The feminine plurals remain unchanged, as previously mentioned, as they have no indicator of l’rāb.

The final point of this section is that the command verb is based on the same rules that make the present-tense verb jussive. The difference being that the command verb is like the past-tense verb in that it does not possess the characteristic of l’rāb. The past-tense and command verb have invariable endings.

The jussive state, on the other hand, is one of the states of l’rāb. While the rules they both employ are the same, the present-tense verb is declinable or Mu’rab while the command verb is indeclinable or Mabniy. Here are the six forms of the command verb with their present-tense form in parenthesis:

\[
\begin{align*}
\text{أَنْضُرُ (تَنْضُرُ)} & \quad \text{أَنْضُرُ (تَنْضُرُ)} \\
\text{أَنْضُرُ (تَنْضُرُ)} & \quad \text{أَنْضُرُ (تَنْضُرُ)} \\
\text{أَنْضُرُ (تَنْضُرُ)} & \quad \text{أَنْضُرُ (تَنْضُرُ)} \\
\end{align*}
\]

As mentioned in the text, the command verb is formed using the same rules that are used to make a verb jussive, meaning the sign of l’rāb (Dammah) is removed and replaced with the Sukūn. In the other forms, the Nūn of l’rāb is elided. Again, the feminine plural remains unchanged (at its ending). The transformation of the present-tense verb into the command verb has many rules that are beyond the scope of this commentary.
A Lesson

I'rab (declension) is the effect which word government brings about (indicated) at the end of words, (the government) being either literal or estimated. The types of I'rab are: the nominative (Raf'); the accusative (Naṣb); the genitive (Jarr) and the jussive (Jazm).

The first two (the nominative and accusative) are found in the noun and verb. The third (the genitive) is peculiar to the noun. The fourth (the jussive) is peculiar to the verb.

Binā (lack of declension) is the manner of a word's ending not brought about by word government. The types of indeclinable (endings) are: Dammah, Kasr, Fath and Sukūn. The first two (Dammah and Kasr) are found in nouns and particles, like: Haithu, Amsi, Munzhu and the genitive Lām (ل). The last two (Fath and Sukūn) are found in (all) three parts of speech, like: Ayn; Qāma; Saufa; Kam; Qum and Hal.
After the introduction of numerous preliminary matters, the author begins to focus on the major topic of Naḥw: Iʿrāb. Those preliminary discussions, however, are relevant to the current discussion. As previously mentioned, Naḥw is concerned with the Kalimah from the perspective of Kalimah's construction, Iʿrāb and its role within an expression.

The construction of the Kalimah is the topic of the prerequisite grammar referred to as Taṣrīf. It is a prerequisite as an observer/listener needs to understand the individual elements of each expression and what each signify in order to understand the meaning of the expression in the most comprehensive manner.

A verb in an expression, for example, will have a subject (written or concealed) and may have an object. Recognition of the verb pattern, the subject-marker of its particular form and its grammatical state (in some forms) is central in understanding the meaning of the overall expression. As 'Arabic is not dependent on word order, recognition of the elements of an expression can be more complex than other languages.

Construction of the Kalimah is also related to whether the word has the capability of Iʿrāb or not. If it has this capability, the word is referred to as Muʿrab. Otherwise, it is Mabniy. These terms have already been mentioned in preceding sections. The Muʿrab word utilizes its declension to indicate its grammatical state and, thus, its role in an expression. Declension or Iʿrāb, therefore, is a system of variable signs at the word's end that indicate the grammatical state of the word. The Mabniy word does not have this capability and its endings are invariable. Therefore, the grammatical state of Mabniy words must be estimated.

What is central in the study of Naḥw is the concept of word government. Word government or Āmil (عامل) is the affect that one type of word may have over other words in an expression. For example, we mentioned that a verb may have at least two things associated with it: a subject and an object. A verb will generally have a subject, either written or concealed, but an object is not always required to complete its meaning. As such, the verb governs these two types of words. If these two words are Muʿrab, then, each would reflect its respective grammatical state indicating that one is a subject in the expression and the other is an object.
As a rule, the verb's subject is in the nominative state and its object is in the accusative state. Observe the I'rab of each of the following words:

\[ \text{Zaid is striking Bakr} \]

The first word is a verb in the present-tense (ضَربُ). The Dammah at the end of this verb indicates that it is in the nominative state. As previously mentioned, the present-tense verb is nominative naturally unless preceded by a particle which alters its state. This verb is the governing agent or Āmil in this expression.

The next word Zaid (زَيْدُ) is the subject. As a rule, the subject is in the nominative state as indicated by the Dammah at its end. The nominative state is the effect of the verbs government over its subject. A word governed by a governing agent or Āmil is referred to as Ma’mul (مَعْلُوّل).

The last word, Bakr (بَكْرَ), is the verb's object, meaning that Bakr received the action of Zaid, the subject or one performing the action. As a rule, the verb's object is in the accusative state as indicated by the Fathah at the end of Bakr. Again, this state associated with the object is caused by the verb's government over its object.

The effect of word government manifests itself in the Mu'rab word through the system of I'rab. In such words, the I'rab is literal. Mabniy words, on the other hand, being incapable of displaying the signs of I'rab, their grammatical state must be estimated according to the rules of syntax.

The varieties of word government are four grammatical states:

- **Raf'** (ضَرْبُ) the nominative state. A word in this state is Marfu' (مَزْوَغُ).
- **Nasb** (ضَمْضَمُ) the accusative state. A word in this state is Mansub (مَنْضَمْبُ).
- **Jarr** (خَرْجُ) the genitive state. A word in this state is Majrur (مَجْزُورُ).
- **Jazm** (خَزْمُ) the jussive state. A word in this state is Majzum (مَجْزُومُ).

The nominative (Raf') and accusative (Nasb) states are found in the noun and verb. The state of Jarr is found only in the noun and the state of Jazm is found exclusively in the verb. Each state has its particular signs for particular types of words. More light will be shed on these signs as the discussion progresses.
Words which lack declension or I’rab, meaning Mabniy words, are construction with four types of invariable endings:

- **Dammah** (حُيّث), as in: Haithu
- **Kasrah** (كَرْح), as in: Amsi
- **Fathah** (نَحْش), as in: Ayna
- **Sukūn** (سُكُون), as in: Hal

Unlike I’rab, these ending have no real relevance in Syntax and are established according to usage as opposed to being related to any system of grammar.

Mabniy words with the ending of Dammah and Kasrah may be found among nouns and particles, as shown in examples. Fathah and Sukūn are found among all three types of speech, the noun, verb and particle. The following examples are given in the text:

- **Ayna** (آين) *where?* (an adverb)
- **Qāma** (نَام) *He stood* (past-tense verb)
- **Saufa** (سْوَن) A particle implying the distant future
- **Kam** (كَم) *How many?* (noun)
- **Qum** (قُم) *Stand!* (command verb)
- **Hal** (حَل) *Is/are there?* (interrogative particle)

It is important to remember that two types of verbs are considered Mabniy: the past-tense and the command verb. The present-tense verb is Mu’rab (with the exception of the feminine plurals). Some nouns, such as adverbs and pronouns are also Mabniy.
1.8] EXPLANATION:

The signs of the nominative state (Raf') are four: Dammah, Alif, Wāw and Nūn. Then, Dammah is found in the singular noun, the Broken Plural, the Feminine Sound Plural and the present-tense verb.

Alif is found in the dual. The dual, and its accompanying matters, is that which indicates two and is free of need of two (words in) apposition. (The accompanying matters) are: 

- *Kīlā* and *Kīlā* (which) are annexed to a pronoun; the number *Ithnān* and its branches.
- *Wāw* is found in the Masculine Sound Plural and its related matters. They are *Ulū*; the number twenty (*Ishrūna*) and its branches and the six non-diminutive nouns found singular and annexed to a word other the letter *Yā* (denoting the pronoun of the first person singular). The six nouns are: *Abū* (Abū); *Akhū* (Akhū); *Hāmū* (Hāmū); *Fū* (Fū); *Hanū* (Hanū); *Zād* (Zād) (and *Zhū* (*Māl*).)

The Nūn is found in the present-tense verb that has has a pronoun of the subject (*Dameer ar-Raf*) attached for the dual, plural or second-person feminine, as in: يَفْعَلُانِ يَفْعَلُونَ وَيَفْعَلُونَ وَيَفْعَلُونَ.
After mentioning the four grammatical states, the author begins enumerating the signs for each state. The first is the nominative state or Raf' (الرَّابَعُ). Its signs are as follows:

1) Dammah (الضمة)

Dammah is the most common sign of the nominative case in nouns and verbs. It is found as an indicator of ʾIrāb in the following types of words:

- The Singular Noun (الإسم المفرد).
- The Broken Plural (الجنس الفئري).
- The Feminine Sound Plural (الجنس الفموي الساكن).
- The Present-Tense Verb (المضارع).

When we look at the singular nouns that are Muʿrab or declinable, we can divide these nouns into two categories:

- Fully Declinable or Munṣarif (المنصرب).
- Partially Declinable or Ghair al-Munṣarif (غير المنصرف).

Fully declinable nouns are nouns that have an indicator for each of the three grammatical states of the noun, meaning the nominative, accusative and genitive states. Partially declinable nouns have two indicators for the three states. One indicator for the nominative state and one indicator representing both the accusative and genitive states. Grammarians refer to fully declinable nouns as triptotes and partially declinable nouns as diptotes. Another characteristic of partially declinable nouns is that they do not accept Tanween as an indefinite noun. There are some categories of words that are generally diptotes:
Foreign proper names, such as: ابراهيم إسماعيل إسماعيل، with two conditions: first, the name must also be a proper name in that foreign language. Second, the name should not be three letters with the middle consonant being سكين or without a vowel. For example, the names: نوح نوح and لوط لوط are fully declinable while آدم Adam is partially declinable.

Feminine proper names. Both those names with the feminine indicator and those without, as in: خديجة Khadijah and زينب Zainab. As with the foreign proper name, if the name is a three letter word with the middle consonant being سكين, the name is fully declinable, as in: حنين Hind. Also included are names such as: طلحة Talhah and عطية Utbah, as these are proper names for males but actual feminine nouns.

Other proper names are fully declinable, such as: محمد Muḥammad and علي ‘Ali. One notable exception is: أحمد Ahmad which is partially declinable due to its being a proper name on the pattern of a verb. There are a few other categories of partially declinable nouns that are mentioned in section 2.56.

Observe the difference between the fully declinable and partially declinable noun in the three states (nominative, accusative and genitive, respectively):

\[
\begin{array}{c}
\text{جاءت زينب رضي الله عنها} \\
\text{ضربت زينب رضي الله عنها}
\end{array}
\]

\[
\begin{array}{c}
\text{جاجنب زينب رضي الله عنها} \\
\text{ضربت زينب رضي الله عنها}
\end{array}
\]

From this it can be observed that Dammah is the sign for the nominative state in fully and partially declinable nouns. فتحة and كسرة are the indicators of the accusative and genitive states, respectively, in fully declinable nouns. فتحة is the indicator for both the accusative and genitive states in partially declinable nouns.
The Broken Plural

The Broken Plural indicates upon three or more by its pattern. The pattern of the singular is said to be broken by changing the vowels of letters in the singular word or by an addition or omission of letters. The patterns of the Broken Plural are numerous approaching forty patterns. Some patterns have continuity with their singular while others do not. There is no method of knowing these types of broken plurals except by referring to dictionaries. The following is a summation of well known regular Broken Plural patterns:

- **Primary nouns**, meaning non-Maṣdar nouns that have not been formed through derivation, that are non-descriptive, will have their broken plurals formed on the pattern of: Afāl, as in:

  فَرَسٍ-أَفرَاسٍ، كَنُفٍ-كَنُفُّ، عَضْدٍ-عَضْدُ، فُنُفٍ-فُنُفُّ، جَيْبٍ-جَيْبُ، أَحِيَارٍ

Exceptions to this rule are primary nouns on the pattern of: and: . The first has a Broken Plural on the pattern of: , as in: . The second has a Broken Plural on the pattern of: , as in: .

- **Descriptive words** on the pattern of: and: , will have plurals on the pattern of: , as in:

  صَغِيبٍ-صَيَابٍ، عَنْسٍ-عَسَانٍ، قَطِرٍ-قَطْرٍ,

If the singular is on any of the following patterns: , the Broken Plural will be on the pattern of: , as is the case with the non-descriptive noun:

  نُكَدٍ-نَكَّادٍ، يَقُظُ-يَقَظُ، جِلْفٍ-جَلَفٍ، خَرُو-خَرَازٍ، جَنبٍ-جَنَابٍ

There is no continuity between the singular and plural in the remaining patterns of the primary noun. These rules do not apply, however, to a Maṣdar that may be found on the same patterns.

The derivative noun (المَنْدَعِيّ) has numerous patterns of the Broken Plural. Here is a brief summary of some the more common patterns:
• If the noun has a long vowel before the third original letter and is non-descriptive, its plural will be on the pattern of:  ﺔﻤأ-أًرﻤأ، ﻈﻤأ-أًعﻤأ، رَﻤأ-أًزَﻤأ،

If the noun is descriptive, there is no rule regarding its plural.

• A descriptive noun on the pattern of:  ﺔﻤأ، and signifies distress or calamity, then, its plural will be on the pattern of:  ﺔﻤأ، as in:

Likewise, is every descriptive word signifying this meaning, as in:

This rule does not apply when the singular possesses the Feminine Tā. When the singular does have a Feminine Tā, its plural will have the pattern of:  ﺔﻤأ، as in:

• Descriptive and non-descriptive words on the following singular patterns:

  On the pattern of  ﺔﻤأ، the plural is on the pattern of:  ﻈﻤأ، as in:  ﻈﻤأ-أًعﻤأ،  ﺔﻤأ-أًرﻤأ،

  On the pattern of  ﻈﻤأ، the plural is on the pattern of:  ﺔﻤأ، as in:  ﺔﻤأ-أًزَﻤأ،  ﻈﻤأ-أًعﻤأ،

On the pattern of  ﻈﻤأ، the plural is on the pattern of:  ﺔﻤأ، as in:  ﺔﻤأ-أًرﻤأ،  ﻈﻤأ-أًعﻤأ،

• The noun on the pattern of  ﻈﻤأ is made plural on the pattern of  ﺔﻤأ with two conditions: the word is non-descriptive and its final consonant is comprised of sound letters, as in:  ﺔﻤأ-أًرﻤأ،  ﺔﻤأ-أًعﻤأ.

  If the word is descriptive, its plural will be formed on one or more of the following patterns:  ﺔﻤأ-أًرﻤأ،  ﺔﻤأ-أًعﻤأ،  ﺔﻤأ-أًزَﻤأ،  ﻈﻤأ-أًعﻤأ،  ﻈﻤأ-أًعﻤأ،

When a word on this pattern has a weak letter as its third original letter, the plural will be formed on the pattern of:  ﻈﻤأ-أًعﻤأ، as in:  ﺔﻤأ-أًرﻤأ،  ﻈﻤأ-أًعﻤأ،  ﻈﻤأ-أًعﻤأ،

• A noun on the pattern of  ﺔﻤأ its plural will be on the pattern of:  ﺔﻤأ، as in:

  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،  ﺔﻤأ،

A few words, like:  ﺔﻤأ،  ﺔﻤأ، and  ﺔﻤأ، will also be counted in this category because they are feminine (in meaning) but do not possess the Feminine Tā, their plurals will be:  ﺔﻤأ،  ﺔﻤأ،  ﻈﻤأ، respectively.
• The Verbal Adjective (الضمة المشابهة) on the pattern of: 
  will have a plural on the pattern of:  
  , as in:  

• The Superlative Noun (اسم القياس) on the pattern of: 
  , its plural will be on the pattern of:  
  . The Superlative Noun on the pattern of the pattern of:  
  , its plural will be on the pattern of:  
  . It may also be found on the pattern of:  
  , as in:  

• If the pattern:  is the feminine of:  
  , its plural will be on the pattern of:  
  , as in:  
  , or it will be on the pattern of:  
  , as in:  

• The Verbal Adjective (الضمة المشابهة) on the pattern of:  
  will have a plural on the pattern of:  
  . The plural may also be found on any of the following patterns as well:  
  and  
  
  , as in:  

• The patterns:  will form their plurals on the pattern of:  
  , as in:  
  ,  
  ,  
  ,  
  ,  
  ,  

  However, if the pattern:  is an adjective, the plural pattern will be:  
  , or  
  , as in:  

Nouns that have four and five original letters will all form their broken plurals on the pattern of:  
  whether the noun is a primary or a derivative noun, descriptive or non-descriptive, as in:  
  . When forming this plural, all addition letters are removed. If it is a five letter noun, the fifth original letter is removed when forming its plural, as in:  

The exception to this rule is the four-letter derivative noun in which there is a long vowel preceding the final original letter, its plural will be on the pattern of:  
  , for example:  

The pattern of irregular Broken Plurals are too numerous to mention here. Dictionaries and detailed books of grammar will specify these patterns.
Certain patterns of broken plurals are partially declinable or diptotes. Specifically, those plurals that have an Alif followed by two vowelled consonants, as in:  مساجد. This Alif is known as the ِAlif of the Plural (َألف الججمع). Or have three letters which follow that Alif with the middle consonant being Sākin, as in:  مصابيح. It should be noted that a noun is partially declinable only when it is indefinite. When the noun is definite by means of the definite article or other means, it becomes fully declinable, as in:

*The Mosques were made sacred* مساجد المساجدة

*Visit your Mosques* زوروا مساجدكم

*I visited all of the Mosques of my country* زرت كل مساجد بلدي

In the first sentence, the plural ِMasājid is defined with the definite article. It is defined with the annexation of a pronoun in the second sentence and defined with the annexation of the noun following it in the third sentence.

🚫🚫🚫

### The Feminine Sound Plural (الججمع النسوت الشامل) ُ

The Sound Plural also indicates upon three or more by its pattern. Whereas the Broken Plural deviated from the pattern of its singular, the Sound Plural maintains the continuity of its singular form by adding a suffix to the end of the singular. There are two types of Sound Plurals: feminine and masculine.

The Feminine Sound Plural is generally formed from feminine singular words, particularly those possessing the Feminine ِTā. It is formed by adding the suffix ِAlif-ِTā (ِات) to the end of the singular after eliding the Feminine ِTā, as in:  مسلمة - مسلمات، عمة - عمات. It cannot be assumed that every word that possesses the Feminine ِTā will be have a sound plural. Many feminine words will have broken plurals, as in:  حكمة - حكمات، مدة - مماث. The difference being that in the latter, the Feminine ِTā is intrinsic to the pattern, while the former are words that are made feminine while their masculine forms (ِMaslil) also exists. A noun may have both a Sound and Broken Plural, as in:  حجرة - حجرات، حجز.
The Feminine Sound Plural may also be formed from singular nouns that have the Alif Maqṣūrah (الَّذِى المُفْضَلة) at their end, as in: خَبِيلَاتٌ - خَبِيلَاتٌ - خَبِيلَاتٌ. Generally, singular nouns on the pattern of فَعَّلْنِي are excluded from this rule.

Feminine proper names are also made plural with the Feminine Sound Plural, for example: خَبِيلَاتٌ - خَبِيلَاتٌ - خَبِيلَاتٌ. Male names that are feminine nouns will be made plural in the same manner, as in:

In some instances, masculine words that describe something non-human may form their plurals with the Feminine Sound Plural, as in: مَطْنَعَةٌ - مَطْنَعَةٌ - مَطْنَعَةٌ. Likewise, some derivative Maṣdar will also use the Feminine Plural to form plurals, for example: إِمْتِحَانٌ - إِمْتِحَانٌ - إِمْتِحَانٌ

In all instances, the Feminine Sound Plural will utilize Dammah as an indicator of the nominative state. Its other indicators will be mentioned in the upcoming sections enumerating the signs of the accusative and genitive states.

+++

The Present-Tense Verb

The final type of word that utilizes Dammah as the sign of the nominative state is the present-tense verb or Mudārī. It has already been mentioned that the present-tense verb is naturally in the nominative state unless governed by an accusative or jussive particle. Dammah is utilized in the singular forms (masculine and femininine) of the third person, like: تَنْضَرُ - تَنْضَرُ - تَنْضَرُ; the second person masculine singular تَنْضَرُ - تَنْضَرُ - تَنْضَرُ and the first person singular and plural تَنْضَرُ - تَنْضَرُ - تَنْضَرُ.

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Şamadiyyah In Naḥw by Shaikh Bahä-ud-Deen al-ʿAmili حسنات المصدرية في النحو الشنيد بشا بابا الكثير الفاطمي
2) Alif

The second indicator of the nominative state is Alif which is found as an indicator in the dual or *Muthanna* (المثنِي). The dual is a unique feature of 'Arabic that has a specific form that signifies two. Therefore, there is the singular, dual and plural. The dual is found in both nouns and verbs. Our discussion here, however, only relates to the noun.

Like the Sound Plural, the dual adds a suffix to the end of a word. The dual suffix is Alif-Nūn (بَيْن). When forming the dual, the *I’rab* on the last consonant of the singular word is elided and the Alif is added thereby forming a long vowel. The Nūn in the dual suffix is invariably vowelled with Kasrah, as in: كتابة-كتِباب، سيارة-سيارتان. It should be noted, however, that only the Alif is an indicator, the letter Nūn does not indicate *I’rab*. In some instances, such as when the dual is the first term of an *Idāfah*, the Nūn is elided, as in: بَابَان الْبُيُوتِ. It is only the Alif which indicates the nominative state. The indicator of the accusative and genitive cases will be mentioned in the appropriate place.

In defining the dual, the author mentioned that it was free of need of two words in apposition, meaning that it is not necessary to have two words in apposition to represent the dual, as in: جَانِي بَيْنْ نَزَلْتَ. *One man, then (another) man came to me.* Instead of repeating the same word twice with a particle of apposition (بَيْن) joining them, the dual form signifies two, as in: جَانِي بَيْنَانَ. *Two men came to me.*

The author also mentioned three words that are associated with the dual. The first two, *Kīlā* and *Kīltā* (كِلَا، كِلْتَا). These two words signify the dual and are always found with a genitive pronoun attached, as in: كُلُّناهُ، كُلَّناهُم. It is referred to as the genitive pronoun due to its being the second part of the *Idāfah* construction (which is always in the genitive state). *Kīlā* or *Kīltā* being the first term of the *Idāfah*.

These two words are used to signify an emphasis, usually on the subject, as in the following: فَتِيمَةُ وَزَيْنَبُ كُلُّناهُم فَتَيَّمَةُ وَزَيْنَبُ كُلَّناهُم. *Fatimah and Zainab came to me together,* as opposed to the following: فَتِيمَةُ وَزَيْنَبُ كُلُّناهُم فَتَيَّمَةُ وَزَيْنَبُ فَتَيَّمَةُ وَزَيْنَبُ. *Fatimah and Zainab came to me.* The former emphasizes that the subjects (Fātīmah and Zainab) came together while the latter does not necessarily signify any unison in action. This emphasis is noted only when the genitive pronoun is also in the dual form, otherwise, unison of action is not signified, for example: أَجَانَيْ بَيْنَاهُم أُرْكِناهُم. *Did one of them come to me or both of them?*
Sometimes, in place of a pronoun, two nouns in the genitive state may also be used, as in: *Both Zaid and Bakr came to me*. Similarly, a word in the dual form may also follow one of these two words, as in:

"Both gardens yielded their fruits and failed not aught thereof." [18:33]

Grammarians mention that these two words were originally: وَلَمْ تَظْلَمُ مَنْ كَبَيْنَا and كَلَانُ. As with other words following the dual in an Iḍāfah, the Nūn of the dual suffix is elided, as shown in: كَتَابَانِ + كَمَا = كِتَابُهُمَا. It is the same with other nouns:

Lastly, the author mentions the 'Arabic number *Ithnāni* (إِثْنَانِي) and its branches, meaning its feminine form *Ithnatāni* (إِثْنَاتَانِي) and their respective forms for the nominative, the accusative and genitive. Actually, *Ithnāni* has the form of the dual and also indicates two, but in reality it is not a dual. The dual is formed from a singular noun while *Ithnāni* does not have a singular from which it is derived.

None the less, the similarity of *Kīṭā, Kīltā* and *Ithnāni* with the dual in form and indicators of I’rāb gives them a clear association with the dual. As such, they will be mentioned in subsequent sections attached to the dual.

______________________________

3) Wāw

The letter Wāw is the third indicator of the nominative state. Wāw is utilized in the Masculine Sound Plural as an indicator of I’rāb. Like the Feminine Sound Plural, the Masculine Sound Plural is a suffix added to the end of a noun while keeping its singular form intact. The Masculine Sound Plural Suffix is Wāw-Nūn (ٌ). This plural is formed only from masculine words by removing the I’rāb from the last consonant and replacing it with Dammah. Then, when the Masculine Sound Plural suffix is added, it forms a long vowel, as in: مَسْلَمُ بْنِ يَسْلُفٍ. As in the dual, the Nūn in the Masculine Sound Plural is not an indicator of I’rāb. It is invariably vowelled with Fathā. 

**Σαμαδίια η Νάη θαυμασμού του Σαυκ Ν. Αμίλι** 

**สะมัดียะ ปืนอาบุญี ย์**

**Saints and the Saints of the Book**

**Wāw:**

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The Masculine Sound Plural can be formed from words like:  مُسْلِم that can also be made feminine by adding the Feminine تاء, as in: مُسْلِمَة. It is usually formed from descriptive words whose singular is used in describing humans, as in: صالح - صالحٌّ. It is also used in forming plurals of masculine proper names, like: .

Also, in the same manner as the Nunn in the dual suffix, the Nunn in the Masculine Sound Plural suffix is elided when the plural is the first-term of an Iddâfah, as in: The Muslims of America.

Dictionaries are the best source of determining whether a singular noun will have a sound plural or broken plural.

There are two other categories of words that are associated with this group. First is the Asma as-Sittah or the six nouns and the second is Ulu and 'Ishrûna.

The Asmâ Sittah are a category of nouns that use letters as their indicator of I'rab as opposed to vowels. In the nominative state, the letter Wâw is used as the indicator of that state. The meanings of these nouns are as follows (with their root word in parenthesis):

Father; Brother; Father-in-law; Mouth; A thing; Possessor of s.th.

The final word (ذو) is always found with another word in an Iddâfah construction, thus, it is written in the text as: ذو مال. It signifies possessor of something, as ذو مال means one who possesses wealth or wealthy.

The author mentioned three characteristics of these words which use Wâw as its indicator of the nominative state:

- Singular (مفردة). The plurals are normal, from the perspective of I’rāb and word construction, as in: أبâء، أخوّان، أولوا. The exception is (ذو) whose plural is: Ulu.
Mukabbarah (مكتّرة). This means that these six nouns are not in the diminutive form of the 'Arabic noun referred to as Tasgheer (التشفير). The diminutive is a special noun pattern (تغییل) that signifies a smaller or lesser form or person, as in: حسن, حسین Little Hasan.

Muḍāf to other than Yā (مصافّة إلى غير الیا). As the author gave each example with a pronoun annexed in an ِIḍāfah construction with either a pronoun or another word, it demonstrates that these words may be the first term of the ِIḍāfah while utilizing the letter Waw as its indicator of the nominative state. The reason that it is stated that it should be annexed to something other than Yā is that this Yā being referred to is the Yā Mutakallim (یاً المتکلم) or the pronoun of the first-person.

Naturally, this Yā is Sākin or unfowelled. When annexing to a word, the vowel on the word's final consonant is changed to Kasrah to facilitate its annexation and pronunciation, as in: كتاب + ي = كتابي My book. This presents a problem for this category of words since they all end in a Sākin letter (Waw), their indicator of the nominative state. As two Sākin letters are never found existing side by side, the indicator of I'rab (the Waw) is elided so that the Yā Mutakallim can be annexed, as in: أبي, أختي, خبي, ذيي, ذه. Therefore, with this first-person pronoun attached, it is necessary to estimate the state of the noun since its indicator of I'rab (the Waw) was elided, by necessity.

Another word indicated as utilizing the letter Waw as an indicator of the nominative state is Ulū. Ulū (أولن) is the plural of Zhū (ذئ) and is used in a similar manner, as in the following example: And none but men of understanding mind. [2:269] The following chart gives the Zhū, its feminine, dual and plural forms:

<table>
<thead>
<tr>
<th></th>
<th>Masc.</th>
<th>Fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td>دوّر</td>
<td>ذات</td>
</tr>
<tr>
<td>Dual</td>
<td>دوّران</td>
<td>دوّران</td>
</tr>
<tr>
<td>Plural</td>
<td>دوّرو، أُولَو</td>
<td>دوّات</td>
</tr>
</tbody>
</table>
The last word connected to Wāw is 'Ishrūna (عَشْرُون) or the number twenty. The numbers twenty through ninety (by tens only) have the same ruling as 'Ishrūna. These numbers resemble the Masculine Sound Plural in most matters in that they utilize the letter Wāw as the indicator of the nominative state and the letter Yā is utilized to indicate the accusative and genitive states, as in: عشرين 'Ishreena. Observe the two states in these numbers:

<table>
<thead>
<tr>
<th>Numerical Value</th>
<th>Arabic Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>عشرون، عشرين</td>
</tr>
<tr>
<td>30</td>
<td>ثلاثون، ثلاثين</td>
</tr>
<tr>
<td>40</td>
<td>أربعون، أربعين</td>
</tr>
<tr>
<td>50</td>
<td>خمسون، خمسين</td>
</tr>
<tr>
<td>60</td>
<td>سبعون، سبعين</td>
</tr>
<tr>
<td>70</td>
<td>ثمانون، ثمانين</td>
</tr>
<tr>
<td>80</td>
<td>تسعون، تسعين</td>
</tr>
<tr>
<td>90</td>
<td>نون، ثلاثين</td>
</tr>
</tbody>
</table>
The signs of Naṣb are five: Fathah, Alif, Ya, Kasrah and elision of the Nūn. Then, Fathah, is found in the singular noun, the Broken Plural and the present tense verb. Alif is found in the six nouns. Ya is found in the dual and (sound) plural and their associated matters. Kasrah is found in the Feminine Sound Plural. The elision of the Nūn is found in the five (forms of the present-tense) verb.

[1.9] COMMENTARY:

In this section, the five signs of Naṣb are enumerated:

1) Fathah (الفتحة)

Fathah is the indicator of the accusative state (Naṣb) in three types of words:

- The Present Tense Verb (المضارع). Ex: That he may write.

Just as Ẓammah was the indicator of the nominative state in these same three types of words, Fathah replaces it as the indicator of the accusative state. In the present-tense verb, the Fathah is the indicator of the accusative in the third-person singulars, for example: أن يُنشر, أن تنشر (masc/fem); the second person masculine singular أنَّ تنشر and the first person أنَّ تنشر, singular and plural.

2) Alif (الألف)
Alif is the indicator of the accusative state in the Asmāʾ as-Sittah (أسماء السَّبْعَة). Just as these six nouns utilized the letter Wāw as the indicator of the nominative state, it also uses a letter, namely Alif, as the indicator of the accusative or Naṣb. Observe these six nouns in the accusative state (the nominative state in parenthesis):

أبَأَ (أَبُوَةَ) أَخَاَ (أَخُوَةَ) حَمَّاسَ (حُمَوْرَ) فَأَ (فُوَهُ) خَنْمَةَ (خَنْوَةَ) ذَا مَالِ (ذُو مِالِ)

Observe one these six in the following verse of Qurān:

"Muhammad is not the father of any man among you, but he is the Messenger of Allah and the seal of the Prophets..." [33:40]

"And make mention (O Muḥammad) of the brother of the Īd when he warned his people among the wind-curved sand hills..." [46:21]

3) Ya ( ياَ)

Ya is the third indicator of the accusative state or Naṣb. It is found in three types of words (the nominative state is in parenthesis):

- The Masculine Sound Plural (Masūlimān; سَلاَيْخُونَ), as in: مُسْلِلِمِينَ (مُسْلِمِينَ) سَلاَيْخُونَ (سَلاَيْخُونَ)

  "Lo, even before it, we were of those who surrendered (unto Him)" [28:53]

- The Dual (Masūlimān; سَلاَيْخُونَ), as in: مَسْلِلِمِينَ (مَسْلِلِمِينَ) سَلاَيْخُونَ (سَلاَيْخُونَ)

  "Our Lord! And make us (both) submissive to You..." [2:128]

- The Numbers 20 through 90 (by tens) (رَؤْسَانَ, عَشَرَاتُونَ), as in: رُؤْساَنَ (رُؤْساَنَ) عَشَرَاتُونَ (عَشَرَاتُونَ)

  "And We did appoint for Musa thirty nights (of solitude)...

[7:142]
4) Kasrah

Kasrah is the fourth indicator of the accusative state found in the Feminine Sound Plural. The Feminine Sound Plural is also a diptote, meaning it has only two signs for the three grammatical states. Dammah indicates the nominative state and Kasrah indicates both the accusative and genitive states, as in:

"Then Adam received from his Lord words (of revelation)...

5) Elision of the Nūn

Elision of the Nūn refers to the elision of Nūn al-‘Irābi (النُّون الإعرابي) that is found the five forms of the present-tense verb, known as: Afāl al-Khamsah (الأفعال الخمسة):

- Third-person duals (masc/fem) تَنْضَرُانَ, تنْضِراً
- Third-person masculine plural يَنْضُرُونَ
- Second-person feminine singular تَنْضِرَةً
- Second-person duals (masc/fem) تَنْضَرُانَ
- Second-person masculine plural يَنْضُرُونَ

As was previously mentioned, these forms use the letters Wāw, Alif and Yā as subject markers. The Nūn is used because there is no place for l’rāb in these forms. The subject-marker is Sākin or without a vowel. The other forms not listed utilize the last syllable as the place of l’rāb, with the exception of the feminine plurals which are Mabniy.

In these forms, the Nūn is placed as the indicator of the nominative state. Whenever the state of the verb changes from the nominative state to another state, the Nūn must be elided, for example (the nominative form is in parenthesis):
Therefore, whenever the Nūn al-Iʿrābi is elided in these five forms, it is an indication of either the accusative or jussive states. It is the government of an accusative or jussive particle that changes a verb from the nominative state, its original state, to another.

“Or would you question your Messenger as Moses was questioned aforetime?” [2:108]

The verbُتَسْتَلُوَّنُ in the nominative state.
[1.10] EXPLANATION:

The signs of the genitive state are three: Kasrah, Yā and Fatḥah. Kasrah is found in the fully declinable singular noun; the (fully declinable) Broken Plural and the Feminine Sound Plural. The Yā is found in the Six Nouns, the dual and the (Masculine Sound) Plural. Fatḥah is found in partially declinable (nouns).

The two signs of the jussive state are: Sukūn and elision. The Sukūn is found in the sound present-tense verb. Elision is found in the the weak present-tense verb and in the five verb forms (Afāl al-Khamsah).

[1.10] COMMENTARY:

This section concludes the enumeration of the signs of the four grammatical states. The final two states, the genitive and jussive states, are found in only one type of word, either the noun or the verb.

The genitive state or Jarr (الجَرْ) is found exclusively in the noun. As previously mentioned [1.1], the genitive state is produced by the government of a genitive particle or by the annexation of one word to another in an Iḍāfah construction.

There are three signs of the genitive state or Jarr:
1) Kasrah (الكسرة). Kasrah is the indicator of Jarr in the following types of nouns:

- (Fully declinable) Singular Noun (الإِسْمُ الْمُفْتَرِضُ), as in:

  "And when the trumpet shall sound one blast." [69:13]

- (Fully declinable) Broken Plural (الجَنْسُ الْمُفْتَرِضُ الْمُضْرِفُ), as in:

  "Surely Messengers (of Allah) were mocked before you..." [13:32]

- Feminine Sound Plural (الجَنسُ الْمُؤْتَنُ الْمَيْلَةِ), as in:

  "Surely the pious are among the gardens and springs (of paradise)..." [15:45]

Kasrah is the indicator of the genitive state in fully declinable nouns as partially declinable nouns are incapable of accepting Kasrah and Tanween. In such words, Fathah is the indicator of the genitive (as will be mentioned shortly).

2) Ya (يا). Ya is the second indicator of the genitive state or Jarr. It is found in three types of words:

- The Six Nouns (الْعَامِ مَنْ تَكَلَّمَ عِنْدَهُ). In the genitive state, the Six Nouns will utilize the letter Ya as its indicator or Jarr, as in (nominative state in parenthesis):

  أَبِيَ (أَبُو); أَخِيَ (أَخَوَى); خَمْيَ (خَمْوَى); فِيَ (فَوُى); خَمْيَ (خَمْوَى); ذَيَ (ذَوُى) مَالَ
"He gives His bounty to every bountiful one..." [11:3]

- The dual (الذِّينِي). As previously mentioned [1.9], the Ya is the indicator of both the accusative and genitive states in the noun.

"And (of them are some) who walk upon two legs..." [24:45]

- The Masculine Sound Plural (الذَّئَلَم). Likewise, it has also been noted [1.9] that the Masculine Sound Plural, like the dual, utilizes the letter Ya as its indicator of both the accusative and genitive states.

"And I am of those who surrender (unto Him)." [10:90]

3) Fathah (الفَتْحَة). The third indicator of the genitive state or Jarr is found in partially declinable nouns (غير المنصرف) or diptotes. The two important characteristics of these type of words are that they cannot accept Kasrah or Tanween. Fathah replaces Kasrah in these types of words as the indicator of Jarr.

"O People of the Scripture! Why will you argue about Ibraheem...?" [3:65]
The jussive state or Jazm (الجامع) is the last of the four states of I'rab. It is found exclusively in the present-tense verb (المضارع). The government of a jussive particle will change the present-tense verb from the nominative state to the jussive state. The jussive state has two indicators:

- **Sukūn** (السكون), the sign denoting a consonant without a vowel
- **Elision** (الخذف), or the removal of a sign of I'rab

In the forms of the present-tense verbs which utilize Dammah as an indicator of the nominative state, the Dammah will be replaced with Sukūn in the jussive state, as in the following (nominative state in parenthesis):

\[
\text{لم يُنشر} (عيني) \quad \text{لم يُنشر} (عيني) \quad \text{لم أنشر} (عيني) \quad \text{لم ننشر} (عيني)
\]

In the forms of the present-tense verb that utilize the Nūn al-I'rābi (النون الإعرابي) as the indicator of the nominative state, the Nūn al-I'rābi will be elided to indicate the jussive state. These forms are termed the Afāl al-Khamsah (الaffles الخمسة), as in:

\[
\text{لم ينشرون} (عيني) \quad \text{لم ينشرون} (عيني) \quad \text{لم أنشرن} (عيني) \quad \text{لم ننشروا} (عيني)
\]

There are numerous particles which produce the accusative, genitive and jussive states in nouns and verbs. These particles are also referred to as: **Nawāṣib** (الناصبة), **Jārr** (الجار), and **Jawāzīm**, respectively. Knowledge of these particles are essential in a comprehensive understanding of sentence grammar or syntax. Many of these particles will be mentioned in the next chapter.
[1.11] A LESSON:

I’rāb is estimated in seven situations as is well-known. (It is estimated) without exception in the Maqṣūr noun, like: عُلَمَيْمِي مُوسَى; My servant; the present-tense verb having the Nūn of Emphasis attached indirectly, as in: يُضَرِبُونَ. They (2) are striking.

The nominative and genitive states (are estimated) in the Manqūs noun, like: قَاذِن. The nominative and accusative are estimated in the present-tense verb having the Alif attached, like: يُؤُمِّنُي. Living. The nominative (is estimated) in the present-tense verb having either Wāw or Yā attached, like: يُنْتَخِيرُونَ Calling, Summoning and يُرْبِعُونَ Throwing, shooting. (And the nominative state is estimated in) the Masculine Sound Plural annexed to the Yā of the first person, like: مُسلمَيْيَةَ. 

[1.11] COMMENTARY:

The lesson derived from this section is that I’rāb is not always an apparent element of a noun or verb. In many types of words, I’rāb must be estimated as there is no apparent sign indicating a grammatical state. There are four primary reasons for estimating I’rāb:
• Binā (البناء) or Word Construction. Meaning that some nouns, like pronouns, are constructed lacking the capability of I'rab. They have fixed invariable endings. These words have already been introduced as Mabniy. It was also mentioned that the two forms of the feminine plural in the present-tense verb are also Mabniy. Past-tense verbs are also Mabniy.

• Maqṣūr (المفسور) or a word terminated with the weak letter Alif Maqṣūrah. Alif Maqṣūrah does not accept any vowel, therefore, each state of I'rab must be estimated, as in: جا بني موسى; زارت موسى; صررت موسى. In each state (nominative, accusative and genitive, respectively), there is no change in its termination.

• Manqūṣ (المفقوس) or a word terminated with either the weak letter Wāw or Ya. As a noun, the Manqūṣ noun is most often terminated with Ya, Alif Maqṣūrah or Alif-Mamdūdah as the weak letter is usually converted to these three, as in: دعوة؛ دعوى؛ داعي. In this example, we have a number of words derived from the root letters (in parenthesis), the first of which is its root word or Masdar. In most, the Wāw is converted to another letter. In the one form in which the Wāw remains (ذوو), it is not the terminating letter as it is followed by the Feminine Tā. In some instances, the Manqūṣ letter is elided altogether, as in: داع, however, the Ya is not able to hold its own vowel on this pattern (نائل).

In the Manqūṣ verb, the place of I'rab is most often Sākin in the nominative state, as in: يَدْعُو. In the accusative state, the weak letter will accept Fathah as the accusative indicator, as in: يَدْعَى. Since the weak letter is already Sākin in the nominative state, when it changes to the jussive state, the weak letter is elided altogether to indicate the jussive state, as in: يَدْعَ. Therefore, in the nominative and jussive states, the I'rab must be estimated.
Hazhf (الختنف) or elision of the sign of I’rāb or the place of I’rāb. There are many instances where the sign or the place of I’rāb is elided, some of the reasons and details of which have already been mentioned. For example, in the Afāl al-Khamsah, the five forms of the present-tense verb that utilize the Nūn al-I’rābi as an indicator of the nominative state, this Nūn will be elided to indicate either the accusative or jussive states, as in: 

In the noun, elision of the sign of I’rāb usually occurs when there is annexation of one word to another as has been mentioned with the example of the Six Nouns (الاسماء السكنة) which have the pronoun Yām of the first person annexed, in other words: 

The author mentions seven well known instances in which I’rāb must be estimated. It is said that the number is actually ten or more, seven of which are well-known:

1) Maqṣūr (النقضرة). Referring to the noun or verb possessing the Alif Maqṣūrah. The Alif does not accept any vowel and the consonant preceding it is invariably vowelled with Fatḥah, as in: 

Since the Alif Maqṣūrah cannot accept any vowel, it is incapable of displaying any indicator of I’rāb. Therefore, all states must be estimated. The one exception is the jussive state in the present-tense verb. Since the Alif Maqṣūrah is elided altogether, the elision itself is a sign of I’rāb or the jussive state.

2) Idāfah with the pronoun Yā of the first-person (الضاف إلى الياء). As mentioned, whenever this pronoun is annexed to a noun in Idāfah, the sign of I’rāb is elided from the end of the word and replaced with Kasrah to accommodate the Sākin Yā, as in: I read a book; I read my book.
In both sentences, the word *book* (کتاب) is in the accusative state (being the verb’s object). However, the latter does not indicate the accusative case as its indicator (Fatḥah) has been elided to accommodate the first-person pronoun. As such, the accusative case must be estimated.

Likewise, the nominative and genitive states must also be estimated, as in:

\[
\text{A book was lost; My book was lost} \\
\text{I passed a book; I passed my book}
\]

3) The present-tense verb with the Nūn of Emphasis or Takeed attached indirectly. In the five forms of the present-tense verb referred to as the Afāl al-Khamsah, the Nūn of Emphasis is considered attached indirectly since it is separated from the verb by a subject-marker, as in:

(۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) ۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲

In the first verb (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲)

Alif is the subject-marker of the dual preceding the Nūn of Emphasis. In the second (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲)

the vowel Dammah is representative of the subject-marker Wāw for the third-person masculine plural which was elided because it was Sākin. The Shaddah on the Nūn of Emphasis dictates that the letter preceding it must be vowelized. So the vowel Dammah is used to represent Wāw. The third verb (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) is similar to the first as it is the second-person dual. The fourth verb (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲)

the second-person feminine singular, the Nūn of Emphasis is preceded by Kasrah which represents the subject-marker (Yā) of this form which was also elided because it was Sākin and the Kasrah becomes representative of the elided subject-marker (Yā). The fifth verb (۱۰۲۳۰۲۲۳۰۲۲۳۰۲۲۳۰۲۲) is similar to the the second as the second-person masculine plural.

\[\text{ mandates حضنت山路 in Nahw by Shaikh Bahā'-ud-Deen al-'Amili} \]
With the Nūn of Emphasis attached, the nominative, accusative and jussive states are all estimated as the place of 'Irāb is altered in each form and its vowel becomes invariable, as in:

\[
\begin{align*}
\text{يَتَّضَرَّنَـ.} & \quad \text{لَمْ يَتَّضَرَّنَـ.} \quad \text{أَنْ يَتَّضَرَّنَـ.} \\
\text{يَتَّضَرَّنَـ.} & \quad \text{لَمْ يَتَّضَرَّنَـ.} \quad \text{أَنْ يَتَّضَرَّنَـ.} \\
\end{align*}
\]

4) Manqūṣ (المَنْقُوشُ). The Manqūṣ is a word terminated with one of the weak letters Wāw or Yā. In these words, only the nominative and genitive states must be estimated as the weak letter has the ability to display Fatha as a sign of the accusative state. It cannot display the Dammah or Kasrah (in certain forms) such as: قاُدُي. It will be in this form in both the nominative and genitive states. In the accusative state, however, it is normal, as in: قاْبِيَّ.

Similarly, in the Manqūṣ verb, the nominative state must be estimated as the Manqūṣ verb is Sākin at its end, as in: يَذْعَوَ، يِزْمِي. In the accusative state, the Manqūṣ verb has the ability to use Fatha as an indicator of the accusative state, as in: أَنْ يَذْعَوَ، أَنْ يِزْمِي. In the jussive state, the weak letter is elided and the elision itself become the indicator of the jussive state, as in: لَمْ يَذْعَ، لَمْ يِزْمُ.

5) The weak present-tense verb terminated with Alif (المَضْارِعُ الضَّمْعَرِيْ بِالْأَلْفِ). Sometimes this Alif is resultant from a conversion of the Wāw, as in: يَخْشَيْنِ (خُشُيْنِ) or resultant from the conversion of Yā, as in: يِزْمِي. What distinguishes Alif from Yā is that Yā is preceded by Kasrah, as in: يِزْمِي while Alif is preceded by Fatha, as in: يَخْشَيْنِ.

In these verbs, the nominative and accusative states must be estimated as the Alif Maqsūrah is incapable of accepting any vowel. The jussive state is indicated by the elision of the weak letter, as in: لَمْ يَخْشَ، لَمْ يِزْمُ.
6) The present-tense verb terminated with the weak letter Wāw or Yāً (المضارع المُعْتَلَب بالواو أو الياً). In this type of verb, the nominative state must be estimated as these verbs' final consonant is Sākin or vowelless in the nominative state, as in: مُنَّئُو المُنَّئُو. As previously mentioned, these verbs may display Fathah as the sign of the accusative state and the weak letter is elided as a sign of the jussive state.

7) The Masculine Sound Plural with the pronoun Yāً of the first person annexed (الجمع المذكور الشامل المضاف إلى يَا). As previously mentioned, the I'rab of a noun is always estimated whenever the pronoun of the first-person is annexed, as in: اَمْوَيَّي. My daughter.

Here, however, the discussion is about the Masculine Sound Plural. It has already been mentioned that, due to a rule, the Nūn of the Masculine Sound Plural (and the dual) are elided whenever it is the first term of an Iḍāfah construction, as in: الْمُسْتَقِيمِ. The Muslims of my country. However, when the word to be annexed is the pronoun of the first person, it presents a problem in that two Sākin letters meet (which is not possible in 'Arabic), as in: الْمُسْتَقِيمِ of my country. Both the letter Wāw (the indicator of I'rab) and the Yāً (the pronoun) are Sākin. To resolve this dilemma, the Wāw is converted to Yāً with the letter preceding it being changed to Kasrah which is more suitable to Yāً, as in: مُسْتَقِيمِ. Now, the two letters Yāً and combined into one becoming Mushaddad vowelled with Fathaً مُسْتَقِيمِ. In doing this, however, the indicator of the nominative state, namely Wāw was elided and the indicator must be estimated. All three states, therefore, must be estimated in this situation, for example:

جاَتَيْ مَسْلِيمِيَّةً، مَرْزُوَتُ مَسْلِيمِيَّةً، رَأَيْتُ مَسْلِيمِيَّةً
THE SECOND CHAPTER

الحصيقة الثانية
[2.0] THE SECOND GARDEN

First: (In mention) of that which is associated with nouns. If the noun resembles a particle (Ha'r), it is indeclinable (Mabniy). Otherwise, it is declinable (Mu'rab). Declinable nouns are of a few types:

First Type: That which is found to be nominative and no other (state). They are four:

a) The Verbal Subject or Fa'il (الفاعل)

It is the noun which is ascribed to the governing agent (العامل) and (the governing agent) is established due to the verbal subject. The verbal subject is either apparent or concealed. The apparent, then, is apparent and the concealed is either conspicuous (مظاهر) or implied (مثير).
Implied concealment (الإسْتِيَار) is required in six instances: The command verb for the masculine singular; the present-tense verb beginning with the تَ of the second person singular or Hamzah or نَن; the Verb of Exception (فَغْلُ الإسْتِيَارَ) and the Verb of Surprise (فَغْلُ التَّعْجِبَ).

Connected to that is the sentence: زَيْدَ قَامَ أَوْ قَوْمُ Zaid stood or is standing. That which is apparent in some places, like: أَقُومُ أَنَا I am standing, is for placing emphasis upon the subject, like: قُمْتُ أَنَا I was standing.

[2.0] COMMENTARY:

The topics in this second garden or chapter are related to nouns (الاسماء), particularly declinable nouns (السُّوَبِيَات). This section begins with the statement that if a noun resembles a particle, it is Mabniy (المتنبي) or indeclinable. If it does not resemble a particle, it is declinable or Mu’rab (المتَّغِب). Mabniy and Mu’rab words have been introduced in section 1.7. Resemblance between a noun and a particle may be related to one of six of the following matters:

- Related To Coinage (الوضعي). Meaning that a noun was created with a resemblance to a particle, as in: نَصْرَتْ You helped and: نَصْرَنَا We helped. The nominative pronouns (تَ) and (ب) resemble particles in that they are created with either one or two letters, which is a characteristic of particles. These pronouns, and all other pronouns, are indeclinable.

- Related To Meaning (المتَّغِب). Wherein a noun signifies a meaning contained in a particle, such as: أَيْنِ Where and: مَتَى When. There is a resemblance, in meaning, with the interrogative particle Hamzah (عَمْرَةُ الإسْتِفْهَام). These interrogative nouns are also indeclinable.
- Related To Usage (الإنسيغمالي). This occurs when a noun is used as a proxy for a verb, as in: "Woe on you and on what you serve besides Allah" [21:67]. Wherein the word (إِنَّهُ) is used as a Nominal Verb (إِنْسَمَ النِفْلِ), in other words, a noun used in the meaning of a verb. These nouns, however, may not exert the same government as a verb over other words. These nouns also have fixed endings which resembles a particle.

- Related To An Intrinsic Requirement (الإنسيتاري). Meaning that a noun may resemble a particle in that it intrinsically requires linkage with other words or sentences. Such is the case with Relative Nouns (إِنْسَمَ التَّوْابُرِ) since they require linkage to sentences occurring before them and after, for example: "He is Allah, besides Whom there is no (other) god." [59:22], wherein the relative pronoun (اللّٰهُ) links the sentence before it with the sentence occurring after it. The Relative Noun is also an indeclinable noun.

Likewise, many genitive particles also intrinsically require linkage between words occurring before and after them, as in: "...If they believe in Allah and the last day..." [2:228] The genitive particle (بَ) links the word before it (يَؤْمَنُونَ) with the word which follows it (اللّٰهُ).

- Related To Negligible Government (الإنسيمالي). Some nouns resemble particles in that they occur in the beginning of a sentence wherein they are neither governing agents (النَعَاسِ) nor themselves governed by other words (الْمَغْفُورِ). Words such as: and بين, as mentioned in the beginning of certain chapters of the Quran. These words also resemble particles in that they are indeclinable.

- Related to the Literal (اللَّغْظِي). Meaning the noun's literal pattern is like that of a particle, as in: Between. 11

Accordingly, if the noun does not exhibit any resemblance to the particle, it is declinable or Mu'rab.

ᴩάϧάϧ́ηϧν ρη Νάϧύ by Σαϧᵣ Βαϧα-υυעור al-ʿΑμιλΙ
Then, the author begins to detail declinable nouns in four categories:

- Nominative Nouns
- Accusative Nouns
- Genitive Nouns
- Accusative and non-accusative nouns

First Type: Are various types of words found only in the nominative state. Collectively they are known as the Marfū'āt (المرفوعات) and they are of four kinds:

- Verbal Subject
- Proxy-Subject
- Nominal Subject
- Predicate

a) The Verbal Subject

The first type of noun which is always found to be nominative is the Verbal Subject or Fā'il (فاعل), meaning the subject in a verbal sentence (الفاعل).

As a governing agent (فاعل), the verb governs two words (فاعلان): its subject (فاعل) in the nominative state and its object in the accusative state (فاعل). The action or state implied in any verb is ascribed to its subject as every action issues from its subject and every state is established for its subject. An action may also extend to the verb’s object, if the verb requires an object to complete its meaning.

Consider the following verbal sentence as an example: "And Sulaimān was Dawood’s heir..." [27:16]

The action implied by the verb (ورث), meaning inheriting, is ascribed to prophet Sulaimān (AS), the Verbal Subject. The verb’s object is prophet Dawood (AS). The past-tense governs both the subject (سليمان) and object (داود) causing the former to be nominative and the latter to be accusative.
In a verbal sentence, the verb’s subject may be apparent or concealed. The subject which is apparent is mentioned in the expression after the verb itself. The apparent subject is referred to as *Zâhir* (الْزَاحِر). In expressions in which there is no apparent noun following the verb as its subject, the verb’s subject becomes the nominative pronouns (of the subject) concealed in its various conjugated forms. These pronouns make reference to the verbal subject which is omitted from the expression. Or these pronoun may make reference to another word occurring before the verb in an expression. The concealed subject is referred to as *Muḍmar* (المَضْمُومُ).

With the concealment of a verb’s subject, the verb is required that its own nominative pronoun should reference the unmentioned subject. In making an ascription to this unmentioned subject, the pronoun must also indicate the verb’s agreement with the subject in terms of number and gender. In the previous example, prophet Sulaimān (AS) was understood to be the subject. After knowing that he is the subject, then it is permissible to omit the mention of his name from the sentence, as in: *And he was Dawood’s (AS) heir.* The pronoun implied in the form of the verb makes reference to the unwritten subject (Sulaimān-AS) indicating agreement with the unwritten subject in both number and gender.

Concealment of the subject or *Idmār* (الإِضَمْار) is of two types:

- **Bāriz** (البِارِز) Conspicuous Concealment
- **Istītār** (الإِسْتَيْتَار) Implied Concealment

The type of concealment found in most forms of verbs is conspicuous concealment. In these forms the verb has an attached nominative pronoun serving as the verb's subject-marker, such as: *We helped* and *They helped*. In both, pronouns are suffixed to the verb indicating their subjects, the 1st person plural and the 3rd person feminine plural, respectively. Their concealed subjects are (أَنْفَثَ) and (أَخْمَ), respectively.

In a few forms of both past and present-tense verbs, there is implied concealment. Meaning that these particular forms have no conspicuous subject-marker indicating the verb's subject. As a result, its subject must be estimated, as in: *He helped*, and *She helps*. Their concealed pronouns are (أَخْمَ (أَخْمَ) and (أَخْمَ (أَخْمَ), respectively.
Implied concealment or Istitār is required in six instances (listed according to the author's order):

1. **The command verb for the masculine singular**
   - *(You) Help!* This particular form of the command verb has no nominative pronoun as a subject-marker and its subject must be estimated. Other forms, such as: Ḥānyā, Ḥānīyā, Ḥānīn, have conspicuous nominative pronouns.

2. **The present-tense verb beginning with**
   - *(بُدِّيَّةَ) the second person singular or Hamzah or Nūn. The Tā is an indication of the second-person masculine singular (ناضِرُ); the Hamzah indicates the first-person singular (أَنْضَرُ); the Nūn indicates the first-person plural (نَضَرُ). It should be noted that the Particle of the Present-Tense, meaning the additional letters prefixed to the present-tense verb, are not indicators of subject nor gender. This group accounts for three out of six of the instances in this list.

   Not included in this list are two forms of the third-person: the masculine singular (ناضِرُ) and the feminine singular (ناضِرُ). Rather, the author simply alluded to these two forms by mentioning the present-tense verb (يَقُومُ) in his example: زَيْدُ يَقُومُ. The feminine form being essentially the same (يَقُومُ).

   The example also suffices in providing an example of implied concealment in the past-tense verb: زَيْدُ قَامَ. There are only two forms in which there is implied concealment in the past-tense verb: the third-person masculine singular (تَقُومُ) and the third-person feminine singular (تَقُومُ). Due to their lack of conspicuous nominative pronouns, their subject must be estimated. In the remaining twelve forms, there is conspicuous concealment.

3. **The verb of exception**
   - *(يشبه الإمساكُ) People came to me, except Zaid, wherein Ḥāshā (حاشا) is a verb of exception. Ḥāshā is an irregular verb with only one form. Since it cannot be conjugated for any subject, the subject must be estimated in all instances.¹²
• The verb of surprise (ُنْفَعُ) as in:  

What a generous man is Zaid!  

This is also an irregular verb which has only one form, in the opinion of most grammarians. Its subject is its pronoun implied within it. Since the verb cannot be conjugated, this pronoun must be estimated in all instances, as in:  

What lovely girls they are! The word occurring after the verb of surprise is its object. Therefore, the verb's estimated subject is (ٌعَشَرُ).  

After enumerating these six instances of required concealment, the author mentions two examples which he connects to concealment of the subject:  

Zaid is standing. First, it should be noticed that the first word is a noun (ٌعَشَرُ), therefore making it a nominal sentence with (ٌعَشَرُ) as the Mubtada. The verb which follows is the Mubtada's predicate or Khabar. The Khabar attributes the action of the standing to the sentence's subject, the Mubtada. With this attribution, the verb's concealed nominative pronoun is required to reference the sentence's subject with agreement.  

From the verb's perspective, the Mubtada is not considered its subject. The verb's subject may be an apparent noun (ٌناَظَم) when that noun follows the verb itself. The Mubtada, however, precedes the verb and is not considered the verb's subject. Rather, the verb's concealed pronoun is its subject. As the Khabar, the verb makes an attribution to the Mubtada, in this instance, it attributes the act of standing to the Mubtada. Due to this attribution the concealed nominative pronoun in the verb is required to reference to the Mubtada occurring before it. The pronoun indicates this reference by displaying agreement with the Mubtada in number and gender. Therefore, if the Mubtada were feminine or plural, the verb occurring as its Khabar or predicate must utilize a pronoun which reflects agreement with that subject, as in:  

The two men stood.  

The last point is that, sometimes, a nominative pronoun is mentioned after a verb as its apparent subject when the verb itself possesses the same nominative pronoun as its conspicuous subject-marker, as in:  

I stood. Both the apparent subject (أَنَا) and the conspicuously concealed subject (ثُث) are the same, the first-person singular. The author mentions that the apparent noun is added as emphasis for the verbal subject (تَأكِيدُ للفاعل), which is (أَنَا). It is the same in the forms of the verb wherein there is implied concealment, as in:  

I am standing.
In summation, the first type of Mu'tab noun is the Verbal Subject or Fā'il (الفاعل). The verbal subject is governed by the verb and is in the nominative state as a rule, a notable exception being: *Allah suffices as a witness* [4:79]. Here, the subject (الله) is preceded by the extraneous genitive particle (بم).

The Fā'il may be apparent (ظاهرة) or concealed (المختصر). The apparent verbal subject (Fā'il) is mentioned in the expression following the verb, as in: "And Nūh cried out to his Lord..." [11:45]. The concealed subject is that verbal subject (Fā'il) which is not mentioned in the expression, as in: "He created man from a clot." [96:2], wherein God Almighty is understood to be the unwritten subject of the verb (خلق الإنسان من علق). Or the concealed subject may refer to a word occurring before the verb itself in an expression, for example: "In both of them (meaning in both gardens) are two fountains." [55:50] In this verse, the Mubtada (عبير) is placed behind the genitive particle and pronoun (يبدث). The verb (تجريبان) follows the Mubtada as its Khabar indicating its agreement with its conspicuously concealed nominative pronoun (ي) indicating the dual (كم).

When the Fā'il or Verbal Subject is concealed, the concealment is of two types:

- **Conspicuous concealment (الปรากฏ).** The verb has a nominative subject-marker as part of its form which clearly indicates its subject by number and, in some instances, gender.

- **Implied concealment (المستعار).** In forms of the verb which displays no apparent subject-marker indicating the nominative pronoun of the subject. As such, the pronoun of the subject is estimated from the form of the verb.

Implied concealment is found as a rule in in some irregular verbs and a limited number of the conjugated forms of regular verbs. In the past-tense verb, implied concealment occurs only in the third-person masculine singular (فعل) and feminine singular (فعلت).

In the present-tense, implied concealment occurs in five forms: يفعل في غيرها: يفعل يفعل يفعل يفعل يفعل. In the command verb, it occurs in one form: إضيرب فاعل، the masculine singular, as in:...
The verb requires a feminine indicator if its subject is an apparent, true feminine noun like: 'Hind stood. Or, without exception, (if the subject is) a dependent pronoun, as in: 'Hind stood and 'The sun rose. You have the choice (of placing the indicator or not with the subject) being an apparent, literal feminine word, like: 'The sun rose.

Mention of the feminine indicator is preferred with separation (between the verb and its subject) with other than (\(\)), as in: 'Hind entered the house. The indicator is dropped with separation with (\(\)), as in: 'No one stood except a woman. Likewise, is the case in the form of (the verbs) Ni'ma (\(\)) and Bisa (\(\)), such as: 'What a good woman Hind is.

[2.1] COMMENTARY

In this section, five rules are mentioned regarding the verb’s display of its feminine indicator when its subject is feminine. It has been mentioned previously that the verb’s feminine indicator is the vowelless 'Tā (أنتِ السائِطة) found in the third-person singular, like: 'She helped.
We'll examine these five rules in detail:

1. "The verb requires a feminine indicator if its subject is an apparent, true feminine noun."

In this sentence, Hind (هند), the Verbal Subject, is an apparent noun which is also a true feminine noun (هندَة ’النسبة’ الفعلية) in that it refers to an actual female. Although Hind is a feminine noun, it has no feminine indicator. Therefore, the rule of agreement is that when such a feminine noun is the subject, the verb is required to display the Feminine Tā to indicate its agreement with that feminine subject. If, on the other hand, the subject is a feminine noun possessing a feminine indicator, like ( فاطمة) Fatimah, agreement is preferred though not required, for example: قام فاطمة*(Fatimah stood, or)

2. "Or, without exception, (if the subject is) a dependent pronoun."

Meaning that the Feminine Tā is required when the subject is a dependent pronoun. The dependent pronoun refers to the verb's concealed nominative pronoun, whether its concealment is implied or conspicuous.

Implicit in this rule and the example are two points: the first is that the subject is Muḍmar or concealed in this sentence. As discussed in the previous section [2.0], the Verbal Subject follows a verb. The second point is that verb is the Khabar (predicate) of Hind, the Mubtada. As the Khabar, the verb attributes the action of standing to the Mubtada. In order to indicate this attribution, the verb is required to display the Feminine Tā in order to signify agreement with the Mubtada. The verb's subject is its concealed nominative pronoun (هي) which, in turn, refers to the Mubtada.

The general rule in the nominal sentence is that there should be agreement between the Mubtada and the Khabar whether the Khabar is a noun, a verb or an entire sentence, as in: جنَّةُ مسلمَةٍ Hind is a Muslim; Hind accepted Islam. In the first sentence, the noun (مسلمَة) indicates its agreement with the Mubtada with its feminine indicator (ي). If the Mubtada were dual or plural, the Khabar is also required to reflect that number as well, as in: جنَّتانُ مسلمَاتٌ.
In the second example, the Khabar (أنسيت) is considered an entire sentence since, according to the definition, a sentence is comprised of either two nouns or a verb and a noun. Then, the Khabar is the verb itself and noun is the verb's subject, meaning the verb's concealed nominative pronoun (في). This agreement is required for any type of feminine word found in the place of the Mubtada, as indicated in the next example:

"You have the choice (of placing the indicator or not with the subject) being an apparent, literal feminine word."

In this example, the subject (الشمس) the sun, like Hind, is a feminine word without a feminine indicator. Hind, as a noun, was referred to as True Feminine or حقيقية النافية because Hind is actually a female. On the other hand, the noun The sun, is a feminine word applied to something devoid of gender. As such, it is referred to as a Literal Feminine (الملوّثة النافيطة).

In this situation, it is preferred to indicate agreement with the verb's Feminine تاء due to the subject's lack of a feminine indicator. In this manner, the subject's gender is clarified where it may be ambiguous. For the person unaware that Shams is a feminine noun, the verb's agreement makes it obvious. It should also be noted that the Feminine تاء in this example was originally Sākin or vowelless. In order to facilitate pronunciation and connection, the Sukūn is elided in favor of an appropriate connecting vowel. The connecting vowel avoids a situation wherein two vowelless letters meet.

"Mention of the feminine indicator is preferred with separation (between the verb and its subject) with other than."

In this expression, the feminine subject (دخَلَ اللَّهُ جَنَّةَ أو دخَلَ اللَّهُ جَنَّة) (النافية) is separated from its verb (دَخَلَ) (النافية) by the verb's object (النافذ). According to this rule, it is preferred that the verb display agreement with its subject provided that the separator between the two is not the particle of exception (إلا).
The indicator is dropped with separation with (أَلَّا)."

Meaning that the masculine form of the verb is preferred when the particle (أَلَّا) is the separator between the verb and its subject. The condition is that this occurs in a negated expression.

In the author's indication that it is preferred (بَيْنَةٍ) that the masculine form of the verb is used in this instance, it also implies that the feminine form is permissible as well, as in: Only one woman stood.

Also, attached to these rules are the two defective verbs Ni'ma (بَيْعْم) and Bi'sa (بَيْنَس) both of which are defective from the perspective of their pattern, formation and usage. Most grammarians agree that it only utilizes a masculine form, for example: What a good man Zaid is. A few grammarians cite the existence of rare examples utilizing the feminine forms as evidence that these verbs also possess a feminine form also, as in: مَهَّمتُ الْمَرأَةَ جَنْدِها.
[2.2] AN ISSUE

The fundamental rule in the Verbal Subject (Fā'īl) is to place it before the object. That is required when confusion is feared or (the subject) is a dependent pronoun while the object is placed after the verb. (Preceeding the subject before the object) is not allowed when an accusative pronoun is attached to the subject or an accusative pronoun is attached to the verb while its subject is independent. Whatever occurs from both (the subject and object) after ( faults or (that which is in) its meaning, it is obligatory to place them (the subject and object) after ( faults.

[2.2] COMMENTARY

This is an issue in sentence grammar related to word order. It has already been pointed out that the verbal subject (الفاعل) follows the verb. The verb's object (الفاعل) also follows there verb. This issue is related to the word order between the verbal subject and the object. As stated in the text, the fundamental rule is that the subject is placed before the object, as in: Zaid helped 'Amr. This would make the primary structure of a verbal sentence: verb-subject-object. That being known, it is still permissible to place the object before the subject, as in: Zaid 'Amr helped, primarily because the I'rab of both the subject and object distinguishes their role in the sentence when word order does not.

In this short section, there are five rules of word order:
First, there are two instances in which it is required to place the subject before the object:

1) Whenever there is a possibility of confusing the subject and the object, it is obligatory to place the subject before the object. This could be possible, for example, when the subject and/or object are words that do not display the signs of 'Irāb, as in: مُسَّا عَزِّيْزِيَ مُوسَىٰ مُسَّا. Because both the subject and object are words that cannot reflect changes in 'Irāb, the only way to know with certainty which is the subject is to have it occupy its place after the verb according to the basic rule.

When there is no possibility of confusing one with the other, this rule is not required, as in: مُسَّا عَزِّيْزِيَ مُوسَىٰ. There can be other indicators which distinguish the subject from the object, as: نْصِرُتُ مُوسَيْنِ حَبْسُيُّهُ مُسا. 'A pregnant woman helped Musa. With the agreement of the verb, it is clear that the true feminine word (حَبْسُيُّ) is the subject.

2) The second instance is when the subject is a dependent pronoun while the object is placed after the verb, as in: يُؤْتَيْنَا زَيْدًا. They helped Zaid. The dependent pronoun is a reference to (وَ) where this letter Waw is the conspicuous nominative pronoun indicating the subject (وَ). It is not permitted to place the object ahead of this subject, as in: زَيْدًا يُؤْتَيْنَا. It makes the reference of the verb's subject unclear.

Next, the author mentions two instances in which it is not allowed to precede the subject before the object:

1) When the subject has a pronoun attached to it which refers to an object which it follows, as in: زَيْدًا أُعَبُوْنَ هُوَ. Zaid's father helped. If the subject were place ahead of the object in this situation, as in: زَيْدًا أُعَبُوْنَ زَيْدًا, the reference of its pronoun would be unclear. A minority of grammarians do not view the reference of the concealed pronoun to be requirement and accept that the subject may precede the object in this situation, although it is not given preference.
2) When the verb has an accusative pronoun attached while the subject is independent, as in: َنْصَرَ ﺮْيَدٌ Zaid helped you. The accusative pronoun (ذَٰلَكَ) attached to the verb (ْنَصَرَ) is the verb's object while Zaid is the subject. It is not permitted to place the subject ahead of the attached accusative pronoun, unless in this manner: َنْصَرَ ﺮْيَدٌ إِيَّاكَ، where (ذَٰلَكَ) is the accusative pronoun. Even this is less preferable since it is better to attach the accusative pronoun to the verb whenever possible.

If both the subject and the object are pronouns, logically, the nominative pronoun must be placed before the accusative, as in: َنْصَرَكَ. I helped you.

The last line of the text mentions that when the subject or object occurs after (إِلَّا) or another word in the meaning of (إِلَّا) (المستغنِى عنَهُ), the excepted word (ذَٰلَكَ) must be placed after the subject or object (whichever happens to occur): َنْصَرَ عُمْراً إِلَّا ﺮْيَدٌ. No one helped 'Amr except Zaid. The excepted (ذَٰلَكَ) is Zaid, the subject and the object is عُمْراً. It is imperative, in this instance, that the subject come after the object, otherwise, its meaning is changed, as in: َنْصَرَ ﺮْيَدٌ إِلَّا عُمْراً. Zaid helped no one except 'Amr. The real import of this sentence is: َنْصَرَ أَهَدَ عُمْراً إِلَّا ﺮْيَدٌ. No one helped 'Amr except Zaid.

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The Proxy-Subject is the object occupying the place of the subject. The form of its verb is: "فعل" or "فعلت". The second object of the verb form: "فعلت" does not occur as the Proxy-Subject nor the third object in the verb form: "فعل". Nor does the Maf'ûl Lahu or the Maf'ûl Ma'alhu occur as the Proxy-Subject. The Maf'ûl Bihi is designated (to occur as the Proxy-Subject). If there is no Simple Object (Maf'ûl Bihi), then, all (other types of objects) are the same.

[2.3] COMMENTARY

The second category of the Marfu'at (الفعل النفي) or words that are always in the nominative state is the Proxy-Subject or Naib al-Fa'il (نائب الفاعل). The text defines the Proxy-Subject as the object occupying the place of the subject. This topic is related to the passive voice verb (الفعل النحيل). The passive voice is that form of the verb whose subject is intentionally omitted, in contrast with the active voice verb (الفعل المفعول) whose subject is either mentioned or implied. Observe a few examples of passive voice verbs:

"Eat of that which Allâh’s name has been pronounced upon..." [6:118] The passive voice verb (ذكر) does not mention its subject, meaning it does not mention who mentions the name of Allâh upon it.

To understand the differences between the active and passive voice, consider the following example: *Zaid helped 'Amr*. The verb is an active voice verb with its subject (‘Amr) and simple object (Zaid) mentioned after it. Convert the sentence to the passive voice and it becomes: *'Amr was helped*, with the subject omitted.

In changing this sentence from the active voice to the passive voice, four things occur. First, the vowelization pattern of the verb changes to that of the passive voice: (ناصر) based on the pattern (ناصر). Second, the verb’s subject (زيد) is omitted from the sentence. Third, the verb’s object (عمر) takes the place of the subject. Fourth, the verb’s object assumes the I'rab of the subject, meaning the nominative state (عمر). In the resultant expression (‘Amr is the Proxy-Subject. As defined by the author, the Proxy-Subject is the (original) object occupying the place of the subject. In occupying the place of the subject it is understood that the object assumes the position of the subject, with regards to word order, and it assumes the nominative state of the subject.

Next, it was stated in the text that the second and third objects of particular forms of verbs do not occur as a Proxy-Subject. This reference is related to the topic of transitive verbs (الفاعل المشاغلي). A transitive verb is a verb which requires another word as an object to complete its meaning, as in: *Zaid struck ‘Amr*. Without mentioning the verb’s simple object (نمفع الله), meaning (عمر), the sentence’s meaning is incomplete. An Intransitive verb, is the opposite: it is a verb which does not require an object to complete its meaning, as in: *Zaid was thirsty*. The verb and subject alone are sufficient in conveying a complete meaning.

Some transitive verbs can use two objects to complete its meaning. One such verb is (علمت). When this verb is entered upon a simple nominal sentence, like *Zaid is a poet*, both the Mubtada and the Khabar will become its objects, as in: *I knew Zaid was a poet*. The verb (أعلمت) can utilized up to three objects. It is entered upon more complex nominal sentences, such as: *Zaid’s father is present*. When the verb (أعلمت) is entered upon this sentence, the subject (رُئِيَتُ), its predicate (رُئِيَتُ), and the word attributed to the predicate (زيد أو حامِض) all become the object of the verb, as in: *I informed Zaid his father was present*. Each of these three are now in the accusative case as objects of this verb.

**Şamadiyyah In Nahw by Shaikh Bahā’-ud-Deen al-‘Āmilī**
The author's point regarding these verbs are that only their first and second object will become the Proxy-Subject of a passive voice verb. With the doubly-transitive verb (علم), only its first object will become the Proxy-Subject, as in: It was known that Zaid was a poet. With the triple-transitive verb (أعلم), it is permissible for the first two objects to become the Proxy-Subject, as in: Zaid was informed his father was present.

The author mentioned two types of verbal objects which do not occur as the Proxy-Subject. Below is a brief overview of these two types of objects:

**Maf'ul Lahu (المفعول لحال).** It is the object that clarifies the reason of the subject's action, as in: I struck Zaid as a discipline. Implied in this type object is the meaning of the particle Lām at-Ta'leel (لام التعليل) which gives the reason that an action is being done, as in: I hit Zaid in order that he is disciplined. Refer to section 2.16 for more information about this type of object.

**Maf'ul Ma'ahu (المفعول معه).** This is an object which is connected to a verb by means of a conjunctive particle (و), as in: I helped Zaid and Bakr. In this sentence, the simple object (المفعول بيد) is Zaid. Zaid is followed the conjunctive particle (و) which will have the effect of equating that which follows it (و) with that which precedes it (عيد). We interpret that this act of helping was given to both Zaid and Bakr together, thus the name Maf'ul Ma'ahu. Grammarians also refer to this conjunctive particle as Waw al-Ma'iyyah (و). Refer to section 2.17 for more information about this type of object.

The Simple Object or the (المفعول بيد) is the object designated for the Proxy-Subject in most instances. In the text where it says: "If there is no Simple Object (Maf'ul Bihi), then, all (other types of objects) are the same." It means that besides these four exceptions, other objects may also become a Proxy-Subject like the Simple Object.

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Shaik Bahā' ud-Deen Al-'Amili

حسنات الصمدة في الفهو الفهوى بها، الحسين الفاطمي

Şamadiyyah In Nahw by Shaikh Bahā’-ud-Deen al-Āmili
The Nominal Subject or Mubtada is devoid of any literal government attributed to it. Or it is an adjective occurring after negation or interrogation giving the nominative state to an apparent noun or (that which is in) its ruling. If the adjective conforms to the singular, then, there are two perspectives: as in:  ❄️ Zaid is standing, and ❄️ The two Zaids are not standing or Zaid is not standing.

At times, the Mubtada is mentioned without a predicate or Khabar, for example:

- ❄️ Zaid is (while) standing.
- ❄️ Mostly my eating of Saweeq is mixed with water.
- ❄️ Had there been no 'Ali, certainly 'Umar would have perished.
- ❄️ By your life do not rise up!
The Mubtada is not indefinite (Nakirah) except with there being some benefit (in being indefinite).

The Khabar is the (Mubtaba's) predicate (also being) devoid of any literal government. The Khabar is either a derivative or a substantive noun. The derivative noun is not nominative due to the apparent noun, assuming (its nominative state) is due to (referencing) the Mubtada's pronoun. The derivative always agrees with (this concealed pronoun), in contrast to other words, for example:

*الكلمة أنظر* • *The word is an expression*
*هند قائم أبيها* • *Hind's father is standing*

[2.4] COMMENTARY

The remaining half of the 4 types of words that are always nominative, are the nominative subject and the predicate, known as the Mubtada (الخبر) and the Khabar (المبتدأ), respectively. The term nominative subject is used to distinguish this type of subject from the Fā'il, the verbal subject.

The Mubtada and Khabar are the two essential components of a noun sentence also referred to as a nominal sentence (الجملة الإضافية). The Mubtada is a noun which initiates the sentence and the Khabar is a noun ascribed to the Mubtada as its predicate. The ascription of a quality, state or attribute is made upon the Mubtada (المنصوب إلينا) and the Khabar is that which is attributed to the Mubtada (المنصوب به). Before commenting on the text, some of the rules related to the Mubtada and Khabar are summarized below:

- The Mubtada is a definite noun as a rule. The Khabar, on the other hand, is usually indefinite, as in: *The teacher is an Irāqi* and: *Our city is burned.* In the former, the Mubtada is defined by the Alif-Lām (the Definite Article) and in the latter, the Mubtada is defined by the annexation of a pronoun in an ʿIdāfah construction (ِبَلَدُ نَا).

- When both the Mubtada and Khabar are definite, either can be made the Mubtada, as in: *Allāh is our God*; *Muḥammad (ṣ) is our prophet.* There are instances, however, when one word appears more preferrable as the Mubtada than another from one perspective or another, as in: *I am Yusuf...* [12:90]
• The Khabar may be a single word or an entire sentence (nominal, verbal or conditional sentence), as in: Zaid is standing; Zaid's father is standing; Zaid's father was standing. If Zaid stands, honor him. Many scholars also consider an adverbial phrase as a quasi-sentence following the same rule as a sentence, for example: The mosque is in front of you.

• An indefinite noun may also be made the Mubtada when the sentence has a particle of interrogation (حرف الإستفهام) or particle of negation (حرف النفي) in it, as in the following: Is there a man in the house or a woman? and: There's no one better than you.

• When the Khabar contains an adverb (حرف الالتباس) or a genitive particle (السمت ة), it is required the place the Khabar before the indefinite Mubtada, as in: Hasan is in the house.

In the text, the Mubtada and Khabar are mentioned together due to their correlative relationship. Each requires the other. The Mubtada, being the subject, requires the Khabar as its predicate. The Khabar, being the predicate, requires the Mubtada to make its attribution. Otherwise, the expression is without ascription (الإسناة). The Mubtada is referred to as al-Musnad Ilaihi, meaning that the attribution is being made to this noun. The Khabar is referred to as (السمت ة إلية), meaning that which is being attributed. The attribution of the Khabar can be signified by one word or an entire sentence.

Regarding the government of the nominal sentence, the two dominant schools of grammarians, the Başriyyeen and the Küfiyyeen, each have their own views.

All grammarians are agreed that the Mubtada is nominative, however, they differ regarding the cause of its nominative state. Sibawaih and many of the Başriyyeen grammarians attribute the nominative state of the Mubtada to its beginning the expression. Their view is that the semantic government of initialization (الإسناة) gives the Mubtada its nominative state.
Then, they say, the Mubtada has an essential need for its predicate since, as a singular noun, the Mubtada only has a singular meaning. The Khabar is needed to increase the scope of the Mubtada and complete the intended meaning of the expression. The nominative state is the literal effect resultant in the Khabar from this relationship. Meaning that the Khabar gets its nominative state from the Mubtada.

The Kufiyyeen are of the view that the Mubtada and Khabar have an inseparable relationship in which one requires the other and each one governs the other in the nominative state. They cite other parallels in Arabic, such as:

"Whichever you call upon, He has the best names." [17:110] They cite this example because the conditional noun (اتباع) is accusative due to being governed by the verb (تنزه) as its object (المفعول). In turn, this verb is governed by the same accusative noun. As a conditional noun, it governs the verb in the jussive state.

In the same manner, the Kufiyyeen say, the Mubtada governs (العامل) the Khabar and is also governed (المفعول) by the Khabar, each giving the nominative state to the other.

Implicit in semantic government is the Copula or the verb ‘to be.’ In actuality, there is no such verb, but the Copula is implied in the predication of the Mubtada by its Khabar. As a rule, the nominal sentence is interpreted in the present tense, as in: "Zaid is standing." However, there may be some indicator of the future-tense occurring in the expression, as in: "Zaid is standing in the morning?"

The author states the following about the Mubtada: "The Nominal Subject or Mubtada is devoid of any literal government attributed to it."

As previously mentioned, it is agreed among grammarians that the government of the Mubtada is semantic or related to meaning. This means that the Mubtada is devoid of any literal government (عملعاباطبال) in which it is governed by another word, like a verb or particle. If a verb is entered upon a nominal sentence, the Mubtada becomes a verbal subject (الفاعل) governed in the nominative case, such as: "Zaid was standing."
If a particle governs the Mubtada, it breaks its relationship with its Khabar, as in:

Surely Zaid is standing. The accusative particle \((زیدا)\) governs the noun following it \((نکم)\) as its own noun \((نکم)\) in the accusative state. The particle also governs \((خیبر)\) as its own predicate \((نکم)\) in the nominative state.

When the Mubtada is governed by another word, the defining relationship between the Mubtada and the Khabar is broken and they cease to exist as such. The types of words which break the relationship of the Mubtada and Khabar are known as the Nawâsîkh \((نَوْعَشَة)\). Their details are mentioned in section 2.6 and 2.8.

According to grammarians, the limitation in the definition of the Mubtada requiring it to be devoid of literal government does not exclude the possibility that the Mubtada may be an interpreted noun \((الاسم المَنْظَرِي)\) as opposed to a true noun \((الاسم الحَقِيقِي)\), as in:

"And that you fast is better for you" [2:184] This example is offered based on the grammatical rule that the present-tense verb which is governed by the accusative particle \((أن تَضُومَوا خَيْرَ نَکم)\) may be interpreted as the verb's Mašdar \((المَذْنَب)\). Based on this rule, the accusative particle and the present-tense verb \((أن تَضُومَوا)\) may be interpreted as the verb's Mašdar \((صَوْم)\). According to this, the interpretation would be: Your fasting is better for you, wherein the Mašdar \((صَوْم)\) is the Mubtada.

Also, a few grammarians are of the view that the definition does not exclude the literal government of the Mubtada which is deemed extraneous \((بَ)\), as in:

A Dirham by your accounting. Wherein the genitive particle \((بَ)\) is deemed extraneous or unessential in the expression's syntax and meaning, as can be seen with the particle's omission:

Your accounting is a Dirham.

A second type of Mubtada is mentioned: "Or (the Mubtada) is an adjective occurring after negation or interrogation giving the nominative state to the apparent noun or (that which is in) its ruling."
The Mubtada may also be an adjective (الاسم الفاعل) such as a derivative noun (الاسم الفاعل المضقت), like an Active Participle (الاسم الفاعل) or Passive Participle (الاسم الفاعل). With most grammarians, the condition is that this adjective should occur after a particle of negation (حرف النقفي), as in: ما قايت زيد Zaid is not standing; or after a particle of interrogation (حرف الاستفهام), for example: أس زيد Is Zaid standing?

Suyūṭi, in his commentary on Alfiyyah, says that the view of al-Akhfash (الأخفاش) and the grammarians of Kūfah (الكوفيون) is that the Mubtada may be an adjective even without negation or interrogation, as in: فأراهم أهوا الركيم Saved are the possessors of righteous guidance.13

Also part of the definition is that the adjective Mubtada gives the nominative state to the apparent noun (الاسم الشافع) following it, meaning the Khabar, for example: فأيا زيد. Or that which is in the Khabar’s ruling, like an independent pronoun replacing an apparent noun, for example: أنت Are you standing? The significance of this definition is that the adjective Mubtada does not give the state of Rafʿ to a word unless it is an apparent noun, like (ى) or a pronoun (أنت) in the ruling of an apparent noun.

The adjective Mubtada also gives the nominative state to the word which possess a conspicuously concealed pronoun, as in: فأيا ريدان Are the two Zaids standing? Whereas the word (ردة) has the conspicuous dual subject-marker Alif (ا) indicating its concealed subject (كما). If the adjective were not giving the nominative state to the word following it, the word would have to agree with it, as in: أقيمتين ريدان Are two Zaids standing?

Next, the author clarifies two of the soundest opinions with regard to the adjectival Mubtada: "If the adjective conforms to the singular, then, there are two perspectives..."

Meaning that the if the adjective conforms to the singular noun following it, as in: فأيا ريد At the two Zaids standing, there are two ways of analyzing its structure or Tarkeeb (التركيب):
The word (نَامَيْن) is the Mubtada and the Marfū' noun following it (زَيْدُ) is its subject (فاعل) filling the place of the Mubtada (فاعل السّمّ السّمّ الّخبير). It is referred to as a Fā'il due to the fact that this type of derivative noun, the active participle (اسم الفاعل) is a verbal noun which may have a subject and object in a manner similar to a verb. Zaid, then, is said to be the subject of (نَامَيْن) and it also occupies the place of the Khabar.

Or the Marfū' word following the adjective (نَامَيْن) is the Mubtada placed after the predicate (الشَّمَّانُ الّخبير). Meaning that the adjective is actually the predicate placed before the Mubtada (الخُبر السّمّ). Many grammarians believe this to be the soundest analysis as many are not agreed that an adjective should be termed the Mubtada.

By definition, the Mubtada is (الشَّمَّانُ إلّيّه), meaning that it is a word to which an attribution is made from its Khabar (الشَّمَّانُ إلّيّه). When an adjective is the Mubtada, however, this definition does not hold true as the word following the adjective does not make any attribution to it, as in: أَفَايَمْ زَيْدَ. Is Zaid standing. Zaid, the Khabar (زيّدَ) does not make any attribution to the adjective (نَامَيْن).

Next, the author mentions that the Mubtada may be mentioned without its Khabar. Most often, the elision (حذّن) of the Khabar occurs due to an indication (قرينة) of its meaning being mentioned in the expression or understood otherwise. This elision of the Khabar is of two types:

- Permissible (حاجز). Wherein there is an indicator of the Khabar which eliminates its need, for example, when someone asks another person: من عنك؟ Who is with you? When the other person answers: زَيْدُ عَنْدَيْ. Zaid, its predicate ( abi) as in Zaid is with me, is omitted because it is understood. There are many examples of this type of elision in 'Arabic.
• Required (رایب). This type of elision requires a word or expression to occur in the place of the elided Khabar. This type of elision occurs in four instances (AS) exemplified in the text

1) *Every man and his domain.* Its meaning with the elided Khabar is: *Every man is associated with his domain.* The Khabar is elided. The conjunctive particle (ِ) replaces the Khabar. This conjunctive particle has the meaning of *Ma’iyah* (معيّة), meaning: *with, along with,* as in: *Every man with his with his domain.* The meaning of *Ma’iyah* in the conjunctive particle replaces the Khabar’s meaning of (ِ) (ِ متصرف مع ضيغة).

2) *My hitting Zaid is (while) standing.* Here, the Mubtada is a verbal noun or Maşdar with a nominative pronoun attached. This verbal noun gives the accusative state to Zaid in the same manner as a verb, as in: *I hit Zaid while standing.* The third word (قاتبا) is called *Hal* (حال) which is an accusative word connected to the verb that explains the state of the subject or object at the time when the action is performed. Here it explains that Zaid was hit while standing. What is estimated to be omitted from the Khabar is (ب) for example: *My hitting Zaid was achieved when he was standing.*

The elided Khabar (حاصل) is understood by the signification of the *Hal* (حال) (قاتبا). With the elision of the Khabar and that which is attached to it, namely (ب) (حاصل إذا كان), the government of the verb (كان) is removed. This verb had caused (ناسب) to be in the accusative case. With the removal of the verb’s government, the *Hal,* then, is established in the place of the adverb (ب). This adverbial meaning is implied in the meaning of *Hal,* for example: *My hitting Zaid was when (he was) standing.* Meaning at the time he was standing. Or using another adverb (عندما), for example: *My hitting Zaid is at the time of standing.*
The next sentence is similar: *Mostly my eating of Saweeq is mixed with water.* In this sentence, the Mubtada (أُكْبِرُ شُربِيُّ السَّويِّقَ مَلِقْوَا) is annexed in an Iḍāfah construction to a Maṣdar (شرب). The Maṣdar has a first-person pronoun annexed to it. The accusative word (ملقوتا) gives indication of the Khabar which is elided. This accusative word is known as Maf‘ūl Mutlaq (المفعول المطلق). The Absolute Object. It is a type of verbal object which gives indication of the verb governing it, although it has been elided, as in: *Most of my drinking, I mixed Saweeq with water.*

The verb (نَتَ) is the elided Khabar. This verb gives the accusative state to the two words following it: (السَّويِّقَ)، the verbal object (السَّويِّقَ)، and: (الملقوتا) the Maf‘ūl Mutlaq. The Maf‘ūl Mutlaq is a Maṣdar, in the accusative, which comes to emphasize the action of the verb. The word *Maltūt* (المطوت) signifies something mixed with water which emphasizes its verb (نَتَ) which means to mix something with water. The Maf‘ūl Mutlaq, then, comes in the place of the Khabar (نَتَ) giving evidence of the verb which governs it. Refer to section 2.15 for more on the Maf‘ūl Mutlaq.

3) *Had there been no ‘Ali, surely certainly ‘Umar would have perished.* The conditional particle (نَوْلَا عَلَيْهِ نَهْلَكَ عَمَّرْ) precedes the Mubtada (عالِيَ). The elided Khabar is (فَلَوْلَا عَلَيْهِ مُؤْجَوَةٌ نَهْلَكَ عَمَّرْ) *Had there been no ‘Ali existing, surely ‘Umar would have perished.* The existence of the condition (نَوْلَا) requires a reply (عَلَيْهِ). The conditional particle (نَوْلَا) gives indication of the existence of the elided Khabar (نَهْلَكَ عَمَّرْ). Then, the reply to the condition (نَهْلَكَ عَمَّرْ) stands in the place of the elided Khabar (مُؤْجَوَة).
By your life, do not rise up! This sentence begins with a particle of an oath (نَعَمُ حُرْمًا), known as the Lām of Oaths (تَسْمَى لَامُ الْقُسْمِيَّ). This particle is prefixed to the Mubtada giving indication of an oath, thus we have the interpretation By your life. The actual word of the oath, namely (تَسْمَى قُسْمِيَّ) is the elided Khabar, as in: By your life (I swear by) my oath, do not rise up! The word denoting the oath, namely (تَسْمَى قُسْمِيَّ) is understood due to the presence of the particle (نَعَمُ حُرْمًا). The reply to the oath, meaning (لا نَعَمُ حُرْمًا), comes in the place of the elided Khabar.

The final point regarding the Mubtada: “The Mubtada is not indefinite (Nakirah) except with there being some benefit (in being definite).”

Here are a few such examples of an indefinite Mubtada, some of which have already been mentioned:

- It was mentioned that when the Khabar contains an adverb (الْفِرْعُ) or a genitive particle and its genitive object (الْجَازِرُ وَ الْمَجْزُورُ), the Khabar is placed before the Mubtada, as a rule. In this situation, it is also permissible that the Mubtada be indefinite or Nakirah, as in: A man is in the house, A Dinar is with me.

- In a sentence containing an interrogative particle, the Mubtada may be indefinite, as in: Is there a man among you?

- Likewise, in a sentence which contains a particle of negation (خِفُ الثَّقْفِي), the Mubtada may be indefinite, as in: No one is standing.

- When the indefinite noun is annexed to another indefinite noun in an Iḏāfah construction, as in: A deed of goodness is excellence.

- When the meaning of the Mubtada is descriptive (مَغْفِسُ الْوَضْفُ) in meaning it may be indefinite, as in: A little man is with us.
When a descriptive word (الشْفَةُ) follows the Mubtada which it modifies (التمام), as in: "A believing servant is better than an idol worshipper." [2:221]

When the indefinite noun is conditional, as in: He who helps Allah, Allah will help him.

When the indefinite noun is part of a Du‘ā, as in: "Peace be upon you" [6:54]; or a message bearing news (good or bad), as in: Woe upon the defrauders! [83:1]

When a meaning is intended for the whole, as in: All are dying.

The author then turns his attention toward the Khabar: "The Khabar is the (Mubtaba’s) predicate (also) devoid of any literal government. The Khabar is either a derivative or a substantive noun."

The Khabar, like the Mubtada, is a noun devoid of any literal government. As previously mentioned, the government of the Mubtada and Khabar is Semantic or related to meaning, not literal. The Khabar may be a derivative noun (الشْفَةُ) or a substantive noun (الجَامِعَةُ).

A derivative noun is the type of noun which has been derived from another word. In addition, the derivative also has the capability of deriving other nouns and verbs from it. Therefore, the Khabar may any type of derivative, such as a noun (الإِسْمُ), a past-tense verb (الضَّارِعُ), a present-tense verb (الأَمَرُ), a command verb (النَّهَايَةُ) or a verb of prohibition (النهبُ), as in (respectively): زَيْدُ قَامَ، زَيْدُ بَقَامَ زَيْدُ قَامَ، زَيْدُ لاَ تَقْفُمُ، زَيْدُ قَامَ.

The substantive noun (الجَامِعَةُ), on the other hand, is a primary noun which is not itself a derivative nor are other words derived from it, like: A Lion, as in: Zaid is a lion, figurative speaking, of course. Its literal meaning is: Zaid is brave. Such a word can be made into the dual and plural like any other noun, as in: أَسْدَانِ. A Relative Adjective can be formed from it by adding the Relative Yā (يا، النَّسْبَةُ), as in: Lion-like. Beyond this, the substantive does not undergo any further transformation.
Next, a key note about the role of the Khabar which is a derivative noun (المظفر): "The derivative noun is not nominative due to the apparent noun, assuming (its nominative state) is due to (referencing) the Mubtada's pronoun."

Meaning that the derivative noun does not get the nominative state from the apparent noun (الإسم الظاهر), the Mubtada, as in: زيد قائم. Rather, the Mubtada has a pronoun concealed within it. The Khabar references this concealed pronoun with its own concealed pronoun. It is this reference of the Khabar's concealed pronoun to the Mubtada's pronoun which gives the nominative state to the Khabar. An indication of this referencing is the agreement between the pronouns of both the Mubtada and Khabar, a point which the author mentions next:

"The Khabar always agrees with (this concealed pronoun), in contrast to other words."

Meaning the concealed pronoun in the derivative Khabar must agree with the pronoun concealed in the Mubtada. This agreement is reflected in number and gender, as in:

زيد فانم، زيدان قائمان، زيدون قائمون، فاطمة قائمة، فاطمة قائمة، فاطمة قائمة، فاطمة قائمة

The comment in the text: "...in contrast to other words." is a reference to two types of words:

- A substantive noun (جامعه), it does not display agreement with the Mubtada, as in the example provided: The word is an expression. The nature of the substantive noun is that it is either masculine or feminine in its formulation. It cannot become feminine by simply adding a feminine indicator. The derivative noun, on the other hand, may become feminine by the inclusion of the feminine ت or another feminine indicator. Otherwise, most are masculine. As a result, when the Khabar is a substantive noun, its concealed pronoun may not agree with that of the Mubtada, for example:

كليمة لفظ، الكلمات لفظ
The derivative noun occurring as a Khabar which gives the nominative state to another word. Meaning that the derivative word causes the nominative state in an apparent noun following it, as in: هند قائموه أبوها Hind's father is standing, wherein قائمو is the Khabar. However, its concealed pronoun does not refer to the Mubtada، otherwise, it would be in agreement with the Mubtada. The Khabar's pronoun refers to the noun following it (أب) and it agrees with it.

To summarize the structure of this expression: هند (هند) is the Mubtada in the nominative state. The derivative قائمو is its Khabar in the nominative state. It is an Active Participle [2.50], a noun with verbal qualities. As such, the derivative governs أب as its subject in the nominative state. The subject أب is also the first-term of the Idāfah construction, with the genitive pronoun ما as its second-term. Collectively, these words أب وما, are a sentence occupying the place of the Khabar. It is the reference of the subject's pronoun ما to the Mubtada and its agreement which gives the Khabar the nominative state. Without this pronoun, there would no ascription to the Mubtada and, therefore, no cause for its nominative state. This reference is indicated by the pronoun's agreement, for example:

حددان قائمو أبوهما، حددات قائمو أبوهما
[2.5] A RULE

The unknown is established, in the belief of the speaker, for something with the listener. (The speaker) makes (the unknown) the Khabar and places it at the end. That known thing is made the Mubtada and advanced (to the front). Mostly, there is no deviation from that (order). Then, it is said for he who is aware of Zaid by his name and personality but does not know his brother: Zaid is your brother. (It is said) for he who is aware that he has a brother but does not know his name: Your brother is Zaid. The Mubtada, then, is advanced (to the front) in both situations.

[2.5] COMMENTARY

This brief rule explains a difference between the Mubtada and Khabar, from the perspective of their meaning. If the speaker believes that the listener is aware of something, it should be made the Mubtada and that which the listener is unaware of should be made the Khabar.

This is also consistent with the rule that the Mubtada should be a definite noun. In the example given in the text, both nouns are definite, one due to being a proper name (زید) and the other due to the annexation of a pronoun in an Iḏāfah construction (اکوٰن). In deciding which of the two should be made the Mubtada, the consideration, then, is that which is known to both the speaker (المکمل) and listener (المالم). In the first example, Zaid is known and placed as the Mubtada: زید اکوٰن. In the second example, Your brother is Zaid is known and becomes the Mubtada.
(فضل): تُدخُلُ على المُبتدأ و الَّحيَرُ أَفعالُ و حُروفُ. فَتَتَجَعلُ المُبتدأ إِسْمًا لَهَا، الَّحيَرُ كِبْراً لَهَا. و تَسْمَى التَّوَاسَخ، و هِي هَفْسَةُ أَنْواعٍ، الأَوْلُ: الَّأَفعالُ النَّاقِضَةُ، و المُشْهورُ مِنْهَا: كَانَ و علُو و أَصْحَبُ و أَطْلُ و بَاتٌ و لَيْسُ و ما لَازَ و ما بَرَحَ و ما أَنْفَكَ و مَا كَرَيْتَ و مَا دَامَ و حُكْمُهَا: رَفُعُ الإِسْمِ و نَضْبُبُ الَّحيَرُ. و يَجْرُوُّ فِي الْكُلِّ تَوْضُحُ الَّحيَرُ. و فِي مَا سُؤُ الَّأَفعالَ الأَوْلَى تَقْدِمُهَا عَلَيْهَا، و فِي مَا عَدَا: ما كَرَيْتَ و لَيْسُ و ما لَازَ، أَنْ تَكُونَ تَأْقُدُهَا. و مَا نَتْصِرِفُ بِمَنْهَا يُعْمَلُ عَلَيْهَا.

[2.6] A SECTION

(A group of) verbs and particles are entered upon the Mubtada and the Khabar. They make the Mubtada their Ism (noun) and (make) the Khabar their Khabar. They are named an-Nawâsîkh and they are of five types:

First: Defective Verbs

الأفعال الناقضة

The best known among them are:

كَانَ صَارَ أَصْحَبُ أَطْلُ و بَاتٌ و لَيْسُ و ما لَازَ و ما بَرَحَ و ما أَنْفَكَ و مَا كَرَيْتَ و مَا دَامَ

Their ruling: (they give the state of) Raf‘ to (their) Ism and (the state of) Naṣb to (their) Khabar. In all, it is permissible to have the Khabar between (its verb and Ism). In all besides the last five, (it is permissible) to advance the Khabar (before its verb). The (verbs) besides: , are complete. That which is inflected from them will govern with the (Defective Verb’s) government.

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Şamadiyyah In Naḥw by Shaikh Bahā-ud-Deen al-Âmili  حسابات المصدرية في النحو الشافع بنا.數學的發明
In this section, the author begins to enumerate a class of words comprised of particles and verbs known as the Nawāṣikh. The Nawāṣikh are known as such because their government over a nominal sentence breaks or abrogates the semantic government of the Mubtada and Khabar. Then, the Nawāṣikh governs the Mubtada as its own noun or Ism in the nominative state. They govern the Khabar as their own Khabar in the accusative state, for example: 

\[ \text{Zaid was standing.} \]

The original nominal sentence was: 

\[ \text{Zaid is standing.} \]

When the verb (\( \text{Zaid} \)) is entered upon this sentence, the Mubtada (\( \text{Zaid} \)) becomes its Ism (\( \text{Zaid} \)) and the Khabar becomes its Khabar of (\( \text{Zaid} \)).

The verb (\( \text{Zaid} \)) is a member of the first group of Nawāṣikh known as Defective Verbs:

**a) Defective Verbs**

The first group of Nawāṣikh are known as Defective Verbs. They are deemed defective because their signification is incomplete with their subject alone. They require a noun in the accusative, meaning the Khabar, to complete their signification.\(^{14}\)

Defective verbs govern their Ism in the nominative state and govern their Khabar in the accusative state. In the previous example (\( \text{Zaid} \)), the verb governs the noun (\( \text{Zaid} \)) as its Ism (\( \text{Zaid} \)) in the nominative state and governs (\( \text{Zaid} \)) as its Khabar (\( \text{Zaid} \)) in the accusative state. Without the Khabar, the meaning of the verb (\( \text{Zaid} \)) is defective.

According to Sibawaih, the number of Defective Verbs are not limited.\(^{15}\) The author says that the best known are thirteen in number:

- \( \text{Kān} \) The verb "to be" which establishes the Khabar's existence for its Ism, as in: "People were one nation" [2:213], meaning that one nation was established for people.

- \( \text{Cāsār} \) To become. The verb signifies that the Ism changes into the Khabar, as in: \( \text{Cāsār} \) the field became dry.

- \( \text{Aṣḥāb} \) Establishes the Khabar for its Ism within the time of morning, as in: \( \text{Aṣḥāb} \) Zaid entered the morning regretful.
Establishes the Khabar for its Ism within the time before noon, as in:  
أَضْعَى أَضْعَىَلِهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ Faid became hungry in the forenoon.

Establishes the Khabar for its Ism within the time of evening, as in:  
أَضْعَى أَضْعَىَلِهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ Faid entered the evening crying.

Establishes the Khabar for its Ism throughout the day, as in:  
ظلَّ زَيْدُ صَابِراً َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ Faid remained patient all day.

Establishes the Khabar for its Ism throughout the night, as in:  
يَبْتُ زَيْدَ فَانَّا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ Faid spent the night standing (in prayer).

Negates the Khabar's relationship with the Ism in the present tense, as in:  
لاَيَبْتُ زَيْدَ فَانَّا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ فَيُؤِجُّ ُهَا َلِزِّدُ Faid is not present. Commonly, the Khabar of (لاَي) will be preceded by the genitive particle (ب)، as in:  
لاَيَبْتُ زَيْدَ فَانَّا َلِزِّدُ Faid is not present. This verb is partially-inflected in that it only is found in the forms of the past-tense.

Negates the cessation of the Khabar for its Ism up to the present time.  
The particle (ما) is a particle of negation while the meaning of the verb, to cease, is negative itself. Therefore, the negation of the negative is positive, as in:  
ما زَلَّ زَيْدَ فَانَّا َلِزِّدُ Faid is still standing, meaning that Zaid has not ceased standing.

Negates the leaving or departure of the Khabar for its Ism. As in the previous example, the verb is negated by the particle (ما). The verb means to leave or depart, therefore, negating it means to remain or to stay, as in:  
ما تَبْرَخَ زَيْدَ فَانَّا َلِزِّدُ Faid remains wealthy.

Has a meaning similar to (ما زَلَّ), as in:  
ما أَنْفَكَ زَيْدَ فَانَّا َلِزِّدُ Faid is still standing.

Also has a meaning similar to (ما زَلَّ), as in:  
ما قَبِّيَ زَيْدَ صَابِراً َلِزِّدُ زَيْدُ Faid is still patient.
With all of the Defective Verbs it is permissible to place the Khabar between the verb and its Ism, as in:  Zaid was standing, and:  Zaid is still brave. It is also permissible to place the Khabar before the verb which governs it, except in the last five verbs, namely:  for example:  Zaid was standing and:  Zaid entered the morning regretful.

The author says that besides, it is permissible that the Defective Verbs be made complete. As we had mentioned, these verbs are considered defective due to their need for another word to complete its meaning. However, these verbs can be made complete by changing them to the passive voice. The Defective Verb becomes complete whenever it can signify its meaning completely in the passive voice, for example:  It became dry. Originally, in the active voice, the sentence was as follows:  The field became dry. In the active voice it is defective due to the verb's need of its Khabar to complete its meaning. When converted to the passive voice, this need is removed as the Ism is removed allowing the Khabar to occupy its place as its proxy, assuming its I’rab. In the end, the verb has no need for any other word to complete it's meaning:  It became dry.

Lastly, the author mentions: "That which is inflected from them will govern with the (Defective Verb's) government."

Meaning whatever forms may be inflected from the Defective Verb, they will all have the same government as the primary verb. Inflected forms are the verb's various derived forms, like the past-tense, present-tense, command verb, etc, as in:  Zaid is standing (present-tense) and  Be standing! (command) Regardless of its inflected form, the verb governs based on the same rule as the primary, meaning it governs its Ism in the nominative state and its Khabar in the accusative state.

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Šamadiyyah In Nahw by Shaikh Bahā-ud-Deen al-‘Āmilī ✪ حسنات الصحّة في النحو الشافع يحا. الحسن العاملي
The verb (كان) (كان) is peculiar in the permissibility of removing the letter Nūn of its present-tense jussive verb terminated with Sukūn, for example: "...Nor have I been unchaste." With the condition that the verb lacks connection to an accusative pronoun and (lacks connection to) a Sākin (letter). For those reasons, the following (constructions) are not permissible: 

In the example: 

People are rewarded according to their deeds: If (their deeds) are good, then good (is their reward); if (their deeds) are evil, then evil (is their reward), there are four perspectives for you (in their I'rab). The first is the accusative for the first and the nominative for the second. (The second is) the nominative for both. (The third is) the accusative for both. (The fourth is) the reverse of the first. The first is the strongest (view) and the last is the weakest. The two middle (views) are medial.
As the sub-title implies, this section deals with two issues:

First. It is permissible to elide the Nūn in the verb (كان), meaning its third consonant, when this verb is in the jussive state (أنتِ فَخِيرٌ وَإِن شَاءَ فَشَفَكْ) in the five forms in which the Nūn is Sākin:

<table>
<thead>
<tr>
<th>Form</th>
<th>Present-Tense</th>
<th>Jussive State</th>
<th>Elided Nūn</th>
</tr>
</thead>
<tbody>
<tr>
<td>3rd pers. M.S.</td>
<td>يَكُونُ</td>
<td>لَمْ يَكْنِ</td>
<td>لَمْ يَكُنْ</td>
</tr>
<tr>
<td>3rd pers. F.S.</td>
<td>يَكُونُ</td>
<td>لَمْ تَكْنِ</td>
<td>لَمْ يَكُنْ</td>
</tr>
<tr>
<td>2nd pers. M.S</td>
<td>يَكُونُ</td>
<td>لَمْ تَكْنِ</td>
<td>لَمْ يَكُنْ</td>
</tr>
<tr>
<td>1st pers. Sing.</td>
<td>أَكُونَ</td>
<td>لَمْ أَكُنَّ</td>
<td>لَمْ أَكُنْ</td>
</tr>
<tr>
<td>1st pers. Pl.</td>
<td>يَكُونُ</td>
<td>لَمْ تَكْنِ</td>
<td>لَمْ يَكُنْ</td>
</tr>
</tbody>
</table>

Of all the Defective Verbs, only (كان) has this peculiarity. The example given in the text is from the saying of Ḥadrat Maryam (AS) in the first person singular: "...Nor have I been unchaste." [19:20] Originally, it was (كن).

Second. The author gives four perspectives on the i'ráb of the following expression: "(إِن كَانَ عَمَّلَهُمْ خَيْرًا فَيَكُونُ خَيْرًا لَهُمْ وَإِن شَاءَ فَشَفَكْ)". In particular, the focus is on the conditional portion of the expression: "If (their deeds) are good, then good (is their reward); if (their deeds) are evil, then evil (is their reward)."

✓ "Accusative for the first and the nominative for the second."

In this view, there is the estimation of the following: (إِن كَانَ عَمَّلَهُمْ خَيْرًا فَيَكُونُ خَيْرًا لَهُمْ). In the first part, namely the condition (خَيْرًا), the accusative word (خَيْرًا) is the Khabar of (كان). The nominative word (خَيْرًا) is the Ism of (كان) in the second part as well as the condition's reply (خَيْرًا).
These two parts of the conditional sentence (الجملة الشرطية) are linked together by the conjunctive particle (ذ)، which is prefixed to the condition's reply. After the conditional particle (إن)، then, (كان) and its Ism were elided and after the conjunctive particle (ذ)، (كان) and its Khabar were elided. The author deems this to be the strongest view since the elision of (كان) and its Ism are common following a conditional particle and the elision of (كان) and its Khabar are common following a conjunctive particle. This is also the manner of I’rab which has occurred in traditions.

✓ "The nominative for both."

In this view, there is the estimation of the following: إن كان خيار عملهم فيكون خيرا خيراً. In this expression, both instances of (خير) are nominative as both are the Ism of (كان). After both parts of the expression, (كان) and its Khabar are elided while its Ism remains. The elision of (كان) and its Khabar is uncommon following a conditional particle, while their elision following a conjunctive particle is common. Due to this, this view is regarded as medial.

✓ "The accusative for both."

In this view, the following is estimated: إن كان خيار عملهم خيراً فيكون خيراً خيراً خيراً. In both parts of the expression, the accusative word (خيراً) is the Khabar of (كان). After both parts of this expression, (كان) and its Ism are elided leaving its Khabar. The elision of (كان) with its Ism is common following a conditional particle while the elision of (كان) and its Ism following the conjunctive particle is uncommon. For this reason, this view is also regarded as medial.

✓ "The reverse of the first."

Meaning that the first is made nominative and the second is made accusative wherein there is the estimation of the following: إن كان خيار عملهم فيكون عملهم خيراً. This view is deemed the weakest of the four views due to the scarcity of finding (كان) and its Khabar being elided following the conditional particle and the scarcity of finding (كان) and its Ism elided following the conjunctive particle.
الثاني

(الثاني): الأحرف المشابهة باللغة، وهي: إنَّ وَ أَنَّ وَ كَانَ وَ لِيَتْ وَ لَكَنَّ وَ لَعْلَهُما
عُكْسَ عَمَلٍ كَانَ وَ لَا يُتَقَدَّمُ أَحَدُ مَغْفُولِيهَا عَلَيْهَا مُطلِقاً، وَ لَا خَبْرَهَا عَلَى‌ اسمِهَا، إلَّا إِذَا:
كَانَ ظَرُفًا أَوْ جَارًا وَ مَخْزُورًا، نُخْوُ: إِنّ فِي ذَلِكَ لْعِبْرَة. وَ تَلْحَقُهَا مَا فُتْكُفُهَا عَنَ الْعَمَلِ،
نُخْوُ: إِنَّمَا زَيْدُ قَائمٍ.

وَ الْمُضَدُّ: إِنْ حَلَّ مَخْلَٰلٍ إِنَّ فُتْحَ حَمْزِهَا وَ إِلَّا كُسُورُ. وَ إِنّ جَارَ الْأَمْرَانَ، جَارُّ الأَمْرَانَ،
نَخْوُ: أَوْ لَمْ يَكْفِيَهُمْ أَنَا أَنْزَلْتُهُ، وَ قَالَ إِنَّ يَعْبُدُ اللَّهُ. وَ أَوْلُ قُوْلٍ إِنَّ يَعْبُدُ اللَّهُ.
المَغْطُورُ عَلَى أَنْسَمَا، هَذِهِ الْحُرُوفُ مَضْصُوبٌ، وَ يَحْتَصُ دُنْ يَنَّ وَ أَنَّ وَ لَكِنْ يِعْجَوْ رَفْعَهُ بِشَرْطٍ
مُضْيِ الفُحْرِ.

[2.8] The Second: Particles bearing resemblance to the verb (الأحرف المشابهة باللغة)

They are: The government is the reverse of the government of (كأن).
Neither of (the particle's) governed words may be placed before it, without exception. Nor can its Khabar be placed ahead of its Ism, except when (the Khabar) has an adverb or genitive particle and its genitive object (الحوار و المخزور), for example: إنّ في ذلك لعبرة. Certainly in that is a lesson. The particle (ما) may be attached to it. (The particle), then, restrains it from government (of other words), for example: إنّما زيد قائم.

If the verbal noun (المضدر) can occupy the place of (إنّ)، its Hamzah is vowelled with Fathah, otherwise, it is vowelled with Kasrah. If the two matters are permitted, then, the two matters are permitted, as in: "Is it not enough for them that We have revealed (to you)" He said: Surely I am 'Abdullah. The beginning of my speech is that I certainly praise Allah.
Nouns in apposition with the Ism of these particles are accusative. (إِنّ، أَنّ، لَكِنَّ) and are peculiar in allowing the nominative state (for the noun in apposition with the particle’s Ism), with the condition of it following the Khabar.

[2.8] COMMENTARY

The second of the Nawāṣikh are the Particles Resembling a Verb (الأحزاب المشابهة بالفعل). These particles are better known as (إِنّ) and her sisters: (إِنَّ). The rule of their government is the reverse of the previous group. The particle, when entered upon a nominal sentence, gives the accusative state to the Mubtada. The Mubtada will then become the Ism of (إِنّ). The particle also gives the nominative state to the Khabar and it becomes the Khabar of (إِنّ), for example: (إِنّ زَيْدٌ قَانَمُ Zaid is standing), becomes: (إِنّ زَيْدٌ قَانَمُ: Certainly Zaid is standing).

The meaning of these particles are as follows:

- They both signify emphasis (إِنّ) as in: "Surely, Allah is Forgiving, Merciful." [2:173]; "Know that (surely) Allah is Forgiving, Merciful." [5:34] Often, the Khabar of (إِنّ) will have the Lām of Emphasis (لَام التأكيد) prefixed to it, as in: (إِنّ اللَّهُ غَفُوَرَ رَحِيمٌ) Surely, Allah is Forgiving, Merciful." [16:18]. This Particle of Emphasis is invariably vowelled with Fāthah and does not exert any government over the Khabar. It merely indicates the object of emphasis, meaning the Khabar.

The particle may also be found with the particle (سَمَّى) suffixed to it. As such, it signifies restriction (الحضور) rather than emphasis, as in: "Your guardian is only Allah." [5:55] The particle blocks the effect the particle’s literal government so that both the Ism and Khabar of (إِنّ) will be in the nominative state. Here, (إِنّ) is the Ism of (اللَّهَ) in the nominative state and (إِنّ) is its Khabar, also in the nominative state.
• (كَانَ) Signifies resemblance, similarly, as in: "As if they were tawny camels." [77:33] In this sentence, the Ism of (كَانَ) is the pronoun attached to it (هُمْ) and the Khabar is (جمالات). Because a pronoun is Mabniy or indeclinable, its l'rab for the accusative state must be estimated. This particle may also be found with the particle (ما) attached, although its meaning remains unchanged, as in: "...As if they were being driven to death." [8:6] As in the case of (إِنَّا), the literal effect of (كَانَ) upon its Ism is eliminated. In this sentence, its Ism (المُؤمِّنون) is elided.

• (نَبِتُ) Signifies wishing for something remote, as in: "O would that my people had known." [36:26]

• (إِسْبَدُرَانُ) Signifies rectification in that what comes after this particle rectifies what comes before it, as in: "(The final hour’s) knowledge is only with Allah, but most people do not know." [7:187] This particle is also found without the Shaddah and is Sâkin at its end, as in: "Muhammad is not the father of any of your men, but he is the Messenger of Allah..." [33:40]

• (نَعْلُ) Signifies hope, as in: "You do not know that Allah may, after that, bring about reunion." [65:1].

These particles are said to have a resemblance to a verb in the following ways:

• These particles resemble the transitive nature of some verbs in that they give both the accusative and nominative state to the words they govern.

• Like the Defective Verbs, they are entered upon a nominal sentence.

• These particles resemble the past-tense verb in that they are Mabniy and invariably vowelled with Fathah at their end.

• They resemble the verb from the perspective of the number of its letters, namely three.
These particles resemble verbs with regard to their meanings. The particles (إنَّ، أنَّ) have the meaning of: \( \text{تَحْقِيق} \), \( \text{تَأَكِّد} \). \( \text{To be certain, to emphasize} \). The particle (كَانَ) has the meaning of: \( \text{أَنْ} \). \( \text{To bear resemblance, be similar to} \). The particle (لِنْكَنَّ) has the meaning of: \( \text{إِسْتَدِرَةً} \). \( \text{To rectify} \). The particle (نِتْ) has the meaning of: \( \text{تَوْجِي} \). \( \text{To hope} \). The particle (نِتْ) has the meaning of: \( \text{تَوْجِي} \). \( \text{To wish} \).

With regard to the rules of this group of Nawâsikh, the author mentions the following:

- "Neither of (the particle's) governed words may be placed before it, without exception."

  Meaning that neither the Ism of (إنَّ) nor its Khabar can be placed before the particle itself. Therefore, the following expression is incorrect: 

- "Nor can its Khabar be placed ahead of its Ism, except when (the Khabar) has an adverb or genitive particle and its genitive object, for example:"

  Meaning that it is permissible to advance the Khabar of (إنَّ) before its Ism with the condition that the Khabar contains an adverb (الْمَعْرُوف), as in: 

- "The particle (ما) may be attached to it. (The particle), then, restrains it from government (of other words), for example:"

  This particle (ما) can be suffixed to the particles (إنَّ، أنَّ، كَانَ). This particle negates the literal government of (إنَّ). Therefore, its Ism will be in the state of Raf, rather than the accusative, as is the rule. The particle (إنَّ) still governs its Ism and Khabar in this situation, however, its government is not manifested in the I'rab of the words that they govern. This is demonstrated in the example which is provided in the text. 

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حَصَنَةُ الأَصْحَابِ الْإِلْمِيَّةِ فِي النُّهُوِ الْمُشْشَعِ بِنَاءً، الْبَحْرُ الْعَالِمِ بِلِبَالٍ
The next discussion revolves around the Maṣdar or verbal noun and the vowel placed on the Hamzah of (إِنَّ). The meaning of the particle is unchanged by the change of its vowel, therefore, (إِنَّ) and (إِنَّ) have the same meaning. It is the particle's usage which determines whether it will be vowelled with Kasrah or Fathah:

"If the verbal noun can occupy the place of (إِنَّ), its Hamzah is vowelled with Fathaḥ, otherwise, it is vowelled with Kasrah."

This rule can be explained with one of the examples provided: [29:51]. In this example, it is permissible to replace the Khabar of (إِنَّ), namely (أَمَّمْ نَسِيبُهُمْ أَنْ أَرَأَيْنَا), with a Maṣdar without changing its meaning, as in: (أَمَّمْ نَسِيبُهُمْ أَنْ أَرَأَيْنَا). Here, the original Khabar (إِنَّ) a verb, is replaced by the Maṣdar (إِنَّ) without changing its meaning. According to the rule, if this is permissible, the vowel on the Hamzah is Fathah (أَنَّ).

"If the two matters are permitted, then, the two matters are permitted."

The two matters mentioned here are the permissibility of placing a Maṣdar in the place of the Khabar or Ism of (إِنَّ) and lack of permission for the same. If it is permissible, it permits Fathaḥ on the particle. When it is not permissible, Kasrah is required. If both are permitted, meaning placing the Maṣdar in the place of the Khabar and lack of permissibility for the same, then, Fathaḥ and Kasrah also permitted.

The author provides three examples, without explanation, to demonstrate this point. We will analyze the remaining two examples:

- He said: Surely I am 'Abdullah. The Ism of (إِنَّ) is the first-person pronoun attached to it. Its Khabar is (عِبَّدُ اللَّهِ). For both words, there is no Maṣdar which can stand in their place without changing their meaning. Therefore, the vowel on the particle must be Kasrah. Grammarians also note that when an expression is a quote beginning with (إِنَّ), it requires that the Hamzah is vowelled with Kasrah.
The beginning of my speech is that I certainly praise Allah. It is permissible to replace the Khabar of (إنَّ) (أَحْمَدَ اللهَ) a verb, with a Masdar (عمَّالَةَ اللهُ) as in: . As it does not change its meaning, it would be permissible to vowel the particle with Fatḥah. On the other hand, it is also permissible to vowel the particle with Kasrah as it can be taken as a quote. Therefore, in this instance, both ways are permissible. This is the meaning of the author's statement: "If the two matters are permitted, then, the two matters are permitted." In this example, two approaches are permitted and two results are possible, meaning Fathah or Kasrah.

The final matter in this section is the apposition of another word to the Ism of (إنَّ) (أَنَّ، أَنَّى، كَانَ) or one of her sisters. Since the Ism of these particles are accusative, any word which makes apposition to one of these words will be accusative as well, as a rule. This is true whether the Ism occurs before the Khabar or after, as in: Perhaps Zaid and Bakr are both standing: Perhaps Zaid and Bakr are standing.

Excluded from this rule are the particles (إنَّ). These three have a particularity in that the word in apposition to their Ism will be in the nominative case, with the condition that the word in apposition follows the entire Khabar, as in: . If it does not occur after the entire Khabar, it must be in the accusative case, as in: .

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*Samadiyyah In Nahw by Shaikh Baha-ud-Deen al-'Amili*
[2.9] The Third:  

They both govern with the government of (ما) with the condition of remaining negative the placing the Khabar at the rear. Conditional in (ما) is the lack of adding (إِن) along with it. (Conditional) in (لا) is that its two governed words are indefinite. If (لا) has the تَاء attached to it, it is particular to time. Often, the Ism of (لا) is elided, as in:  

While the time of escaping had passed away.

[2.9] COMMENTARY

The third group of the Nawâsikh are two particles of negation which bear resemblance to (لا) in their usage and government. When (ما) and (لا) are entered upon a nominal sentence, they cause the Mubtada to be in the nominative state and the Khabar to be in the accusative state, as in:  

Zaid is not standing.

The author mentioned two conditions governing both particles. The first is that the meaning of the particles remain negative. Meaning that they are not combined with the particle of exception (إِن) which can nullify the meaning of negation, as in:  

"You are only a mortal." [26:186] The second condition being that the Khabar of these two particles are not advanced in front of their Ism. According to this, the following expression is incorrect:  

Zaid is not standing.
Then, the author mentions rules which are particular to each particle. Regarding (ما), it is not allowed to have the particle (إن) following it. This particle (إن) is known as ( إن النفيّة) and is also a particle of negation. This particle is generally considered extraneous (زائدة) in a sentence but it has the effect of blocking the government of (ما), as in: You are not leaving. Without the particle, the Khabar of (ما) must be in the accusative state, as in:  

Regarding (لا), it is necessary that both words which it governs, meaning its Ism and Khabar, should be indefinite (نكريره) as a rule, as in: No man is present.

The last point is also related to (لا). If it has the letter (ت) attached to it, its meaning is related to time and whatever is synonymous with time, like an hour, etc. In this situation, its Ism is mostly elided while the Khabar remains in the accusative state, as in the example: [38:3]. The Ism which is elided in this expression is (الموت) The non-believers. It should also be noted that a minority of grammarians view that the government of (لا) is the opposite, meaning that it gives the accusative state to its Ism and the nominative state to its Khabar. According to this, some reciters of Qurān read the same verse with the Khabar in the nominative, as in:  

It is not permissible with (لا) to have both its Ism and Khabar together, according to some grammarians.

Some differences between these two particles:

- (ما) may have an Ism and/or Khabar which is definite (غريبة) while with (لا) both its Ism and Khabar must be indefinite (نكريره).

- Like (ليس), the particle (ما) negates the present-tense. The particle (لا), on the other hand, is not specific in time.
الرابع

(الرابع): لا النافية لِلْجِنْسِ، وَتَغْمَلُ عَمَلَ إِنْ بَشْرَطَ عَدْمُ دُخُولٍ جَارٍ عَلَيْهَا. وَآسِهَّلًا، إنَّ
كانُ مُضافًا أوُّ شَبْيَهَا يَهُ، نَصِبَ وَإِلَّا يُبْنِي عَلَىٰ ما يُنْضِبَ يَهُ، نْخْوَ: لا زَجْلٌ وَلا زَجْلِينَ فِي
الْدَّارِ. وَيُشَرَّطُ تَتَكِيرُهُ وَمُبَاشَرَتُهُ لَهَا. فَإِنَّ عِرْفَ أَوُّ فُضْلٍ أَفْضِلْتُ وَكُرُّتُ، نْخْوَ: لا زَيْدٌ فِي
الْدَّارِ وَلا عُمُوُّ. وَلا في الدَّارِ زَجْلٌ وَلا أَمْرَةٌ.

[2.10] Fourth: (لا النافية لِلْجِنْسِ) Lā For Negating the Collective Noun

It gives the government of of (إن) with the condition of lacking entering a genitive particle
upon it and its Ism. If (its Ism) is an annexed (Muḍāf) or resembling (Muḍāf), it is
accusative. Otherwise, it is invariably vowelled based upon that which gives it the
accusative state, for example: لا زَجْلٌ وَلا زَجْلِينَ فِي الدَّارِ There's not a man nor two men in the
house.

Its (Ism's) indefiniteness is conditional as well as its direct (connection with the particle). If
(the Ism) is definite or there is separation (between the Ism and particle), its (literal)
government is nullified and (the particle) is repeated, for example: لا زَيْدٌ فِي الدَّارِ وَلا عُمُوُّ Zaid is not in the house nor 'Amr;
وَلا في الدَّارِ زَجْلٌ وَلا أَمْرَةٌ There is no man in the house, nor
woman.

[2.10] COMMENTARY

The fourth type of Nawāsikh is also a particle of negation. However, this particle is used
specifically to negate collective nouns (لا النافية لِلْجِنْسِ). A collective noun is a noun in the
singular used to the denote a group, like (زَجْلٍ) man, meaning the human collectively, not
the individual man.
The government of this particle is the same as the government of (إن)، meaning that it gives the accusative state to its Ism and the nominative state to its Khabar, for example: لا رجل في الدار There isn't a man in the house. It signifies that no man is present, in contrast to which resembles (لن)، as in: لا رجل في الدار A man is not in the house. In this sentence, it signifies that a single man is not in the house while in the former sentence it signifies a range from one man to a group of men.

The author mentions a few conditions related to this particle:

"It gives the government of (إن) with the condition of lacking entering a genitive particle upon it and its Ism."

The first condition is that the particle (إن) cannot have a genitive particle attached to it, as in: جاءنا بلا راية We came without luggage.

"If (its Ism) is an annexed (Muḍāf) or resembling (Muḍāf), it is accusative."

The second condition is that if the Ism of (إن) is annexed to another word, meaning that it is the first term of an ʼIdāfah construction, the Ism will display the accusative state, as in: لا علما رجلا في الدار There is no servant of a man in the house. It is also a condition that the second term of the ʼIdāfah is indefinite.

The author mentions that this rule also applies to a construction resembling the ʼIdāfah construction. This is a reference to the verbal noun (المنصَر) which bears resemblance to the Muḍāf, as in: لا طالعا جيلا موجودا There is no ascension of a mountain found. The word (طالعا) is said to be a quasi-Muḍāf because its meaning is incomplete without considering the word which follows it.

"Otherwise, it is invariably vowelled based upon that which gives it the accusative state..."

Otherwise, meaning that if the Ism of (إن) is not a Muḍāf annexed to another word, it will become invariably fixed or Mabniy upon whatever indicates the accusative state, as in: لا رجل ولا رجليين في الدار There's not a man nor two men in the house. Implicit in this condition is the fact that whenever a word is Mabniy, it does not have Tanween (التن조건) as seen in the singular word. Therefore, the singular word will become invariably vowelled with Fatḥah (المبنيّ على الفتحة). If the Ism is a word in the Dual, the letter يّ indicates the accusative state as in (رجلين). By definition of a collective noun, a plural does not occur as the Ism of (إن).
"Its (Ism's) indefiniteness is conditional as well as its direct (connection with the particle)."

The Ism of ( ) should be an indefinite noun (لا النافية للجنس), as in: "We have no knowledge except that which You have taught us..." [2:32] Direct connection with the particle means that there should be no separator between the particle and its noun.

"If (the Ism) is definite or there is separation (between the Ism and particle), its (literal) government is nullified and (the particle) is repeated..."

If a definite noun ( ) does occur as the Ism of (لا النافية للجنس), no effect of the particle's literal government will not be displayed in the Ism, as in: There is no Zaid in the house. Meaning no person named Zaid is in the house.

Likewise, If there is separation between the particle (لا النافية للجنس) and its Ism, the effect of the particle's literal government is nullified. Furthermore, if apposition is desired to the Ism of (لا النافية للجنس) in this situation, the particle must be repeated after the conjunctive particle, as in: There is no man in the house nor woman.
In the example:  لا حَوْلَ وَ لا قُوَّةَ إِلَّا بِاللَّهِ} there are five perspectives (for its I'rab) for you. First, Fathah for both, based on the fundamental rule. Second, the nominative state for both based on being the Mubtada or based upon the government (of a word) like (نيس). Third, Fathah for the first and the nominative state for the second with apposition based on the place or the second is based on the government (of a word) like (نيس). Fourth, the reverse of the third based on the government of the first (being like) the government of (نيس) or its nullification (of government). Fifth, Fathah for the first, the accusative state for the second with apposition upon (the particle's) noun due to the resemblance of Fathah for the accusative state.

This note is related to the I'rāb of one of the most famous maxims in Islām: There is no strength nor power except in Allāh. The author has indicated that there are five possible scenarios in the I'rāb of this statement:
1) "First, Fathah for both, based on the fundamental rule."

Meaning based on the fundament rule of the particle (لا التانتاية لِلْجَنَّةِ) that its Ism is accusative. This perspective is based on the estimation of the following expression: لا حَوْلَ مَوْجُودًا وَ لا قُوَّةَ مَوْجُودًا إِلَّا بَيْنَ اللَّهِ وَ مَعَ اللَّهِ. In this expression, the words (لا التانتاية لِلْجَنَّةِ) and (لا التانتاية لِلْجَنَّةِ) are both the Ism of (مَوْجُودِ) in the accusative state. The word (مَوْجُودِ) is the Khabar of (لا التانتاية لِلْجَنَّةِ) in the nominative state. After both instances of (مَوْجُودِ)، its Khabar (لا التانتاية لِلْجَنَّةِ) is elided.

2) "Second, the nominative state for both based on being the Mubtada or based upon the government (of a word) like (لا التانتاية لِلْجَنَّةِ)."

This scenario has the view that the particle (لا التانتاية لِلْجَنَّةِ) is the particle (لا التانتاية لِلْجَنَّةِ) and the words occurring after this particle are actually the Mubtada. With the inclusion of the particle of negation [2.9]، the Mubtada becomes its Ism in the nominative state, and its Khabar is in the accusative state. What is estimated is: لا حَوْلَ مَوْجُودًا وَ لا قُوَّةَ مَوْجُودًا إِلَّا بَيْنَ اللَّهِ وَ مَعَ اللَّهِ. The Khabar, in both instances, is elided.

3) "Third, Fathah for the first and the nominative state for the second with apposition based on the place or the second is based on the government (of particles) like (لا التانتاية لِلْجَنَّةِ)."

In this scenario, the first part is considered to be governed by (لا التانتاية لِلْجَنَّةِ). When its noun is a singular noun, it becomes Mabniy based upon Fathah (مَوْجُودِ) in the ruling of the accusative. Its Khabar (مَوْجُودِ) is in the nominative state but it is elided. Then, the following is the estimation of this portion of the expression: لا حَوْلَ مَوْجُودًا.

Regarding the second portion of the expression, there are two views. One, is that the word (مَوْجُودِ) is in apposition to (مَوْجُودِ) taking its لَرِبَّ from its original situation as the Mubtada, rather than its role as the Ism of (لا التانتاية لِلْجَنَّةِ).
This is why the apposition is said to be upon the place of the Mubtada which is nominative, rather than the word, the Ism of (لا التافية لِلْجَنَّةِ) (الَّا التَّافَى لِلْجَنَّةِ) which is accusative. The second view is that the particle in this portion of the expression is (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) which gives the nominative state to its Ism (نَؤُوْئُ) (نَؤُوْئُ) and the accusative state to its Khabar, as in: wherein the Khabar (مؤجوداً) (مؤجوداً) is elided.

4) "Fourth, the reverse of the third based on the government of the first (being like) the government of (أَيْسِ) or its nullification (of government)."

In this scenario, the first part is nominative as the Ism of (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) as estimated in: . The Khabar (مؤجوداً) (مؤجوداً) is elided. Some say that without the literal government of (حَوْلَلَ اخْتِلَافِيَةِ) (حَوْلَلَ اخْتِلَافِيَةِ) the word reverts to being the Mubtada. In the second portion of the expression, the particle is deemed to be (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) which gives the accusative state to its Ism (نَؤُوْئُ) (نَؤُوْئُ) and the nominative state to its Khabar (مؤجوداً) (مؤجوداً), as estimated in: . The Khabar, as in the other scenarios, is elided.

5) "Fifth, فَاتِحَةُ لِلْأَيْسِ, the accusative state for the second with apposition upon its word due to the resemblance of فَاتِحَةُ for the accusative state."

In this scenario, the first (حَوْلِلَ) (حَوْلِلَ) is said to be the Ism of (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) in the accusative. The second part is in apposition to (حَوْلِلَ) (حَوْلِلَ) assuming its فَاتِحَةُ to be based on the Fathah of the Ism (حَوْلِلَ) (حَوْلِلَ). Since the Ism of (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) is Mabniy, the word in apposition takes the Fathah due to its resemblance of the Fathah which is used as an indicator of the accusative.

It should be remembered that Ism of (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) will be Mabniy based on فَاتِحَةُ whenever it is a singular word. The Fathah on the Ism, then, is not a sign of I’rab as Mabniy words are incapable of displaying I’rab or indeclinable. This is why the author mentions Fathah for the Ism of (لا التافية لِلْجَنَّةِ) (لا التَّافَى لِلْجَنَّةِ) instead of referring to it as being in the accusative state. The word which is in apposition to this Mabniy word, then, assumes its Fathah based on the estimated state of the Ism of (لا التافية لِلْجَنَّةِ).

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ِحصنات الصمودية في النحو الشرعي بما في الحديث الفاطميّ

Şamadiyyah In Naḥw by Shaikh Bahā-ud-Deen al-ʿĀmilī
The Fifth: Verbs Of Approximation

They govern with the government of ( ). Their Khabar are sentences beginning with a present-tense verb.

Mostly in the first two: there is a lack of ( ), for example: No sooner had they did it. In the middle two, there is an associated with ( ), for example: Perhaps your Lord will show you mercy. In the last two, it is disallowed, as in: ( ) come (in the present-tense).

_________________________________________________________________

[2.12] COMMENTARY

The fifth of the Nawâsikh are the Verbs of Approximation. This category may be sub-divided into three groups:

- These verbs convey the closeness in proximity between the Ism and the Khabar. The Khabar, as mentioned, will be a sentence beginning with a present-tense verb, as in: 

"Surely the people reckoned me weak and had well-nigh slain me." [7:150] In the words of prophet Hârûn (AS), meaning, they nearly killed me.
It should also be noted that the Khabar must contain a pronoun which refers back to the pronoun implied in the verb. In the previous example, the pronoun (كُلُّ[isim]) is implied in the forms of both verbs, meaning (يُعملون[verb]).

The text mentions that the first two verbs, namely (كَذَاءُ، كَرْبُ) are mostly found without the particle (أَنَّ), This particle, however, is used with the verb (أَوْسَكُ), as in the Prophet's (S) saying: "إِفَانِيْنَا أَنْ يُحَمِّلْكُمْ رَسُولِ الْحَقِّ فَأَجِيبْهُ"16 "I am only a man. Soon a messenger from my Lord will come to me, and I will answer."

• (عَمِسَى) This verb signifies reasonable hope (حَسَبٌ), and is frequently translated as perhaps or maybe. Frequently, the Khabar will contain the particle (أَنَّ), as in: "عَمِسَى أَنْ يُعَدِّلَكَ رَبُّكَ مَعَ مَعْمَودًا" "Maybe your Lord will raise you to a position of great glory." [17:79] In another example, the verb's meaning is found negated: "أَخْلَعُ عَمِسَتَمْ إِنْ كَبَّ عَلَيْكُمْ التَّيَالُ أَلَا تَفَثُّوا" "May it not be that you would not fight if fighting is ordained for you?" [2:246]

• (أَنْشَأَ، طَفِقَ) These two verbs are used to signify the initiation of an action (شَرْعُ), for example: "وَ طَفَقَ يُخَفَّضُ عَلَيْهِمَا مِنَ الْفَرْزُ العُلُثُةِ" "They (Adam and Eve) both began to cover themselves with the leaves of the garden." [7:22] An example of (أَنْشَأَ) is: "وَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَ أَنْسَغَكُمْ" "He brought you into being from the earth, and made you dwell in it..." [11:61]

The last point is that the following verbs (عَمِسَى، أَنْشَأَ، كَرْبُ) are only found in the past-tense. While the following verbs may also be found in present-tense: كَذَاءُ، أَوْسَكُ، طَفِقَ, for example: يُكَذَ، يُوْسَّكَ، يُطِقُ.
Particular to (كمام) and (أهان) is their lack of need of a Khabar, as in: َعَسِيَُّ أَنْ يَقْفُمُ زَيْدٍ. Perhaps Zaid is standing. When you say: َرَيْدَ عَسِيَُّ أَنْ يَقْفُمُ , then, there are two ways for you: give it (its I’rab based) on the pronoun in Zaid. Then, what is after it is its Khabar separated from its Ism. Then, whatever comes afterward is its Ism free of the need of a Khabar. The effect of that is manifested in the feminine, the dual and the plural. Based on the first, you’d say:

َجَنَّدَ عَسِيَُّ أَنْ يَقْفُمُ وَ الزَّيْدَانِ عَسِيَُّ أَنْ يَقْفُمَا وَ الزَّيْدُونَ عَسِيَُّ أَنْ يَقْفُمَا َوَ عَلَى الْحَمِيْسِ: عَسِيَُّ فِي الْجَمِيعِ.

Based on the second, it is: َعَسِيَُّ in all (situations).

[2.13] COMPLETION

This note is related to the usage of two of the Verbs Of Approximation, namely (كمام) and (أهان). These two verbs are said to be free of the need for a Khabar. Meaning, that at times, these verbs are considered complete (الثانية)، in that its signification is conveyed sufficiently with a subject alone. The verb can only be considered complete (الثانية) when it precedes its Ism. In the example: َعَسِيَُّ أَنْ يَقْفُمُ زَيْدٍ. Perhaps Zaid is standing, a present-tense verb (岙م) is preceded by the accusative particle (آن)، as previously mentioned, it may be interpreted as a verbal noun or Maṣdar. That being the case, the expression becomes: َعَسِيَُّ يَقْفُمُ زَيْدٍ. The Maṣdar (岙م) becomes the Ism of (عسي) in the nominative state while (زيدي) is annexed to the Ism in an Idāfah construction. No Khabar, therefore, is required.
The next point is that when the Ism of one of these verbs precedes the verb itself, there are two perspectives on its I’rab. The first point to mention is that when the Ism precedes one of these verbs, it cannot be considered complete (النافية)، rather it is defective like (كائن) and her sisters.

The first perspective is that in the example: 
الذين يقولون أن يقوم، Zaid is the Ism occurring before the verb. That which follows the verb is its Khabar. What is estimated in this perspective is the following sentence: 
الذين يقولون أن يقوم هو أن يقوم، wherein the verb (العسقي) and the sentence which comes after it is considered to be the Khabar of Zaid.

The second perspective considers the verb to be complete (النافية) due to the verb (ANNYQ) being interpreted as a Maşdar (بيان). In this perspective, the verb (العسقي) does not refer to (Zaid) occurring before it as its Ism, as in the previous example, rather, it takes the interpreted Maşdar (بيان) following it as its Ism. In this situation, it said that there is separation between the verb and its Ism. The following is what is estimated:  
الذين يقولون، As previously, mentioned, when the verb is considered complete (النافية)، it does not require a Khabar. As such, only the Ism of (العسقي)، namely (بيان)، is required to convey its meaning sufficiently.

The final point is that when the Ism of (العسقي) precedes the verb itself and the verb is considered to be complete (النافية)، there must be agreement between the verb and the pronoun concealed in the Ism, as in:

و الزيدان عسقيا أن يقوموا

On the other hand, when there is separation between the verb and its Ism, as in the second perspective of I’rab, the verb remains in the masculine singular form, as in:

و الزيدان عسقيا أن يقوموا

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Shamadiyyah In Nahw by Shaikh Bahā’-ud-Deen al-‘Amili

النحو في النحو: زمن بالله، الحر الغاطل، د. شيخ بهاء الدين العليمی.
Second Type

That which is found to be accusative and no other state, they are eight types

First, the Maf'ul Bihi (المنصرف به), the Simple Object

It is the superfluity occurring upon the verb. The origin in it is (to be) placed after (the verb). At times, preceding it (before the verb) is permitted for the benefit (in meaning) of restriction, for example: I only struck Zaid. And (preceding the verb is sometimes) required due to (the object's) requirement of precedence, for example: Whom did you see.

[2.14] COMMENTARY

This is the second group of declinable nouns (المنصرفات). Words in this group are found only in the accusative state and no other. Collectively these accusative words are known as the Mansūbāt (المنصرفات) and there are eight types:

1) The Simple Object (المنصرف به)

The first of the Mansūbāt is the Simple Object (المنصرف به). According to the text, the Simple Object is the superfluity occurring upon the verb, meaning it is that which is needed beyond the verb's subject in order to complete its signification. The Simple Object is related to the transitive verb (النفّل المنصرف) which requires a subject and an object to complete its meaning, as in: "Surely Allah is not ashamed to set forth any parable...” [2:26]. In this verse, the verb (يضرّب) is in the transitive verb whose concealed pronoun (عه) refers to the word (الله) mentioned before it (in the nominative state). Following the verb is its object (من) in the accusative state. Without the Simple Object, the expression's meaning is deficient.
The fundamental rule regarding the Simple Object is that it should follow the verb. In some instances, it is permitted to be placed before the verb if the meaning of restriction or limitation is desired, as in: *I only struck Zaid*, meaning that the striking was limited to Zaid only. A very common example is well-known: "*You alone do we worship.*" [1:5], wherein (إِيَّاكَ نَعْبُدُ) is the object placed before its verb signifying that the object of worship is limited to God.

In other instances, placing the Simple Object before its verb is required due to the necessity that some words must be at the beginning of an expression, such as a word signifying interrogation, as in the author's example: *من رأيت* (Whom did you see?) The word (من) is the simple object, as in: (من رأيت). It is, however, an interrogative noun and, as a rule, interrogative nouns and particles should be placed at the beginning of the expression. This is the meaning of (لَمْ تَرَ سَيْرًا) as mentioned in the text.

**الثاني**

(الثاني): المفعول المطلق، و هو مضدر يؤكّد عامله أو يبين نوعه أو عددته، نحو: ضربت ضربًا أو ضرب الأمير أو ضربتين. و المُؤكّدة مفردة دائماً. و في النّوع خلاف. و يجب حذف عامله سمااعا، في نحو: سقيا و رعيا، و قياسا في نحو: فئدندوا الوثاب فإنا مننا بعدنا و إنا فداه, و له عملي أن يذهب تعرضافا، و رزى قائم حقا، و ما أنت إلا سيرا، و إنا أنت سيرا، و رزى سيرا سيرا، و مررت به فإذا هل صوت صوت حمار، و لبيك و سعديك.

[2.15] Second, Maf‘ūl Muṭlaq, the Absolute Object

It is a verbal noun (Masdar) emphasizing its governing agent or clarifying its kind or number, for example: *I stuck with a strike*; or *I struck (I struck) with the strike of the Ameer;* or *I struck (I struck) two strikes. The emphatic is always singular. The (Object clarifying) the kind is dissimilar.

*Şamadiyyah In Naḥw by Shaikh Bahā-ud-Deen al-ʿAmili*
It is required to elide its governing agent, according to usage (سناعاً), as in the example: 

May God quench your thirst and protect you.

(It is also required) according to a rule (قياساً), as in the example:

Then, make them prisoners, and afterwards either set them free as a favor or let them ransom (themselves) and: Admittedly, he has one thousand Dirham obligatory upon me; Zaid is standing in reality; You are but traveling; You are only traveling; Zaid is traveling and traveling; I passed by him, then, when he has a sound, it is the sound of an ass; At your service, at your pleasure.

[2.15] COMMENTARY

2) The Absolute Object (المرفوع المنطبع)

The Absolute Object is a Masdar which comes as an object for a verb. It is called Absolute due to its propriety of applying the name object upon it without being tied to limitations like other objects such as.

The Absolute Object emphasizes its governing agent (عامل), meaning the verb to which it is related, as in: "...And to purify you a (thorough) purifying."[33:33] In this expression, the verb is emphasized by a Mașdar (تطهير) that is actually the root from which the verb is derived. It serves to make the meaning conveyed by the verb more emphatic. As mentioned in the text, the Absolute Object will always be singular when it has the meaning of emphasis (تأكيد).

The Absolute Object also has two other meanings. One meaning is that the Absolute Object clarifies the type or kind of action which the verb signifies, as in: "And you love wealth with exceeding love."[89:20] The word (حب) is the Mașdar from which the verb (حب) is derived. This Mașdar, with its accompanying adjective (نور), explains the kind of love which people have for money, meaning a love which exceeds reasonable limits. It is mentioned in the text that the Absolute Object is not limited to the singular when found with this meaning, as opposed to the meaning of emphasis.
The third meaning of the Absolute Object is to signify the number of times which an action occurs, as in: ُضبة زيد ضربة أو ضربتين أو ضربات  Zaid struck him with a strike or two strikes or with (numerous) strikes.

At times, the Absolute Object is a مسداً of a different root than the verb to which it is related, as in:  قعد زيد جلسة الأسير  Zaid sat in the manner of (sitting of) the Ameer.

The final point is that it is sometimes required to elide the governing agent of the Absolute Object, meaning its verb. This elision can be due to usage (ساعة), as in:  سقان الله سبحانه و رعاك الله رعيا  May God quench your thirst and protect you. Due to frequent usage, only the Absolute Objects remain with the remainder of the expression being understood, although elided.

Or the elision can be according to a particular rule (قياس). The author gives a number of examples of this type of elision:

- "Then, make them prisoners, and afterwards either set them free as a favor or let them ransom (themselves)...” [47:4] What is estimated in this expression is: ٌفعدو اليهدان فإما تمدنون متنا بعدد أو إما تفدنون متنا  Here the Absolute Objects provide the details of what is intended in the contents of the expression as an explanation of that which occurs before it. In each instance, the Absolute Object follows the particle (إما) as it gives details of that which is before it. Meaning that when prisoners are taken, there are two options, each of which is explained by the Absolute Object. The options being to release them (تمدنون متنا) or hold them for monetary ransom (تفدنون مدا). In both circumstances, the Absolute Object explains the type of action to be taken regarding prisoners. Since both have come in clarification of the intent of that which occurs before them, meaning ٌفعدو اليهدان  "Then, make them prisoners,” it is permissible to elide its governing agent.
• Admittedly, he has one thousand Dirham obligatory upon me. Estimated in this sentence is the following: 

\[ \text{زَيْدَ قَانِمَ حقَا} \]

Here, the Absolute Object occurs after the sentence: 

\[ \text{آَلاَّ سَيَرَا} \]

Admittedly, he has one thousand Dirham obligatory upon me. It is said that the Absolute Object comes as emphasis upon itself because it refers to that sentence which is occurring before it. Meaning, what is admitted is the sentence occurring before. As such what occurs before the Absolute Object is itself what is admitted.

• Zaid is standing in reality. In this instance, the Absolute Object occurs as emphasis for something other than itself. What is estimated is: 

\[ \text{زَيْدَ قَانِمَ أَحْقَهُ حقَا} \]

Here, the Absolute Object does not emphasis itself, rather, it emphasizes truth as opposed to falsehood, which is other than what is contained in the meaning of the expression. For that reason, the governing agent is elided.

• You are but traveling. Here, the Absolute Object is restricted by the particle of exception (إِلاَّ). As such, it is required to elide the Absolute Object's governing agent. What is estimated in this expression is: 

\[ \text{وُمَ ما أَنتَ إِلَّا سَيِرَا} \]

You are but traveling. The governing agent is the verb occurring before the Absolute Object (تَسْيِرَ (سِيرَا). This is a nominal sentence with (تَسْيِرَ) (سِيرَا) as the Mubtada and its Khabar is (إِلاَّ). It would be incorrect for the Khabar to be the Maṣdar (سِيرَا) as it is a concrete noun. Generally, adjectives and derivatives are found as the Khabar. It is the verb, then, contained in the Khabar that is elided (تَسْيِرَ).

• You are only traveling. The particle (إِنَّمَا) makes the following word (إِنَّمَا) its Ism. Its Khabar is estimated, as in the following: 

\[ \text{إِنَّمَا أَنتُ تَسِيرٌ سِيراً} \]

You are only traveling. The verb and the Absolute Object becomes the Khabar of (إِنَّمَا), as it is not correct for a Maṣdar to be the Khabar as previously mentioned. As the object has occurred after the particle of restriction (إِنَّمَا), it is required to elide its governing agent, meaning (تَسْيِرَ).
As in the previous example, the Maṣdār does not convey the meaning of a predicate, meaning (Aspect) except in a figurative sense, as in: ‘Ali is just. More correctly, a derivative should be utilized as a Khabar, as in: َعلَمَهُ عَمَّالٌ

- زِيدٍ سِيرًا سِيرًاََ. Zaid is traveling and traveling. In this sentence, Zaid is the Mubtada and the Khabar is the governing agent of the Absolute Object which is elided, as in: زِيدٍ سِيرًا سِيرًا. The Absolute Object is repeated to occupy the place of its governing agent (تَسْبِير) which is elided.

- ضَرَّعَتْ بِهِ إِذَا لَمْ ضَرَّعَتْ صُوتَ جمَعٍ َ. I passed by him, then, when he has a sound, it is the sound of an ass. Here, the Absolute Object occurs after a sentence including a noun with the Object's meaning. The aim is to demonstrate similarity or resemblance. The second Maṣdār (صوت) occurs following a sentence containing a word of the same meaning (صوت).

It is not possible that the first Maṣdār is a governing agent for the second Maṣdār as it does not stand in the place of a verb with the accusative particle (أن). If that were the case, it could be interpreted with the Maṣdār in its place. Its meaning, however, does not support this interpretation. What is estimated is: ضَرَّعَتْ بِهِ إِذَا لَمْ ضَرَّعَتْ صُوتَ جمَعٍ َ. I passed by him in the state of make a sound. As it is not possible that the first Maṣdār acts as a governing agent for the second, it is required to estimate the second Maṣdār's governing agent.

- أَلْبَيْكَ وَ أَسْعَدْكَ. At your service, at your pleasure. In this expression, the governing agent is elided due to frequent usage. There are at least two perspectives on what is estimated in this expression, the strongest of the two perspectives being: أَلْبَيْكَ وَ أَسْعَدْكَ. I am continuously ready to serve You (God) and assist You. The repetition of the words (إِلْبَيْا) (إِسْعَادَا) are for emphasis (تأكيد). As a means of shortening the expression, these emphasized words are changed to the dual, as in: أَلْبَيْا إِلْبَيْاَََََ. To further contract the expression, the pronoun (ك) (إنسِعمَانٍ إِسْعَادِيَانِ) which is further contracted into (إِلْبَيْا إِسْعَادِيَانِ) while their governing agents, namely (أَلْبَيْاَ) and (إِسْعَادَا) are elided.

*Samadiyyah In Nahw by Shaikh Bahá-úd-Deen al-Ámili*
It is the Manṣūb (noun) of a verb produced for the (verb's meaning of) attainment or (something) obtained, for example: I struck him as a discipline; I sat out from the war due to cowardice. Conditional is (the Object's) being a Maṣdar united with its governing agent in time and subject. For that reason, it may come with the (genitive particle) Lām, as in the example: The earth was made for man; I prepared for travel; I came to you due to your coming to me.

[2.16] COMMENTARY

The third type of Manṣūbât is the Mafʿūl Lahu (a suitable translation is lacking). It has two meanings. One is Taḥṣeel (ضَرْبُتْهُ تَأْوِيبًا) I struck him as a discipline. Meaning that the object (تَأْوِيبًا), to discipline someone, was achieved after the issuance of the action. The other meaning is Ḥusūl (خَضُرُولًا) I sat out from the war due to cowardice. Meaning that the object (خَضُرُولًا), cowardice, occurred at the time of the issuance of the action, meaning to sit out the war.

One condition in the Mafʿūl Lahu being Manṣūb is that the action and the object must be united in time and subject. Meaning that the issuance of the action to which this object is related and the achievement of that action must be at the same time, as in the examples provided. Likewise, the subject for the action and the object must be the same.
When these conditions are not met, the object will be preceded by the genitive particle لَام (ل). This particular genitive particle has the meaning of تَلَّيَل (تَلَّيَل), meaning it explains the reason that an action has occurred. It is for this reason that this object is named Maf’ūl Lahu as it comes to clarify the reason for an action’s occurrence.

In the first example, \(\text{الْأَرْضَ وَمَضْعَفِهَا لِلْأَنَامَ} \) [55:10], the creation of the earth came before the creation of man. In the second example: \(\text{i prepared for travel} \), the preparation also precedes travel. In the third example: \(\text{i came to you due to your coming to me} \), the other party came first and second party came as a response to the first party's visit.

In each example, there is no unity in time between the verb’s action and the Maf’ūl Lahu. In the third example, there is also no unity of the subject of the verb (the speaker) and the object (the one visited).

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الرابع

(الواضح: المفعول مغمة، و هو المذكور بعد وأو المعنيّة لمشاحبة مفعول عامليه، و لا يتققل على عامليه. نحو: سرت و زيداً، وما لك و زيداً، و جئت أنا و زيداً، و العطف في الأولين قبيخ، وفي الأخرين سائح، و في نخي: ضربت زيداً و عمراً، واجب.

[2.17] The Fourth - The Maf'il Ma'ahu

It is mentioned after Wāw al-Ma'iyyah due to the accompaniment of the governed word with its governing agent. The object is not placed ahead of its governing agent, for example: I travelled with Zaid; What's the matter with you and (with) Zaid; I came with Zaid.

Apposition in the first two (examples) is distasteful. In the last (example) it is allowable. In the example: I struck Zaid along with 'Amr, it is required.

[2.17] COMMENTARY

The fourth of the Mansūbāt is the Maf'il Ma'ahu (المفعول مغمة). It is the object which occurs after the Wāw al-Ma'iyyah. This Wāw is a conjunction which puts the word which follows it in apposition to the word before it, as in: I ate meat with gravy. In this expression, the first object (نحنا) is the Simple Object (المفعول في) and the second object (سرت زيدا) is the Maf'il Ma'ahu. The second object is in apposition to the first by means of the conjunctive particle (و). The I'rab of the second is derived from the first object by means of this apposition by way of the conjunction.

This conjunction not only brings parity between these two objects but the meaning implied in this Wāw al-Ma'iyyah is that these two objects represent an action which has occurred together in time. Therefore, we understand that the meat and gravy were eaten together, as opposed to being eaten one after another.
The author provided four examples:

- **I travelled with Zaid.** In this sentence, the Maf'ūl Ma'aḥu follows a verb sentence, in that the verb (سَرَى) is both the verb and its subject. The verb's subject is the attached nominative pronoun (تُ), representing the first-person. Apposition, then, is made to this attached pronoun.

- **What's the matter with you and (with) Zaid.** Here, the Maf'ūl Ma'aḥu follows a nominal sentence wherein (ما) is the Mubtada and (لك) is the Khabar. The conjunctive particle puts (زياداً), the Maf'ūl Ma'aḥu, in apposition to the Khabar.

- **I came with Zaid.** The Maf'ūl Ma'aḥu follows the verbal sentence wherein (آن) is the Mubtada and (زياداً) is the Khabar. The conjunctive particle puts (زياداً), the Maf'ūl Ma'aḥu, in apposition to the verb's attached pronoun.

The author points out that the first two examples are distasteful. The first is such because the word (زياداً) is in apposition to the attached pronoun of the subject, a nominative pronoun. Therefore, the apposition should produce the nominative state in the word following the conjunctive particle, as in:

\[ سَرَى وَ زَيَادًا \]

In the second example, apposition is made to the Khabar in this nominative sentence. The Khabar, however, is estimated to be the in the genitive state as it is connected to the genitive particle (ة). Therefore, with apposition, the word (زياداً) should also be in the genitive state, as in:

\[ مَلَك وَ زَيَادًا \]

The author says that the third example is allowable. Although, it is in apposition to a nominative pronoun attached to a verb, there is also a pronoun separating them (آن) that provides emphasis on the attached pronoun. This type of apposition is permitted and it is permissible to make the Maf'ūl Ma'aḥu accusative.

In the final example: **I struck Zaid along with 'Amr,** the author mentions that the apposition is required. It is due to the fact that (زياداً) is the Simple Object in the accusative state. Here, the Simple Object is the governing agent for the word (عُمْرًا) via the conjunctive particle. This is the best manner of utilizing the Maf'ūl Ma'aḥu.
It is the Noun of Time or (the indeterminate) Noun of Place or at the level of one of the two. It is accusative by the verb's action in (that time or place), as in: I came on Friday; I prayed behind Zaid; I traveled twenty days and twenty Farsakh. Regarding the example: I entered the house, then, it is a Simple Object, based on the most correct view.

[2.18] COMMENTARY

The fourth of the Mansūbahāt is the Mafūl Feehi, which may be thought of as an adverbial object. This is due to the fact that the Mafūl Feehi is either a Noun of Time (إسم الزمان) or a Noun of Place (إسم المكان). Each of these types of words clarify either the time or place when or where an action is performed.

The Nouns of Place and Time share two general patterns: مفعول and مفعول. In the noun of place (إسم المكان), the first pattern is used primarily for words with sound letters and whose present-tense verb has its middle consonant vowelled with Kasrah, as in: the place struck. The second pattern is used for words which contain weak letters as well as other words which do not fit into the first group, as in: Cemetery. The Noun of Place can also be formed from derivative nouns based on the pattern of their Passive Participle (إسم المفعول), as in: Gathering place; Dwelling, resting place. At times, this noun may also be found possessing the Feminine Tā, as in: Cemetery. The Noun of Place may also be derived from a few Substantive Nouns (إسم الجاميد), for example: A melon field; Lion habitat.
The Noun of Time, on the other hand, is known more by usage rather than according to specific rules, as in: *Sunset time*; مَغَرِّبٌ *Time of ease*.

For both types of nouns, their meaning may be either indeterminate (مَمَيْضِي) or limited (مَخْلَفِي). Below, are examples of each type:

- **Noun of Time.** The indeterminate (مَمَيْضِي) are words such as: جِينِ (A time); ذَهْوُ (An age). The limited (مَخْلَفِي) are such word as: يَومُ (A day); شَهْرُ (A month). What is estimated in each of these types, when used as a Maf'ûl Feehi, is the genitive particle (نَفْر). Each are, however, in the accusative due to the adverbial meaning (ُنَفْر) which they signify, as in: سَافَرْ شَهْرًا *I traveled for a month*, meaning: سَافَرْ في شَهْرٍ.

- **Noun of Place.** The indeterminate (مَمَيْضِي) in this group are words like: خَلفَ (Behind); أمام In front. As with the Nouns of Time, they are accusative with the estimation of the particle (نَفْر). The limited (مَخْلَفِي) are words that are not in the accusative with the estimation of (نَفْر), as in the Nouns of Time. Rather, the particle (نَفْر) is not estimated and must be actually written in the category, as in: كَلَّمتَ فِي النَّسْجُودِ *I sat in the mosque*. This is the meaning of the first sentence in the text: *"It is the Noun of Time or (the indeterminate) Noun of Place..."* Meaning the Maf'ûl Feehi may be a Noun of Time (indeterminate or limited) or a Noun of Place which is indeterminate. These three types are in the accusative while the Noun of Place which is limited will be in the genitive state.

Regarding the author’s examples:

- **I came on Friday.** The Maf'ûl Feehi is the word (يَومِ) in the accusative state. It is a limited Noun of Time.

- **I prayed behind Zaid.** The Maf'ûl Feehi is the indeterminate Noun of Place (خلفُ) in the accusative.
I traveled twenty days and twenty Farsakh. The limited Noun of Time is (تعشرين يومًا وعشرين فرسخًا) (تعشرين يومًا). However, the phrase (تعشرين يومًا) is on the level of the Noun of Time as the intent of both together is to signify the time traveled. Likewise, is the phrase (عشرين فرسخًا) is on the level of the Noun of Place as both signify the place traveled, although the actual Noun of Place is (نفرخ). This is what the author intended in the phrase: "...Or at the level on one of the two." Meaning an expression on the level of the Noun of Time or Noun of Place.

I entered the house. The author mentions that in this sentence, the word (النافور بيت) (النافور بيت) is actually the Simple Object (المفعول به) not a Noun of Place, in the most correct view of grammarians.
Sixth: Accusative Due To Removal Of The Genitive

(Words which are) accusative due to the removal of the genitive (particle). It is a noun: apparent or interpreted. The accusative (word) is from an intransitive verb with the estimation of the genitive particle. It is (accusative) according to rules along with ( ), for example: Do you wonder that a reminder has come to you from your Lord; I was surprised that Zaid is standing. It is (accusative) according to usage in other than that, for example: I left for Syria.

[2.19] COMMENTARY

The sixth category of the Mansūbāt are words that were originally genitive and became accusative due to the removal of the genitive particle (خُرُوفُ الْلعْبِ), the cause of the genitive state. The accusative noun is either an apparent noun or a noun interpreted from a verb governed by the accusative particle (آنـ). As previously mentioned, such verbs may be interpreted as a verbal noun or Masdar.

The accusative state is resultant from an intransitive verb (الْنِعْمَةُ اللَّالِمِ) due to the estimation of the genitive particle before that particular noun. We can examine the process in reviewing the three examples provided in the text:

"Do you wonder that a reminder has come to you from your Lord..." [7:63] Here, the accusative particle (آنـ) and the verb following it (ماـ) may be interpreted as a Masdar (محبِّي). What is estimated is: أو عَجَبْتُمُ أَنَّ جَآءَكُمُ ذَكَّوْنَ مِنْ رَيْكُمْ.
The Maṣdar is genitive due the genitive particle preceding it (من). If the genitive particle is removed, the Maṣdar will become accusative as a rule, as in: أَنْ أُعْرِجُتُ مَجِينًا ذُكُورٌ مِنْ رَجُلٍ. Normally, the Intransitive Verb produces the nominative state in words that it governs, not the accusative state.

- *I was surprised that Zaid is standing.* According to the same rule, whatever noun follows the accusative particle (به) may be interpreted as a Maṣdar, as in: عَجِبَتْ بِقِيَامِ زَيْدٍ. With the removal of the genitive particle (من), the Maṣdar will become accusative, as in: عَجِبَتْ قِيَامَ زَيْدٍ.

- *I left for Syria.* About this example, the author mentions: "It is according to usage in other than that..." Meaning that in instances other than (من) and (به), there are no particular rules associated with this type of accusative word and it is known only through the usage of 'Arabs. What is estimated in this expression is: ذَهَبْتُ إِلَى السَّامٍ. After removing the genitive particle (إلى), the word (السَّام) becomes accusative.

Due to the fact that this is known according to usage, we accept the examples found in 'Arabic speech although it cannot be taken as a general rule of grammar. A very well-known example is: "Guide us to the straight path..." [1:6] Meaning: إِنَّنَا إِلَى الْصِّرَاطِ الْمُسْتَقِيمِ.

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Shaikh Baha-ud-Din Al-'Amili

ْسَمَدَيْيَةُ ٱلْنَّحَىُ ـ ٢٠٠٧
The Hāl is an adjective clarifying the condition (of a subject and/or object being itself) a non-modifier. Its being indefinite is conditional. Mostly, the Hāl is a transferred derivative associated with its governing agents (in time). At times, the Hāl is an established (attribute), a substantive and estimated (not being associated in time with its governing agents).

The fundamental rule is that the Hāl comes after its companion. (Placing it after its companion) is required if it is genitive. It is not allowed if (the companion) is a genuine indefinite, although it is rare. It is required to advance (the Hāl) before its companion if (its companion) has precedence, for example: كِيْفَ جَاءَ رَضِيْتَ؟ How did Zaid come? 

The Hāl does not come related to the Muḍāf Ilaihi except when it is proper for (the Mudāf Ilaihi) to stand in the place of the Muḍāf, for example: رَأَيْنَا مَعَهُ نَفْسًا. Rather, we follow the religion of Ibrāheem, the upright one. Or the Muḍāf is part of (the Muḍāf Ilaihi), like: أَعْجَبْتُمُ الْقَارَءَةَ مَا هََّنَّى رَاضِيْتُ. Or the Muḍāf is a governing agent in the Hāl, for example: أَعْجَبْتُمُ الْقَارَءَةَ مَا هََّنَّى رَاضِيْتُ. Your leaving quickly surprised me.
The seventh category of the Manṣūbāt is the Ḥāl. Its being in the accusative is due to the
government of a verb or a word, like a verbal noun (مضَّنَّ), in the meaning of a verb. The
Ḥāl is a word which clarifies the state or condition of its companion, meaning either the
subject (الفاعل) or object (النَّفْعُ) or both. Here are three examples to clarify that point:

- جاَّنُي بِكُرُ ضاحِكاَّا Bakr came to me laughing. In this example, the accusative
  word (ضاحِكاَّا) explains the state of the subject (بِكُرُ) while coming to me.

- إِسْتَفْلَتْ بِكُرْ فَارْسَاا I encountered Bakr on horseback. Here, the accusative word
  (بَارْسَاا) comes to explain the state of the object (بِكُرْ) at the time of
  encountering him. Meaning that he was on horseback at the time.

- لَقَيتمْ بِكُرّا راكِبِينَ I met Bakr as two riders. Here the accusative word
  (راكِبِينَ) clarifies the state of the both the subject (آَنَا) and the object (بِكُرّا).
  Meaning that we (Bakr and I) met as two riders.

Although the Ḥāl is generally an adjective, it does not come as a modifier or Na’t (النَّفْعُ).
Meaning that it does not come to modify another noun, rather it comes only to clarify the
state or condition of a subject or object, as in: زَائِدُ كَانِيًا Zaid came to me writing.
Meaning that when Zaid came to me he was in the state of writing. This is different than
describing Zaid as a writer, as in: رَأَيْتُ كَانِيًا I saw Zaid, a writer. Here, the accusative
word is not the Ḥāl as it modifies the object (كَانِيًا) as opposed to describing the state or
condition of the object. Its being in the accusative is due to the relationship between the
noun (النَّفْعُ) and the adjective which modifies it (ملف). The modifying adjective will
always be in the same state as the noun which it modifies. It is a condition that the Ḥāl is
an indefinite word (تكيرته), as can be seen in all examples.

In defining the Ḥāl, the author mentions the following qualities: "Mostly, it is a transferred
derivative associated with its governing agents (in time)." Meaning that the Ḥāl is a
derivative noun whose meaning is transferred to that of an adjective. The significance
of this definition is that the Ḥāl is generally words describing attributes that are
non-permanent, meaning that they are temporary attributes which are seen at the time of
the occurrence of an action.
The next point implied in this definition is that the Ḥāl is associated with its governing agent, meaning associated in time. In that the Ḥāl describes the state or condition of the subject or object (or both) at the time of the occurrence of an action.

Continuing with his definition, the author mentions: "At times, it is an established (attribute), a substantive and estimated (not being associated in time with its governing agents)." Here, three exceptions to the previous rule are acknowledged. First, the Ḥāl may be a permanent attribute, as in: جاَّنبني زيد طويلًا Zaid came to me being tall. Second, the Ḥāl sometimes occurs as a Substantive Noun (يء الجاميد) rather than a derivative noun, as in: جاَّنبني زيد إنسانًا Zaid came to me as a human, wherein إنسان is a Substantive Noun, not a derivative. Third, it is possible for the Ḥāl not to be linked to the time of an action, as in: أدخل في الغرفة باقيا فيها Enter into the room remaining in it! Here, the accusative word (باتي) describes a state occurring after the command to enter the room.

Regarding the usage of the Ḥāl, the basic rule is that it should be placed after its companion, as in: جاَّنبني زيد بكأاا Zaid came to me crying, wherein the accusative word is the Ḥāl and the subject (زيد) is its companion. This definition, however, does not exclude the possibility of the Ḥāl preceding its companion, as in: .

It is required to place the Ḥāl after its companion if the companion is in the genitive state, as in: مرت زيد صاحكاا I passed by Zaid while (he was) laughing. It is not allowed to place the Ḥāl after its companion if its companion is a genuine indefinite word (نكوة محضة). This term refers to a noun which is indefinite and not in an Idāfah construction with another indefinite noun, as in: جاَّنبني علاطم صاحكاا A servant came to me laughing. Here, this companion of the Ḥāl is indefinite, and it is required to place the Ḥāl after it. When a noun is in an Idāfah construction with another indefinite noun, this requirement is not established, as in: جاَّنبني صاحكاا علاطم زجَل A man’s servant came to me laughing.

At times, due to the requirement of precedence (السنن), it is necessary to place the Ḥāl before its companion, as in: كيف جاء زيد How did Zaid come? As a word of interrogation, the word (كيف) must come in the beginning of a sentence, as a rule, even though it is the Ḥāl.
The last points in the text are related to the Iḍāfah. The author makes the point that the Ḥāl is not related to the Muḍāf Ilaahi, meaning the second-term of the Iḍāfah construction, unless the Muḍāf Ilaahi can stand in the place of its Muḍāf without altering its meaning.

In the example given: "Rather, we follow the religion of Ibraheem, the upright one." In this expression, the Muḍāf is (إسلام) and the Muḍāf Ilaahi is (إبراهيم). If the Muḍāf were removed, the meaning of the expression is not radically altered as the Muḍāf Ilaahi can sufficiently stand in the place of the elided Muḍāf without significantly altering its meaning, as in: Rather, we follow Ibrahim, the upright one.

The author mentions that if the Muḍāf is part of the Muḍāf Ilaahi (in meaning), the Ḥāl may be related to the Muḍāf Ilaahi, as in his example: "The face of Hind while riding surprised me." In this sentence, the Ḥāl (لهدى) is related to the Muḍāf Ilaahi (هند) since the Muḍāf (هند) is part of the Muḍāf Ilaahi (هند) with regard to its meaning.

The last point is that the Ḥāl may be related to the Muḍāf Ilaahi when the Muḍāf is a governing agent for the Ḥāl, as in the author’s example: "Your leaving quickly surprised me." Here, the Maṣḍar (زهاب) is the governing agent that causes the accusative state in the Ḥāl (しまう). The Ḥāl, however, is related to the pronoun (ال) attached to this Maṣḍar, which is its Muḍāf Ilaahi.

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The Eighth: The Tamyeez (التمييز)

It is an indefinite word removing the ambiguity resident in either the essence (of a word) or the relationship (of a word with another). Tamyeez distinguishes itself from the Ḥāl in mostly being substantive and the lack of coming (itself) as a sentence. (It also distinguishes itself in) the lack of permissibility in preceding it ahead of its governing agent, in the soundest view. If Tamyeez is a derivative, there is the possibility of it being the Ḥāl.

The first (type removing the ambiguity in the essence of a word, is mostly related to) quantification and is rarely genitive. The Tamyeez in another meaning is infrequent and mostly genitive. The second (removing the ambiguity is mostly related to) the relationship in a sentence or (expression) similar to a sentence or an Idāfah, such as:  ❍ A Rill of oil; ❍ A ring of silver; and: ❍ The head turned gray; and: ❍ (The blessings) flowing from it is due to God for the horseman.

The accusative clarifying the essence (of a word) and clarifying the relationship (of a word) is attributed to the verb or (a word) resembling the verb.
The eighth type of Mansūbahāt is termed Tamyeez (تَمَيِّز) due to its role of distinguishing the variety, quantity or relationship of a word in an expression. More specifically, its definition is: *an indefinite word mentioned after a measurement, number, volume, weight or distance (and other than that) in which there is ambiguity. It is mentioned in order to remove that ambiguity.*

Tamyeez is of two types. The first is that which is related to the word itself (ذاتيّة)، meaning that the Tamyeez is used to remove the ambiguity found in a particular word itself. The second is related to the relationship (نيسيّة) of a word within an expression. In other words, the Tamyeez distinguishes the relationship of a word in an expression.

Observe examples of the first type (ذاتيّة):

- *Twenty men are with me.* Here, the Tamyeez (۲۰مُشُورُونَ زِيَادًا) removes the ambiguity of the number 20 (۲۰مُشُورُونَ) by mentioning that it is men being counted. The Tamyeez can be used to quantify concrete matters, like weights, measurements and numbers, as well as abstract matters which can only be quantified figuratively, like: *There’s not even a cloud of the size of the palm in the sky.* For the dates are its equivalence in butter. Meaning that for whatever weight of dates are offered, they can be exchanged for butter of the same weight. The weight, however, is abstract since it is not quantified.

- *I dressed in a cotton shirt.* In this example, the Tamyeez clarifies the type (قَصِيصاً) of shirt worn. Or it can clarify the type (قَصِيصاً) of a particular quantity, as in: *I have a kilo of chicken.* In each example, the Tamyeez clarifies the essence (قَصِيصاً) of particular word occurring before it, namely (قَصِيصاً) and (كَيلَوْ), respectively.

From the second type (نيسيّة), observe the following examples:

- *Muhammad (S) is the best of mankind in ethics.* The relationship between Muḥammad (S) and being the best of mankind is clarified by the Tamyeez. It is with regards to his ethics (خُلُفًا).
Ali is more virtuous than I as a father. Here the relationship of virtuousness (الصَلَاحية) between two things, meaning me and 'Ali, is clarified by the Tamyeez (أبا) by implying that it is with regard to fatherhood that 'Ali is more virtuous. It these examples, it can be said that the Tamyeez is clarifying the ambiguity of a sentence.

The author mentions that the Tamyeez is distinguished from the Ḥāl in few ways. Their usage is similar in that they are both indefinite words in the accusative. Both are entered upon an expression to provide some degree or type of clarification. The Ḥāl clarifies the state or condition of the subject and/or object. The Tamyeez clarifies the quantity, measure or relationship of words in an expression.

Aside from their obvious differences in meaning, the author mentions that the Tamyeez is mostly a Substantive Noun (اسم الجاميد) as opposed to the Ḥāl which is mostly a derivative noun (اسم المشتق). The second difference is that the Tamyeez will not be found as a sentence, meaning it will be a singular word. The Ḥāl may be estimated as an entire sentence, as in: ْلَمْ تَزَيدْ مَضِعْداً وَ مُسْخِرْداً I met Zaid while rising and falling. What is estimated is: ْلَمْ تَزَيدْ إِذْ كَانَ مَضِعْداً وَ مُسْخِرْداً I met Zaid when he was rising and when he was falling.

The third difference is that it is not permissible to precede the Tamyeez before its governing agent, as in: ْفُنِّنُ الْيَتْمُّضِيْصَأ. This is permissible with the Ḥāl in some cases, as in: ْجَأْتُ رَاكِبَاً زَيْدَ.

Another point that the author makes is that if the Tamyeez is a derivative noun instead of a substantive, it is possible to be the Ḥāl instead of the Tamyeez. Examining one of the examples provided in the text: َلَهُ دُلْوَةَ فَارْسَا, meaning that blessings abound for you as a horseman due to your horse, it can be seen that its meaning is close to that of the Ḥāl.

In the text, the author says: "The first (type removing the ambiguity in the essence of a word, is mostly related to) quantification and is rarely genitive." Meaning the type of Tamyeez, which clarifies the essence of a word, is mostly related to quantification. As mentioned, the Tamyeez clarifies a quantity, number, measure, distance and quantification of other types. In this meaning, the Tamyeez is most accusative and rarely genitive, as in: ْعَشَرْتُ خَاتَمَ فُضَّةً / sold a silver ring. It is possible to convey the same meaning by making the Tamyeez genitive by annexing it to another word in an ِІذَفَة construction, as in: ْعَشَرْتُ خَاتَمَ فُضَّةً.
Next, the author mentions: "The Tamyeez in another meaning is infrequent and mostly genitive." Meaning that when the Tamyeez clarifies the meaning of a word in a meaning other than quantity, number and measure, it will mostly be genitive, as in the previous example wherein the Tamyeez clarifies the type (جنس) of the ring being sold. Again, its being genitive is due to being the second term (الضمن) of an Iḏāfah construction.

Regarding the second type of Tamyeez, the author mentions: "The second (removing the ambiguity is mostly related to) the relationship in a sentence or (expression) similar to a sentence or an Iḏāfah." An example of the first wherein the Tamyeez clarifies the relationship in a sentence is: طاب زيداً خلفاً: Zaid was pleasant in behavior. An example of an expression similar to a sentence is: ‘عباس أكثر منك صبراً: 'Abbas is greater than you in patience. Meaning that the superlative noun (إسم التفضيل), namely (أكبر), and its subject (عباس) resembles a sentence. An example of the Tamyeez which clarifies the relationship between the Mudāf and the Muḍāf Ilaihi is: "فمن يفعل منفاذ ذره خيراً بره: "So, he who has done an atom's weight of good shall see it." [99:7] Meaning that the atom's weight is of good.

Next, in the author's examples are each type of Tamyeez mentioned:

- رطل رتبة: A Rট of oil. In this expression, the Tamyeez clarifies the ambiguity found in the word (رطل), a measurement of volume. This is an example of the first type of Tamyeez which clarifies the ambiguity found in a word itself (ذات). The next example is similar: خانم نسوة: A ring of silver. The Tamyeez clarifies the word (خانم) with regard to its type (جنس).

- إشعاع الرأس عليه: The head turned gray. In this example, the Tamyeez clarifies the sentence (إشعاع الرأس). The sentence literally means that the head was ignited or ablaze. Some say this verb is used due to the analogy that something burnt leaves ashes similar in color to gray hair.

- بسم الله، فارسا: (The blessings) flowing from it is due to God for the horseman. This example has the Tamyeez clarifying the relationship between the Muḍāf and Muḍāf Ilaihi (ذرئ). It clarifies that the horseman is the recipient of his horse's blessing.

The author's final point is that the accusative Tamyeez clarifying a word or relationship is attributed to a verb or something similar to a verb, like a Maṣdar.
The Third Type (of declinable noun) is that which is found to be in the genitive state and no other.

They are two types:

First: The Muḍāf Ilaihi. It is that (Noun) which attributes something to itself intentionally by means of an estimated genitive particle. The annexation (Idāfah) of pronouns, demonstrative nouns, interrogative nouns, nouns of condition and relative nouns are not allowed except for any of the (last) three. The annexation of some nouns are required, either to a sentence, and they are:  إِذَا، حَيْثُ، إِذَا. Or (some nouns are required to be annexed) to a singular noun, either apparent or concealed. They are:  كَلَا، كَلَّاهُ، لِيَ، لَدَيْهِ، لَدِيْهِ. Or (annexed to) an apparent noun only, they are:  ذُوُّ and:  أَوْلُوا. Or (annexed to) a concealed pronoun only, they are:  وَحَدَهُ وَلَبَيْكَ وَأَخْوَاهُ.

[2.22] COMMENTARY

The third type of declinable noun (اللغزات) is that noun which is found only in the genitive state. There are two types of nouns in this group, the first of which is the Muḍāf Ilaihi. The Muḍāf Ilaihi is the second-term of an Idāfah construction wherein one word is annexed to another word for an intended meaning. Most often, this annexation estimates the government of a genitive particle upon the Muḍāf Ilaihi as well as its attribution to the Muḍāf, as in:  كتابٌ لِزَيْدٍ Zaid's book. What is estimated is:  الكتابُ لِزَيْدٍ The book belonging to Zaid.
In the text, the author offers the following rule regarding the Muḍāf: "The annexation (Idāfah) of pronouns, demonstrative nouns, interrogative nouns, nouns of condition and relative nouns are not allowed except for any of the (last) three."

Meaning that the pronoun and the demonstrative noun will not be found as the Muḍāf. It is possible, however, for the interrogative noun, noun of condition and relative noun to be the Muḍāf, as in: 

"For what sin was she killed?" [81:9] 
"Which of you is best in deeds."

Whichever of you will study, will understand; "Which of you is best in deeds."

Uniquely, the noun (أي) can be used in each of these three expressions as an interrogative noun, a conditional noun and a relative noun, respectively.

The author follows with more rules: "The annexation of some nouns are required, either to a sentence, and they are:"

These three words will be found annexed to an entire sentence as opposed to being annexed to another word. Consider the following examples:

"And remember when you were few, then He multiplied you..." [7:86] 
"And when they hear what has been revealed to the Messenger..." [5:83]

The author continues: "Or (some nouns are required to be annexed) to a singular noun, either apparent or concealed. They are:"

Meaning that these words require that another noun is annexed to them. The annexed word, the Muḍāf Ilaihi, will either be an apparent noun or a concealed noun, as in:

With Zaid; With him. The first two (كلا، كلا) emphasize the dual, as in: 

"If either or both of them reach old age with you..." [17:23] One for the masculine, the other for the feminine, as in: 

"Both these gardens yielded their fruits..." [18:33].

The next three can also be used with apparent nouns or pronouns, as in:

With Zaid; With him.
The first ( عَنْدَ ) has the meaning of at, with, by or near. The second ( لِنْ) has the meaning of by, in the presence of. The last ( سَوْىٌ ) has the meaning of except, other than.

Next the author mentions: "Or (annexed to) an apparent noun only, they are: أَوْلُوا وَذُو and their branches."

Meaning that some nouns are required to be annexed to an apparent noun but cannot be annexed to a concealed noun, such as a pronoun. The two words given in the text signify possession, as in: "And Allah is the Lord of mighty grace." [2:105], in other words, Allah is the Lord and possessor of mighty grace. The word ( أَوْلُوا ) is the plural of (ذُو ) as in: "Who is it that guides except for Allah the All-Glorious?" [2:269] These two words are always found with an apparent noun annexed to them. Its feminine forms are: ذَاتٌ and ذَاتٌ for the feminine singular and feminine plural, respectively, for example: "And We bore him (Nūh-AS) on that which was made of planks and nails." [54:13]

The last group mentioned by the author are words that are only annexed to concealed nouns: "Or (annexed to) a concealed pronoun only, they are: وَحَدَةٌ and and its sisters."

The first ( وَحَدَةٌ ), is a word which emphasizes the singular, as in: "They said: We believe in Allah alone." [40:84] The final word (تُبَيَّنُ ) was mentioned in a previous section [2.15]. It means: At your service and it sister is (نَبِيَّةٌ), which means: At your pleasure. These are expressions of spiritual devotion that are always found in this contracted form with a pronoun annexed to it. Neither of these are words are ever found in annexation to an apparent noun.
It is required to make the Muḍāf devoid of Tanween, the Nūn of the dual and plural and their related matters. If there is annexation of an adjective to its governed word, the annexation is literal and only conveys (the meaning) of reduction (of Tanween). Otherwise, the annexation is related to meaning. The Muḍāf conveys definiteness with the definite (Muḍāf Ilaihi) and (conveys) specification with the indefinite (Muḍāf Ilaihi). If, in the Muḍāf Ilaihi, there is (the meaning specifying the genus), then, it has the meaning of the particle (`) or (if it has) the meaning of an adverb, then, it is in the meaning of the (ل). Or (in a meaning) other than these two, then, it has the meaning of (س).

At times, the masculine Muḍāf acquires feminine (gender) from the feminine Muḍāf Ilaihi and vice versa with the condition of the permissibility in (the Muḍāf Ilaihi) being free of need for the Muḍāf. Like the saying: Just as the shaft of the dagger glistened from blood, and the saying: The Illumination of reasoning is eclipsed by obedience to desire. Due to that, it is not allowable.

[2.23] COMPLETION
This section completes the discussion regarding the Muḍāf Ilaihi as a noun always found in the genitive state and no other. The author explains that the Muḍāf is always devoid of Tanween, an indicator of indefiniteness. In reality, the annexation of the Muḍāf Ilaihi makes the Muḍāf a definite noun, technically, resulting in the elision of its Tanween.

The Muḍāf will also be devoid of the letter Nūn associated with the dual form (النُّون المَعْموم) and the Masculine Sound Plural (الجِنْح المُدْكُور السَّالِم). In both instances, this Nūn is elided in the Muḍāf, as in:

Muslims of Egypt (Two) Silver Rings

The author mentioned that the dual and the Masculine Sound Plural have related matters associated with them that follow the same rule. The words related to the dual are words like ؟اثنان and ؟اثنان which resemble the dual but are not as they represent the number two not two things. Words related to the Masculine Sound Plural are numbers 20-90, meaning:When found as the Muḍāf, these words will follow the rule of the words that they are associated with, meaning that the letter Nūn at their end will be elided, as in:

Next, the author mentions the first of the two types of Idāfah: "If it is the annexation of an adjective to its governed word, it is literal and only benefits (the meaning) of reduction (of Tanween)."

Whenever the Muḍāf is an adjective, meaning an Active Participle (اسم الفاعل), Passive Participle (اسم الفاعل) or Verbal Adjective (اسم الفاعل) and is placed in an Idāfah construction with a word which it governs (as either its subject or object), the Idāfah is referred to as Literal. For example, in the following sentence: The striker of Zaid is Bakr; you have the active participle (ضارب), a verbal noun as the Muḍāf. This verbal noun governs its subject (بْكَر) in the genitive state due to literal annexation (الإضافة النَّطْفِيَة). The verbal noun also governs its object (بْكَر) in the accusative state. The reduction of Tanween is seen in the verbal noun which was originally: ضارب زَيْدًا.
According to grammarians, the benefit of this construction is only to signify a reduction of Tanween in the Muḍāf. A minority of grammarians also believe it to be proper for the adjectival Muḍāf to possess the Definite Article, as in: 

الضابط زيد بكراً

Then, the author gives the second type of Iḍāfah: "Otherwise, the annexation is related to meaning."

Meaning that the Iḍāfah is related to meaning (المفعونية) or semantic. This is the most common type of Iḍāfah. In the literal Iḍāfah, the genitive state is related only to the word. In the semantic Iḍāfah, the genitive state is due to the estimation of a genitive particle (الحرف الجر) each of which carries its own implicit meaning. As a result, the estimation of the genitive particle not only gives the Muḍāf Ilaihi its genitive state but also impacts upon its meaning. (The author will mention this point shortly).

The next point is related to the definiteness of the Muḍāf: "The Muḍāf conveys definiteness with the definite (Muḍāf Ilaihi) and (conveys) specification with the indefinite (Muḍāf Ilaihi)."

Merely annexing the Muḍāf Ilaihi to the Muḍāf makes the Muḍāf itself definite as a noun. In meaning, however, the Iḍāfah carries a definite sense when the Muḍāf Ilaihi is also definite, as in: هذه عُلَامَةُ الزَّمْلِ. On the other hand, when the Muḍāf Ilaihi is indefinite, the sense of the Iḍāfah is indefinite as well, as in: هذه عُلَامَةُ رَجِلِ. This is the man's servant. This is a man's servant.

The author mentions that when the Muḍāf Ilaihi is definite, the Muḍāf conveys definiteness (النُّفَرِين). When the Muḍāf Ilaihi is indefinite, it conveys the meaning of specification (التَّحَصِيص), meaning that it specifies the Muḍāf Ilaihi for its Muḍāf. Whenever a speaker uses a definite word in an expression such as: هذه عُلَامَةُ الزَّمْلِ. it is understood that the listener is also aware of the word's specific designation and both will understand specifically which man is being referred to in the expression. Even when the Muḍāf Ilaihi is removed, it still conveys the meaning of specific designation, as in: هذه العُلَامَةُ. This is the servant. Meaning a servant known to both the listener and speaker. This is the meaning of definiteness signified by the definite Muḍāf Ilaihi.
If we make the example above indefinite This is a man’s servant, and then remove the Muḍāf Ilaihi, we have This is a servant. Adding the Muḍāf Ilaihi gives the Muḍāf some specification in that a man is particular to a servant A man’s servant, although the man and the servant are both unspecified.

Next, the author refers to the Idāfah related to meaning (الإضافة المفسرة) and gives the rule regarding the genitive particles which are estimated in this type of Idāfah: "If, in the Muḍāf Ilaihi, there is (the meaning specifying the kind), then, it has the meaning of the particle (من). Or (it has) the meaning of an adverb, then, it is in the meaning of the (ني). Or (in a meaning) other than these two, then, it has the meaning of (ل)."

Generally, the Idāfah signifies one of three meanings related to the genitive particle estimated within it:

- The Muḍāf Ilaihi clarifies the kind (النوع) or genus (الجنس) of its Muḍāf, as in: A ring of silver, wherein the second-term clarifies the type (جنس) of ring it is. The estimated particle is (من), as in:

- The Idāfah may signify an adverbial meaning (الطريقة), as in: Night prayer, wherein the particle (ني) is estimated:

- Specification (الخصسن) wherein possession or a relationship is attributed to the Muḍāf Ilaihi, as in: Zaid’s Book; The Messenger of Allah (S). Generally, the particle (ل) is estimated in this meaning, as in:

The final point is related to gender agreement in expressions involving an Idāfah: "At times, the masculine Muḍāf acquires feminine (gender) from the feminine Muḍāf Ilaihi and vice versa with the condition of the permissibility in (the Muḍāf Ilaihi) being free of need for the Muḍāf. Due to that, is not allowable."

This rule can be explained best by the two examples provided:
• Just as the shaft of the daggar glistened from blood. In this example, the Muḍāf Ilaihi is a feminine noun (شَرْقَتُ) (الَقَناةُ). The verb (شَرْقَتُ) (الَقَناةُ) indicates agreement with the Muḍāf Ilaihi by the feminine Tā attached to it. Although the Muḍāf (شَرْقَتُ) (الَقَناةُ), which is also the subject, is masculine, it is deemed feminine as indicated by the verb's feminine form. The rule being that this is permissible when the Muḍāf Ilaihi is capable of replacing the Muḍāf without changing the essential meaning of the expression, as in: الَقَناةُ من الدَّمْ The dagger glistened from blood. Its meaning is essentially unchanged.

• The Illumination of reasoning is eclipsed by obedience to desire. In this example, the Muḍāf Ilaihi (نَعْرَةُ العُقْلِ مِكْشُوفٌ بِطَوْعٍ خَوْى) is annexed to the Mubtada (نَعْرَةُ العُقْلِ مِكْشُوفٌ بِطَوْعٍ خَوْى), which is feminine. The word following the Muḍāf Ilaihi (نَعْرَةُ العُقْلِ مِكْشُوفٌ بِطَوْعٍ خَوْى) is the Khabar although it is masculine. Therefore, the feminine Mubtada is deemed masculine due to its Muḍāf Ilaihi being masculine and its Khabar is masculine in agreement. Likewise, it complies with the rule that if the Muḍāf is removed, the Muḍāf Ilaihi is capable of standing in its place without altering the expression's essential meaning, as in: العُقْلِ مِكْشُوفٌ بِطَوْعٍ خَوْى Reasoning is eclipsed by obedience to desire.

The author mentions that his example is not allowed: قَامَ عَلَى هَنَّى* Hind's servant stood. It is not correct for the verb to attribute the feminine gender to its masculine subject (عَلَى هَنَّى). According to the rule, such an attribution is only proper when the Muḍāf Ilaihi is capable of standing in the place of the Muḍāf without changing its essential meaning. When the Muḍāf is removed, as in: قَامَ هَنَّى Hind stood, the essential meaning is lost. The original sentence indicates that it was the servant of Hind who stood, not Hind herself. The proper expression is: قَامَ عَلَى هَنَّى*، meaning that the Iḍāfah is deemed masculine.

Şamadîyyah In Nahy by Shaikh Bahâ-ud-Deen al-ʿAmîlî • حضنات النحاة في نحو الفهم بعضاً .. الحبر الفاطمي
[2.24] Second: Genitive (Due To The Genitive Particle)

It is that which has something attributed to it by means of the mentioned genitive particle. The well-known genitive particles are fourteen. Seven of them gives the genitive state to apparent nouns and concealed nouns. They are: من, إلى, عن, على, في, البااء, اللام. Seven of them give the genitive state to apparent nouns only. They are: مِنْ, إِلَى, عَنْ, عَلَى, فِي, الْبَاء, الْلَّام. Specific to time: وقد (which are) both specific to time; وَالتَّأَاء (which is) particular to the indefinite; وَالْبُكْرَة (which is) specific to the name of Allāh, the Exalted; وَالْبَيْضَ (which are) not specific to a particular apparent noun.

[2.24] COMMENTARY

The second category of words which are always genitive are those made genitive by means of a genitive particle (حرف ال١). These particles are a means by which an attribution is made from one word to another. The author mentions that the genitive particle is mentioned (ملفوظ) in order to distinguish it from the first group wherein the genitive state was due to the estimation of a genitive particle.

There are fourteen genitive particles which are well-known or agreed upon among grammarians. Some grammarians, however, are of the opinion that the number of genitive particles are nineteen. The five disputed words are reviewed at the end of this section. The author mentioned these fourteen particles in two general categories:
1) Genitive particles which govern both apparent and concealed nouns:

- The particle (من). Generally, this particle denotes a beginning point related to either time or place, as in: "Certainly a masjid founded on piety from the very first day is more deserving that you should stand in it..." [8:108] "Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque..." [17:1] Also, it signifies the beginning point in matters unrelated to time and place, as in: "Surely it is from Sulaimān..." [27:30]

This particle also has other meanings associated with it:

- It can signify the clarification of the genus (بيان الجنسي) or type of something, as in: "Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it." [2:106] Meaning a better type or the same type. Commonly, the two particles (من) and (منهما) will precede this genitive particle in the expression bearing this meaning, as in: "And they said: Whatever sign you may bring to us to charm us with it..." [7:132] It may be extraneous (زائدة) in this meaning, as in: "Therefore, avoid the uncleanliness of the idols..." [22:30] It is said to be extraneous because an Idāfah could convey the same meaning (الخليفة من الأثريان)

- It can signify dividing or portioning (التمييز)، as in: "Among them are they to whom Allāh spoke." [2:253] Meaning among the prophets (AS) were some to whom Allāh, the Exalted, spoke.

- Sometimes, this particle can have a meaning similar to that of the particle (في), as in: "When the call is made for prayer on Friday...

  [62:9] Meaning: "Show me what part of the earth they created..."

  [35:40] Meaning, in what place in the earth have they created anything.
To explain the reason of an action (سما خطيبانهم أنتموا) "Because of their wrongs they were drowned." [71:25] Wherein it clarifies the reason that they were drowned. The word (سما) is a contraction of (سما) and (ما).

It can have the meaning of exchange (ياة)，as in: "Are you contented with this world's life instead of the hereafter?" [9:38] Meaning: are you contented with this world's life in exchange for the hereafter.

It may have a meaning synonymous with (عزن)،as in: "Woe to those whose hearts are hard against the remembrance of Allah..." [39:22]

A meaning synonymous with the genitive particle (ب)،as in: "...Looking with a faint glance..." [42:45] Meaning:

Sometimes, its meaning is extraneous (ابن)،as in: "There is no God except Allah." [3:62] and: "Is there any Creator besides Allah?" [35:3] If the particle is removed, the expression remains essentially unchanged in meaning.

The particle (إلى). This particle generally has the meaning of the end point in time, as in: "Then complete the fast till night..." [2:187] Similarly, the end-point in place, as in: "Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque..." [17:1] The particle can also signify an end point in meanings unrelated to time and place, as in: "To Him is referred the knowledge of the (final) hour." [41:47]

This particle may have the following meanings as well:

This particle can also be found in the meaning of (المعلومة)،although infrequently, as in: "Do not devour their property (as an addition) to your property..." [4:2] Meaning do not devour their property along with your property.

"Wash your faces and your hands up to the elbows..." [5:6] In other words, along with the elbows.
• It can have the meaning of (عند), as in: "مَلَكِي، أَعْبُدْ إِلَيْهِ مَا يَذْهَبُونِي إِلَيْهِ" "My Lord! The prison house is dearer to me than that to which they invite me..." [12:33] In other words, dearer with me: أَحْبَبْ عُنْدِي.

• It may have a meaning synonymous with the particle (إِن), as in: "وَالأُمُورُ إِلَيْكَ" "The command is yours..." [27:33] In other words: وَالأُمُورُ لَكَ.

The particle (عَن). Commonly this particle is found in the meaning of transversing (مُّتْرَكِبَة) or crossing, as in: سَافَرْتَ عَنِ هَذِهِ الْكَلِيْلَةَ I traveled from this city. At times, this meaning may be figurative, as in: حَذِّ الْعَلَمِ عَنِ أَفْوَاهِ الْجَالِلَةَ Take knowledge from the mouths of men.

In addition to this meaning, the particle may also have the following meanings:

• The particle can sometimes have the meaning of substitution (عِوضَة) or exchange (شَبَاهَة), as in: "رَأَى أَنْفَوَى يُؤْمَنَ لا نُجْرِي نَفْسَنَّ عَنْ نَفْسِنَا" "And be on guard against a day when one soul shall not avail another in the least..." [2:48] Meaning that no soul will be able to stand in the place of another soul. Also: صَمْوِي عَنْ أُمِّيَ My fast is for my mother.

• The meaning of (عَلِي) Upon, as in: "Wُهِي أَيُّهَا النَّاسُ الإِلَهُ الَّذِي كُنْتُمْ لِيْتُمُّنْ عَنْ نَفْسِي" "Whoever is niggardly is niggardly against his own soul" [37:38] In other words: عَلَى نَفْسِي. Or the meaning of (إِسْتَغْفَارَة) Superiority: "فَقَالَ إِلَيْهِ أَحْبَبْتُ حَبَّ الْخَيْرِ عَنْ ذَكَرٍ رَبِّي حِينَ نُؤْمِنَنَّ بِالحَجَابَ" "Then he said: Surely I preferred the good things to the remembrance of my Lord until the sun set..." [38:32] Meaning: أَحْبَبْتُ حَبَّ الْخَيْرِ عَلَى ذَكَرِ رَبِّي.

• The meaning of (بَدَأ), as in: "مَا كَانَ أَيُّهَا إِبْرَاهِيمُ لَيْبَاءَ إِلَّا عَنْ مَوْعِدَةِ وَعْدَهَا إِلَيْهَا" "And Ibraheem asking forgiveness for his sire was only owing to a promise which he had made to him..." [9:114] In other words, it clarifies the reason why Ibraheem (AS) sought forgiveness for his uncle: it was due to a promise he had made to him.

• A meaning synonymous with (بَدَأ), as in: "أَنْ تُرْكَ كُنْتَ طَبِقًا عَنْ طَبِيقٍ" "That you shall most certainly enter one state after another." [84:19] Also: "عَنْهَا فَقِيلُ لَا يَضْيِخُونَ نَادِمِينَ "In a little while they will most certainly be repenting." [23:40] Meaning, after a while. The word (مَا) is a contraction of (عَنْ) (عن).
It can be synonymous with ḥārāt, as in: "And He it is Who accepts repentance from His servants..." [42:25]

It can be synonymous with ḵāsir, as in: "Nor does he speak out of desire."


The particle ḥārāt. Originally, it has the meaning of ḥārāt (_ascension, being above_), as in: "And on them and on the ships you are borne."

[23:22] Meaning you are carried upon beasts and ships. Sometimes the meaning of ḥārāt is figurative, as in: "And they have a crime against me, therefore I fear that they may slay me." "We have made some of these apostles to excel the others..." [2:253] In other words, some to excel above others.

This particle can also be found having the following meanings as well:

- The meaning of ḥārāt (accompaniment), as in: "...You should exalt the greatness of Allah for His having guided you..." [2:185] Wherein it is connected to that which clarifies the reason than you should exalt Allah's greatness.

- An adverbial meaning like ḥārāt, as in: "And they followed what the Satans chanted of sorcery in the reign of Sulaimān..." [2:102] In other words:  ṣāḥib al-waṣīfah.

- A meaning similar to ḥārāt, as in: "Who, when they take the measure (of their dues) from men, they take it fully..." [83:2] Meaning: ṣāḥib al-waṣīfah.

- A meaning similar to ḥārāt, as in: "(I am) worthy of not saying anything about Allah except the truth..." [7:105] In other words: ṣāḥib al-waṣīfah.
Some grammarians say that (علّم) can also be noun, for example: It came from above him. This is based on the rule that genitive particles govern nouns exclusively. The example, therefore, indicates the relationship of a genitive particle and a noun. Some say it can also be a Nominal Verb (إِسْمُ الفَعْلِ), meaning a noun interpreted in the meaning of a verb, as in: Patience is required of you in all of your affairs. Meaning:...

The particle (ني). Mainly, the particle has an adverbial meaning (ني) in that it signifies being contained in a place or time, as in: "And stay in your houses..." [33:33] "In a day the measure of which is fifty thousand years." [70:4] This meaning may also be figurative at times, for example:

And there is life for you in (the law of) retaliation." [2:179]

The particle may also be found with the following meanings:

- **Accompaniment** (الصحابية), as in: \[أدخلوا في أمهم قد خلت من قبلكم من الجن والنس في النار\] "Enter into fire among the nations that have passed away before you from among jinn and men." [7:38] Meaning:... Enter with the nations. Another example: \[فخرج على قومه في زينته\] "So, he (Qarun) went forth to his people in his finery." [28:79] In other words, ... With his finery.

- **Clarifying the cause of an action** (التعليل), as in: \[فلاكن الذين لسنثني به\] "This is he with respect to whom you blamed me..." [12:32] Meaning that it was due to Yusuf (AS) that Zaleekhah was blamed with indecency.

- **The meaning of Ascension**, as in: \[و لأرسلتكم في جذوع النخل\] "And I will certainly crucify you on the trunks of the palm trees..." [20:71] In other words: على جذوع النخيل.

- **Comparison** (التقاسية), as in: \[فما مناخ الحياة الدنيا في الآخرة إلا قليل\] "But the provision of this world's life compared with the hereafter is but little." [9:38]
• Emphasis (**Emphasis**) (الْتَأْكِيدَ), as in: "Adresse a Nīh bism al-lāh..."

11:41 Scholars say that it is also extraneous (**extraneous**) (الْإِسْتِعَانَةَ) in this meaning, for example: "I seek help with the name of Allah." would be sufficient to convey the intended meaning.

The particle (**ب**) (**p**). This particle is one of the single-letter particles, also referred to as: **Attachment, connection** (**الْإِسْتِعَانَةَ**). The primary meaning of this particle is **Attachment, connection** (**الْإِسْتِعَانَةَ**). As in: "I took hold of Zaid. This meaning may also be figurative, as in: "I passed by Zaid."

The particle is also found in the following meanings:

• Transitivity (**الْتَغْيِبُ**). In 'Arabic, a transitive verb is one which requires another word other than its subject to complete its meaning. Transitive verbs may either be transitive in themselves (**الْتَغْيِبُ**), or transitive by means of a genitive particle (**الْتَغْيِبُ**), as in: "I saw Zaid; I passed by Zaid. The first sentence has the accusative word (**زَيْدًا**), as the object of the verb (**مرَّتْ زَيْدًا**), in the accusative. In the second sentence, the second word (**زَيْدًا**), is connected to the verb (**مرَّتْ**), by means of the genitive particle (**ب**). Both words (the accusative and genitive) are connected to the verb, either directly or indirectly. The particle used in this manner is referred to as the **Ba of Conveyance** (**بَا**). As it extends the verb’s meaning to a word needed to complete the verb’s meaning, for example: "Allah took away their light." [2:17]

• Clarification of the cause of an action (**الْإِسْتِعَانَةَ**). As in: "You have surely been unjust to yourselves by taking the calf (for a god)." [2:54]

In other words, the cause of their being unjust to themselves is their taking a calf as an idol. Also: "So each We punished for his sin..." [29:40]

• Seeking assistance (**الْإِسْتِعَانَةَ**). The best known example of this meaning is the Basmalah: "In the name of Allāh, the Beneficent, the Merciful" [1:1] What is actually estimated is: "I seek assistance with the name of Allāh."

Or it can also mean: "I begin with the name of Allāh, and what is estimated is: "This is also Allāh. Another example: "(He) Who taught (to write) with the pen." [96:4] Meaning with the help of the pen.
Accompaniment (اًتْرَابَةُ), as in: "It was said: O Nūh! Descend with peace from Us and blessings on you..." [11:48] Signifying the meaning of (الاصحابة) "أَرْسَلْنَا بِهِ السَّلَامَ وَرَحْمَةً عَلَيْكَ" In 'Ali Ibn Abi Ṭālib's (AS) description of the Prophet (S): "He was sent with sufficient proofs and curative admonitions." In other words: أَرْسَلْنَا بِهِ السَّلَامَ وَرَحْمَةً عَلَيْكَ.

Adverbial (بَعْضًا). Either related to place, as in: "And لَقَدْ نَزَّلَرَمَّتُ اللَّهُ يَبَيْنَهَا وَأَنَّى انْذَاَكَهَا" "And Allāh did certainly assist you at Badr when you were weak." [3:123] Or related to time, as in: "نَجِينَاكُمْ يَسْحَرُونَ "We save them (the followers of Lūt) a little before daybreak." [54:34]

Compensation, requital (التعويبة), as in: "سَلَامُ عَلَيْكُمْ أُدْخِلْوا الجَنَّةَ بِمَا كَتَبْنَّمْ تَعْمَلُونَ" "Peace be upon you: enter the garden for what you did." [16:32] Meaning in compensation for what you have done.

A meaning similar to (من), as in: "فَسَّنَّلْ بِهِ خَبِيرًا "So ask respecting it one aware." [25:59], in other words: فَسَّنَّلْ عَنْهَا...

Dividing, portioning (القَسْمَ) "فِي مَاءِ الظِّلَّةِ "A fountain from which the servants of Allāh shall drink." [76:6] Meaning they shall all drink a portion of it.

In the meaning of an endpoint or the meaning of (بَعْضًا), as in: "وَقَدْ أَحَسَنَ بِي" "He was indeed kind to me..." [12:100] Meaning: أَحَسَنْ إِلَيْهِ.

A meaning associated with an oath (القَسْمَ), as in: "أَسْأَلُكَ بِيَدِي الَّذِي لا إِلَهَ إِلَّا هُوَ" I ask of you, by God Whom there is no other god except He. Or: "أَسْأَلُكَ بِيَدِي الَّذِي لا إِلَهَ إِلَّا هُوَ "I swear in Your Name) O Allāh! At times, an oath has the meaning of redemption (القَسْمَ), as in: "بِيَدَيِ أُمِّيَ وَأَبِي May my mother and father be sacrificed for you, or in other words: يَبَيِّنُ بِيَدِيُّ وَأَتِيَ يَبَيِّنَ This type of particle is known as the Bā of the Oath (بَيَّةُ القَسْمَ). When a genitive particle is used in the meaning of an oath in this manner it is known as (القَسْمَ الإِسْتِغْطَاطِي).
The particle may also be associated with verbs that signify the swearing of an oath, as in: "Nay, I swear by this city..." [90:1] Here, the particle has a role in making the verb transitive (المُنْتَعِدِيَّ) as it does not convey the meaning of an oath itself. That meaning is signified in the verb.

- The particle is also used for emphasis (الْتَأَكِيدُ) with words such as (تَفَرَّدُونَ) and (تَفَرَّدُونَ), as in: "And divorced women should keep themselves (in waiting)...

- The meaning may also be extraneous (الْإِزَانَةُ). When the particle is extraneous, it is generally understood to be for the purpose of emphasis (الْتَأَكِيدُ). There are numerous instances where the particle is extraneous:

  - In some instances, the extraneous particle is required as a rule, as in some command verbs, as in: Pass by Zaid. Grammarians say that it is required when the Verb of Surprise (نَفَلُ التَّفَرَّدُ) is changed from its regular form to that of the command, as in: Be good to Zaid. Originally it was: How good is Zaid! From that it was changed to form a command verb.

  - With the subject of (كَفِي), as in: "Allāh is sufficient as a witness..." [13:43] Grammarians say it has the meaning of (إِكْتَنَّى) To be contented, thereby giving the meaning: Be contented with Allāh as a witness. However, when the verb is used in the meaning of (الجُرَاءَ) Compensation or (العْيْنِي) Free of need, the particle is not used, as in: "And Allāh sufficed the believers in fighting." [33:25] Meaning that they were not in need of additional soldiers although they were outnumbered (in the battle of Uḥūd).

  - In some instances, the extraneous particle is associated with the object (الْفَوْقُ), as in: "And shake towards you the trunk of the palm tree..." [19:25]
The Mubtada may also be associated with this extraneous particle, as in: ”Which of you is afflicted with madness.” [68:6] Some grammarians also offer the example: A Dirham by your account. Others say that this is actually the Khabar placed ahead of the Mubtada.

Also, this extraneous particle can also be found associated with the Khabar, as in: ”And Allah is not at all heedless of what you do.” [2:74] This is particular to the Khabar of (لبسن), as it is permissible to attach this particle to its Khabar, as in: ”Is this not true.” [46:34] The following would also be correct: with the Khabar in the accusative.

Likewise, when the particles (ما) and (لا) are used in the meaning of (لبسن), the same rule applies (as demonstrated in the first example). Some scholars assert that this extraneous particle may also be used in non-negated expressions as well, as in: "The punishment of an evil is the like of it.” [10:27] It would also convey the same meaning if the particle is removed from the Khabar, as in: .

The particle (إِن). Also known as: or , this particle is generally vowelled with Kasrah. It will be found vowelled with Fathah, however, when attached to a pronoun, as in: or when used in the meaning of seeking help (الإِسْتِعْانَةُ), as in: O Zaid! Commonly, this particle signifies the meaning of (الإِخْصَاصُ) or privilege, domain, as in: ”But if he has brothers, then his mother shall have a sixth...” [4:11] Also: ”And the garden shall be brought near for those who guard (against evil).” [26:90]

In addition to this meaning, the particle is known to have numerous additional meanings as well. Among the more important are:

- Possession (الملْكُ), as in: ”Whatever is in the heavens and whatever is in the earth is His...” [2:255] This meaning may also be figurative, as in: ”And Allah has made wives for you from among yourselves.” [16:72] Some scholars make no distinction between this meaning and that of (الإِخْصَاصُ) except that the latter is more general in meaning.
Entitlement, as in: "All praise is due to Allah..." [2:1] "Woe to the defrauders." [83:1] Meaning that both are entitled to or deserving praise and scorn, respectively.

Clarifying the reason for an action, as in: "For the protection of the Quraish..." [106:1] "I (al-Ḥusayn) have only left (for 'Iraq) in order to seek reformation in the Ummah of my grandfather (S)."

The meaning of, as in: "Until when they (the winds) bring up a laden cloud, We drive it to a dead land" [7:57] Meaning: .

The meaning of, as in: "And We will set up a just balance on the day of resurrection." [21:47] Meaning: .

The meaning of, as in: "And they fall down on their faces weeping." [17:109] This meaning may also be figurative, as in: "And if you do evil, it shall be (against your soul)." [17:7] Meaning: .

The meaning of, as in: "Keep up prayer from the declining of the sun..." [17:78] Meaning after the sun begins its decline. Also: "Fast after sighting the crescent." [21:197]


To become, as in: "And Pharaoh's family took him up that he might be an enemy and grief for them." [28:8] Meaning that Musa (AS) was sent to Pharaoh's family in order that he would become an enemy and grief for them.

Conveyance, as in: "And when your Lord said to the angels: I am going to place in the earth a Khalif." [2:30] Meaning that a quote or narration is being conveyed, as in: He said to him: O son of the Messenger of Allah!
• The purpose of making a verb transitive (الْفْعَاءُ التَّعَيْنِيَةُ), as in: "Therefore grant me from Thyself an heir." [19:5]

• Extraneous (الْزَايْدَةُ). In this meaning, the particle is generally in the meaning of Emphasis (الْتَكْذِيبُ), as in: "Allāh desires to explain to you..." [4:26] It may have the meaning of intensification (الْتَقْوِيدُ), as in: "Explain to me my dream, if you can interpret the dream." [12:43] Often, the particle in this meaning is entered upon the verbal object (الضِفْعُ) or other words thereby strengthening it, as in: "We were bearers of witness to their judgment." [21:78] In other words:

2) Genitive particles which are only entered upon the apparent noun, they are also seven particles:

- The particles (مَنْذِ) and (مَنْذَ). Both particles are related to time having the meaning of since and for. There are three situations that these particles are found in:
  - As a genitive particle, as in: ما رَأَيْتُهُ مَنْذَ ثلاَثَةٍ أَيَامٍ I have not seen him since three days. When used as such, it is interpreted in the past-tense. Some scholars say that the genitive state actually results from this particle forming an Iqlâfah with the noun following it. It implies the meaning of (مَنْذِ) and (إِنَّ), in other words, from (now) until (then).
  - As an adverb, as in: ما لَقِينَا مَنْذَ يُومَانَ I have not met him for two days. The meaning implied here is that of (بَينُ) and (بَينِيَ), meaning between me and between (something else), as in: بَيْنِي وَ بَيْنِي لَقَاءَ يُومَانَ Between me and my meeting him, were two days. The word following the particle, in this meaning, is nominative.
  - As the Mubtada, as in: مَنْذُ يُومُ الْخَيْبَةِ Since Thursday. In this situation, as the Mubtada, the word following is its Khabar and therefore nominative. Obviously, in this meaning it cannot be considered a genitive particle.
The particle (ربّ). This particle is entered upon an indefinite noun (ٌ) and has two meanings associated with it. The first meaning is: Diminution or lessening something. Few believing men have I met. Or it may have the opposite meaning: Abundance, as in: Many a fasting person gets nothing from fasting except hunger and thirst.

Some of the particularities of this particle is that it is sometimes found with the particle (ب) known as: Often, Sa’eed is present in the row (of worshippers). This particle negates the genitive government for the noun following (ب). This particle is may also be found without the Shaddah, although rarely, as in: “Often will those who disbelieve wish that they had been Muslims.” [15:2] The grammarians of Kūfah consider this word to be a noun instead of a particle.

The particle (ت). This particle is associated with the name of Allāh when making an oath, as in: "And, by Allāh! I will certainly do something against your idols..." [21:57] This particle is used in the same manner as the particle (ب) when used in the meaning of an oath, except that the latter can be entered upon a pronoun as well. This particle is only entered upon the Glorious Name (الله).

The particle (حتى). Most often, this particle has the meaning of reaching an endpoint (ٌ) (I spent my wealth in the path of Allāh until the last Dirham. Most often, when this particle is used in this meaning, what comes after the particle is in the same ruling as that which comes before it. In the example above, wealth was mentioned before the particle and the last Dirham was mentioned after it, both being one in the same in that both refer to wealth. This is not always the case, however, as in: "Peace it is until the break of the morning." [97:5]

This particle is also one of the Nawāsib (النواصيب), meaning one of the particles causing the accusative state in words. When this particle precedes a present-tense verb it causes the accusative state in the verb with the estimation of the accusative particle (أَن), as in: "We will by no means cease to keep to its worship until Musa returns to us." [20:91] Meaning...
The particle (الشبه). This particle is used in the meaning of *Similarity, likeness*, as in:

> “And there are some among men who take for themselves objects of worship besides Allāh, whom they love as they love Allāh.” [2:165]

There are other meanings associated with the particle as well:

- **The meaning of** (Like), as in:

  > "Do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men..." [2:264]  
  
  Meaning: مَنْ رَأَى مَالَهُ ْنَظَرًا.

- **To explain the reason of an action** (المعنى), as in:

  > "Woe, It is as the nonbelievers are never successful." [28:82]  
  
  Meaning that due to disbelief, the nonbelievers are never successful.

- **Extraneous** (الغريبة), as in:

  > "Nothing like a likeness of Him (exists)...

  [42:11] Whereas, if the particle is removed, the meaning of the expression is unchanged.

This particle may also be found attached to the particle (القَسْم) which negates its genitive government of other words, as in:

> "As We originated the first creation, (so) We shall reproduce it." [21:104]  

Most often, when this particle is found attached, it will follow a sentence (examine the example above). This not always the case, however, as in:

> "Even as We have sent among you an Apostle from among you who recites to you Our communications..." [2:151]

The particle (الجُمَّارِ). As a genitive particle, it has the meaning of an oath (العَضْر), as in:

> "By the declining day." [103:1]  

This particle is only entered upon an apparent noun as opposed to a pronoun. In the example "I swear by the fig and olive." [95:1], the first particle is the genitive particle in the meaning of an oath, the second particle is a conjunctive particle (حرف الْعَلْفُ) which replicates the same meaning and I'rab of that which occurs before it. Grammarians say that the meaning of this particle is due to the estimation a verb, namely (أَقْسِيمُ), which is unwritten.
As mentioned in the beginning of this section, grammarians are of differing opinions regarding the exact number of genitive particles as some of these words are used in different meanings and some are not considered particles at all (by some grammarians). As the author mentioned, fourteen particles are agreed upon. Many grammarians put the number at nineteen (19) genitive particles. Here is a summary of the five additional particles not mentioned in this section:

- **The particle (رَبّ) in the meaning of (ربّ).**

> وَبَلْدَةٌ لَا يَأْسِرُهَا أَيْسُ إِلَّاَ الْيَعَامِرُ وَإِلَّاَ الْعِيسُٰ<

*Many a city has no inhabitants except the gazelle and the yellow camel.*

Like the particle (ربّ) itself, this particle is only entered upon indefinite nouns (النكرة).

- **The particles (عَمَّا) (خَلَأ) and (حَاشا).** All of these particles are used in the meaning of (إِلَّاَ). *Except, exception,* for example:

> سَأَلَ الْقُومَ حَاشَا رَبِّكَ People were evil, except Zaid; جَآَبَ الْقُومَ عَمَّا بَكَرَ The people came to me except Bakr; أَكْرَمْتُ الْقُومَ خَلَأٌ فَاوْقَيْتُ I honored the people except Faruq. Some grammarians consider these three words to be verbs instead of genitive particles, as in:

> سَأَلَ الْقُومَ حَاشَا رَبِّكَ, with the excepted word (النكرة) in the accusative.

- **The particle (ب) in the meaning of an oath.** In our review, this particle was included with the general discussion of the particle (ب). It is listed separately, at times, due to its distinctive meaning which involves the estimation of a verb signifying the swearing of an oath. In this meaning, it is known as *Ba‘ of the Oath.*
النوع الرابع

(النوع الرابع: ما يرد من ضوح و غير منضوب و هو أربعة الأوسع المستضنى، وهو المذكور بعد إلا و أخواته للدلالة على عدم أنتصافه بما تسب إلى سبيقه و لو حكما. فان كان محرجاً فمستصل و إلا ما مستطيل. فالمستضنى بالان لم يذكر معه المستضنى منه، أعرب بحسن العواصم و سمى مفروغاً. و الكلام معه غير موجب غالباً. و إن ذكر فإن كان الكلام موجبًا تصب. و إلا فإن كان مستصلاً فالأحسن أنباحه على اللْظ، نحو: ما فعلوا إلا قليل. و إن تعدد فعله المخل، نحو: لا إلا الله. و إن كان مستقعاً فالحجازيون يوجبون النصب. و التميميون يجوزون الإتباع، نحو: ما جاءني القوم إلا حماراً أو جمار.

[2.25] The Fourth Type: That which is found to be accusative and non-accusative.

They are four. The first is the exception (al-Mustathna). It is that which is mentioned after (ب) and her sisters indicating the lack of its being described by that which is related to whatever precedes it, although it be in the same ruling (of whatever precedes it). If (the exception) is removing (whatever follows the particle from the ruling of whatever precedes it), then it is conjunctive (Muttaṣsil). Otherwise, it is disjunctive (Munqatī').

Then, if the exception with (ب) is not mentioned along with that which it is excluded from (ال)، it is given I’rāb by estimation of government. It is called vacated (Mufarragh).

An expression with (the vacated Mustathna Minhu) is mostly negative. If (the Mustathna Minhu) is mentioned and the expression is positive, the exception is made accusative. Otherwise, if it is conjunctive, the best manner is that it follows the (I’rāb of the) word (the Mustathna Minhu). For example: They would not have done it except a few of them.

If it is not possible (for agreement in that which is before and after the particle, then the I’rāb of the exception is) based on the (vacated word’s) position. For example: لا إلا الله There is no God except Allâh. If it is disjunctive, the Hijāzi obligate the accusative. The Tameemi permit following (either approach). For example: جآني القوم إلا حمارا أو حمار The people came to me except a donkey.

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muşturة النصوص في نحو النحو برواية القاضي المطلوب

شاماديةا"أ" شاكي بحارة‘ عبدالدة اميلي
The fourth type of Mu'rab noun is that which is accusative at times and non-accusative at other times. This section deals with the exception (إِلَّا) or one of her sisters. The sisters of (إِلَّا) are the topic the next section.

These particles, verbs and nouns all signify the meaning of exception in at least some of their usages. In an 'Arabic expression, the meaning of exception has two fundamental components: the exception itself (الْإِلَـّا) and that from which the exception is made (الْإِلَـّا صُنْعُ). as in: No people came to me except Zaid. Zaid is the Mustathna, the exception. People (الْقُومُ) are the Mustathna Minhu, meaning that from which Zaid has been excluded or excepted. It is understood in this expression that whatever follows (إِلَّا)، namely Zaid, is connected to that which precedes it, meaning the people, as Zaid is understood to be a member of this group.

From the text, the author mentions: "If (the exception) is removing (whatever follows the particle from the ruling of whatever precedes it), then, it is conjunctive (Muttaṣil), otherwise, it is disjunctive (Munqati')."

An example of the conjunctive exception (الْإِلَـّا صُنْعُ) is found in the previously mentioned example. Zaid is removed from the group (people) meaning that the group did not come while Zaid did. Zaid's action removes him from the ruling of the group. Being conjunctive means that they were of one group while the action of Zaid removes him from the ruling of the group as an exception.

Sometimes, however, that which follows (إِلَّا) is not considered a member of a group which precedes it, as in: People came to me except a donkey. Since people and donkeys are not in the same ruling, the exception is said to be disjunctive (الْإِلَـّا صُنْعُ).

The next matter is the I'rab of the Mustathna. The author mentions the basic rules in determining its I'rāb:

"Then, if the exception with (إِلَّا), is not mentioned along with that which it is excluded from (الْإِلَـّا صُنْعُ), it is given I'rāb by estimation of government. It is called vacated (Mufarragh). An expression with (the vacated Mustathna Minhu) is mostly negative."
When the Mustathna Minhu is not mentioned in an expression its place is referred to as being vacated. This being the case, the I’rab of the Mustathna is determined by the estimation of the I’rab of that vacated Mustathna Minhu, as in: Zaid saw only Bakr. What is estimated in this sentence is: (أحمد). The vacated Mustathna Minhu is (أحمد), the verbal object. As the vacated Mustathna Minhu is accusative, the Mustathna will also be accusative.

As such, it is also possible for the Mustathna to be nominative or genitive according to the estimation of the vacated Mustathna Minhu, as in the following examples (with the estimated expression in parenthesis):

لا شخص إلا زيد (لا شخص محجوزة إلا زيد)؛ ما تمررت إلا پرید (ما تمررت بابو إلا پرید).

In the first example, There's no person except Zaid, the vacated Mustathna Minhu is (محجوزة) also the Khabar in this expression in the nominative state. As a result, the Mustathna is also nominative. In the second example, I only passed by Zaid, the vacated Mustathna Minhu is (باب) in the genitive state due to the genitive particle (ب). The Mustathna is also genitive by the same genitive particle which, as a rule, must be repeated.

The author also mentions that when the Mustathna Minhu is vacated, the expression is mostly negative as seen in the examples above.

The next rule is: "If (the Mustathna Minhu) is mentioned and the expression is positive, the exception is made accusative. Otherwise, if it is conjunctive, the best manner is that it follows the (I’rab of the) word (the Mustathna Minhu). For example: They would not have done it except a few of them."

When the Mustathna Minhu is mentioned in a positive expression, the Mustathna will be accusative, as in: The people rose up, except Zaid; People came to me except a donkey. In both examples, the Mustathna Minhu is mentioned. The first being conjunctive while the second is disjunctive.

Otherwise, meaning that if the expression is negative, the Mustathna will follow the Mustathna Minhu in I’раб. That is the case when the exception is conjunctive (المتشكلة), as in: "They would not have done it except a few of them." [4:66]
Here, the Mustathna Minhu is the pronoun implied in the form of the verb (هم), meaning: *They*. As the pronoun of the subject, it is nominative and the Mustathna (نيل) follows it's I'rab.

The next rule mentioned in the text: "If it is not possible (for agreement in that which is before and after the particle, then the I'rab of the exception is) based on the (vacated word's) position. For example: لا إلّه إلاّ إلّهُ There is No God except Allah."

In this example, the Mustathna Minhu is (إلاّ) which is also negated by particle of negation (لله) which negates it as a collective noun. According the rules of this particle, the collective noun becomes Mabniy or fixed with the vowel Fathah due to this particle's negation and is no longer considered Mu'rab. Since the Mabniy word does not utilize I'rab, the Mustathna (الله) cannot take its I'rab from that word. Then, as the author mentions, the I'rab of the Mustathna must then be based on the position of the Mustathna Minhu in this expression. Its position is apparent with the removal of the negation.

Without the negation, what is estimated is (إلاّ إلّهُ) *A god exists*. Here, as the Mubtada, the word is nominative. Therefore, since the Mustathna cannot take its I'rab from this negated word due to its being Mabniy, it bases its I'rab on the position (محلّ) of this word as the Mubtada in the original estimated expression. As a result, it is nominative like the Mubtada itself.

The final rule in this section highlights various usage from different regions of the 'Arab world: "If it is disjunctive, the Hijāzi obligate the accusative. The Tameemi permit following (either approach). For example: جاَهَني القومُ إِلَّا جَماَرُ أو جَماَرُ The people came to me except a donkey."

The author mentions two differing approaches among 'Arabs with regard to the disjunctive exception (التفاْيْح) in a positive expression. The people of Hijāz (the area of Makka and Madeenah) require that the Mustathna be accusative in this situation, as in: جاَهَني القومُ إِلَّا جَماَرُ People came to me except a donkey. The Bani Tameemi tribe permits following the I'rab of the Mustathna Minhu (القومُ), making the Mustathna nominative, as in: جاَهَني القومُ إِلَّا جَماَرُ. Or they allow the Mustathna to also be accusative, as a rule, like the people of Hijāz.

---

ْمَحْمُودُ أَبُو الأَسْلَامُ شَابِكُ بْنُ حُزَيْنٍ، عَلَيْهِ الْرَّحْمَةُ، وَالْبَلَاغَةُ. - سَمَادِيْيَةُ عَنْ نَحْوٍ
The Mustathna (exception) with: is made accusative with (their being considered) verbal and genitive with (their being considered) particles. (The Mustathna) with: are accusative due to predication while their noun is concealed, as a requirement.

The Mustathna with: is accusative. The Mustathna with: are genitive due to Ḥdāfah. The I'rab required of the Mustathna with (إِلاَّ) (غير) is given to (غير) (سوؤ). With some people (سوؤ) is like (غير). With others, (سوؤ) is considered an adverb.

[2.26] COMMENTARY

This section completes the topic of the Mustathna or the exception with a review of the rules related to the sisters of (إِلاَّ). The sisters of (إِلاَّ) are:

غير، سؤى، عدا، خلا، حاشا، ليس، لا يكون، ما خلاء، ماعدا

The author’s phrasing of the passage reflects grammarian’s differing views regarding some of the sister’s of (إِلاَّ): “The Mustathna (exception) with: is made accusative with (their being considered) verbal and genitive with (their being considered) particles.”

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Some grammarians consider these three to be genitive particles while others consider them to be verbs. Accordingly, if these words are believed to be verbs, they govern the Mustathna in the accusative case, as in: 

\[
\text{People rose up, except Zaid and 'Amr and Bāqir.}
\]

Grammarians of this view hold that they are verbs in the meaning of: 

\[
(\text{اَنْسَتُنَا} \ زَيَدَأ) \ (آَنَسَتْنَى} \ زَيَدَأ)
\]

Next, the author mentions two other sisters: 

\[
(\text{The Mustathna) with: \ لَيْسَ وَ لَا يَكُونَ} \ \text{are accusative due to predication while their noun is concealed, as a requirement."
}
\]

These two words are sometimes used in the meaning of  

\[
(\text{لَيْسَ وَ لَا يَكُونَ} \ \text{People rose up, not Zaid. Also, in practically the same meaning: } \ (\text{لَا} \ (\text{لَيْسَ}) \ \text{and}) 
\]

with the same meaning. When the author makes the point that the concealment of the subject is required, it means that an apparent noun  

\[
(\text{اَنْسَتُنَا} \ زَيَدَأ) \ (آَنَسَتْنَى} \ زَيَدَأ)
\]

Another rule: 

\[
(\text{The Mustathna with: } \ زَيَدَأ) \ \text{is accusative."
}
\]

Accusative due to their being considered verbs, as in: 

\[
\text{People rose up, except Zaid and Bāqir.}
\]

Last, the author mentions: 

\[
(\text{The Mustathna with: } \ خَلَأ) \ \text{are genitive due to Idāfah. The } \ I‘rāb \ \text{required of the Mustathna with } \ (\text{خَلَأ}) \ \text{is given to } \ (\text{خَلَأ}) \ \text{is like } \ (\text{خَلَأ}) \ \text{With others, } \ (\text{خَلَأ}) \ \text{is considered an adverb."
}
\]

There are three matters to be understood from this passage: 

The first matter is that when  

\[
(\text{خَلَأ}) \ \text{are used, the Mustathna is genitive due to being in an Iḍāfah construction, as in: } \ I \text{saw a man other than Zaid and Bāqir. The Mustathna can also be a concealed genitive pronoun, as in: } \ I \text{saw a man other than you. In this usage, grammarians say that meaning of these two words are adjectival.}
\]
Grammarians also distinguish that these words are sometimes adjectives for indefinite nouns (النكرة), as in the example above and: "Our Lord! Take us out, we will do good deeds other than those which we used to do." [35:37] Wherein the word (خير) has come as an adjective for the indefinite word (صالح). As an adjective, it has the same I'rab as the noun which it modifies. In addition to being an adjective, it is also the first term in the Iḍāfah while the second term is the Relative Noun (الذي). Due to the fact that the Relative Noun is Mabniy, it is said that it occupies the place (سفل) of a genitive noun in this expression.

At times, these two words may be adjectives for definite nouns or that which resembles a definite noun, as in: "The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down...” [1:7] Here, (خير) is an adjective for the dependent genitive pronoun preceding it (هم) in the word (عليهم). As its adjective, it is also genitive. The Mustathna (المفعول) is genitive also but its genitive state is due to being the second-term of an Iḍāfah.

The second matter is that the word (خير) is given the same I'rab as required of words which follow (لأَنَّ), meaning the Mustathna. According to those aforementioned rules, the Mustathna will be accusative when the Mustathna Minhu is mentioned in a positive expression, as in: قام الفَوْقُ خِيرًا زيَدَ The people rose up, except Zaid. As a result (خير) is accusative while the Mustathna (زيَد) is genitive due to the Iḍāfah.

When the sentence is negative and the Mustathna Minhu is mentioned, the Mustathna follows the I'rab of the Mustathna Minhu, as in: لا يَسْتَثْوِي التَّقَادُرُونَ مِنَ المؤَمِّنِينَ خِيرًا أولى الصُّرْر... "The holders back from among the believers, not having any injury...” [4:95] The Mustathna Minhu, namely the subject (التَّقَادُرُونَ), is nominative and, likewise, is (خير).

When the Mustathna Minhu is not mentioned in a negative expression, the I'rab of the Mustathna is given according to the estimated I'rab of the unmentioned Mustathna Minhu, as in: ما جاء خِيرًا زيَدَ Only Zaid came. What is estimated is: ما جاء زيَدَ (أَحَدَ) (زَيْد) No one except Zaid came, wherein the estimated Mustathna Minhu (أَحَدَ) is nominative as the subject and the Mustathna (زَيْد) follows its I'rab.
Accordingly, the word (عَجِّر) is nominative due to this estimation. Likewise, it may also be accusative, as in: ُما رَآيتُ عُجِّرَ زَيْدَ. Here the word (عَجِّر) is accusative due to the estimation of the following: ُما رَآيتُ أُحِداً إلَّا زَيْدَا. I only saw Zaid. Here the word (عَجِّر) is accusative due to the estimation of the following:

The third matter is that the word (عِتَر) is regarded by some to be the same as (عِتَر) in meaning and usage, such as: ُقَامَ الْقُومُ ِعَيْرَ زَيْدُ وَ ِما جَآ، ِعَيْرَ زَيْدُ وَ ِما رَآيتُ سَوَانَ. The only difference is that the word (عِتَر) possess the Alif Maqṣūrah at its end and is incapable of displaying any sign of I’rab. Therefore, its I’rab must be estimated in all states.

Others, meaning other ‘Arab people, regard the origin of the word to be that of an adverb (عَيْرَ), as in: ُسَلَّمَتُ مَكَانًا ِعَيْرَ. I sat at a place of parity. Also, with a variation of the same word (عَيْرَ), as in: ُقَاتَلَعْ قَرْأَاهُ في سَوَآ، ِجَهِيمٌ. "Then he looked down and saw him in the midst of hell." [37:55]
Diversion (Of A Noun) From Its Governing Agent

When a governing agent or (that which is) connected to the governing agent engages a noun (placed ahead of its natural position) by making its (concealed) pronoun accusative, then there are five states for that noun (the Mushtaghil):

1. (The Mushtaghil) is required to be made accusative by an estimated governing agent (which the Mushtaghil) clarifies. (This is the case) when (the Mushtaghil) follows (those words) which only a verb follows, like the Particles of Incitement (أَكْرَمْتُهُ) (Aًةٌ التَّخْضِيض). as in: *Have you not honored Zaid!* (And) like the Particle of Condition (عَلَى التَّقَدِير), as in: *When You meet Zaid, then honor him.*
• (The Mushtaghil) is required to be made nominative due to (being) the Mubtada. (This is the case) when (the Mushtaghil) follows that which only a noun follows, like: I left, then 'Amr struck Zaid. Or (the Mushtaghil is required to be made nominative due to the presence of a) separator between (the governing agent) and the Mushtaghil, (a separator requiring) precedence (in word order), as in: Zaid, did you see him?

• (The Mushtaghil) is preferred to be made accusative when it follows (situations) likely for verbs, for example: Zaid, have you struck him? Or (when) its accusative state is acquired from the relationship of two sentences in apposition, as in: Zaid and 'Amr stood and I honored him ('Amr). Or the governing agent is a command verb, as in: Zaid, strike him!

• The two matters (the nominative and accusative) are equal when the relationship between the two estimated governments in apposition is not lost, for example: Zaid stood and I honored 'Amr. If it is made nominative, then the apposition is based on being a nominative sentence. If it is made accusative, it is based on being a verbal sentence.

• The nominative is preferred (for the Mushtaghil) in matters aside from those (mentioned) due to the fundamental lack of estimation (of any governing agent which alters the nominative state), as in: Zaid, I struck him.

[2.27] COMMENTARY

This is the second in the list of Mu'rab words (المغزيات) which are found to be accusative and also non-accusative. The topic of this section is al-Mushtaghil (الإذم المشفيل) (العابرل), meaning a noun diverted away from its original governing agent (العابرل). The author mentions its definition:

"When a governing agent or (that which is) connected to the governing agent engages a noun (placed ahead of its natural position) by making its (concealed) pronoun accusative..."
The noun referred to here as being placed ahead of its natural position is the Mushtaghil. In order to understand this definition, we'll cite an example along with its original estimation. The example is: زیداً أَفْرَمْتُ. From this estimation, it can be seen that the governing agent for (أَفْرَمْتُ), namely (زیداً), has been removed.

What remains, (زیداً), is still considered a proper sentence when the accusative dependent pronoun attached to the verb (نا) makes reference to the concealed pronoun (هم) implied in the Mushtaghil, giving the Mushtaghil its accusative state. The reference of this pronoun makes the words in this expression relevant to one another. Otherwise, the dependent pronoun is the object of an apparent verb while the concealed pronoun is the object of an estimated verb without any apparent relationship between them. Of course, this would make the expression defective.

Implicit in the referencing of these pronouns is the understanding that in order for this referencing to be proper, there must be agreement between the pronouns which are referenced, as in: الزَّیدَینَ أَفْرَمْتُهُمَا. Therefore, the following expression, زیداً أَفْرَمْتُ آبَآ, does not exhibit this agreement between these pronouns rending its meaning defective.

Or it may be that pronouns indirectly related to the governing agent will reference the pronoun concealed in the Mushtaghil, as in: زیداً أَفْرَمْتُ آبَآ. Here the verb's object (آبآ) in the accusative possess a pronoun referring back to the Mushtaghil (زیداً). Unlike the previous example, this pronoun is a genitive pronoun attached to the verb's object. Without this reference, however, the meaning of the expression would be defective, as in: زیداً أَفْرَمْتُ آبآ.

This same referencing of the pronoun is what, in fact, diverts the Mushtaghil from its original governing agent, the estimated verb. That then, is the explanation of this section's topic. Regarding the Mustaghil itself, the author mentions five rules related to its I'rāb:
• (The Mushtaghil) is required to be made accusative by an estimated governing agent (which the Mushtaghil) clarifies. (This is the case) when (the Mushtaghil) follows (those words) which only a verb follows, like the Particles of Incitement (مَا زِيدًا أُكَرِّمْتُ), (أُدَّعِيَ التَّخْضِيض). as in: *Have you not honored Zaid!* (And) like the Particle of Condition, as in: *When You meet Zaid, then honor him.*

First. When the noun (the Mushtaghil) clarifies its estimated governing agent, referred to as the Mushtaghal (المَشْتَغِلُ), it is required to be in the accusative state. This is with the condition that whatever follows the Mushtaghil is a verbal sentence or an expression appropriate in a verbal sentence’s place. The author cites two particles which require verbal sentences to follow them. The first is the Particles of Incitement (أُدَّعِيَ التَّخْضِيض). The word (مَا زِيدًا) in the example is said to be a compound of (أُدَّعِيَ) and (لا

When used with a present-tense verb, (مَا زِيدًا) has the meaning of seeking something intensely. When used with a past-tense verb, it has the meaning of rebuking or blaming. Observe its usage in the poetry of Du’bil who rebukes believers following the martyrdom of al-Ḥusain Ibn 'Ali (AS), the chief of the martyrs:

{"text":"إِنَّكُمْ مَخْرُونَا فَمَا لَكُمْ تَرَفَعُ
خَلَا، بَكِيَتُ لَنَّكُمْ بِكَٰثَةٍ مَّعْقَدُ

If you are grief-stricken, then why are you reclining?
Do you not cry for he whom Muhammad has cried?

خَلَا، بَكِيَتُ عَلَى الْحُسَيْنِ وَ أُهْلِهِ
إِنَّ الْبِكَاءَ لِبَلَدَهُو فَذَا يُخْمَدُ

Do you not cry for al-Ḥusain and his family?
Crying for the likes of (al-Ḥusain) is certainly praised^22

In the example: *Zaid, have you not honored him?*, the particle (مَا زِيدًا) is followed by a sentence whose original estimation is: *مَا زِيدًا أُكَرِّمْتُ.* The Mushtaghil (زِيدًا) clarifies its estimated governing agent (أُكَرِّمْتُ) in that, without it, the sentence would be ambiguous, as in: خَلَا أُكَرِّمْتُ. The presence of the Mushtaghil (زِيدًا) both indicates the presence of an estimated governing agent (أُكَرِّمْتُ), the Mushtaghil, and clarifies the meaning of that estimated agent. Other Particles of Incitement are: (آَلَا، لَوْلَا، لَوْمَا).
The same is the case with conditional particles (آذا الترط) as they also require a verbal sentence to follow them, as in the example: \(\text{إذا زيدا لقيت ثاكرمة: When you meet Zaid, then honor him.}\) The particle of condition (إذا) is followed by the Mushtaghil (زويدا) which has the verbal sentence (أكارمة) following it. The estimated expression is: 

\[\text{إذا لقيت زيدا لقيت ثاكرمة: When you meet Zaid, then honor him.}\]

The governing agent for the Mushtaghil (زويدا) is elided leaving the Mushtaghil (لقيت) to be followed by a verbal sentence making reference to the Mushtaghil itself. Again, the Mushtaghil indicates the presence of its governing agent (لقيت) and clarifies its meaning with regard to the sentence.

- (The Mushtaghil) is required to be made nominative due to (being) a Mubtada. (This is the case) when (the Mushtaghil) is followed by that which only a noun follows, like: لقيت فإذا زيدا بضربة عمرو: I left, then 'Amr struck Zaid. Or (the Mushtaghil is required to be made nominative due to the presence of a) separator between (the governing agent) and the Mushtaghil which requires precedence (in word order), for example: زيد عل رأيته Zaid, did you see him?

Second. The Mushtaghil is nominative due to initiating (الإياب) an expression as the Mubtada, as in: لقيت فإذا زيدا بضربة عمرو: I left, then 'Amr struck Zaid. Usage of the particle known as (إذا الفجاجية) [section 5.6] dictates that a nominal sentence should follow it. This particle being different than the (إذا) mentioned in the previous example as a conditional particle. Therefore, (زويدا) is the Mubtada in the nominative state following (إذا الفجاجية) which by means of the accusative dependent pronoun annexed to the verb, refers back to the Mubtada.

Overall, however, the larger sentence is a verbal sentence as it is begun with a verb (جرحت) and followed by the nominal sentence (أكارمة). This nominal sentence is the verb's Khabar. Whether the Khabar is associated with the Mubtada or a verb, it is considered to be related to the nominative state. If the Khabar is a single word, it is a nominative word. If the Khabar is a sentence itself, the sentence is in the place ( محل) of a nominative word. As such, the reference of the pronoun to the Mushtaghil cannot overcome the nominative government of initiation (الإياب).
The author also mentioned that a separator will also cause the Mushtaghil to be nominative, as in: *Zaid, did you see him?* This is the case with certain words which, as a rule, require precedence (الْمُضْلِّمُ) in a sentence, like the particles of interrogation and negation. When such words are placed between the Mushtaghil and its original governing agent (الْمُبْتَدَأَةُ), the government of initiation governs the Mushtaghil as the Mubtada and what follows the Mushtaghil is its Khabar, as in: *الْمُبْتَدَأَةُ مَا زِيَدَ أَرْحَمَةٌ.*

- *(The Mushtaghil)* is preferred to be made accusative when it follows (situations) likely for verbs, for example: *أَزِيدَا كَرِيْتَهُ Zaid, have you struck him?* Or (when) its accusative state is acquired from the relationship of two sentences in apposition, as in: *قَامَ زِيَدٌ وَعَمَّا أَكْرَمَهُ Zaid and 'Amr stood and I honored him ('Amr).* Or the governing agent is a command verb, as in: *رَيْبَأ إِذْرَيْعَةَ Zaid, strike him!*

Third. The accusative is the preference for the Mushtaghil when it is found in situations likely for verbal expressions, as the author phrases it: *(الْمُضْلِّمُ)*. Meaning that the Mushtaghil is in places where verbal expressions would be expected, as this is the noun of place (مَظَامِنُ الْمُضْلِّمُ) in its figurative meaning. The author's example is indicative of situations wherein verbal expressions are expected to occur. In most cases, sentences begun with the Interrogative Hamzah (الْحَمْزَةُ الإِسْتِفْهَامِ) will have a verbal sentence following the particle, as in: *أَزِيدَا كَرِيْتَهُ*, whether the verb is apparent or estimated, as in this example. What is estimated is: *أَظْرَبْتُ زِيَدَا كَرِيْتَهُ*. Meaning that the accusative Mushtaghil is resultant from the estimated verb (أَظْرَبْتُ), the Mushtaghil.

This rule is similar the first except that it is not conditional that the Mushtaghil clarifies the Mushtaghil, its governing agent. What is conditional is that the Mustaghil is found in the place where verbs would be expected, like following particles of interrogation and negation. In both situations, it is considered most proper that a verbal sentence should follow them.

The accusative is also preferred for the Mushtaghil acquires its accusative state from two sentences tied together by apposition, as in: *قَامَ زِيَدٌ وَعَمَّا أَكْرَمَهُ Zaid stood and I honored 'Amr.*
The two sentences are in apposition with one another by virtue of the Conjunctive Particle (و). The Mushtaghil (عمرأة) gives indication of its governing agent and what is estimated is: قام زيداً و أكرمتْ عمراً أكرمتْهُ. With the elision of its governing agent, the Mushtaghil is found in the place where a verb would be expected. Due to the first sentence (قام زيداً) being verbal, it would be expected that a sentence in apposition with it would also be verbal, although its verb is estimated.

If the governing agent is a Command Verb (النفي) or Prohibitive Command (النفي), the Mushtaghil will be made accusative, as in: Zaid, strike him. What is estimated is: لا تضرب زيداً ضربته. It is said to be impossible that the Mushtaghil could be nominative in this situation as the nominative requires a predicate (Khabar). The command verb, however, is non-informative (الإنساني) and, therefore, could not be the predicate for the nominative.

- The two matters (the nominative and accusative) are equal when the relationship between the two estimated governments in apposition is not lost, for example: Zaid stood and I honored 'Amr. If it is made nominative, then the apposition is based on being a nominative sentence. If it is made accusative, it is based on being a verbal sentence.

Fourth. The author makes the point that the nominative and the accusative are equal, meaning that there is no preference as long as the relationship between two sentences linked in apposition is preserved. The author's example is that of two sentences in apposition, one nominal (عمرأة أكرمتْهُ) the other verbal (زيداً ضربته). The overall nominal sentence is known as the greater expression (الكبير) and the Khabar is known as the lesser expression (الصغير). The Mushtaghil occurs in the Khabar (عمرأة أكرمتْهُ).

If the Mushtaghil is made nominative, its being nominative is due to greater expression (الكبير) being nominative, as in: زيداً ضربته. In the nominal expression, both the Mubtada and Khabar are nominative as a rule. Therefore, it is appropriate for the Mushtaghil to be nominative in this situation. The apposition is made here between the two nouns, the Mubtada and the Mushtaghil.
If the Mushtaghil is made accusative it is due to the lesser expression being a verbal sentence whose verb is estimated, as in: وَأَكَرِفْتُ عَمَراً أَكَرِفْتُ. As such, this sentence is in apposition with the preceding sentence by means of the apposition between the two verbs (نَامَ وَأَكَرِفْتَ). The removal of the governing agent does not damage the apposition since the Mushtaghil’s accusative state itself indicates the presence of its governing agent, the Mushtaghil. Therefore, the apposition between the two verbs is proper, although one verb is estimated.

As the author mentions, both the nominative and accusative states are equal with regard to the Mushtaghil as long as the relationships of apposition between the two sentences are preserved.

- The nominative is preferred (for the Mushtaghil) in matters aside from those (mentioned) due to a fundamental lack of the estimation (of a governing agent which alters the nominative state), for example: زَيْدُ ضَرَبَتْ زَيْد. Zaid, I struck him.

Fifth. In matters aside from those matters mentioned here, the nominative state is the preference for the Mushtaghil. In the example given: زَيْدُ ضَرَبَتْ, the word (زَيْدُ), the Mushtaghil, is also the Mubtada and nominative while the verb is its Khabar. Originally, we understand the expression was: ضَرَبَتْ زَيْدَا. Placing (ضَرَبَتْ), the verbal object, ahead of its governing agent dictates that it should become nominative as the Mubtada. Unless there is some other governing agent that overcomes the government of the Mubtada (الإِبْتِدَايَةُ), then the Mushtaghil should remain nominative.

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[2.28] The Third: The Munāda

It is that which is summoned by: (ای) or (ب) while being remote. (And summoned) by Hamzah (ی) while being near, and with (یا), in any case. It is conditional that the Munāda is an apparent noun, and: یا is weak. (Also conditional is the Munāda) being devoid of Lām (Ta'reef) except in the Glorious Word (Allāh), and: یا is an exception. At times, the Vocative Particle is elided, except with the Collective Noun; the (noun denoting the) eulogized; the (noun denoting the) supplicant's (source of assistance); the Demonstrative Noun and the Glorious Word (Allāh), with the lack of the Meem (at its end) in most cases. If (the Meem) is present, it is required to elide (the Vocative Particle).

[2.28] COMMENTARY

The third type of Mu'rāb noun (المكربات) that is found to be accusative and also non-accusative is the Munāda. The Munāda is governed by the six Vocative Particles (أحرف اليد) mentioned by the author. The primary particle is (یا) which is used to summon that which is near and remote. Conditional in the usage of the Vocative Particle is that the Munāda should not be a word defined with the Lām at-Ta'reef (لَام التَّرِيف), the Definite Article. The Munāda is defined in that it refers to something known and specific, for example: یا كريم O Generous One! The Generous One refers to none other than Allāh, the Mighty and Majestic and, therefore, is defined in both meaning and literally with the removal of the word's Tanween.
The one exception to this rule is in the Glorious Name of Allah (نَامِي الْلَّهُ), as in: "O Allah!" The author mentions that this expression is found in poetry wherein poetic license allows for the contradiction of established rules of grammar.

The author mentions that the Munāda can be found, at times, without the Vocative Particle, its governing agent, as in: "O Yusuf, turn aside from this." (12:29) What is estimated is: A number of specific nouns are mentioned as exceptions to this rule:

- The Collective Noun (إِبْنُ الجَنَسِ), as in: "O Man!"

- The noun denoting the eulogized (الْمُنْثِرُ)، as in: "O Husain!"

- The noun denoting a source of assistance (الْمُشْتَعَثِ)، as in: "O Most merciful of those showing mercy!"

- The Demonstrative Noun (الْإِشْارَةُ)، as in: "O This!"

- The Glorious Name (نَامِي الْلَّهُ), meaning the name Allah (الَّهُ), as in: "O Allah!"

With this word, the author mentions that if it is found with the letter Meem attached, the Vocative Particle is required to be elided, as in: "O Allah!"
Some Details (regarding the Munāda)

The single definite (Munāda) and the intentionally indefinite (Munāda) are constructed upon whatever makes them nominative, for example: O Zaid! O (two men!)

The Muḍāf, (constructions) resembling the Mudāf and the un-intended (indefinite) are made accusative, like: O 'Abdallāh! O Ascending mountain! O (any) man! (The word denoting one whose assistance is sought) is made genitive with its Lām (ل) and (made) accusative with its Alif (ا) while there is no Lām in it, for example: O Zaid (help)! O Zaidal (grieving).

The singular name described with (ئ) and (إ) while being annexed to another name (in Idāfah), its being accusative is preferred, for example: O Zaid son of 'Amr! (The singular word) required to possess Tanween, its nominative and accusative is permitted, as in: The peace of Allah be upon it, O Rain! - Peace is not incumbent upon you, O Rain! In the repeated Muḍāf, its (being) nominative and accusative is permissible, like the first (أ) in: O slave! Slave of the 'Adiy (tribe).
[2.29] COMMENTARY

This section provides some details regarding the Munāda and the rules of its I'rab. The first rule: "The single definite (Munāda) and the intentionally indefinite (Munāda) are constructed upon whatever makes them nominative, for example: O Zaid! O (two) men!"

The Munāda which is singular (meaning a single word) and definite (without the Definite Article), is nominative, like a proper name (زَيْدُ). Although a proper name is a definite noun, it may still possess Tanween, as in (زَيْدُ). When such a word is the Munāda, the Tanween is elided and a single ـاء is used to indicate being definite. Likewise, the Munāda which is intentionally indefinite, like a word in the dual (زَيْلَا), is also nominative. In the dual, the lack of the definite article indicates its indefinite state. As the author mentions, both are constructed upon whatever makes them nominative. With the definite noun, the ـاء on its final consonant is its sign of the nominative state and the Alif in the أَفْلَامَ suffix of the Dual indicates its nominative state.

The next rule: "The Muḍāf, (constructions) resembling the Muḍāf and the un-intended (indefinite) are made accusative, like: O 'Abdallah! O Ascending mountain! O (any) man!"

Here, the author mentions three situations wherein the Munāda will be accusative:

- The Muḍāf (الضاف). When the Munāda is also the Muḍāf, the first-term of the Idāfah construction, the Munāda will be accusative, as in: O 'Abdallah! or: O Abul-Ḥasan!

- Constructions resembling the Muḍāf (شبه الضاف). This refers to the type of Idāfah which is literal (الضاف_entity) wherein the Muḍāf is a derivative adjective connected literally to its Muḍāf Ilaihi. Normally, the government in the Idāfah is related to meaning (الضاف_entity), not literal. In the example: O Ascending mountain! The first word (the Munāda) is an adjective whose meaning is not understood except with consideration of the second word. However, this construction is based merely on the literal linkage of these two words together.
The unintended indefinite (∅). This is the Munāda which is indefinite due to the lack of a specific object, like the blind man who calls out for help not knowing who will come to his assistance: َيا رَجَالًا خَدُّ عَيدِي ُO man! Take my hand.

Meaning: Any man! Take my hand.

The next rule: "(The word denoting one whose assistance is sought) is made genitive with its Lām (لَا; الإسْتِعْبَاد) and (made) accusative with its Alif (أَلِفُ الإسْتِعْبَاد) while there is no Lām in it, for example: َيا زَيْدًا! َيا زَيْدًا (grieving)."

These rules are regarding the Mustaghath (الْمُسْتَغْتَثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُثُث
The next rule: "(The singular word) required to possess Tanween, its nominative and accusative is permitted, for example: سلام الله يا مطرًا عليها - و ليس عليك يا مطر السلام: The peace of Allah upon it, O rain! - Peace is not incumbent upon you, O Rain!"

The author cites a verse of poetry from al-Aḥwaṣ as an example. In this verse, the word مطر (rain) appears twice, once in the accusative and once in the nominative:

سلام الله يا مطرًا عليها - و ليس عليك يا مطر السلام

The author mentions that when the Tanween is required on a singular word, it is permissible to be accusative or nominative. In the first appearance of the word مطر (rain) it is accusative with Tanween. In this case, the Tanween is required is due to poetic necessity (الطَّورِةُ الْمُعْرِيَّةُ) and it is not an indicator of the indefinite as usual. As such, it is permitted to be accusative and nominative. The second instance of the word مطر (rain) is nominative, as is the usual case.

The last rule: "In the repeated Muḍāf, its (being) nominative and accusative is permissible, like the first in the example: O slave! Slave of the 'Adiy (tribe).

Regarding the first instance of ميم (ميم), if it is nominative, it is due to being the Munāda, a singular, definite noun. If it is accusative, it is due to being Muḍāf to the word عدي (عدي) and, according to the rule, the Muḍāf following the vocative particle is accusative. The second instance of ميم (ميم) is also a Muḍāf, however, it occurs as emphasis for the first instance of the same word. As a rule, a word occurring as emphasis will assume the I’rab of that which it emphasizes. This being the case, the second instance may be nominative or accusative due to following the I’rab of the first instance.

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The Muḍāf (which is) subordinate to the Munāda is made accusative without exception. Regarding the singular (word) subordinate to the (Munāda), then the Mu'rab word is given (the Munāda's) I'rab. The (word following) the Mabniy (Munāda), (is given I'rab) based on that which makes it nominative for the Emphatic (الشَّكَرَةَ)، the Adjective (الضَّفُّ)، and the Explicative Apposition (عَلَّمِيَةً). (The word following the Munāda) is made nominative based on (the Munāda's) word and (made) accusative based on its position. Equivalent Apposition (الابن) is like the independent (Munāda), without exception.

Regarding the word in apposition (to the Munāda), if it is with Alif-Lām, then al-Khaleel prefers its being nominative while Yūnus prefers its being accusative. Regarding al-Mubarrid: if it is like al-Khaleel, then it is like al-Khaleel, otherwise, it is like Yūnus. (Or) otherwise (without Alif-Lām), then it is like Equivalent Apposition (الابن).

The word following the Munāda whose Dammah is estimated is like the weak word (Mu'tall). The (word which was) Mabniy before (the entrance of the) Vocative Particle is like the word following a nominative word literally. The word, then, is made nominative due to the fixed construction estimated in the word. (Or the word) is made accusative due to the accusative state estimated from its position.

[2.30] Enlightenment (تنبئرة)
This section provides further clarification of the I'rab of the Munāda, the third type of Mu'rab noun that is found to be accusative and non-accusative. In particular, the topic of this section are the words in an expression that are related to the Munāda. Related in that these words may be an adjective modifying the Munāda, or a word mentioned to emphasize the meaning of the Munāda or relationships of other types.

The author refers to these words as the Tawābi' (توابع) of the Munāda. The singular is Tābi', [2.41], meaning words which are subordinate to the Munāda, just as an adjective is subordinate to the noun which it modifies.

The first rule mentioned is that these Tawābi' are accusative when they are, themselves, the Muḏaf for the word following them, as in: O Kumayl! Companion of the Imam. In this example, the Tawābi' of the Munāda (صاحب الإمام) is the noun following it (كعبه). This noun is an adjective modifying the Munāda and also the Muḏaf for the word (الإمام), its Muḏaf Ilaihi. The Munāda is nominative while its Tābi', an adjective, is accusative.

Usually, an adjective follows the I'rab and gender of the noun which it modifies. However, when an adjective follows the Munāda and also serves as the Muḏaf for another word, it is made accusative without exception. This is the rule whether the Munāda is a single word, as in the example, or part of an ʾIdāfah, as in: O ’Abal-Aswad, Companion of the Imam. Here the same adjective (صاحب) modifies the Munāda (أبا) that is also the Muḏaf for the word following it (الأمر). As long as the Tawābi' is the Muḏaf for another word, it is accusative.

The author indirectly mentions these types of Tawābi':

- An Adjective (الضمنة), when it is subordinate to the Munāda, as mentioned in the example above.

- A word mentioned for emphasis (التأكيد), as in: O Ameer! Himself. The word (نفسه) is the Tābi' which emphasizes the Munāda (أمیر). In addition to emphasizing the Munāda, it is also the Muḏaf for the pronoun following it (لاه). As such, it is made accusative.
An Explicative Apposition (عطف البيان), as in: O Tahirah! mother of Usâmah. It is a word which comes to clarify another word to which it subordinate. Most scholars are of the opinion that this word is generally non-adjectival. In the example, the word ( amat) is the Tâbi’ for the Munâda (ظاهره). It is also an Explicative Apposition for the same word in that it clarifies who Tahirah is. As the Mudâf for the word following it (اسمها), it is made accusative according to this rule.

An Equivalent Apposition (النبذ), as in: O Khalid! Killer of Ibn Malik. It is the subordinate which is related to another word in such a manner that it can be substituted for that word without dramatically altering the meaning of the expression. In the example, the Tâbi’ (قاتل) is in equivalent apposition with the Munâda (خالد) which means it can be used interchangeably with the Munâda without substantially altering its meaning, as in: O Killer of Ibn Malik!.

The second rule mentioned in the text is that when the Tâbi’ of the Munâda is a single noun, it is given the same I’râb as the Munâda, as in: O Husain! The oppressed, and: O ‘Abdallâh! The Shaikh.

In the first example, the Tâbi’ (المظلوم) is an adjective for the Munâda (ممتين). Due to being a single word without Îdâfah, the Munâda is in the nominative state. Accordingly, the Tâbi’ is also nominative. In the second example, the Munâda (عبيد) is the first term of an Îdâfah and is made accusative as a rule. The Tâbi’ of the Munâda (الでしょう) is also accusative being subordinate to it in Equivalent Apposition.

The third rule is that whenever the Tâbi’ is related to a Munâda which is Mabniy, the Tâbi’ is made nominative by whatever indicator it may use to indicate the nominative state. It is said the Munâda is Mabniy or fixed with the vowel Dammah whenever it is a definite noun, as in: O Zaid! Notice that the Tanween at the end of Zaid (زٔيد) is replaced with a single Dammah with the presence of the Vocative Particle. The same is true of the indefinite noun which is intended to be definite, like the Collective Noun in: O Men! It is fixed (Mabniy) based upon Dammah. In both instances, the Tâbi’ will be nominative, as in: O Zaid, the Ameer! and O Righteous Men!
While these words are considered Mabniy due to the presence of the Vocative Particle, they are not words which are originally Mabniy. The distinction is that words that are originally Mabniy have no indicators of ʾIrāb. A Muʿrab word which becomes Mabniy due to being governed by a Vocative Particle will base their construction on whatever indicates the nominative state, like ʾDamnah in the singular and Alif in the dual, and so forth.

Next the author makes a statement regarding the ʾIrāb of the Tawābiʾ of the Munāda: "(The word following the Munāda) is made nominative based on (the Munāda’s) word and (made) accusative based on its position."

Meaning that the ʾIrāb of the Tawābiʾ has two perspectives. One perspective is that the Tawābiʾ are nominative because they follow the Munāda as a nominative word. Meaning that they take their ʾIrāb from the word (النَّفَّ) itself, which is nominative. The second perspective is that the Tawābiʾ are accusative based on the position of the word in the estimation of the origin expression.

When someone says: يا زيد! O Zaid! What grammarians estimate the meaning of the expression to be originally is: أدعُ زيداً I'm calling Zaid! In this expression, Zaid is accusative as the object of the verb. From this perspective, then, the Tawābiʾ are accusative due to following the position (المَعْلُوم) of the same word in the original estimated expression.

When a Vocative Particle is entered upon its Munāda, it signifies the meaning of the verb (أَذْعَرْ), however, it governs the Munāda with the nominative state. Therefore, when you consider the first perspective, the singular Munāda is a nominative noun as a rule. However, if you consider the second perspective, the Munāda is accusative due to its place in the estimation of the original expression wherein it was accusative due to being a verbal object.

The next rule is that Equivalent Apposition (البَنَّ) is like the independent Munāda, without exception. The independent Munāda means the Munāda that is not attached to another word as its Muḍāf. The independent or singular Munāda is nominative as a rule except in the case of the unintentional indefinite Munāda (النَّفَّةُ غير المنفَّضة). This was previously mentioned in the example of the blind man who says: يا زجلاً حَدِيدٌ يُبَيَّدِي: O (any) man! Grab my hand!

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Whether the independent Munāda is nominative or accusative, the word in Equivalent Apposition (البدن) will follow it with the same I'rāb. For example, the blind man who might say: ُيا نايسَة الأَمْثَلُ ُأَمَّلُ Helper of the blind. If he called out only: ُأَمَّلُ Helper of the blind!, these two expressions will have essentially the same meaning for the blind man.

The next rule is related to the Tawābi' which are in apposition to the Munāda by means of a conjunctive particle. From the text: "Regarding the word in apposition (to the Munāda), if it is with Alif-Lām, then al-Khaleel prefers its being nominative while Yūnus prefers its being accusative. Regarding al-Mubarriḍ: if it is like al-Khaleel, then it is like al-Khaleel, otherwise, it is like Yūnus. (Or) otherwise (without Alif-Lām), then it is like Equivalent Apposition (البدن)."

We have already mentioned the Tawābi' in apposition with the Munāda as an Explicative Apposition (غطْنِ الفِنِّي) or Equivalent Apposition (البدن). Here, the discussion is related to the Tawābi' which are connected to the Munāda in apposition by means of a conjunctive particle, as in: ُيا زيدٌ و الحارثُ O Zaid and Ḥarīth! The Munāda (زيد) is followed by the conjunctive particle (و). The last word (الحايرث) is the Tābi', meaning that word which is subordinate to the Munāda.

In this case, however, the significance of this relationship is that the conjunctive particle implies that Zaid and al-Ḥārīth are equivalent in position. Their equivalence in position means that both are interchangeable in meaning as the Munāda. Literally, however, they are not equivalent as the second word (الحارث) is linked to the Munāda by means of the conjunctive particle. It is not the Munāda, rather it follows the Munāda as its Tābi' in apposition. The equivalence of the two (meaning the Munāda and its Tābi') is understood through this apposition via the conjunctive particle.

The author mentions the word in apposition possessing Alif-Lām, meaning the Definite Article, as in the previous example: ُيا زيدٌ و الحارثُ O Zaid and Ḥarīth! He, then, says that al-Khaleel prefers the word to be nominative. al-Khaleel is a reference to the well-known grammarian al-Khaleel Ibn Aḥmad, teacher of the great grammarian Sibawaih. Another grammarian of Baṣrāh, Yūnus, prefers the accusative for this word. Yūnus was a contemporary of al-Khaleel. In saying that these scholars preferred the nominative or accusative, it implies that they also permitted the opposite as well.
The view of al-Khaleel was the nominative was preferred for the word in apposition (المحترم) to the Munâda when the word possesses the Alif-Lâm. With al-Khaleel, it made no difference whether this Alif-Lâm was for the purpose of defining the noun or for another purpose.

In the previous example, the Alif-Lâm in the word (العلوم) is not for the purpose of defining the word as the word is defined by being a proper name (الإبن). Even when the noun in apposition is defined by the Alif-Lâm, the Definite Article, al-Khaleel prefers the nominative, as in: 

\[ O \text{ Zaid and the man!} \]

Yûnus, on the other hand prefers the word in apposition to be accusative in both instances.

The author mentions an opinion of a third grammarian, Abul-'Abbas al-Mubarrid. His opinion was the same as Khaleel regarding the word in apposition whose Alif-Lâm was not for the purpose of defining the noun, meaning he preferred the nominative. However, if the Alif-Lâm was for the purpose of defining a noun, as in the previous example, his opinion was the same as that of Yûnus, meaning he preferred the accusative.

The last point on this topic is that without the Alif-Lâm, the word in apposition to the Munâda is the same as the word in equivalent apposition (الإبن). As previously mentioned, the word in equivalent apposition is nominative like the singular Munâda. This implies, then, the word (not possessing Alif-Lâm) in apposition with the Munâda by means of a conjunctive particle will be nominative, like a word in equivalent apposition. For example:

\[ O \text{ Zaid and 'Amr!} \]

\[ O '\text{Abdallâh and 'Amr!} \]

\[ O '\text{Abdallâh and two men!} \]

The author concludes by giving the rules regarding the Munâda and its Tawâbi' that are Mabniy. The Tawâbi' which follows a word whose indicator of the nominative state must be estimated is like that of the weak noun, as in: 

\[ O \text{ Mustafa, the scholar!} \]

Due to the Munâda (المضاف) possessing the weak letter Alif-Maqsurah, its indicator of the nominative state (Dammah) must be estimated. The Tawâbi', then, must follow this estimated indicator of the nominative state.
When the Munāda is Mabniy, meaning originally Mabniy and not Mabniy due to the presence of the Vocative Particle, it is like the Tawābi’ which follow the word's literal indicator of the nominative state (Ḍammah). Meaning that based on the literal word, the Mabniy Munāda is estimated to be nominative, as is the case in the singular Munāda. Or the Mabniy Munada is estimated to be accusative due to the estimation of its place in the original expression. In this estimation, the Munāda was originally a verbal object and accusative. This perspective on determining the Munāda's I’rāb based on the word (لَنَّظَ) or based on the position (مَجْرَ), has been discussed previously.
الرابع

(الرابع): مَمْيَزُ آنَاسَةٍ الْعَدْدِ، مَمْيَزُ الثَلَاثِةٍ إِلَى العَشْرَةٍ مَجْزُورُ وَ مَجمَعٌ، وَ مَمْيَزُ مَا بَينَ العَشْرَةَ وَ الْمَائَةَ مَنْصُوبُ مَفْرَدٌ، وَ مَمْيَزُ الْمَائَةَ وَ الْآلفِ وَ مَستَنَاهَا وَ مَجمَعِهِ مَجْزُورُ مَفْرَدٌ، وَ رَفَضُوا جَمْعُ الْمَائَةٍ، وَ أَصْلُ الْعَدْدِ: إِثْنَتَا عَشْرَةٌ كَلِمَةٌ، وَاحِدٌ إِلَى عَشْرَةٍ، وَ مَائَةٌ وَ آلَفٌ. فَالْوَلَادُ وَ الإِثْنَانِ يَذْكَرُانَ مَعَ المَذْكُورِ وَ يُؤْتِانِ مَعَ الشَّئْنِ. وَ لَا يَجِمَعُهُمَا الْمَعْدُودُ، بِلْ يُقَالُ: رَجُلٌ وَ رَجُلَانُ. وَ الثَلَاثِةٌ إِلَى العَشْرَةٍ بِالْعُكْسِ، نَحْوُ: قُوْلِهِ تَعَالَىُ: سَخْرُها عَلَيْهِمْ سَبْعَ لَيَالٍ وَ ثُمَانِيَةٌ أَيَامٌ.

[2.31] Fourth: Mumayyiz (Words Quantified by Numbers)

Words quantified by the numbers three to ten are genitive and plural. Words quantified by whatever is between ten and one-hundred are accusative and singular. Words quantified by one-hundred, one-thousand, their dual and plural are genitive and singular. ('Arabs) reject the plural of one-hundred.

The origin of numbers are twelve words: one through ten, one-hundred and one-thousand. (The numbers) one and two are both made masculine with the masculine (Mumayyiz) and (made) feminine with the feminine (Mumayyiz). Both do not combine small numbers, rather saying: A man; two men. (The numbers) three through ten are the opposite, like the saying of the Exalted: "(A wind) which He made to prevail against them for seven nights and eight days."

[2.31] COMMENTARY

The fourth type of Mu'rab word (النَّفْعُ) which are found to be accusative and non-accusative are words distinguished by numbers or the Mumayyiz (التمييز). The Mumayyiz represents the thing which has been quantified, most often by a number, as in: "O my father! Surely I saw eleven stars." [12:4] It is stars that are quantified by the number eleven and is, therefore, the Mumayyiz.
There are other rules also associated with the Mumayyiz:

- The Mumayyiz associated with the numbers between 3-10 are genitive and plural, as in: "The evidence of one of these (should be taken) four times..." [24:6]

- The Mumayyiz associated with numbers between 11 and 99 are accusative and singular, as in: "Surely the number of months with Allah is twelve months in Allah’s ordinance..." [9:36]

- The Mumayyiz associated with the numbers 100 and 1,000 are genitive and singular, as in: "So Allah caused him ('Uzair) to die for a hundred years, then raised him to life." [2:259] The numbers 100 and 1,000 have duals (two hundred, two thousand. Likewise, they have plurals as well: Hundreds, Thousands. The author mentions that the 'Arabs refuse the plural of 100, meaning that the 'Arabs do not say, for example: Three Hundred. Rather, the 'Arabs always use the singular form of 100, as in: Three Hundred. Or sometimes the two words are combined, as in: Three thousand. One thousand, on the other hand, is used in the plural, as in: Three thousand.

The author mentions that the numbers were originally derived from twelve words:

- واحد، إثنان، ثلاثة، أربعة، خمسة، ستة، سبعة، ثمانية، تسع، عشرة، مائة، ألف.

From these twelve words, other numbers (20-90) were formed in a manner resembling the Sound Plurals. The major variation being the number twenty (عشرون):

- عشرون، ثلاثون، أربعون، خمسون، سبعون، ثمانون، تسعون.

In a manner similar to the Sound Plurals, these words are diptotes utilizing one form for both the genitive and accusative states:

- عشرين، ثلاثين، أربعين، خمسين، سبعين، ثمانين، تسعين.
Next the author mentions the rules of gender in numbers:

- The numbers one and two are made masculine for the masculine and made feminine for the feminine. These two numbers will not have a Mumayyiz because the 'Arabic word can indicate one or two itself without the need of numbers. For example, it is not correct to say: جاً زاجد رجالي One man came. The proper way to express the same is: جاً رجيل A man came. Similarly, the dual can be expressed in the same manner: زوجان رجلي Two men came. This is the meaning of the author's statement: "Both do not combine small numbers, rather saying: A man; two men."

Mostly, these two numbers are used as adjectives or used for the purpose of emphasis, as in: "People are naught but a single nation, so they disagree." "And of all fruits He has made in it two kinds..." [13:3]

- The numbers three through ten are the opposite, meaning that they require a masculine number for the feminine Mumayyiz and vice versa. The author provides one example: "(A wind) which He made to prevail against them for seven nights and eight days." [69:7] In this example the word (شعب) is a feminine noun and the plural of Night (ليلة). The number (سبع), therefore, is masculine. Another example: "(Widows) should keep themselves in waiting for four months and ten days." [2:234] The number (أربعة) is feminine due to the Mumayyiz (أشهر) being masculine.

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حصن البصيرة في نحو الشعراء، الدكتور بنكروت

Shamadiyyah In Nahw by Shaikh Bahá-ud-Deen al-Ámili
[2.32] Completion (The Mumayyiz)

You say: *Eleven men* (أَنَا عِشْرُ رَجُلٍ) and *Twelve men* (أَثَنَاء عِشْرُ رَجُلٍ), in the masculine. *Eleven women* (إِنْتَيْ عِشْرُ أُمَّةٍ) and *twelve women* (إِثَنَآنِ عِشْرُ أُمَّةٍ) in the feminine. (And you say:)

*Thirteen men* (بِسْعَة عِشْرُ رَجُلٍ) until *nineteen men* (ثَلَاثة عِشْرُ رَجُلٍ) in the masculine. *Thirteen women* (بِسْعَة عِشْرُ أُمَّةٍ) until *nineteen women* (ثَلَاثة عِشْرُ أُمَّةٍ) in the feminine. In twenty (عَشْرِين) and her sisters, the masculine and feminine are equal.

Apposition is made, then, say: *Twenty-one men* (ثَنَيْ عِشْرِينَ رَجُلٍ) and *twenty-one women* (ثَنَائِ عِشْرِينَ أُمَّةٍ). *Twenty-two men* (إِثْنَانِ عِشْرُونَ رَجُلٍ) and *twenty-two women* (إِثْنَائِ عِشْرُونَ أُمَّةٍ). *Twenty-three men* (ثَلَاثَ عِشْرُونَ رَجُلٍ) and *twenty-three women* (ثَلَاثَ عِشْرُونَ أُمَّةٍ) and so-forth until: *ninety-nine women* (تَسعُونَ عِشْرُونَ أُمَّةٍ).

[2.32] COMMENTARY

This is the completion of the fourth type of Mu‘rab word that is found to be both accusative and non-accusative, namely, the Mumayyiz. The Mumayyiz is mostly an accusative word representing that which is quantified by a number. This section, however, is related to the gender of the numbers in relation to the Mumayyiz. The rules of the numbers one through ten have been mentioned already in the previous section. This section is related to the numbers between eleven and ninety-nine. The numbers one-hundred and one-thousand do not change their gender in agreement with the Mumayyiz.

Şamadiyyah In Naḥw by Shaikh Bahā’-ud-Deen al-ʿĀmilī  حضائط القرآنية في نحو الفتح بناء الصبر القاعدي
A summary of the rules are as follows:

- Regarding the number eleven, it is a compound of one and ten. The masculine and feminine forms of one are: ؛ أَحَدُ عَشْرٍ، أَحْدَىَ عَشْرَةٍ، respectively, as in: 

- The number twelve is a compound of two and ten. The masculine and feminine forms of two are: إِبْنُ أَنَّانٍ، إِبْنَانِانٍ, respectively. These two numbers mimic the dual, though not considered dual words. Like the dual, the final نِن in these words are elided whenever they are linked to a word following them in an هِذَاهُ, for example: Two men of my family and Two women of my family. Originally, they were: زَجَلَانِ أَمْرَانَانَانَانٍ، زَجَلَانُ وَ أَمْرَانَانَانَانٍ, respectively. Similarly, the نِن in these numbers are also elided when compounded with the number ten, for example:

- The numbers thirteen through nineteen use the numbers three through nine compounded with ten. The numbers three through ten follow the same rule of gender as previously mentioned, meaning that the number's gender is opposite the gender of the Mumayyiz, as in: 

- With the number twenty and her sisters, meaning thirty through ninety, one form is used for both the masculine and feminine, as in: 

- Other numbers are made by combining numbers together in apposition using the conjunctive particle (وَ), as in: 

  - عَشْرَانِ أَمْرَأَةٍ، وَ عَشْرَانُ أَمْرَأَةٌ, Twenty-one men and ninety-nine women. Again, the numbers three through nine require the gender opposite to that of the Mumayyiz, as in: 

  - عَشْرَانِ أَمْرَأَةٍ، وَ عَشْرَانُ أَمْرَأَةٌ, Twenty-three men and twenty-three women. This rule continues until ninety-nine.
A few points which the author has not mentioned regarding the numbers one-hundred and above.

- The Mumayyiz of both one-hundred and one-thousand are genitive and singular. However, with numbers in between, the rules associated with numbers between one and ninety-nine are used, as in: 
  
  مائة و عشرون رجلاً و ألفاً و إحدى و خمسين أمرأة  

  One-hundred-twenty men and one-thousand fifty-one women.

- The word order for numbers is, from right to left: Thousands, hundreds, ones and tens, as in: 
  
  ألفاً و مائة و أحد و عشرون رجلاً  

  One thousand one hundred and twenty-one (1,121) men.

- Two-hundred and two-thousand are formed by using the duals of these words, as in: 
  
  ألفاً و مائتين و رجلاً  

  Two-hundred Two-thousand. When these words are combined directly with their Mumayyiz, the Nunn at their end is elided according to the rule of the dual, as in: 
  
  مائتان رجلاً و ألفاً أمرأة  

  Two-hundred men and two-thousand women.

- Numbers above one-hundred and one-thousand will combine a single-digit number with one-hundred or one-thousand, as in: 
  
  ثلاثيني رجل و خمسين ابنتاً  

  Three hundred men and five thousand women. As previously mentioned, the 'Arabs do not use the plural of one-hundred in the same manner as one-thousand. It is always singular unless it is used as an adjective, as in: 
  
  صلى مئات في المسجد  

  Hundreds prayed in the mosque. The gender of these two numbers never change according to the gender of the Mumayyiz.
[2.33] Indeclinable Words (Mabniyyāt)

Among (the Mabniyyāt) are pronouns. It is that which is coined for the speaker, the listener or the one-absent whose mention has preceded it, although in the ruling (as having preceded it). If the pronoun stands alone, then, it is independent, otherwise, it is dependent. The dependent pronouns are nominative, accusative and genitive. The independent pronouns are non-genitive. These are five forms. The independent pronouns are not formed unless (forming) the dependent pronouns are not possible. You have the choice in the pronoun Ḥā in (a word like)  and (words) similar to it.

[2.33] COMMENTARY

This section begins the discussion of the second type of noun, indeclinable nouns or Mabniyyāt (المنفيينات). Up to this point, the second chapter has focused on the Mu'rāb or declinable noun. The Mabniyyāt are words that have fixed endings which are incapable of indicating the signs of I'rab seen in declinable words. As such, the I'rab of the Mabniyyāt must be estimated.

The first of the Mabniyyāt to be reviewed are the pronouns (الضمانات). Pronouns are defined as: *the part of speech that substitutes for nouns or noun phrases and designates persons or things asked for, previously specified, or understood from the context.* The author mentions that pronouns are coined for the speaker, the listener and the one-absent, meaning the first, second and third-person, respectively. Also, another important consideration in their definition is that a pronoun must refer to someone or something mentioned before it, although the point of reference may be understood within the context of the expression and unwritten.
Pronouns that stand alone are called Independent Pronouns (الضَّمَائر المُتَقَلِّل) and those which are found attached to other words are called Dependent Pronouns (الضَّمَائر المُتَقَلِّل). For each type, there are fourteen forms. Six forms for the third-person, six for the second-person and two for the first person. These forms also include the singular, dual, plural, masculine and feminine. Refer to the charts below for a complete listing:

<table>
<thead>
<tr>
<th>Dependent Pronouns</th>
<th>Independent Pronouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td>Plural</td>
</tr>
<tr>
<td>Dual</td>
<td>Dual</td>
</tr>
<tr>
<td>Singular</td>
<td>Singular</td>
</tr>
</tbody>
</table>

3rd Person
- Plural: نِهم، هم
- Dual: نِه، ها
- Singular: نِه

2nd Person
- Plural: نِكم، كمن
- Dual: نِك، كا
- Singular: نِك

1st Person
- Plural: نِن، نا
- Dual: نِن
- Singular: ن

Dependent Pronouns are found in three states:

- Nominative (مَزَوَّع). These pronouns function as subject-markers in some forms of verbs, as in: وَ دَوْدُ، رَوْحَةِ مَلَكَ، إِذَا يَخُذُونَهُ فِي الْخَطَّابِ "And Dawūd and Sulaimān when they gave judgment concerning the field." [21:78] Here, the Alif in the verb (يَخُذُونَهُ) is the subject-marker for the dual referring back to Dawūd and Sulaimān (AS).
In third-person singular forms of the both the past and present-tense verb, there are no subject-markers due to the pronoun's implied concealment in the singular forms. The implied concealment occurs in both the masculine and feminine forms, as in: ضرب، ضرب. The subject-marker is also concealed in the two forms of the first-person in the present-tense: أضرب، أضرب.

- **Accusative** (منصوب). These pronouns represent the objects of verbs, as in: ضربه رضت Zaid struck him, فتحها رضت Zainab opened it. For example: "And We delivered him Ibraheem as well as Lût..." [21:71] Accusative pronouns are also found attached to accusative particles, as in: إنّه من نسيمًا "Surely, it is from Sulaiman." [27:30]

- **Genitive** (مجزز). Genitive pronouns are found attached to genitive particles, as in: عليه، فيها، تكّمَ His book, كتبنا Our day. For example: "To make them walk in the right way is not incumbent on you..." [2:272] The first pronoun is attached to a genitive particle (على) and the second is the Muḍāf Ilaihi for the word (من)

The Independent Pronouns are non-genitive, meaning that they are found in only two states:

- **Nominative** (مرفوع). It is a pronoun referring to the subject, as in: وَنَجْبُ نَصْبَّ يَصْدَبُك "And we celebrate Thy praise." [2:30]

- **Accusative** (منصوب). These pronouns are found in the place of accusative words, like a verbal object, as in: (They were) driving out the Apostle and yourselves because you believe in Allah, your Lord." [60:1]

As mentioned in the text, these are the five states associated with Independent and Dependent Pronouns. The author points out that one should not use an Independent Pronoun unless using a Dependent Pronoun is not feasible. For example, it is not proper to say: ضربه هو He hit him. The proper way to express the same is: ضربه، ضربه wherein the Dependent Pronoun refers to the object (him).
The last point is related to the choice of Dependent Pronouns or Independent Pronouns: "You have the choice in the pronoun هَأَن (a word like) and (words) similar to it."

In the author's example: سَلِيِّمُ Ask me regarding him, the command verb (سِانَ), taken from سَلِيِّمُ, has two dependent accusative pronouns attached to it. The first accusative pronoun is for the first-person (ئِنَّ) and the second accusative pronoun (بِهِ) is for the third-person. Due to the fact that this verb is doubly transitive, it is capable of giving the accusative state to two words as its objects. The first-person pronoun has precedence over the third-person pronoun and must be first in the arrangement of these two dependent pronouns.

The author's final point is related to the pronoun of the third-person (ما). In words such as that given in the example and similar words, meaning words like: أعطيتًكَهِ I gave it to you, you have a choice. Meaning that you have a choice between using a Dependent Pronoun or an Independent Pronoun, as in: سَلِيِّمُ أو سَلِيِّمُ إِنَّةٌ, أعطيتًكَهِ أو أعطيتًكَهِ إِنَّةٌ.

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شَمَادِيْيَةُ الْحِمْوِيَةُ بِنِيَ النَّحْوِ الْأَنْعَمِيَةُ، ذَكْرُ الْأَطْلُوفِ
At times, a pronoun of the third-person precedes a sentence explaining the pronoun. It is called the Pronoun of Fact and Narration. The pronoun's (being) feminine is advised if the feminine is the basis in (the sentence). The pronoun is concealed at times. There is no government in (the pronoun) except initialization (of an expression) or its abrogation.

The pronoun is not made dual nor plural. Nor (is the pronoun) clarified by the singular (word) nor is it followed (by one of the Tawābi'). For example: He, the Ameer is riding, She, Hind is generous, Surely, the Ameer he is riding, People are of two kinds.

[2.34] COMMENTARY

This is the second section of the Mabniyyat (المسائلة), or indeclinable words. This section is related to a unique type of pronoun, the Pronoun of Fact (ضمير الشأن) and the Pronoun of Narration (ضمير القصة). They are the two third-person singular pronouns (ضمير الشأن), masculine and feminine respectively. Both initiate an expression followed by a sentence which clarifies the pronoun's meaning, as in: "He it is Who created for you all that is in the earth..." [2:29] The sentence following the pronoun explains the reference of the pronoun.

When the sentence following this pronoun is based on the feminine, like the sentence having a feminine subject, the pronoun should also be made feminine, as in the example: She, Hind is generous. Otherwise, the masculine is used, as in: He, the Ameer is riding.
At times, this pronoun may be concealed within a verb, such as: *وَ كَانَ النَّاسُ صَلِّفَانِ* People are of two kinds. What is estimated from this expression is: *وَ كَانَ حُوَ النَّاسُ صَلِّفَانِ*.

Regarding the government of these pronouns, they govern an expression with the government of initialization (الإِبْتِدَالِ) as the Mubtada. Or the pronouns govern as a Nawāsīkh of the nominal sentence, as in: *إِنَّهُ الْأَمīرِ رَاكِبَ* Surely, the Ameer is riding. When these pronouns are attached to (-paneen) or concealed in the verb (kān), the government of the Mubtada is also abrogated. Therefore, it either has the government of the Mubtada or the government of the noun of (-paneen) or (kān). The Nawāsīkh have been mentioned in sections beinning with 2.6.

These two pronouns are never made into the dual nor plural. For example, the following is not appropriate: *وَ حُمَا هَنَّانَ كَرِيْنِانُ* The two Hinds are generous. As mentioned in their definition, these pronouns are followed by sentences which clarify the pronoun's meaning. These pronouns, then, are not clarified by single words, such as: *حُوَ الْأَمīرِ* He is the Ameer, even when that word is followed by a subordinate, like an adjective, for example: *وَ حُوَ الْحَكَيمُ الْخَيْرَٰٰ* "And He is the Wise, the Aware." [6:73] The associated adjective does not remove it from the ruling of being a single word.

The Tawābi', meaning words like adjectives (الضِّفْنَةُ), words of emphasis (الْتَأْكِيدُ), equivalent apposition (الْبَيْانُ) and explicatory apposition (عَسْطَفُ الْبَيْانِ), are not associated with these pronouns. Nor is it proper to make apposition to one of these pronouns with a conjunctive particle, as in: *حُوَ الْأَمīرِ رَاكِبَ* حُوَ الْأَمīرِ رَاكِبَ. Rather, complete sentences will follow these pronouns which refer back to and clarify the reference of the pronoun.

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*Şamadiyyah In Naḥw* by Shaikh Bahā'ud-Deen al-'Amili
A Lesson

Some researchers have mentioned the reference of a pronoun to (a word intentionally) placed after it, literally and in position, in five situations: when the pronoun is nominative due to the first of two conflicting verbs and then, (we make) the government from the second (verb), for example: They (both) honored me (while) I honored the two Zaids. Or (the pronoun) is the subject (concealed in the verb) form (which is clarified by a Tamyeez, for example: Zaid is a good man. Or (the pronoun) is substituted by an apparent noun, for example: Zaid, I hit him. Or it is genitive due to (based on a weak (opinion), for example: Few of them are men. Or it can be (a pronoun) of fact or narration, (like the discussion which) has passed.

[2.35] COMMENTARY

This is the third section related to the pronoun, the first of the Mabniyyat or indeclinable nouns. It is a brief text regarding the reference of a pronoun. The usual rule for a pronoun is to refer to a word mentioned before it, with the exception of Pronouns of Fact and Narration. This lesson is related to pronouns which refer to words placed after them in variance with their normal usage.

The author mentions that some scholars have mentioned a pronoun which refers to a noun mentioned after it, as in: Zaid struck his servant. In this example, the word which follows the pronoun is Zaid. The word is also the point of reference for the pronoun. The word Zaid is the subject in the sentence, however, it is placed after the verb's object. The origin of this expression is estimated to be: Zaid struck his servant.
In the estimation of this expression, the point of reference for the pronoun is the word (زَيْنَتُ) occurring before it, as is the rule in pronouns. Changing the position of the word (زَيْنَتُ) in the expression does not change the expression's meaning. However, the reference of the pronoun is changed to a word normally found before it in word order. Now that word has been intentionally placed after the pronoun. This type of reference of a pronoun to a word taken out of its normal word order or position and intentionally placed behind the pronoun is termed (رَتْبَة) by the author.

There are two matters to be appreciated from the text. One, is that the word to which the pronoun refers is placed behind the pronoun literally (نَقْطَةٌ), meaning as a word. Two, is that the pronoun makes reference to a word taken out of the normal word order and intentionally placed behind it (رَتْبَةٌ). Meaning that according to the rules of word order, the word which is normally found before the pronoun and is now following it.

The reference of this pronoun occurs in five situations:

1) "When the pronoun is nominative due to the first of two conflicting verbs and then, (we make) the government from the second (verb), for example: أَكْرَمْتُكُمُّ الْزَّيْدَانِينَ They (both) honored me (while) I honored the two Zaids."

The example is said to have two conflicting verbs due to the fact that both verbs govern the same word (الْزَّيْدَانِينُ). The first verb (أَكْرَمْتُكُمُّ) has an object for itself in the dependent accusative pronoun of the first-person at its end. However, it requires a subject. The reference of the verb's concealed pronoun (أَكْرَمْتُكُمُّ), meaning the Alif (for the dual), is made to (يَ). The second verb (أَكْرَمْتُ) governs the same word (الْزَّيْدَانِينُ) as its object. Therein is the conflict: the first verb governs this same word as its subject, in meaning. The second verb governs the same words as its object, literally.

Originally, the sentence was said to be: أَكْرَمْتُكُمُّ الْزَّيْدَانِينَ. The first verb (أَكْرَمْتُكُمُّ) has its object attached as a dependent pronoun for the first-person (يَ). It does not have an apparent subject, however. The second verb (أَكْرَمْتُ) has a subject in its concealed pronoun and only requires its object (الْزَّيْدَانِينُ). The conflict in the verbs can be resolved if the pronoun concealed in the first verb is made to reference (الْزَّيْدَانِينُ), the second verb's object.
However, in order to make the concealed pronoun nominative for (اَنْزَيُنَانِي) that concealed pronoun must be changed from the singular (َكَمَا) to the dual (َإِنْ كُنْتُمَا) in agreement with the noun to which it now refers, which is dual. As a result, the verb changes from (اَكْرُمَمُهُ) to (اَكْرُمَمُهُمَا) to accommodate the agreement. The nominative pronoun is the Alif in the dual subject-marker.

The Alif, the nominative pronoun in the first verb now refers to a word placed behind it, as the verb's subject. Normally, a verb is not required to show agreement when its subject is dual or plural, as in: (اَكْرُمَمُهُ) زِيَاد. The verb remains in the singular form. The instance in which the Alif of the dual would be required for the same verb is when the verb's subject is placed ahead of the verb itself, as in: زِيَادَانَ اَكْرُمَمُهُمَا.

From this, it can be appreciated that the word (زِيَادَانَ), in the author's example, is intentionally placed behind the pronoun in the first verb both literally (َكَمَا) and in word order (َبَعْضَة). The nominative pronoun concealed in the first verb must refer to an accusative word, in variance with its rule, in order to resolve the conflict between the two verbs. The second verb actually governs the accusative word as its object.

2) "Or (the pronoun) is the subject (concealed in the verb) form which is clarified by a Tamyeez, for example: نَبِمُ مُرَاجِلَ زِيَادَ Zaid is a good man.

The verb (نَبِمُ) is a member of a category of verbs known as Verbs of Praise and Blame (اَفْعَالَ الْخَبَّاءَةَ وَ الْدَّم) [3.5]. Other members of this group are:[Jَيَتْلُو, نَيِّثَ To be lovely, nice; بَعْضَهُ To be wretched; سَآءَ To be evil. These verbs are defective in that they are found in only two forms when used in this meaning: the third-person masculine and feminine singulars, as in: [نَبِمُ مُرَاجِلَ Zaid is good man; هَينَ حَنَدَ Hind is a good woman.

There are three elements in these sentences: the verb (نَبِمُ), Tamyeez (يَتْلُو وَ يَنْبِمُ) and مَكْحِضُنَس (زِيَادَ وَ هَيَتْلُو). The verb's subject is its concealed pronoun (َكَمَا وَ يَنْبِمُ). The Tamyeez, according to its definition, is an indefinite word in the accusative which removes an ambiguity found in an expression, meaning it removes the ambiguity regarding the praise or blame. The مَكْحِضُنَس (المَخْضَوْصَ) is the noun to which the praise or blame is attributed.
Regarding the subject of these verbs, it is of three types:

- A noun defined with the Definite Article (الجنس) signifying a genus (الجنس), as in: 
  
  Zaid is the good man. The defined word (الجنس) defines the type or genus of goodness being attributed to Zaid, meaning that his goodness is attributed to being a man.

- A noun which is a Mudāf while its Muḍāf Ilaihi is a noun defined by the Definite Article (الجنس), as in: 
  
  Zaid is a good servant of the king.

- A pronoun concealed within the verb itself. This concealed pronoun requires another word as its Tamyeez to remove the verb's ambiguity. This Tamyeez will be an indefinite accusative word positioned between the verb and its Makhṣūṣ, as in the author's example: 
  
  Zaid is a good man.

It is the third type which in which author highlights the reference of the pronoun to a word placed after it. The verb's subject is its concealed pronoun (كمن). The point of reference of this pronoun is the Makhṣūṣ (زمان). From this perspective, the noun is said to be placed after the pronoun literally. From another perspective, the Makhṣūṣ (زمان) is placed behind the Tamyeez. The Tamyeez is intended to remove the sentence's ambiguity with regard to the Makhṣūṣ, although it occurs before the Makhṣūṣ. From this perspective, the reference of the pronoun (كمن) is to a word taken out of order and placed behind it.

3) "Or (the pronoun) is substituted by an apparent noun, for example: ْضرحة زَيَدَة Zaid, I hit him."

In the example, the accusative pronoun attached to the verb (ضرحة), makes reference to the verb's object (زَيَدَة). What is estimated in this expression is: ْضرحة زَيَدَة. In this expression, the reference of the pronoun is to a word occurring before it (زَيَدَة), as is the usual case for a pronoun. This same word (زَيَدَة), the verb's object, is placed after the pronoun. Due to this, the reference of the pronoun is made to a word occurring after it literally and in position or word order.
4) Or it is genitive due to (رزب) based on a weak (opinion), for example: *Few of them are men.*

The pronoun in this example is attached to a genitive particle (رزب), thereby giving it the genitive state. The pronoun, being indeclinable or Mabniy, cannot display any sign for the genitive state. As such it is said to be in the place ( месте) of a genitive word. The pronoun is followed by the Tamyeez in the accusative (زبلا). Literally, the reference of the pronoun is made to a word following it. In standing also, the pronoun refers to Tamyeez which would normally occur before it in word order.

This perspective is said to be based on a weak opinion because many grammarians are of the opinion that the particle (رزب) cannot be entered upon a pronoun. Rather, it is used only with apparent nouns. Refer to section 2.24.

5) "Or it can be (a pronoun) of fact or narration, (the discussion of which) has passed."

In the last scenario, the pronoun is the pronoun of fact and the pronoun of narration, the topic of the previous section, as in: *She, Hind is generous.* The pronoun is the noun of narration (بيبير التصٍّفة) which refers to the noun following it. Originally, what is estimated is: *She is generous* with the reference of the pronoun going to the Mubtada (جنب) before it. In the example, the Mubtada is placed after the pronoun which refers to it. As a result, the reference of the pronoun changes to a word following it. Therefore, the Mubtada is placed behind the pronoun literally. Likewise, in word order, the pronoun also refers to a word placed behind it out of its normal word order.
The Demonstrative Nouns are that which is coined for pointing to perceptible (things). For the masculine singular: (ذا). For the masculine’s dual: (ذان) in the place of a nominative (word) and (ذين) in (place of) accusative and genitive (words). (Regarding): , it is interpreted.

The feminine (singular) are: (نن و ذي و تي و تى). The (feminine’s) dual is: (نان) for the nominative and (تين) for the accusative and genitive. The plural of both (the masculine and feminine) is (أولآ) أ (أولآ), elongated or shortened.

The particle (هاء)، for arousing attention, is entered upon the Demonstratives and the particle (كان), of the speaker, is suffixed to it, without the letter Lām, for (things indicated) a medium (distance away). With the Lām, (the Demonstrative indicates) the remote, except in the dual and the plural, with those who elongate (the plural), and in those (Demonstratives) upon which the (هاء التَّنَبِيْب) has been entered.

[2.36] From The Mabniyyāt: Demonstrative Nouns (إسم الإشارة)
The author labeled this section (من بينيّات), meaning (المنيّات): From the Mabniyyāt. The Demonstrative Nouns are the second type of the Mabniyyāt or indeclinable nouns. The Demonstratives are words coined for pointing to or indicating that which is perceptible (التشخّيس), meaning perceptible through the senses, as in: "And do not approach this tree." [2:35] That definition does not exclude the following: "That is Allah, your Lord." [6:102] as the presence of the Almighty is not perceived directly, yet He is known through His signs which we do perceive.

After the definition, the author lists the masculine singular Demonstrative Nouns (ذّ) and the masculine dual (ذَانِ). This dual, however, is used in the place appropriate for a nominative word. The form used in the place of accusative and genitive words is: (ذّين). As an indeclinable noun, a Demonstrative Noun cannot be said to be nominative, accusative or genitive as these are states of I'rab while the indeclinable noun is devoid of I'rab. That is the reason that the Demonstrative Noun is said to be in the place (منيّ) of a nominative word, for example, and not a nominative word itself.

The author mentions a verse of Quran: ( إنهُ هَنَّانُ نُسَاجُرُانُ) "These are most surely two magicians..." [20:63] Some reciters of Qurān read the accusative particle (إن) with Shaddah (إن), while others regard it as Sākin (إن). In at-Tibyān, the Quranic commentary of Shaikh Ṭusi, he mentions that Nāfi’, al-Kasāi and Abu Bakr (on the authority of Ṭāsim) recite the verse in this manner: (إن هَنَانُ) (إن هَنَانُ). Ibn Katheer recited the particle with the Nūn Sākin (إن) Abu 'Amr recites it as: (إن هَنَانُ) with the Demonstrative appropriate for an accusative word.

Grammarians mention the reason for each approach. In the first approach, the accusative particle (إن) is Mushaddad while the Demonstrative is in the form appropriate for the nominative. This is appropriate as some ‘Arabs use only one form (ذان) for all three states. In the second where the particle is Sākin (إن), this particle's accusative government is negated with the lightening (منّ) of its Nūn. Regarding the third (إن هَنَانُ), it's explanation is obvious. In this regard, the author says that its meaning is interpreted (منيّ).
Next, the feminine singular Demonstrative Noun (نا و ذي و ذي و مه). The form for the feminine Dual is (نادى) for the nominative and (نادى هما) for the accusative and genitive. The plurals for both the masculine and feminine are either: (أولئك) with elongation (أولئك) or (أولئك) with the shortened Alif (قصره).

The particle (هَا ؛ التَّثَبيِّيم) which is used to arouse attention, is routinely prefixed to the Demonstratives, as in: هذا هما هما هم. Also, prefixed to the end of the Demonstrative is the letter كاف (ك) known as (كَابُ الخَطَابِ) (Kaf of the address). This Kaf is also found representing the second-person dual and plural, as in: فذلكم الذي استَبي فيهم, دلكم, دلكه, for example: "This is he with respect to whom you blamed me..." [12:32]

When this Kaf is not preceded by the letter لام (ل), it signifies that which is of medium distance away, as in: ذاك الطريق قريب من هنا That road is near here. When combined with the letter لام, as in: الرجل في ذلك المنزل زيد The man in that house is Zaid.

The combination of the letters كاف and لام are not used in the dual forms of the Demonstratives. They are also not entered upon the plural which is elongated (أولئك). Nor are they entered upon Demonstratives having the (هَا ؛ التَّثَبيِّيم) prefixed to them.
The Relative Noun is either a particle or a noun. Then, (The Relative Noun) related to the particle is every particle interpreted with its relative clause in (the meaning) of a Masdar. The well-known (of such Relative Nouns related to the particle) are five:  and for example: Is it not enough for them that We have revealed (to you a book); That you fast is better for you; Because they forgot the day of reckoning; And that there should be no difficulty for the believers; Every one of them loves that he should be granted a life of a thousand years.

[2.37] COMMENTARY

The third type of Mabniyyat or indeclinable nouns are Relative Nouns or Mauṣūlû (المؤصول). In general, the Relative Noun can be thought of as a bridge between two expressions. In terms of grammar, its purpose is to make the second expression relative to the first expression in meaning, as in: "All praise is due to Allâh Who guided us to this..." [7:43] The second sentence (مَا) is required to have a pronoun in it which refers to the first sentence (الحمد لِلَّهِ). This pronoun is termed (المنبِذ) and it relates the second expression to the first. In the example, the concealed pronoun (ئِن) estimated in the verb (عَلِيَّ) in the second sentence which refers to the word (الحمد لِلَّهِ). The second sentence becomes a relative clause (صَبِّه) for the first sentence. The Relative Noun (ئِن) also has a concealed pronoun (ئِن) which also refers to the same word in the first sentence.
There are two types of Relative Nouns: those related to particles (المؤمنونُ المنصوبُ) and those related to nouns (المؤمنونُ المنصوبُ). The topic of this section is the the former and the latter is the topic of the next section. The best known of these particles are five: أنَّ، أنَّ، مَّا، كَي، لَوّ.

Three are Nawâṣib (النواصبة), meaning accusative particles (أَنَّ، أَنَّ، كَي). The other two are known as (ما وَ لَوّ المنصوبُ), in other words, used in the meaning of a Maṣdar.

Obviously, the Relative Noun related to particles are not actually nouns, rather they are particles which are interpreted in the meaning of a Maṣdar along with its relative clause. It is a rule that when an accusative particle having the meaning of a Maṣdar is combined with a verb, the expression can also be interpreted with the verb's Maṣdar. Taking one of the examples from the text: "Is it not enough for them that We have revealed to you a book." [29:51] The relative clause (أَنَّ، أَنَّ، عَلَيْكَ الْكِتَابِ) can also be expressed using the verb's Maṣdar (إِنْرَأَيْتُ) in its place, as in: Is it not enough for them our revelation of the book (إِنْرَأَيْتُ) upon you.

We can examine each of the author's remaining examples (refer to the source for the complete expression):

- "That fasting is better for you..." [2:184] The accusative particle (وَ لَوّ) and the verb which it governs (كُلُّ أَصْبَاحٍ) can be interpreted with the verb's Maṣdar (كُلُّ أَصْبَاحٍ), as in: Your fasting is better for you.

- "Because they forgot the day of reckoning." [38:26] Here, the particle (كَي) along with the verb following it may be interpreted with the verb's Maṣdar (كَي), as such: Because of their forgetting the day of reckoning.

- "So that there should be no difficulty for the believers." [33:37] In this example, the defective verb (كَي) can also be interpreted with its Maṣdar (كَي), as in: In order that there should be no difficulty for the believers.

- "Every one of them loves that he should be granted a life of a thousand years." [2:96] The Maṣdar (يَعْمَرُ) can replace the verb (يَعْمَرُ), as in: Every one of them loves if his living is for a thousand years.
The Relative Noun related to nouns (المرجوعي) are those which require a relative clause and pronoun (referring to the main clause). It is (الذي) for the masculine and (التي) for the feminine. For the (masculine and feminine) dual is (أثنا) with Alif, if they (the masculine and feminine are) in the place of a nominative word. With Ya if they are in the place of the accusative or genitive. For the masculine plural is (النون) and (السراب) without exception (for all cases). For the feminine plural is (السُّفاح) and (النواري) (النُّون) and (السُّفاح) and (النواري) and (السُّفاح).

Also, there are: (ما) and (يا) following the interrogative (ما) or interrogative (ما) for the feminine and masculine.

[2.38] COMMENTARY

This is the completion of the previous section on the Relative Noun, the third type of Mabniyyât or indeclinable nouns. The topic of this section is the Relative Noun related to nouns (المرجوعي). As previously mentioned, the purpose of the Relative Noun is to make two expressions relative to one another, as in: "Then be on your guard against the fire of which men and stones are the fuel." [2:24] The Relative Noun is placed between two expressions. The expression following the Relative Noun is linked to the expression preceding it by a pronoun embedded in the second expression (الثائر). This pronoun, termed (الثائر), a feminine noun, in the first expression, thereby making the latter expression relative to first, meaning that the fuel of the fire will be men and stones.
The Relative Noun for the singular, masculine and feminine are (النَّبِي) and (النَّبِيَّة), respectively. For the dual, the Relative Nouns are (الذَّا) and (الذَّائِبة) for the masculine and feminine. This is the form for words in the place of a nominative word. When the Relative Noun is in the place of an accusative or genitive word, the forms are (النَّبِي) and (النَّبِيَّة).

For the plural, the masculine forms are: (الذَّانِين) and (الذَّائِتين). These two forms are used for all grammatical states. The feminine forms are: (الذَّائِبة) and (الذَّائِبة). Likewise, these forms are used for all grammatical states.

There is another group of Relative Nouns which are used for both the masculine and feminine:

- (من) Meaning: he who, she who, as in: “Do you not see that Allah is He Whom obeys whatever is in the heavens...” [22:18]

- (ما) Used for the inanimate, as in: “And Allah has created you and what you make.” [37:96]

- (ال) This Definite Article is used in the meaning of (النَّبِيَّة), as in: جَآ إِلَّهُ أَّنَا الْمُضَارِبُ He whom I have struck came.

- (أَيُّهُ) At times, this noun can be used in the meaning of a Relative Noun, as in: Whichever of them pleases me he is arriving. Likewise, its feminine form (أَيُّهُ) can be used in a similar manner.

- (ذِئ) Is used in the meaning of (النَّبِيَّة) as in:

  فَأَلَّمَ الْمَاءَ مَا أَبِي وَجَدَي "Surely the water is the water of my father and my grandfather.
  And my well is that which I have dug and that which I covered." 24

- (ذَا) This word is used in the meaning of a Relative Noun when it is combined with two interrogative nouns (ما) and (من), as in: مَا ذَا وَ مَنْ ذَا. These two words will examined in the next section.

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*Samadiyyah In Nahw by Shaikh Bahá’-ud-Deen al-Ámili*
[2.39] An Issue

When you say:  What is that which you’ve made? And:  Who is that whom you have seen? Then,  (ذا) is a Relative Noun.  (ما) and  (من) are both Mubtada and the reply (to the question) is nominative. It is (permissible) for you to nullify (its government). Then, they (meaning  and  من) are objects. You can construct  (ما) with  (ذا) and  (من) in the meaning of which thing or which person.

Then, all are objects and the reply (is based on the) estimation of the accusative. Make analogies based upon it, as in:  What is that which happened? and:  Whom is that who stood? Except that the reply is nominative, without exception.

[2.39] COMMENTARY

This section completes the discussion of the Relative Noun with the review of one issue. More specifically, this section deals with the word  (ما) when combined with the interrogatives  (من) and  (ما).

The author gives two examples and then offers some perspectives on its syntax. The first perspective is that the interrogatives, meaning  (ما) and  (من) are the Mubtada. The word  (ما) is the Relative Noun and the verbs  (من) are the Khabar. The reply, meaning the reply to the question, is nominative, as in:  What is that which you have made? (reply:) A house, meaning:  It is a house. Who is that whom you saw? (reply:) Zaid, in other words:  He is Zaid.
Next, the author mentions that it is permissible to eliminate (ذا) from both expressions, as in: *What did you make?* or *Whom did you see?* In doing this, however, the two interrogatives become objects (الضمنى) for the verb. More specifically, they become objects which are placed ahead of their governing agents (the verb). Therefore, what is estimated is: *What did you make?* and: *Whom did you see?* In this view, the word (ذا) is regarded to be extraneous (الزيادة) and, therefore, non-essential to the expression's meaning.

When the word (ذا) is combined with these two interrogatives, its meaning is estimated to be: *Which thing* or: *Which person*, as in: *Which thing have you made?* or *Which person have you seen?*

From the text, the author says: "Then, all are objects and the reply (is based on the) estimation of the accusative..." Meaning that from this perspective, the interrogatives are verbal objects in all scenarios, whether the word (ذا) is considered extraneous or not. In both cases, these interrogatives are considered objects placed ahead of the verbs following them, as in: *What is that which you've made?* (reply:) *A house*, in other words: *What have you made?* (reply:) *A house*, with the same reply.

The author mentions that you can make an analogy based on this and then provides two examples: *What is that which happened?* and: *Who is that who stood?* The important point regarding these examples is that the verbs in both are intransitive, meaning that they do not require an object to complete its meaning. As such, it is not possible to regard these interrogatives to be verbal objects placed ahead of the verb.

In this scenario, the interrogatives (ما) and (من), whether combined with the word (ذا) or not, are the Mubtada and the verbs are the Khabar. The reply to the question is nominative, without exception due to the estimation of the following: *Your leaving happened, Zaid stood.* In other words, *Zaid stood.* In each case, the reply is nominative whether the word (ذا) is combined with the interrogative or not.

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*Samadiyyah In Nahw by Shaikh Bahä-ud-Deen al-Åmili*
From The Mabniyyāt: Compounds

It is that which is compounded of two words not having any relationship between them. Then, if the second (word) embraces (the meaning) of a particle, they are both made Mabniy, like: ١٥١١١٢١٠١٠٢٠٠١٠٠١٠٠١٠، and their sisters, except ١٢١٠٠٠٠٠٠٠٠٠٠٠٠٠، and its branches.

Then, the first (word) of (twelve) is Mu'rab, based on the preferred (opinion). Otherwise, the second (word) is Mu'rab, like: ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠، if it was not a Mabniy (word) before the construction, like: ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠.

[2.40] COMMENTARY

The fourth category of the Mabniyyāt or indeclinable nouns are compounds (التركبَ). The author defines a compound as two words combined together without any relationship between them. This definition excludes words such as: ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠، since these two words have the relationship of an Iḍāfah between them.

The author mentions: "Then, if the second (word) embraces (the meaning) of a particle, they are both made Mabniy, like: ١٥١١١٢١٠٠٠٠٠٠٠٠٠٠٠٠٠، and their sisters, except ١٢١٠٠٠٠٠٠٠٠٠٠٠٠٠، and its branches.”

The example of fifteen is given: ١٥١١١٢١٠٠٠٠٠٠٠٠٠٠، wherein both are Mabniy. The particle whose meaning is implied in the compound is ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠، meaning: ١٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠، Both words in this type compound are Mabniy based on Fathāh. The exception to this rule is ١٢١٠٠٠٠٠٠٠٠٠٠٠٠٠، and her sisters, meaning ١٢١٠٠٠٠٠٠٠٠٠٠٠٠٠، and ١٢١٠٠٠٠٠٠٠٠٠٠٠٠٠.
Twelve is an exception because it is considered Mu'rab, based on the preferred opinion of the author. This number (١٢), as previously mentioned, mimics the dual, although it is not. Therefore, in the nominative case it is: (١٢) and in the accusative and genitive case it is: (١٢).

If the meaning of a particle is not inferred in the construction, then, the second word of the compound is Mu'rab, as in: بغلبٌكْ بغلبٌكْ ال-Lebanese city is a compound of (بغل) and (بغل) whose meaning is archaic. In the nominative state, it is: بغلبٌكْ. In the accusative and genitive states, it is: بغلبٌكْ.

The last point is that the second word will be Mu'rab unless that word was Mabniy originally before being placed in a compound construction. The example given is the name of the famous grammarian, Sibawaih. His name is a compound wherein the second word (نی) is Mabniy based on Sukûn originally. Therefore, after becoming a compound it remains unchanged.

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(Appositive Subordinates) are every branch (of apposition wherein words are) given l'rāb with the I'rab (of the word's) principle. (The Appositive Subordinates) are five. The first: the Adjective. It is that subordinate which indicates a meaning in its principle, without exception. Most often it is a derivative. It is either in the state of the principle and follows it in l'rāb, definiteness, indefiniteness, (being) singular, dual, plural, masculine and feminine. Or (the subordinate is) in the state of (words) connected to (the principle) and follows (the principle) in the first three (of eight matters of agreement).

Regarding the remaining (five), if the pronoun of the principle is made nominative, then there is agreement also, for example: 

جاً بني سيدة النيرة الأب; A woman of a noble father came to me; 
جاً بني رجل رجل الأب; Two men of a noble father came to me; 
Men of a noble father came to me.

Otherwise, it is like a verb, for example: 

جاً بني ورداء السيدة جارية; A man his servant is good came to me; 
جاً بني ورداء عائشة; There came to me a man his house is lofty; 
There came to me a man his house is lofty. And I met two women of two good servants; I met two women their servants were standing in the house.

[2.41] Tawābī': Appositive Subordinates
This section begins a new discussion regarding Mu'rab words. In grammar, there is a category of words known as the Tawâbi' or Appositive Subordinates, due to their need to follow their principle word in I’rab, number, gender, definiteness and indefiniteness. The term Tawâbi' (تَوَابِع) is the plural of (تَابِع), meaning: following, succeeding, subordinate, etc. This category is related to those words which are subordinates to words to which they are linked in apposition. The subordinate word is known as (التَابِع) and the principle to which it is in apposition is the (السَّبِيعٍ).

The Appositive Subordinates are in five categories. The first category and the topic of this section is the adjective (الأَنْثَائْ). Grammarians also use the term (الضَّفُّ) in a synonymous meaning. A few grammarians, however, do make a distinction between the two. One such grammarian, Khaleel Ibn Aḥmad, has the view that the (الأَنْثَائْ) is used specifically for praiseworthy attributes while the (الضَّفُّ) may be used for praiseworthy attributes and other types of attributes as well. Others say that the (الضَّفُّ) refers to transitional states, like standing and sitting, while the (الأَنْثَائْ) refers to character or that which is created, as in generosity and color, respectively.

An adjective is defined as: "The part of speech that modifies a noun or other substantive by limiting, qualifying, or specifying." The adjective is the appositive subordinate due to its relationship to the noun which it modifies, the principle. The principle is known as: (السَّبِيعٍ) or (المؤْسَنَة) while the adjective is the (الأَنْثَائْ) or (الضَّفُّ). The adjective will display agreement with the word that it modifies in some of the following eight matters: 1) I’rab; 2) definiteness; 3) indefiniteness; 4) being singular; 5) being dual; 6) being plural; 7) masculinity and 8) femininity.

For example: "He is Allah the Creator, the Maker, the Fashioner..." [59:24] The three words following the Glorious name of God, namely (الخَالِقُ الْمَخْيَّرُ الْمَخْصُوْسُ) are all adjectives modifying this Glorious name. These adjectives agree with the word which they modify in I’rab in that all are nominative. They agree in definiteness, as displayed by the Definite Article. All the adjectives are also in agreement being singular and masculine.
The author defines the adjective in the following terms: "It is that subordinate which indicates a meaning in its principle, without exception." Meaning that the adjective's meaning is not for itself, rather its meaning is found in the noun which it modifies. Each attribute in the example is implied in the meaning of the Glorious name of God (الله)

Without exception, means without restrictions, like that of time. This is a subtle point which distinguishes the adjective from the Ḥāl (الحال), which describes a subject or object within the context of a particular time, as in: جاَّبَ بِنِي زَبَّد رَاكِبًا  Zaid came to me riding. While the Ḥāl is descriptive, its meaning is restricted to the particular time when Zaid came. As such, this attribute does not signify any permanency. The attributes of God, on the other hand, are permanent attributes unaffected by time or other restrictions.

At times, the adjective may be related to words connected to a noun rather than to the noun itself, as in: هَندُ العَالِم أَبُوهُا Hind's father is the scholar. In this expression, the attribute (العالم) modifies the word following it. However, the genitive pronoun attached to this modified word, namely (با) makes direct reference to the Mubtada (العالم). From the reference of this pronoun, it is understood that all that follows the Mubtada is its Khabar. As such, the Mubtada is indirectly modified by this adjective as the nature of the Khabar is to make attribution to its Mubtada. In this scenario, the adjective is required to agree with the word that it modifies in the first three of the eight areas of possible agreement, meaning I'rab, definiteness and indefiniteness.

Regarding the remaining five areas of possible agreement, agreement is required when the nominative pronoun implied in the adjective directly references the nominative pronoun implied in the modified word. The author gives three examples exemplifying this point:

- A woman of a noble father came to me. The adjective (أُمَّة) has a pronoun implied within it (هي) which makes reference to the nominative pronoun implied in the modified noun (إِمرَأَة), which is also (هي). This referencing of the pronouns here is the government which the adjective effects upon the modified word (المُنفَّث), the verbal subject in this sentence. This referencing also requires that the adjective agree with the modified noun in the five remaining matters, namely being singular, dual, plural, masculine and feminine. As a result, the adjective is also singular and feminine.
The adjective has another word attached to it as its Tamyeez ( stripper). The Tamyeez clarifies the meaning of the word to which it is attached. It is from this that we understand that the ascription of nobility is related to the Tamyeez, meaning the father. The relationship of a woman and father is, of course, understood but it also connects the Tamyeez with the subject. Estimated in this expression is the following: Had it not been for the Idafah ( throttle), the adjective ( stripper) would have remained indefinite, one of the first three areas of required agreement.

- Two men of a noble father came to me. In a similar manner to the previous example, the adjective ( stripper) has implied within it a pronoun ( which references the pronoun of the sentence's subject ( ), also ( ). The agreement between the implied pronouns of the adjective and the noun which it modifies, then, is the obvious indicator of their relationship as subordinate ( and principle ( ). Likewise, the adjective has its Tamyeez ( ) attached to it in an Idafah relationship.

As the subject is nominative and dual, the adjective is also nominative and dual. As a rule, the Nunn of the dual ( stripper) is always elided when it is the first-term of an Idafah. Therefore, in addition to agreement in I'rab, there is agreement in that both the adjective and modified word are dual and masculine.

- Men of a noble father came to me. Continuing in the same manner, the adjective ( stripper) has a pronoun implied within it ( which makes reference to the pronoun implied in the verbal subject ( ), also ( ). The adjective has its Tamyeez ( ) annexed to it in an Idafah. The adjective is masculine and plural in agreement with the word which it modifies ( ).

When an adjective is not nominative due to the reference of its implied pronoun to the implied pronoun in the modified word, rather it is nominative due to a word associated with the modified word, then the situation of an adjective is like that of a verb. If the verb is put in the place of the adjective and it agrees with the word that it makes nominative in these five possible areas of agreement, then it is required for the adjective to agree with the modified word. If the verb does not agree in these five areas of agreement, then, the adjective is not required to agree in these five areas. The author gives four examples:
The adjective (حسنة) modifies the noun (زميل). However, the adjective is governed by the word connected to the modified noun (جاريتهم). If a verb is put in the place of the adjective, it will be required for the verb to agree with that which follows it, meaning its subject, as in: جاَبي زِمَلَ حَسِنَة جاريتهم. As the rule for verbs stipulates that when the verb's subject is a true feminine noun (مؤنث حقيقية) and there is no separation between the verb and its subject, the verb must agree with the subject's gender. Thus, a masculine verb would be inappropriate in this situation. Therefore, agreement with the modified word (زميل) is not required.

A man came to me his servant is good. The adjective (حسنة) modifies the noun (زميل). However, the adjective is governed by the word connected to the modified noun (جاريتهم). If a verb is put in the place of the adjective, it will be required for the verb to agree with that which follows it, meaning its subject, as in: جاَبي زِمَلَ حَسِنَة جاريتهم. As the rule for verbs stipulates that when the verb's subject is a true feminine noun (مؤنث حقيقية) and there is no separation between the verb and its subject, the verb must agree with the subject's gender. Thus, a masculine verb would be inappropriate in this situation. Therefore, agreement with the modified word (زميل) is not required.

A man came to me his house is lofty. The modified noun is (زجمل عالي) and its adjective may be either (عالي) or (عالية), feminine or masculine, respectively. If a verb is put in the place of the adjective, agreement is permissible (not required) as the word (دار) is a literal feminine (مؤنث لفظي), as in: جاَبي زِمَلَ عَالِم دارة أو عَالَم دارة.

When a verb's subject is a literal feminine word, agreement is not required as long as the subject is an apparent noun. Therefore, the masculine or feminine form of the verb will suffice. As such, the adjective may also be masculine or feminine.

I met two women of two good servants. The modified noun (أمرأتين حسناء) is in the accusative as it is the object of the verb (قيت). If we replace the adjective with a verb, as in: لقيت أمرأتين حسناء عبداهما, it is required for the verb to be singular and masculine in agreement with its subject (عبداهما), a masculine noun. Therefore, the adjective (حسناء) is required to be singular and masculine. Its agreement with the modified noun is in I'rab only.

I met two women their servants were standing in the house. In this expression, the modified word is (إمرأتين) and the adjective is either (أُقارنة) or (ناثرة). According to the rule, if we put a verb in the place of the adjective, we have the following expression: لقيت أمراَتيتين قائمة في النَّاز تجاريتهما.
The verb’s subject (مُؤَثَّرُ َة ِنَفَيْنِيَة) and the rule regarding is that when a verb’s subject is a true feminine noun and also an apparent noun with separation between the verb and its subject, agreement is permissible, not required. Therefore, the verb may be masculine (as seen in the example) or it may be feminine due to agreement with its subject, as in: ُتاَمَتُ. The adjective, likewise, may agree with the word associated with the modified word (مُؤَثَّرُ َة ِنَفَيْنِيَة) in being feminine or not. It does, however, agree with it in being singular. Again, the adjective does follow the modified word in I’rab.


[2.42] Second (Tawābī'): Apposition With A Particle

It is the subordination (of one word to its principle) by the mediation of (ب) or (ب) or (ب) or (ب) or (ب) or (ب) or (ب) or (ب) or (ب), for example: We have gathered you and those of yore. At times, the verb is in apposition to a noun resembling it and vice versa. Apposition is not proper with a nominative dependent (pronoun, be it) apparent or concealed, except with disjuncture with a separator or whatever (type) separation it may be. Or by placing (ب) between the subordinate and the principle, for example: I and Zaid came; We would not have associated (aught with Him) nor our fathers.

[2.42] COMMENTARY

The second of the Appositive Subordinates (التراب) are those subordinate words which are in apposition to their principle by means of a conjunctive particle placed between them, for example: I saw Zaid and Baqir. With this type of apposition, there are three components: the principle which is known as (الفظ) in this type construction; the conjunctive particle (حرف الفظ) and the subordinate or the (المفظون عليه). In this example, the principle (ب) is (ب); the conjunctive particle is (ب) and the subordinate word (ب) (ب) (ب) (ب) (ب) (ب) (ب) (ب).
The conjunctive particle is the medium of apposition between the principle and subordinate words. What is implicit in this type of apposition is that the subordinate word is in the same ruling as its principle. The principle (زيادة) is a word in the accusative due to being the verbal object (السُّبُور) of the verb preceding it. The subordinate word (ياقرأ) is in the same ruling as the verb's object and is also accusative. As a result, it is understood that both Zaid and Baqir were seen.

The author mentions ten conjunctive particles of apposition:

- (و) The best known of the conjunctive particles, as in: "And certainly We sent Nūḥ and Ibrāheem." [57:26] Generally, no sequence of action is implied with this particle, as in: جَانِيَيْنَ زِيَدُ وَ عُمِّرُ Zaid and 'Amr came to me. Zaid is the principle and 'Amr is the subordinate. It cannot be discerned from the context whether Zaid and 'Amr came together or separately or whether Zaid came first or 'Amr. Sometimes, however, a sequence may be understood from the context of an expression, as understood from the preceding verse.

- (ف) This particle is used to signify that an action has occurred in a certain sequence (الترميمات), as in: جَانِيَيْنَ زِيَدُ وَ عُمِّرُ Zaid came to me, then 'Amr. From this particle, we understand Zaid came first, then afterward, 'Amr came. Again, Zaid is the principle and subject in the sentence and 'Amr is the subordinate.

Another example: "Glorify the name of your Lord, the Most High, Who creates, then makes complete." [87:1-2] Meaning creation of things came first, then its completion. Both the principle (الخَلَق) and subordinate (السُّبُور) are verbs.

- (ثم) This particle has a similar meaning to the preceding particle (ف) except that it implies a delay (السُّبُور) between the sequence of actions, as in: جَانِيَيْنَ زِيَدُ وَ عُمِّرُ Zaid came to me, then, 'Amr. English, however, does not adequately convey the distinction between (ثُمَّ) and (ف) except with additional wording. Another example to consider: "And on of His signs is that He created you from dust, then lo! you are mortals (who) scatter." [30:20] The principle is a dependent pronoun (النَّامِث) and subordinate an independent pronoun (النَّامِث).
Sometimes, this particle is used in the meaning of a conjunctive particle, as in: *People die, even prophets.* Meaning that people and prophets die. The word *People* (*al-Insãb*), is both the nominative subject and the principle. *Prophets* (*al-Insana*), is the subordinate and also nominative. We understand, therefore, that people and prophets are in the same ruling with regard to death.

This particle often follows the Equalizing Hamzah (َّمَرْدُ ﻦَﻤَحْمُودَ) which signifies equality between the principle (َّمَرْدُ ﻦَﻤَحْمُودَ) and the subordinate (َّمَرْدُ ﻦَﻤَحْمُودَ), as in: “It is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.” [14:21] Meaning that impatience (the principle) or patience (the subordinate) are equal. The apposition here is between the two verbs (َّمَرْدُ ﻦَﻤَحْمُودَ) and (َّمَرْدُ ﻦَﻤَحْمُودَ).

This particle may also be used in combination with an interrogative particle, as in: “Is it you that create it or are We the creators?” [56:59] The apposition being between the two independent pronouns in this verse (َّمَرْدُ ﻦَﻤَحْمُودَ) and (َّمَرْدُ ﻦَﻤَحْمُودَ). Refer to section 5.7 for more on this particle.

This particle is used to establish one of two matters, as in: *Numbers are either even or (either) odd.* In this type expression, there are two subordinate words following the particle, both are the Khabar of the principle (َّمَرْدُ ﻦَﻤَحْمُودَ), and all are nominative. A few grammarians doubt that the second instance of (َّمَرْدُ ﻦَﻤَحْمُودَ) is a particle of apposition as it is preceded by another particle (َّمَرْدُ ﻦَﻤَحْمُودَ) apparently having the same purpose.

Or it can signify doubt in matters, as in: *Either Zaid or (either) 'Amr came to me.* At times, its meaning may be ambiguous to the listener, as in: "And others are made to await Allah's command, whether He chastise them or whether He turns to them (mercifully).” [9:106] As the verse implies, the listener does not yet know which situation he will face. In each instance, the particle is followed by a verbal sentence.
Also, the particle can signify having a choice between two or more matters, as in:

"O Zul-Qarnain! Either give them a chastisement or do them a benefit." [18:86] Or it may provide details of a matter, as in:

"Surely We have shown the way: he may be thankful or unthankful." [76:3] The two accusative words following the particle (شأن) and (شأن) clarify the state of the person guided to the path. The person, the dependent pronoun attached to the verb (شأن) is the principle, meaning that he is either grateful or ungrateful. Refer to section 5.9 for more regarding this particle.

- This particle occurs in numerous meanings. At times, it may signify doubt, as in:

  "A speaker among them said: How long have you tarried? They said: We have tarried for a day or part of a day." [18:19] As both the principle and subordinate are equal, it expresses doubt since both, meaning a day or part of a day, cannot both be correct. It can signify ambiguity for the listener, as in:

  "And most surely we or you are on a right way or manifest error." [34:24]. Or it signifies a choice between matters, as in:

  "So its expiation is the feeding of ten poor men out of the middling (food) you feed your families with or their clothing..." [5: 89]

Sometimes, the choice is between permissible matters, as in:

"Sit with scholars or ascetics. Or with negation, it can signify a choice between two forbidden or disliked matters, as in:

"And obey not from among them a sinner or an ungrateful one." [76:24] It may also have the meaning of (أو) (أو) (أو) (أو) (أو) (أو)...

"And We sent him (Yūnus) to a hundred thousand, rather they exceeded." [37:147] It can signify division between the principle and subordinate, as in:

"And they say: Be Jews or Christians, you will be on the right course." [2:135]
• This particle is used as a particle of apposition, in variance with its original meaning, when it signifies that the ruling has been transferred from the principle to the subordinate, as in: Zaid came to me, rather 'Amr, meaning that Zaid has not come. At times, it follows a command or negation, in the same meaning, as in: Zaid didn't come to me, rather 'Amr, meaning rather 'Amr didn't come.

• This particle is used in a similar manner to the previous particle except in the reverse, meaning that the ruling is established for the principle rather than the subordinate, as in: Take the book, not the pen. Meaning the book, the principle, is what is being commanded to take.

• This particle is also used in a manner similar to in that the ruling is established for the subordinate, as in: Zaid is not a writer but a poet. In its original usage, this particle is most often preceded by the conjunctive particle, as in: "And We are not unjust to them, but they themselves were unjust." [43:76]

The author provided a couple of examples in the text:

- Zaid and 'Amr came to me. The particle of apposition signifies that 'Amr, the subordinate, is in the same ruling as Zaid, the principle. Zaid is the verb's subject and, therefore, nominative. As a result, it is understood that both Zaid and 'Amr came.

- "We have gathered you and those of yore." [77:38] Again, the particle of apposition is. The difference in this expression is that the apposition is being made to an accusative dependent pronoun as opposed to an apparent noun, as found in the previous example. Again, the particle of apposition signifies that both the principle and subordinate are in the same ruling as verbal objects and accusative nouns. Therefore, we understand that people of the present and those of the past will be gathered together.
Next, the author states a few rules in the text: "At times, the verb is in apposition to a noun resembling it and vice versa."

The noun resembling the verb is a reference to the noun which is a derivative of a verb, like the Active Participle (اسم الفاعل) which is derived from an active voice verb. Or the Passive Participle (اسم المفعول) which is derived from a passive voice verb.

For example: The strikers of Zaid, then murdered him. The verb (قتلوه) following the particle of apposition (ف) is in apposition with the Active Participle (الضابطون). The meaning is: Those who struck Zaid, then murdered him, wherein the Active Participle can replace an active voice verb.

Another example: "Then those that make raids at morn, then thereby raise dust." [100:3-4] In this expression, the principle (المنفَّسِ) is the Active Participle (الضَّحَارُون) and the subordinate (المنفَّسِ) is the verb (أُتُور) which follows the particle of apposition (ف).

The reverse is also permissible, meaning the apposition of a derivative noun to a verb, as in: "He brings forth the living from the dead and He is the bringer forth of the dead from the living." [6:95] The Active Participle (يُخْرِجُ) is in apposition to the verb (يُخْرِجُ) by means of the particle (ف).

The next rules mentioned in the text are: "Apposition is not proper with a nominative dependent (pronoun be it) apparent or concealed, except with disjuncture with a separator or whatever (type) separation it may be. Or by placing (ف) between the noun and the word in apposition, for example: I and Zaid came; They will enter along with those who do good; We would not have associated (aught with Him) nor our fathers."

Apposition is not proper with a nominative dependent pronoun, meaning a pronoun of the subject in a verb, whether that pronoun's concealment is implied (فعل), as in: I and Zaid came; or conspicuous (المضارع), as in: I and Zaid came.

حَصُنُ الْمُحْمَدِيَّةٌ ﻋِنْدَ الْمَهْرَاءِ ﺑِعْلَاءَ، ﺻَدِرُ الفَاعِلُوٍّ ﺔ
The independent pronoun (أنا) is added to emphasize the dependent nominative pronoun (of the first person) conspicuously concealed in the verb. The apposition, then, is made to the independent pronoun rather than the nominative pronoun concealed in the verb. The independent pronoun (أنا) provides the required separator between the verb (جئت) and the word in apposition (ردة). Therefore, it would improper to say: جئت وردة.

In the second example: "They will enter along with those who do good." [13:23], the word is in apposition to the verb by means of the particle (و). More specifically, apposition is made to the pronoun concealed in the verb (هم). In accordance with the rule, the apposition is proper because the accusative pronoun attached to the verb (ما) provides the required separation between the verb (يدخلون) and the noun in apposition to it (من).

The next rule is that apposition is also made proper when the particle of negation (لا) is placed between the principle (المغطوف علىه) and the subordinate (المغطوف عليه), as in the example: "We would not have associated (aught with Him) nor our fathers." [6:148] The principle is the verb (نخن) whose nominative pronoun (أشركا) is conspicuously concealed. The subordinate (إيئنا), in other words, is separated from this verb by the particle of negation (لا) following the particle of apposition (من). This particle of negation provides the required separation between the (المغطوف عليه) and the (المغطوف عليه) in accordance to the rule.

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The genitive particle returns to the principle word based upon a genitive pronoun, for example: I passed by you and by Zaid. Apposition is not made upon words governed by two different governing agents, according to the best known (views), except in the following (manner): In the house is Zaid and (in the) room is 'Amr.

[2.43] COMMENTARY

This section completes the topic of apposition by means of a particle (العطف بالخرف). This section is related to the subordinate word which is in apposition to a genitive word as its principle.

In the example given in the text, I passed by you and by Zaid, the principle (العطف) is the genitive pronoun (ب) which is preceded by the genitive particle (ب). The verb (مرزب) is a transitive verb which requires this genitive particle in order to connect to other words needed to complete its meaning. The word in apposition, meaning the subordinate (العطف), is also required to connect to the verb in the same manner as the principle (العطف), making it genitive as well. The following example: مرزب بزيد, is not correct for the subordinate because it lacks the genitive particle (ب) connecting it to the principle's governing agent, namely the verb. Without the subordinate's connection with the principle's governing agent or the verb, it cannot be said that both the subordinate and the principle are in the same ruling.
The next point is related to an expression in which there are two different governing agents. In this expression, the Mubtada is (زید) (النَّادِر) and nominative and the word (فِي النَّادِر) is genitive due to the government of the genitive particle (فِي). Together (فِي النَّادِر), they form the Khabar for (زید). The author's point is that the words following the particle of apposition (،) cannot make apposition to that which is before it in this type of arrangement.

It is possible for the word, (عَمِّرَ) (الخَجْرَة)، however, the word (الخَجْرَة) cannot be in apposition to (النَّادِر)، in the opinion of most grammarians. The reason is that Zaid is the Mubtada and what follows it is its Khabar. Following the particle of apposition (،), we can make apposition between 'Amr and Zaid with 'Amr being in the same ruling of the Mubtada. The word following 'Amr (الخَجْرَة) (الخَجْرَة)، on the other hand, has no apparent reason for being genitive.

The proper manner of making apposition in this type of expression is to place the genitive word ahead of the nominative word, as in: (فِي النَّادِر زید). Likewise, the arrangement after the particle of apposition should also place the genitive word ahead of the nominative word, as in: (فِي النَّادِر زید وَ الخَجْرَة عَمِّرَ) Zaid is in the house and 'Amr (is in) the room. What makes this expression proper is that the apposition is made between the genitive words (الخَجْرَة) (الخَجْرَة) and (النَّادِر) respectively, making the word (الخَجْرَة) (الخَجْرَة) subordinate to a genitive word, thereby making it genitive also. Then, the words Zaid and 'Amr each become a Mubtada placed after its Khabar. As the Mubtada, each has its own government (النَّادِر) which makes both nominative.
(الثالث): التأكيد و هو تابع يفيد تقرير مثبتة أو شمول الحُكُم لأفراده. و هو إذا لفظياً و هو اللَّفظ المكرّر، أو المغتنوي و المغتاظة: النَّفس و العِين و يطابقان المُؤَكَّد في على العالِمة. و كما فيها كالأجمع، تقول: جَاي نَّبي زَيد نَفَسه و زِيدان أَنْفُسَهُما و الزِّيدان أنفسهُم. و كَلَا و كِلْتا لَلْنَفْسَتَيْنِ. و كُل و جمِيع و عامة لغيره من ذي أُخْرَأ يصحُّ افتراضها و لو حُكماً، تخوُّ: إِشْتَريتُ العُبَدُ كَلْهُ و يَنفَس بضِمْي مَطَابِق لَلمُؤَكَّد و قد يَنفُسُ كُل يَأْجُم و أَخوائِه. 

[2.44] The Third (Tawābi'): Takeed (Emphatic Apposition)

(Emphatic Apposition) is the subordinate word signifying the establishment of its principle. Or (it signifies) the inclusion of the ruling for (the principle's) members. Emphatic Apposition is either literal and it is the repeated word. Or related to meaning and its words are: (Emphatic Apposition) is either literal and it is the repeated word. Or related to meaning and its words are: 

(نهج)*: (Emphatic Apposition) is either literal and it is the repeated word. Or related to meaning and its words are: (Emphatic Apposition) is either literal and it is the repeated word. Or related to meaning and its words are: 

(نهج)*: (Emphatic Apposition) is either literal and it is the repeated word. Or related to meaning and its words are: 

For other than (the dual) there is (كلما). For that which has members that can be properly separated (from one another), although only in ruling. For example: 

I purchased the servant, all of him. These (three) connect to a pronoun agreeing with the emphasized word. Sometimes (كلما) is followed by (أجمع) (أجمع) and her sisters.

[2.44] COMMENTARY

The third type of the Appositive Subordinates (الثالث) is Emphatic Apposition (الثالث). With this type of apposition, the subordinate word (الثالث) is in apposition to a word that it emphasizes, meaning the principle (الثالث). However, in this type of expression the principle is termed the (الثالث) and the subordinate the (الثالث). The purpose of this apposition is to emphasize the establishment of the principle word or the inclusion of the sentence's ruling for all of the principle's members.
Emphatic Apposition is of two types:

- **Literal Emphasis** (التأكيد المنطقي). It is the principle word which has been repeated in order to signify emphasis, as in:  
  جاً بني زيد زيد: Zaid came to me, Zaid.

- **Emphasis Related to Meaning** (التأكيد المعنوي). Emphasis is made by another word functioning as the principle's subordinate. Two words commonly used for this meaning of emphasis are (نفس) and (عين)، as in:  
  جاً بني زيد نفس او عينه: Zaid came himself.

The author mentions that these two words of emphasis (نفس، عين) will emphasize another word in forms other than its dual form, as in:

:\[
\text{جاً بني زيد نفسه; جاً بني زيدان أعينهما; جاً بني زيدون أعينهيم} 
\]

Note that in the second example, the word of emphasis (نفس) utilizes its plural form (نفسه) while its principle (زيد) is in the dual form. It is the attached pronoun (عينهيم) which agrees with the principle's dual form. Therefore, only the singular and plural forms are used for these two words. The word (عين) follows the same rule with regard to its plural (عينهيم). As the author put it:  
*"With regards to the dual, these two are like the plural:"

:\[
\text{جاً بني زيد عينه; جاً بني زيدان أعينهما; جاً بني زيدون أعينهيم} 
\]

When it is desired for the subordinate word itself to be dual, the following two words are used (كلا و كلا) for the masculine and feminine, respectively. A pronoun will also be attached which refers back to the principle noun, as in:  
جاً بني زيدان كلاهما: Two men came to me, both of them. For the feminine:  
جاً بني امرأتان كلاهما: Two women came to me both of them.

For the plural, there are three words of emphasis: (كل، عامة) and (جميع). The author mentioned that these words are used to emphasize another word having members, although those members may only be conceptual or abstract, as in the author's example:  
*"I purchased the servant, all of him. In an abstract sense, a servant can be purchased in a partnership with each partner owning a particular share. Each share constitutes a part of the whole, although the share itself is a member in concept only.*
Each of these words differ only slightly in their meaning, as in:  

The people came to me, each of them;  

The people came to me, all of them  

and the last:  

The people came to me, the mass of them.  

These three words remain unchanged with regard to their principle and only the attached pronoun reflects agreement with the principle, as in:  

The women came to me, the mass of them.

The last point made by the author is that the noun (أَجْمَعُ) or one of her sisters can be found emphasizing the word (كُلُّهُمُ أَجْمَعُونَ), as in:  

The people came to me, each of them all together.  

Or for the feminine:  

The women came to me, each of them all together.  

The masculine plural is used in the first example and the feminine plural is used in the second example in order to agree with the principle words (الْفَوْقَاءُ) and (الْنسَاءُ) which are masculine and feminine, respectively.

The sisters of (أَجْمَعُ) all come to emphasize either (كُلُّهُمُ أَجْمَعُونَ) or (كُلُّهُمُ أَجْمَعُونَ) displaying agreement in gender and number. The sisters are:

• (أَجْمَعُ). This word is used with (كُلُّهُمُ أَجْمَعُونَ), as in:  

The people came to me, each of them.  

Likewise, it also uses its masculine plural and feminine plural forms for agreement with the principle, as in:  

The women came to me, each of them.

• (أَجْمَعُ). It is only used in combination with (أَجْمَعُ):  

I saw them, each of them.  

For the feminine:  

I saw them, each of them.

• (أَصْبَعُ). Also only used with (أَجْمَعُ), as in:  

I took my rights, all of them.  

Similarly, it uses its masculine plural (أَصْبَعُنَّ) or feminine plural (أَصْبَعُنَّ) to agree with the principle which is also a masculine or feminine plural, as in:  

I saw them, all together.
[2.45] Two Issues

An indefinite word is only emphasized with (there being some) benefit. For that reason, 
مُستَطِلَّةً: لا يُؤَكِّد التّخَرَّةِ إلّا مَعَ الفَائِدَةِ وَ مِنْ كُلِّ مَسْتَطِلَّةٍ رَأَيْتُ رَجُلًا نَفْسَهُ. وَ جَارُ أَشْتَرِيتُ
I saw a man himself, is disallowed. When a dependent nominative pronoun, 
عَبَدًا كَلِّهُ. وَ إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ,
be it conspicuously concealed or implied, is emphasized with (النَّفْس) (العِين) (النَّفْس), (the word 
نَّخَوْ: قُوُمُوا أَنْثُمُ أَنْفُسُكُمْ. وَ كُلُّ مَنْ أَنتُ نَفْشَكَ.
of emphasis) should follow a separator. For example: You yourselves stand! 
أَنْثُمُ أَنْفُسُكُمْ: You yourselves stand! 
And: Stand, you yourself!

[2.45] COMMENTARY

The topic of Emphatic Apposition is concluded with this section covering two issues. The 
النَّفْسٍ (النَّفْسٍ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ)
first issue is that there is no emphasis related to meaning (النَّفْسٍ) when the principle 
وَ إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
is an indefinite noun, unless there is some benefit. The author provides an example while 
نَخَوْ: قُوُمُوا أَنْثُمُ أَنْفُسُكُمْ. وَ كُلُّ مَنْ أَنتُ نَفْشَكَ.
saying that it is not allowed: I saw a man himself. The meaning does not 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
justify the emphasis. If the emphasis were not present, its meaning would be virtually 
I purchased a servant all of him, the 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
emphasis (النَّفْسٍ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ)
provide beneficial information regarding the emphasized word (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ)
and its absence does alter the meaning of the expression.

The second point is that Emphatic Apposition is not made with a verb’s nominative 
عَبَدًا كَلِّهُ (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ) (عَبَدًا كَلِّهُ)
pronoun, meaning the pronoun of the subject, regardless of whether the pronoun’s 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
concealment is conspicuous (عَبَدًا كَلِّهُ) as in (عَبَدًا كَلِّهُ) or implied (عَبَدًا كَلِّهُ), as in (عَبَدًا كَلِّهُ). 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
The nominative pronoun should by emphasized with an independent pronoun. Then, the 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
independent pronoun becomes the principle while it must agree with the nominative 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
pronoun it refers to in the verb. This pronoun also provides a separator between the verb 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
and the word of principle, making this emphatic apposition proper, as in: 
إِذَا أَكْدَ المَفْرَوْعُ المَفْتَصِّلُ بَارِزاً أَوْ مُسْتَطِلَّةً بَالْنَّفْسِ وَ الْعِينِ، فَبَعْدُ المَفْتَصِّلِ،
You yourselves stand! And: Stand, you yourself!

Samadiyyah In Nahw by Shaikh Bahá-ú-d-Dín al-‘Amílí

النحويّة الشاملة في نحو الفصحى بعهد السير القابلتي
الرابع

الرابع

(التبديل): النبّلُ وَ هم النَّابِعُ المُفْضِلُونَ إِصَالَةً بِما نُصِبَ إِلَى مَتَبَعُهُ. وَ هم بَنَالُ المُفْضِلِ مِن
الكلّ، وَ البِغْضٍ مِنِ الكلّ، وَ الإِشْتِمازٍ وَ همُ الّذِي أَشْتَمِلَ عَلَيْهِ النَّابِلُ مِنْهُ بِحَيَّةٍ يَتَشَقَّقُ
السابع إِلَى ذُكرِه، نَخُذ: يَشْتَمِلُكَ عَنْ الشَّهْرِ الحَرَامِ قَطَالُ فِيهِ. وَ النَّابِلُ المُبَايِنُ وَ هُوَ إِنْ ذُكَر
لِمُبَايِنَةَ، سُلَي بَنَالُ البداَء كَفْوُهُ كَفْوُهُ: خَيْبَيْي قَمْرُ شَمْسٍ. وَ يَقُعُ مِنْ الفُضْحَا، أَوْ لِتَدْارُكِ الغَلْطُ
فَبَنَالُ الغَلْطُ، نَخُذ: جَا هُنَاي زَيْدُ الفَرْسُ. وَ لا يَقُعُ مِنْ فَصْحٍ.

[2.46] The Fourth (Tawābi‘): Equivalent Apposition (التبديل)

Equivalent Apposition is the subordinate word intended originally for that which is
attributed to its principle. Equivalent Apposition is (either) the substitution of the whole for
the whole; a part for the whole; and the comprehensive (equivalence), it is that
(expression) which includes the equivalent (in apposition) in such a manner that the
listener desires its mention. For example:

They ask you concerning the sacred month, about fighting in it.

(And, there is) the Explicative Equivalent. If it is mentioned for exaggeration, it is called an
Initial Equivalent, as in your saying:

My love is a moon, a sun. (The Initial Equivalent) occurs in the eloquent 'Arabic or (it occurs) to bring about awareness of an
error. Then, it is an Equivalence of Error, for example:

Zaid came to me, the horse. (This type equivalence) does not occur in eloquent 'Arabic.

[2.46] COMMENTARY

The fourth type of Appositive Subordinates (التبديل) is the subordinate word having a
relationship of Equivalent Apposition with its principle. Implicit in this type of relationship is
the equivalence in meaning between the subordinate (التبديل) and the principle (التبديل). In
this type relationship, the principle is known as the (التبديل) and the subordinate is the
(التبديل). As the author mentions: "Equivalent Apposition is the subordinate word intended
originally for that which is attributed to its principle." Meaning that the substituted word,
the subordinate, is intended to have the meaning attributed to its principle.
This can better understood with an example: 

\[\text{أَكْلَتُ الْطَّفْلَا بَيْنَ الْكُلَّιْمُ (بِكُلٍّ)} \]

I ate the bread, half of it. The speaker's intent is to mention that he ate half of the bread not that he ate bread. In other words, he intends that the meaning attributed to the principle word (الْطَّفْلَا) is attributed to the subordinate (الْكُلَّيْمُ). Due to this, the subordinate (الْكُلَّيْمُ) and the principle (الْطَّفْلَا) are considered equivalent. Grammarians say that a test of this equivalency is that the subordinate word must be able to be governed by the same governing agent as its principle, as in: 

\[\text{أَكْلَتُ بَيْنَ الْكُلَّيْمَ} \]

I ate half of it. In addition, the meaning of the expression should not be spoiled by the removal of the principle.

The author mentioned four specific types of Equivalent Apposition in the text:

- **"The substitution of the whole for the whole..."** A relationship wherein the subordinate word embraces the meaning of its principle in its entirety to such an extent that the subordinate can be substituted for the principle, for example: 

\[\text{إِنّهَا الْضَّرَاطُ الْمُشْتَقِيمِ صَرَاطُ الْدِّينِ أَنْقَعْتَ عَلَيْهِمْ} \]

"Keep us on the right path, the path of those upon whom Thou hast bestowed favors." [1:6-7] The principle is the first instance of the word (الضَّرَاطُ), a verbal object in the accusative, followed by an adjective signifying the right path or straight path. The second instance of the word (الضَّرَاطُ) is the equivalent subordinate which embraces the entire meaning of its principle (الضَّرَاطُ المُشْتَقِيمِ). Therefore, we understand its meaning to be: The (right) path of those upon whom Thou hast bestowed favors. Wherein the path has the same meaning in both instances: the right path.

- **"A part for the whole."** In this type of apposition, the subordinate's meaning embraces all of the principle's meaning, although the subordinate is only part of the principle, in meaning, as in: 

\[\text{صَضَرَتْ زَيَّنَأ رَأْسًا } \]

I struck Zaid, his head. Although the subordinate word (رَأْسًا) only represents a portion of the principle (زَيَّنَأ), its meaning embraces Zaid in his entirety.

- **"The comprehensive (equivalence)."** With this type of apposition, the principle's meaning embraces the subordinate in such a manner that when the listener hears the principle, he would also like to hear the subordinate as well. The author gives an example: 

\[\text{يَسْتَلَّوْنَ عَنْ الشَّهْرِ الْمَعْرَاضِ تَنَاسٍ فِيَمَا } \]

"They ask you concerning the sacred month about fighting in it..." [2:217]
The sacred month is mentioned so as to get the listener's interest in what follows. The meaning of the principle embraces the subordinate so that asking about the sacred month includes asking about fighting within that month as well.

- "The Explicative Equivalent." It is the subordinate which is intended to explain or clarify the principle. It is either for the purpose of exaggeration or to clarify an error. When used for exaggeration, the Explicative Equivalent exaggerates a quality found in the subordinate word over a quality found in the principle word, as in: 

  خَبِيبَيْ قَمرُ شَمَّسٍ My beloved is a moon, a sun. By mentioning the sun after the moon, it signifies that the subordinate is greater than the principle, just as the sun's light eclipses that of the moon. The speaker mentions the principle first, although the subordinate is intended. The subordinate word is referred to as the Initial Equivalent because it was intended as the principle, but was placed as the subordinate for a desired result.

The second type of Explicative Equivalent is that which comes to correct an error and it is referred to as an Equivalence of Error. It is the subordinate word that is mentioned by the speaker to replace the principle word which was spoken in error, as in the author's example: 

  جَابَّتِي رُدِّي الْفَرَسِ Zaid came to me, the horse. Meaning that the subordinate word is the correction. The author mentions that the first type, the Initial Equivalent is found in the eloquent 'Arabic, meaning in literature, poetry, etc. The second type, the Equivalent of Error, is not found in literature and poetry.

Grammarians mention that the subordinate (البدْنُ مـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

Grammarians mention that the subordinate (البدْنُ مـَـَـَـَـَـَـَـَـَ~) and the principle (البدْنُ مـَـَـَـَـَـَـَـَـَ~) have four types of relationships in Equivalent Apposition:

- A relationship wherein there is the substitution of a definite noun for a definite noun, as in: "Keep us on the right path, the path of those upon whom Thou hast bestowed favors." [1:6-7] The principle is defined with the Definite Article and the subordinate is defined by the second-term in its ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~ relationship with the word following it.

- A relationship wherein there is the substitution of an indefinite noun for an indefinite noun, as in: "Surely for those who guard (against evil) is achievement, gardens and vineyards." [78:31-32] Both the principle (ـَـَـَـَـَـَـَـَـَ~) and the subordinate (ـَـَـَـَ~) are indefinite words.

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• A relationship wherein there is the substitution of a definite noun for an indefinite noun, as in: "And most surely you show the way to the right path, the path of Allah." [42:52-53] The principle is indefinite (ٍصِرَاطِ الله) while the subordinate is in an ٌفَوْلَةٌ relationship (صِرَاطُ الله) and, therefore, definite.

• A relationship wherein an indefinite noun is substituted for a definite noun, as in: "We would certainly smite his forehead, a lying, sinful forehead." [96:15-16]

[2.47] A Guidance:

The apparent noun is not substituted for the pronoun in the Equivalent Apposition of the whole, except in the third-person, for example: I struck him, Zaid. Some scholars say the pronoun is not substituted for its equivalent nor for an apparent noun, the likes of that have not been formulated by the 'Arab. And (the example of): I stood, and (the example of): I met Zaid, him, it is literal emphasis.

[2.47] COMMENTARY

Three rules: substitution is only made for a pronoun in the third-person; there is no substitution of one pronoun for another pronoun and a pronoun is not substituted for an apparent noun. The example: I stood, is not Equivalent Apposition, rather it is literal emphasis (التَأكِيدُ النَفْطِيَّ) wherein a word is repeated. The independent pronoun merely emphasizes the dependent pronoun attached to the verb, its principle. Likewise, the accusative pronoun (عِنْدَهُ) emphasizes the pronoun concealed in its principle (زيادة).
Explicative Apposition is the subordinate word resembling an adjective in clarifying its principle, for example:  

Zaid, your brother came.  

It follows (its principle) in four of the ten (matters of agreement) like the adjective. (Explicative Apposition) is distinguished from Equivalent Apposition, in the following:  

Hind, her father Zaid stood,  

because the principle is free of need (of the subordinate in Equivalent Apposition) and here it requires it. In the following example:  

O Zaid the tiller; and:  

The striker of the man is Zaid, (it is not Equivalent Apposition) because the subordinate (equivalent) in intention is the repetition of the governing agent. (The likes of):  

and:  

are both disallowed.

[2.48] COMMENTARY

The fifth type of Appositive Subordinates (التّرايغ) is that subordinate word in a relationship of explicative apposition with its principle. Meaning that a subordinate word resembling an adjective clarifies the principle word. In the example:  

Zaid, your brother came,  

the subordinate word (أَخُوْنَكَ) clarifies the meaning of the principle (لاَّذَيِدُ أَخوَنَكَ) to such an extent that if the principle itself were removed, the listener would still understand that the principle was intended, as in:  

Your brother came.

The subordinate word in explicative apposition also resembles an adjective (الظَّغَت) in its agreement with its principle. The subordinate will agree with its principle in number, gender, definiteness or indefiniteness and grammatical state.
In the example, the subordinate (زيد) agrees with its principle (أبوها) in that both are singular and masculine. The principle, is a proper name and, therefore, a definite noun. The subordinate word is the first-term in an Iḏāfah construction and, likewise, a definite noun. Both the subordinate and principle are nominative. These are the four areas of agreement mentioned by the author.

The author previously mentioned the ten areas of agreement, they are:

- **Number:** 1-Singular (النون) 2-Dual (الضامن) 3-Plural (الثلاثة)
- **Gender:** 4-Masculine (المذكر) 5-Feminine (المئوتة)
- **Definiteness:** 6-Definite (المرفوع) 7-Indefinite (المكسوطة)
- **Grammatical State:** 8-Nominative (الاسم) 9-Accusative (الضمير) 10-Genitive (الجهاز)

Grammarians also say that in the Explicative Apposition, the subordinate word is often a better known word than the principle, as in: "The Messiah, 'Isa son of Marium is only an Apostle of Allah." [4:171] Meaning that the name of the prophet (عيسى), peace be upon him, is better known than his title (النبي), the principle.

The name provides essential clarification of the title, in such a manner that there can be no doubt about its meaning.

In distinguishing the Explicative Apposition (عطف البيان) from Equivalent Apposition (المتالي), the author mentions: "(Explicative Apposition) is distinguished from Equivalent Apposition, in the following: Hind, her father Zaid stood, because the principle is free of need (of the subordinate in Equivalent Apposition) and here it requires it."

This example highlights a fundamental difference between these two types of apposition. In the example provided: Zaid is the subordinate and (أبوها) is the principle. The explicative subordinate (عطف البيان) clarifies the principle word just as an adjective modifies its noun. However, if the principle (أبوها) is removed, the meaning of the expression is often spoiled, as in: Zaid is the subordinate in completing its meaning is a key indicator of Explicative Apposition.

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**Samadiyyah In Nahw by Shaikh Bahā-ud-Deen al-'Amili**

"حصن مبهر النحو في النحو المبين بأrics ركن الفاطمي"
The equivalent subordinate (البتين), on the other hand, is a substitute for its principle. It may be descriptive or nondescriptive. It differs from the explicative subordinate in that if its principle is removed, its meaning is not spoiled, as in: *I ate half of it*, taken from: أكلت نصفه wherein the principle is (الرضيف). As an equivalent, the subordinate embodies the meaning of its principle. If the principle is not mentioned, its meaning is still understood.

As the explicative subordinate resembles an adjective, it displays agreement with its principle in a manner similar to that of an adjective and the noun that it modifies. The equivalent subordinate, however, does not agree with its principle like an adjective since sometimes the equivalent subordinate is indefinite while its principle is definite, and vice versa.

The distinctions between Explicative Apposition (عطف البيان) and Equivalent Apposition (البتين) are subtle as both are used in similar circumstances. In fact, Grammarians agree that wherever it is permissible to use Explicative Apposition, it is permissible to use Equivalent Apposition, although the reverse is not always true. Here are a few other distinctions between these two types of apposition:

- The equivalent subordinate can be a sentence while explicative subordinate is a single word.
- It also permissible that the equivalent subordinate is substituted for an entire sentence, while the explicative subordinate can follow only one word as its principle.
- The equivalent subordinate can be in apposition with a verb while the explicative subordinate’s principle must be a noun.
- The equivalent subordinate may be in apposition with a pronoun, as in: (اسم الشفاث) while the explicative subordinate is only found in apposition with an apparent noun.
- The equivalent subordinate is often a Derivative Noun (اسم النسب) while the explicative subordinate is often a Substantive Noun (اسم الجاميد).
- The the speaker’s intention (النبي) is the source of repetition of the agent governing the equivalent subordinate and its principle, while this is not the case with Explicative Apposition.
The author also provided two additional examples to illustrate another difference between these two types of apposition. The first example: *O Zaid the tiller* is an example of Explicative Apposition wherein the subordinate word clarifies the principle. The point of this example is that the subordinate is shown to be an explicative subordinate since it cannot replace the principle. The principle is a Munâda, a definite word by definition which is never found possessing the Definite Article. Therefore, subordinate with its Definite Article is not appropriate as the Munâda and cannot stand in the place of the principle and be governed by the same governing agent as the principle. As such, the author says that is disallowed.

The second example: *The stricker of the man is Zaid.* In this example, the adjective, is in a literal Idâfah construction with the principle which follows it. As in the previous example, the subordinate word cannot be put in the place of its principle because in the Literal Idâfah, the word with the Definite Article must be attached to a word also possessing the Definite Article. The subordinate word, Zaid, does not possess the Definite Article and, therefore, cannot replace its principle word. This indicates that it is also Explicative Apposition. Therefore, the construction of is disallowed.

The author makes a final point: *(It is not Equivalent Apposition) because the subordinate (equivalent) in intention is the repetition of the governing agent.*

Meaning that in the examples, the relationship of Equivalent Apposition is not proven because in Equivalent Apposition, the intention of the speaker accounts for the repetition of the governing agent so that it can be said that the equivalent subordinate is governed by the same governing agent as its principle. As previously mentioned, in an Explicative Apposition, the subordinate is not placed in the expression with such intention and the subordinate's governing agent may differ from that of its principle, as demonstrated in these two examples. Due to this that the author says that both of these examples are disallowed, meaning disallowed as examples of Equivalent Apposition. Rather, they are both are examples of Explicative Apposition.

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*[Samadiyyah In Naḥw by Shaikh Bahāʿud-Deen al-ʿĀmili]*
[2.49] Nominal Governing Agents Resembling A Verb

The nominal governing agents resembling a verb are also five (categories). The first is the Maṣdar. The Maṣdar is a noun signifying the occurrence of an action from which the verb is derived. The Maṣdar governs with the government of its (corresponding) verb without exception, except when it is the Absolute Object (or) except when the Maṣdar is substituted for a verb, then, there are two perspectives. Mostly, the Maṣdar is annexed to its subject (in an ʿIdāfah) and the word which it governs is never placed ahead of the Maṣdar. The Maṣdar's government (while possessing) the Lām is weak, like (the poet's) saying: "Weakness is the damage to his enemy.

[2.49] COMMENTARY

The next category of discussion is related to nouns which, as a governing agent (العامل), bears resemblance to a verb. The resemblance which these nouns have to a verb is their ability govern other words, particularly in the nominative and accusative states.

The first of these five categories is related to the Verbal Noun or the Maṣdar (المضارع). The Maṣdar can be thought of as the root word in the 'Arabic system of word derivation. Other nouns and verbs can be derived from the Maṣdar. The most important characteristic of the Maṣdar, however, is its verbal quality. This verbal quality gives the Maṣdar the ability to govern other words as its subject and object, just as a verb can govern a subject and object, as in: ʿZaid hit ʿAmr. As a rule, the verb governs its subject in the nominative state and governs its object in the accusative state.
The rule of the Maṣdar is that it most often governs its subject as the Muḍāf governs its Muḍāf Ilaihi, meaning the subject will be genitive. The Maṣdar governs its object in the accusative, most often.

We can produce the same meaning of the previous example by replacing the verb with a Maṣdar, as in: **Zaid's hitting of ’Amr is achieved.** In this expression, the Mubtada is the Maṣdar (ضَرْبُ زَيْدٍ عَمَّرًا حَاجِسٌ) and the Maṣdar is also the Muḍāf for its subject. As the Mubtada, the Maṣdar is nominative. The Maṣdar's subject is the Muḍāf Ilaihi (زَيْدٍ عَمَّرًا) which is genitive. The Maṣdar's object is (حَاجِسٌ), in the accusative, and the word (حَاجِسٌ) is the Khabar of the Mubtada, in the nominative state.

The major difference between the verb and the Maṣdar, in meaning, is that the verb signifies the occurrence of an action within a particular time-period, like the past, present or future. The Maṣdar alone can only signify the occurrence of an action within the time period in which it is mentioned. Other words are required to signify the action of the Maṣdar within the context of the past or future.

In the text, the author defines the Maṣdar in the following terms: **"The Maṣdar is a noun signifying the occurrence of an action from which the verb is derived."**

Meaning that the Maṣdar signifies the action indicated in the verb that is derived from that same Maṣdar. The meaning of the Maṣdar (الضَّرْبُ), **striking**, is understood from the meaning of the verb that is derived from this Maṣdar, namely **He struck s.th.**

Regarding the government of the Maṣdar, the author mentions: **"The Maṣdar governs with the government of its (corresponding) verb without exception, except when it is the Absolute Object (or) except when the Maṣdar is substituted for a verb, then, there are two perspectives.**

The rule is that the Maṣdar's government will be the same as the verb that is derived from it. The author's mention of the phrase: **without exception**, means that in whatever context of time the Maṣdar may be understood in an expression, it will always have the government of a verb, as in: **Zaid's striking of ’Amr was achieved yesterday;** or: **Zaid striking of ’Amr will be achieved in the morning.**
The definition also implies that if the verb is transitive, likewise, the Maṣdar will be transitive. This can be observed in the example of the Maṣdar (ضِرِّبٍ). If the verb is doubly transitive, likewise, the Maṣdar will be doubly transitive, as in: Zaid’s thinking of ‘Amr’s standing is mistaken. The words (安全保障) and (Unauthorized) are both objects of the doubly transitive verb (ضِرِّبٍ), in the accusative. Similarly, if the verb requires three objects, its Maṣdar also requires three objects, as in: Zaid’s informing ‘Amr (that) ‘Ali is standing is a mistake.

The exception is when the Maṣdar happens to be the Absolute Object (الملفون الشبلان) in an expression, as in: I hit Zaid with a powerful strike. The Absolute Object (ضرضيبا ضربيا ضربيا) is a Maṣdar derived from the verb which is its governing agent (ضرضيبا). Its purpose is related to emphasis (التأكيد) or clarification the kind of action (النوع) which has occurred (as in the example) or clarification of the number of times (العدد) an action has occurred, as in: I hit Zaid with two strikes. The author’s reason for mentioning this type of Maṣdar is that it does not govern any other word.

That being said, there is an instance in which it can be said that the Absolute Object governs another word, as in: You have only struck ‘Amr with a strike. Here, the Absolute Object (ضرضيبا) is in apposition with a verb that has been elided, as a requirement. The original estimated expression is: ما أنت إلا ضربا عمروا. The author says that there are two perspectives to consider in this expression, meaning: ما أنت إلا ضربا عمروا.

- The first perspective is that after the verb’s removal, the Absolute Object remains as the equivalent subordinate (النائب) for the elided verb. As the equivalent subordinate of the verb, the Maṣdar governs the word (ضرضيبا) as the verb’s proxy (النائب), making it accusative.

- The second perspective is that the elided verb (ضرضيبا) is the actual governing agent causing the accusative state in its object (ضرضيبا), although it is unwritten.

Next, the author mentions two other important rules regarding the Maṣdar: "Mostly, the Maṣdar is annexed to its subject (in an Iḏafah) and the word which it governs is never placed ahead of it (the Maṣdar)."
As previously mentioned, the Maṣdar will most often be in an ʿIdāfah construction with its subject, as in: ʿṣrūb ʿzīd ʿumrū ʿhāsīl ʿ. wherein (ʿṣrūb) the Maṣdar is also the Muḍāf, the first-term of the ʿIdāfah while the second-term is the Maṣdar's subject (ʿzīd). The rule is qualified by mentioning the phrase: most often, because it is possible to find the Maṣdar with its object annexed to it, instead of its subject, although this occurrence is found infrequently, as in: ʿṣrūb ʿumrū ʿzīd ʿhāsīl ʿ. Zaid's striking of ʿAmr is achieved.

The second rule is that the word which the Maṣdar governs (ʿṣrūb) is never placed ahead of the Maṣdar itself, as in: ʿṣrūb ʿzīd ʿumrū ʿhāsīl ʿ. wherein it is improper for the Maṣdar's object (ʿṣrūb) to precede the Maṣdar itself. The following example is proper: Zaid is the striker of ʿAmr. Since Zaid is placed before the Maṣdar, it cannot be governed by the Maṣdar. As a result, Zaid becomes the Mubtada with its own government. The Maṣdar, then, becomes its Khabar.

The author's final point is: "The Maṣdar's government (while possessing) the Lām is weak, like (the poet's) saying: ضعيف النكائية أعدانه. Weakness is the damage to his enemy." The full verse of poetry is as follows:

ضعيف النكائية أعدانه  
(Who) imagines fleeing and delaying the time (of death)²⁶

The author's point is that the government of the Maṣdar in this verse is weakened due to the Maṣdar possessing the Definite Article (النكائية). The estimation of the original expression is: ضعيفُ نكائيَّة أعدانُه. Weakness is his damage to his enemy, wherein the Maṣdar has a pronoun attached to it as its subject. With the elision of the pronoun and the inclusion of the Definite Article, the object (أعدانه) is then made accusative by a pronoun which is elided. Since a verb's (or Maṣdar's) object is produced by the action of the subject, it is considered weak that the object is made accusative by a pronoun, the subject, which is not mentioned in the expression.
The Active Participle is that which signifies the occurrence of an action and its subject (signifies) the meaning of (bringing an action into existence). If (the participle) is a clause for the Alif-Lām, it governs without exception. Otherwise, it is conditional that the participle (be interpreted) for present and for the future. (It is conditional that) it is reliant on negation or interrogation or (that it be) a Khabar, a noun modified (by an adjective) or a word possessing the Ḥāl.

Present Participle does not govern in the meaning of the past-tense, in variance with al-Kasāʾī. (The expression:) "While their dog (lay) outstretching its paws at the entrance," is a narrative of a state in the past.

The Passive Participle is that which signifies the occurrence of an action and its effect. With regard to government and conditions, the Passive Participle is like its brother (the Active Participle).

[2.50] COMMENTARY

The second and third type of noun whose government resembles that of a verb are the Active and Passive Participles (إِنَّمَا الفَاعِلُ وَ إِنَّمَا المَفْعُولُ). In 'Arabic, a participle is a noun which resembles a verb in that it signifies the occurrence of an action (الحَدِيثُ) or the existence of a state or effect (الحَدِيثُ). The Active Participle signifies an agent or the source of an action. Or it signifies the agent embodying a particular impermanent state or an agent embodying the effect indicated in that participle.
The Passive Participle signifies the agent affected by the action implied in the participle. Or it signifies a state or effect resultant from the action implied in the participle.

The Active Participle

The Active Participle is derived from the present-tense active-voice verb (فعل المضارع المعلوم). If the Active Participle is derived from a primary verb, it will have the pattern (نفعل), as in: ضارب Striker; كاتب Writer; عالم Scholar. When derived from a derivative verb, the Active Participle's pattern is derived from the present-tense verb. To illustrate the method of deriving the Active Participle, we'll use the derivative verbs (علم, يعلم) and (ضرار, يضرار):

- First, the Particle of the Present-Tense (حرف المضارع) is removed from the beginning of the verb and replaced with the letter Meem vowelled with Dammah (ا), as in: ضارب - مضارب; يعلم - معلم.

The author mentions that when the Active Participle is a clause for Alif-Lâm (أن), it governs like a verb, without exception. For example: جا الضرار زيدا أمس, The striker of Zaid came yesterday. The Masdar has the Alif-Lâm attached which implies the meaning of a Relative Noun (اسم المؤنث) with the Masdar functioning as its clause (صلت). What is estimated here is: جا الذي ضارب زيدا, He who is the striker of Zaid came.
The author mentions this point about the government of the Active Particle with the Alif-Lâm due to a rule that Active Participle governs like a verb when it is interpreted in the present or future-tense. The author wants to make the point that with the Alif-Lâm attached, the Active Participle governs like a verb even when interpreted in the past-tense, as demonstrated in example above.

This being the case, the Active Participle still governs its object (زیداً) in the accusative. This is the meaning of the author's phrase: *without exception*, meaning whether the participle is interpreted in the past, present or future tenses, it still governs like a verb.

Otherwise, when the Active Participle does not possess the Alif-Lâm, it can only be interpreted in the present or future-tense. Therefore, according to this rule, the following expression is not proper due to the inclusion of the word (عشرأ) ġâء صارب زیداً أَنَس (آَنَس). With the inclusion of this word denoting the past, it negates that the Active Participle can govern the word following it as its object.

If the Active Participle does not possess the Alif-Lâm, then it must depend upon other factors present in an expression. When these factors are present, the participle will have the government of a verb. These factors are:

- There must be negation (النفي) in the expression, as in: زايد is not the striker of anyone. Following the particle of negation (ما), the participle (صارب) has its subject (زیداً) annexed to it in an ʿIdāfah. The word (أَحَداً) is the participle's object.

- Or interrogation is present in the expression (الإسْئِمْهَا), as in: Is Zaid the striker of anyone? This expression is the same as the previous example, except that the participle follows a particle of interrogation (ِ).  

- Or the participle is related, as a Khabar, to another word found in the expression (المخبر عَنَهُ), as in: Zaid is the striker of ‘Amr. The first word (زید) is the Mubtada, and the participle (صارب) is its Khabar. The pronoun (هو) is the subject for the participle and the word (عشرأ) is the object of the participle. These three words (صارب هو عشرأ) collectively, form the Khabar of the Mubtada (زید).
• Or it is reliant upon a word modified in a manner similar to an adjective (المؤتَسوَفُ), as in: I passed by a man he is the striker of 'Amr. The word ضَارِبُ هو عضراً (جماع جراح) is the word modified (المؤتَسوَفُ). The participle and the words following it, meaning (الضَّافِعُ) are all in the ruling of an adjective (المؤتَسوَفُ) for the modified word (جماع جراح).

• Or it is reliant upon the possessor of the Hāl (ذي الحال), as in: جَاءَ زَيْدٌ رَاكِبًا هوُ فَرَساً Zaid came riding on a horse. The subject جَاءَ (ذي الحال) is also the (ذي الحال) because the Hāl زَيْدٌ (نافذ) is related to this subject. The Hāl itself, is the Active Participle as well.

The final point regarding the Active Participle is that, as mentioned, the Active Participle is never interpreted in the meaning of the past-tense except with the attachment of the Alif-Lām. The grammarian al-Kasāī所提供的 the following Qurānic verse as an exception to that particular rule: "While their dog (lay) outstretcing its paws at the entrance." [18:18] al-Kasāī maintains that the Active Participle (باستطاعته) governs the word following it (ذراعيه) as its object, in the accusative, despite the fact the participle does not possess the Definite Article.

The author, however, disagrees. His point of view is that this verse is not interpreted in the past tense. Rather, it is merely a narration (الجَيَاكِيَّة) of a past event and, as such, the meaning of the participle is interpreted in the present-tense, not the past.

**Passive Participle**

The Passive Participle signifies the agent affected by the action implied in the participle. For example, the Passive Participle (مضروب) Struck, indicates the person (or thing) receiving the action of being struck. Or it signifies a state or effect resultant from the action implied in the participle. For example (مضروط) Preserved, signifies the result of memorization or preservation.

The Passive Participle is derived from the passive voice verb (المَتَمَلِيكُونَ). When derived from a primary verb, its pattern is (ملقوت). When derived from a derivative verb, the Passive Participle is formed in a manner similar to the Active Participle except that the consonant before the final letter is voweled with Fatḥah (if necessary).
If the weak letter (پ) precedes the final consonant, the weak letter is changed to Alif in order to agree with the vowel Fathah. Observe the following words which we previously used to demonstrate the Active Participle (the Active Participle is in parenthesis):

\[
\begin{align*}
\text{مضاَّربُ} - \text{مُضَارَّبُ} &= \text{مَضَارِبُ} \quad \text{مَضَارَّبُ} \\
\text{عَلَّمُ} - \text{عَلَّمُ} &= \text{عَلَّمُ} \\
\text{مُفَافٌ} &= \text{مُفَافٍ}
\end{align*}
\]


The author remarks that the Passive Participle is like the Active Participle with regards to government and conditions. The Passive Participle governs its subject and object in the same manner as the Active Participle. If the Passive Participle possesses Alif-Lâm, it governs while being interpreted in the past, present or future tenses, as in:

\[
\text{مُضَارَّبُ} \quad \text{أُمَضَرَّبَةً} \\
\text{مُضَارَّبُ} \quad \text{أُمَضَرَّبَةً} \\
\]

Zaid was he who was struck yesterday.

Without the Alif-Lâm, the Passive Participle governs with the same conditions as the Active Participle:

- It must depend on Negation (ما مَضَرَّبُ), as in: ما مُضَارَّبُ رَبّ. It should be noted that the passive-voice verb removes the verb's subject, as in: ما ضَرَّبَ. Zaid was not struck. The word (مَضَرَّبُ) is known as the Proxy-Subject. Originally, it would have been the object in an active-voice verb, as in: ضَرَّبَ عَمَّرَ رَبّاً. Zaid. When the verb is changed to the passive-voice, the subject is removed and the object replaces the subject as its proxy and the former object assumes the nominative I’rab of the subject, as in: ضُرِّبَ رَبّ. Zaid was struck. Just as the Active Participle annexes its subject in an Iḍāfah construction, the Passive Participle also annexes its proxy-subject in an Iḍāfah construction.

- Or it depends on interrogation (لا تَمَضَرَّبُ), as in: لا تَمَضَرَّبُ رَبّ. Is Zaid struck?

- Or the particle is a Khabar related to its Mubtada (الخِبر عَنْهُ), as in: زُبُرَ مُضَرَّبٍ. Zaid is struck. In this expression, the Mubtada (مَضَرَّبُ) is followed by the Passive Participle, the Khabar of the Mubtada.
• Or it is related to a word being modified as an adjective modifies its noun (النحو: جائز زَجِل مَضْرَوَب)(المنصوص: The fool of a man is struck). In this expression, the Passive Participle describes the word (زَجِل).

• Or the participle is related to the (النحو: جائز زَيَد مَضْرَوَب)، as in: Zaid came to me being struck. Wherein Zaid, the subject, is the (النحو: مَضْرَوَب) in that the Hāl (مَضْرَوَب) is related to the subject (زَيَد) while the Passive Participle is the Hāl itself.

الرابع

(النحو: الصفة المشابهة: وهي مما قال على: حديث، وفاعله على: مغتى الشهود، وتفترق عن اسم الفاعل يضعفها عن اللازم دون المشتت العراقي كحاسب وصعب، ويعدم جواز كونها صلة لأن ويعملها من غير شرط زمن، ومخالفة فعلها في العمل. ويعدم جريانها على المضارع.

[2.51] The Fourth: The Adjective Resembling (An Active Particle)

It is that noun signifying the occurrence of an action while its subject indicates a meaning of a permanent (attribute). It is distinguished from the Active Participle by its form (derived) from the intransitive verb, not the transitive verb, like: حَسَنَ: Good, handsome; صَعِبَ: Difficult. (It is also distinguished) by the lack of permissibility in its being a relative clause for the Alif-Lām and (distinguished in that) its government is without the condition of time. (It is also distinguished) by being at variance with its verb in government and by the lack of its coming (in the forms resembling) the present-tense verb.

[2.51] COMMENTARY

The fourth type of noun whose government resembles that of a verb is the Adjective Resembling The Active Participle (الصفة المشابهة باسم الفاعل). This adjective, like a verb, signifies the occurrence of an action or state. Likewise, it indicates an agent of that action or subject. For example, the adjective (حسن)، its meaning is: To be good, handsome.
Like the Active Participle, it indicates that the agent or subject is described by the quality of being good or handsome. It differs from the Active Participle in that the attribute described for the subject is considered to be a permanent attribute. Whatever the Active Participle attributes to its subject, on the other hand, is considered temporary or transitional, like: A trader; A writer. Both descriptions may be attributed at one particular time while at another time, the same attributes may not be valid or appropriate. This adjective, however, describes an attribute, like being handsome, which is always present in the person being described.

Unlike the Active Participle, whose patterns are formed according to rules of derivation (القياس), this adjective is derived from the usage of the ‘Arabs (الشاعر). There are few patterns associated with this adjective (an example is given in parenthesis):

فَعَلُ (حسنَ); فَعَلُ (صُمَّ); فَعَالُ (شَجَاعُ); فَعِيلُ (شَريفُ); فَعْولُ (ذَولٌ).

Being derived from a passive-voice verb, it is similar to the Passive Participle in that it will not govern a word as its subject in the nominative. Rather, it governs a Proxy-Subject in the nominative. The Proxy-Subject was originally an object in the accusative. With the intransitive verb, this subject is removed and replaced by the object which becomes the proxy-subject and assumes the nominative I’rab of the subject, as in: زيد حسن خلقه. Zaid is good in his character.

Grammarians say that when the adjective governs a word in the nominative state, the adjective does not have a pronoun concealed within it referring to another word, as in the previous example (زيد حسن خلقه). When this adjective governs another word in either the accusative or genitive, there is a pronoun concealed within the adjective referring to the described word, as in: زيد حسن خلقه. Zaid is good in character. In both instances, there is a pronoun concealed (غير) in the adjective (حسن) which refers back to the described word (زيد).

The author mentions five distinctions between the Adjective Resembling The Active Participle (الاسم الفاعل) and the Active Participle (الاسم الفاعل):

- The first, this adjective is only derived from the intransitive verb (الفاعل اللَّازِمِ), not the transitive verb (الفاعل النَّطَّاعِ). The Active Participle, on the other hand, can be derived from both a transitive and intransitive verb.
• The second, this adjective does not function as a Relative Noun when the Definite Article is attached, as is the case with the Active Participle. It is permissible to attach the Definite Article to this adjective, however, it will not signify the meaning of the Relative Noun, as in: جَاَءَ زَيْدُ الْخَمْسَةُ الْوَتْرُ Zaid, beautiful in the face came.

• The third, this adjective's government is not limited to any time period. The Active Participle, however, does not have the government of a verb when it is interpreted in past-tense while having the Definite Article attached.

• The fourth, this adjective governs other words in variance with the Active Principle. The Active Participle, governs its subject in the nominative state and it governs its object in the accusative. On the other hand, this adjective does not govern its subject in the nominative, rather, it governs its verb's Proxy-Subject in the nominative. The adjective most often refers to its subject with a pronoun concealed within it, meaning that it does not govern its subject directly, as does the Active Participle.

• The fifth, this adjective does not follow the rules of the present tense verb from which it is derived. Meaning that it does not follow the vowelization pattern of the verb from which it was derived. For example, the adjective (تَكْرِيف) is derived from the verb (يَشْرَف). This adjective is not formed directly from the present-tense, rather, these adjectives are formulated according to usage (نَسَعَ). The Active Participle, on the other hand, is derived directly from the present-tense verb and reflects the vowelization pattern of that verb, as in: بَيْضَارِبٍ - مَضَارِبٍ.
For the words governed by (the Adjective Resembling An Active Participle), there are three states. The nominative state (due to being) the subject. Accusative for a resemblance to the object, if it is definite and (resemblance of) the Tamyeez, if it is indefinite. The genitive state is due to Idafah. With all of these three states, (the adjective) is either with Alif-Lam or without. The words governed with each of these six (situations) are either in Idafah or with Lam or devoid (of Lam).

It becomes eighteen (scenarios). Then, and is not allowable. There is difference (in opinions) regarding: Regarding the remaining (scenarios), the best is possessing one pronoun, and it is nine (scenarios). The Good (scenarios are that the adjective) possess two pronouns, and that is two (scenarios). The worst (scenario) is devoid of any pronoun, and it is four (scenarios).

[2.52] COMMENTARY

This section, termed *Enlightenment* delve deeper into the topic of the government of the Adjective Resembling the Active Participle (*الَّذِي يَشْهَدَُ بِسَبَبِ النَّشَابِ*). Specifically, it enumerates the various possibilities regarding the *lāb* of the words governed (the *مَنْفُورَة*).
From the text, the author begins delineating the first of eighteen scenarios: "For the words governed by (the Adjective Resembling An Active Participle), there are three states. The nominative state for the subject. Accusative for a resemblance to the object, if it is definite and the Tamyeez, if it is indefinite. The genitive state due to Idafah."

Basically, for the words governed by this adjective (المغفور), there are three states:

- The nominative state due to the governed word's being the subject of the adjective, as in: جاَبَني زِيدٌ حَسنَ وَجَهَهُ. Zaid handsome in his face came to me.

- The accusative state due to the governed word's resemblance to a verbal object (المغفور), as in: جاَبَني زِيدٌ حَسنَ الوجَه. This is when the governed word is definite. If the accusative word is indefinite, it is deemed to be the Tamyeez for the adjective, as in: جاَبَني زِيدٌ حَسنَ وَجَهَا.

- The genitive state resulting from being the Muḍāf Ilaihi for the adjective, as in: جاَبَني زِيدٌ حَسنَ الوجَه.

The author mentions that there are eighteen possible scenarios. Refer to the chart below for a summary of these scenarios:

<table>
<thead>
<tr>
<th>جاَبَني زِيدٌ</th>
<th>بالضَعِف</th>
<th>بالرَّفَع</th>
<th>بالجَرِّب</th>
</tr>
</thead>
<tbody>
<tr>
<td>١</td>
<td>حسنٌ</td>
<td>مُتَنَّعٌ</td>
<td>حسنٌ</td>
</tr>
<tr>
<td>٢</td>
<td>فَيْحٍ</td>
<td>مُتَنَّعٌ</td>
<td>حسنٌ</td>
</tr>
<tr>
<td>٣</td>
<td>مُتَنَّعٌ</td>
<td>حسنٌ</td>
<td>فَيْحٍ</td>
</tr>
<tr>
<td>٤</td>
<td>حسنٌ</td>
<td>مُتَنَّعٌ</td>
<td>مَخَلِفٌ فِيهِ</td>
</tr>
<tr>
<td>٥</td>
<td>فَيْحٍ</td>
<td>مُتَنَّعٌ</td>
<td>حسنٌ</td>
</tr>
<tr>
<td>٦</td>
<td>حسنٌ</td>
<td>مُتَنَّعٌ</td>
<td>فَيْحٍ</td>
</tr>
</tbody>
</table>

Legend: (أَحْسَن) Best; (مُتَنَّع) Good; (مَخَلِفٌ فِيهِ) Disallowed; (فَيْحٍ) Disliked and (حسنٌ) Differences of opinion with regard to its correctness.

حسناء النحوي من النحو الشيعي، الشيخ البهاء الدين الأميلي

شامديية في النحو الشيعي، الشيخ البهاء الدين الأميلي
Based on the preceding chart, there are two situations which are disallowed, namely: 

(جَانِيَ بُنيِ رَبِّيَ الحسنَ وَجهْم) and: (جَانِيَ بُنيِ رَبِّيَ الحسنَ وَجهْم) In both examples, the adjective is Muḍāf to its governed word (المغنِي). Grammarians say that an ʿIdāfah commonly signifies three meanings:

- **Definiteness (اللغَيْف) ,** as in: ُعَلَام زِيد The servant of Zaid. Definiteness is implied in an ʿIdāfah when the second-term of the ʿIdāfah or the Muḍāf Ilaihi is a definite noun, as in the example, or defined by the Definite Article, as in: كِتَابُ اللَّهِ The book of Allah.

- **Specification (الغَيْف),** as in: ُعَلَام زِيد Servant of a man. This meaning is implied in the ʿIdāfah whose second-term is indefinite. These two meanings are signified in the ʿIdāfah related to meaning (الإضافة الممغونة).

- **Reduction of wording (اللغَيْف),** as in: ضَارِبٌ زَيْد The striker of Zaid. In this type of ʿIdāfah, the first-term is an adjective, like an Active Participle, Passive Participle or the Adjective Resembling The Active Participle. The reduction of wording signifies the contraction of words into a meaning implied in the ʿIdāfah or it also involves the removal of Tanween, the Nūn of the dual or the plural.

The first example (جَانِيَ بُنيِ رَبِّيَ الحسنَ وَجهْم) is disallowed because it does not signify any of the three meanings commonly implied in an ʿIdāfah. The Alif-Lām on the first-term negates the meaning of definiteness and specification. In reality, the ʿIdāfah related to meaning does not allow the first-term to possess the Alif-Lām. The Alif-Lām is allowed on the first-term in the Literal ʿIdāfah (الإضافة الممغونة). However, most grammarians are of the opinion that if the first-term is definite with Alif-Lām, the second-term should also be definite with Alif-Lām, as in: مَرَثُ بِالْضَارِبِ الْزَّيْدِ I passed by the striker of Zaid. Only a minority of scholars accept that the second-term may be a definite noun without Alif-Lām, as in: الْضَارِبُ زَيْدِ In the first example, none of these conditions exist.

The second example (جَانِيَ بُنيِ رَبِّيَ الحسنَ وَجهْم) is disallowed because the first-term of the ʿIdāfah is a definite noun while the second-term is an indefinite noun. As just mentioned, this type of ʿIdāfah is rejected by most grammarians.
Next, the author mentions that there is one scenario in which there is a difference of opinion, namely: جَآ بني زَبَد حَسَنْ وَجَهَةُ. Some scholars are of the view that it is not allowed due to the pronoun in the governed word (زَبَد) which refers back to the adjective. Grammarians of Kūfah (الكُوفَة) allow this in the meaning of reduction of wording when the pronoun is removed, as in: جَآ بني زَبَد حَسَنْ وَجَهَةً.

According to the author, the best scenarios (أَحَدَّ) are those in which there is only one pronoun. These are nine instances:

- **(Nominative).** This is based on the view that the governed word is the subject for the adjective. The pronoun is annexed to the governed word in an Iḍāfah and it refers back to the adjective's subject (زَبَد).

- **(Accusative).** This is based on the governed word resembling an object for the adjective. The pronoun (مَث) is concealed in the adjective as a subject for the adjective. What is estimated is: الحَسَنْ هُوَ الْوَجْهَ.

- **(Genitive).** This is based on the governed word being the Muḍāf Ilaihi (in a literal Iḍāfah) and the pronoun is concealed in the adjective which refers back to Zaid as its subject. The governed word is considered its object as it is not proper to annex an adjective's subject to it in an Iḍāfah.

- **(Accusative).** Based on the governed word resembling the Tamyeez of the adjective due to being indefinite. The pronoun is concealed in the governed word which refers back to the adjective. What is estimated in this expression is: الحَسَنْ هُوَ الْوَجْهَ.

- **(Nominative).** Based on the governed word being a subject for the adjective. The governed word has the pronoun annexed to it which refers back to the adjective.

- **(Accusative).** Based on the governed word resembling an object for the adjective. The subject is the pronoun concealed in the adjective.

- **(Genitive).** Based on the governed word being the Muḍāf Ilaihi for the adjective. The subject is the pronoun concealed in the adjective and the governed word is considered its object.
(Accusative). Based on the governed word resembling a Tamyeez for the adjective. The subject is the pronoun concealed in the adjective.

(Genitive). Based on the governed word being the Muḍāf Ilaihi for the adjective. The governed word is also its object due to it being inappropriate for an adjective to have its subject annexed to it. The subject is the pronoun concealed in the adjective referring back to (زید).

Next, the author mentions that there are two scenarios which are considered good (حسن) and these two scenarios have two pronouns in the expression:

(Accusative). Based on the governed word resembling an object for the adjective. The concealed pronoun in the adjective and the pronoun annexed to the governed word (زید) both refer to the subject (زید).

(Accusative). Based on the governed word resembling an object for the adjective. As in the previous example, both the pronoun concealed in the adjective and pronoun annexed to the governed word refer to the subject.

Lastly, the author mentions that four scenarios are considered disliked (كبیع). These expressions are considered disliked because they are all devoid of any pronoun:

(Nominaive). Based on the governed word being a subject for the adjective.

(Nominaive). Also based on the governed word being a subject for the adjective.

(Nominaive). Also based on the governed word being a subject for the adjective.

(Nominaive). Also based on the governed word being a subject for the adjective.

In all four expressions, there is no concealed pronoun referencing the subject, nor does any pronoun attached to the governed word, nor does any estimated pronoun. For these reasons, they are considered disliked.
The Superlative Noun is a noun which indicates that a described word is in excess over another word. It is (on the pattern of)  for the masculine and  for the feminine. It is only constructed from the three-letter (verbs), non-defective verbs, fully inflected verbs appropriate for the superlative (which are) not formed from (the pattern of)  for other than the superlative.

It is not constructed from (words like):  . Nor (is it constructed from words like): , due to the coming of: , for other than the superlative. If a condition is not found, it is connected with  and words similar to it. (Regarding the example):  is an exception. (In regards to the example):  , it is rare.

[2.53] COMMENTARY

The fifth category of words having government resembling that of a verb is the Superlative Noun ( ). In English, the superlative has three stages, as in: good, better and best. In 'Arabic, however, these three stages may be signified with only one word, as in: "For those who do good is good (reward) and more (than this)." [26:26] "And when you are greeted with a greeting, greet with a better (greeting) than it..." [4:86] "We narrate to you the best of narratives." [12:3]
The Superlative Noun has two forms: (أَنْعَلُ) for the masculine and (إِنْعَلُ) for the feminine. The masculine form is a diptote, meaning that it has only two indicators of I'rab for the three grammatical states, (أَنْعَلُ) for the nominative and (أَنْعَلُ) for the accusative and genitive states. Due to being terminated with the weak letter Alif, the feminine form is unable to indicate I’rab.

The Superlative Noun is a derivative noun derived from verbs with five conditions:

- It is derived from the Three-Letter Primary Verb (أَنْعَلُ), like: ejVÀ»A ÏQÝR»A ½¨°»A  ÅnYC - ÅnY. It is not formed from Three-Letter Derivative Verbs (أَنْعَلُ) nor is it derived from Four-Letter Verbs (أَنْعَلُ), whether primary or derivative.

- It is derived from non-defective verbs (أَنْعَلُ), meaning that they are not formed from defective verbs like (كَانُ) and her sisters.

- It is derived from fully inflected verbs (أَنْعَلُ), meaning verbs which have complete forms for the past, present, command-verb, etc. This excludes verbs like (يَغْمُ) (ليسن)  which have only past-tense forms.

- It is derived from verbs whose meaning is appropriate for the superlative. For example, the verb (مَاتُ), to die, is not appropriate since it cannot be said that someone is more dead than someone else.

- It is not derived from verbs which have nouns on the pattern of (أَنْعَلُ) signifying a meaning other than the superlative. These verbs generally signify color and defects, such as: Green; One-eyed; Foolish.

In the text, the author gives examples of words not appropriate for the Superlative Noun: "It is not constructed from: Nor (is it constructed from): due to the coming of: for other than the superlative."

The word (أَنْعَلُ) is a four-letter verb; (يَغْمُ) is not fully-inflective; (مَاتُ) is one of the sisters of (كَانُ), a defective verb; (مَاتُ) has a meaning inappropriate for the superlative. The last three examples are all words signifying color or defect on the pattern of (أَنْعَلُ) in a meaning other than the superlative.
The author mentions that if one of these five conditions are not found, it is not proper to form the superlative from that verb. Rather, a words like (كثبّ، أكثّر، أَّبَلْغُ) is used to emphasize excess. This word will be followed by the verb's Maṣdar. This is the common manner of forming a superlative meaning from derivative verbs or verbs whose meaning is inappropriate for the superlative, as in: Zaid is more arrogant than 'Amr; Zaid's death was more severe than Bāqir's; Zaid's hair is whiter than his father.

In the end, the author mentioned two examples: "(The example): More foolish than a fool, is an exception. (The example): Whiter than milk, is rare."

The first example is an exception to the rule of forming the superlative due to (أَخْمَقُ) being a word derived from a verb denoting a defect. The second example is rare and cannot be used as a rule.
(Superlative Noun) is utilized either with (Alif-Lām or as the Muḍāf. The first (is singular and masculine always, for example: Hind and the two Zaid are more virtuous than 'Amr. At times, (is elided, for example: Allāh is the greatest. The second with (it agrees with its described word and is not combined with (for example: Hind is the most virtuous. The two Zaid are the most virtuous. The third (if the superlative is intended for that which is annexed to it, it is required that it be from it. It is permissible to agree or not agree (with the described word), for example: The two Zaid are the most knowledgeable of people.

Based on this, Yusuf is the best of his brothers, is not allowed. If the its superlative is intended absolutely, it is masculine, without exception, like: Yusuf is the best of his brethren; The two Zaid are the best of their brothers, meaning the best of people among them.

[2.54] Completion
This section is a completion of the topic of the usage of the Superlative Noun (إسم التُّفْصِيل). As the author mentions, there are three methods of utilizing the Superlative Noun:

- The superlative is used with the genitive particle (من). The Superlative Noun, however, remains masculine and singular although the word that it describes (المتوصَّف) may be dual, plural or feminine, as in the examples: Hind is more virtuous than 'Amr; the two Zaidans are more virtuous than 'Amr. Sometimes the genitive particle may be removed from the expression, as in: Allah is the greatest, meaning: الله أَكْثَرَ مِنْ شَيْهُهُ.

- The superlative possesses the Definite Article (ال). When used in this manner, there must be agreement between the superlative and the word which it describes, as in: Hind is the most virtuous; the two Zaidans are the most virtuous.

- The superlative has another word annexed to it in an Iḍāfah construction. The author mentions that the annexed word must be a member of the same group as the described word, as in: Zaid is the most learned of men. Wherein it is intended that the described word (ذَيْدْ أَعْلَمْ النَّاسَ) is more learned than the word annexed to the superlative (النَّاسَ). In this usage, it is permissible for the superlative to follow the word that it describes as in: The two Zaidans are the most learned of men. Or it permissible that there not be agreement between the two, as in: The two Zaidans are the most learned of men.

Next, the author gives an example an says that it is not permissible: Yusuf is the best of his brothers. The reason is the particle (من) denotes being a part (تَنْبِعَضْ) of the whole. We cannot say that Yusuf is part of the whole because his brothers, eleven of them, are the whole of his brothers. This differs from the example Zaid is the best of men, because Zaid is a part of men, meaning that the described word (ذَيْدْ) is part of the word annexed to the superlative (النَّاسَ).
The author mentions the following at the end of the section: "If the its superlative is intended without exception, then, it is masculine, without exception, like: Yusuf is the best of his brothers; The two Zaidas are the best of their brothers, meaning the best of people among them."

What the author intends is that when the superlative is intended to denote that the described word exceeds the word annexed to the superlative and other than that word, then the superlative is required to be masculine and singular. With that intention, the example with Yusuf becomes permissible because it includes his eleven brothers and other than his brothers. Similarly, the second example: is also proper because it includes the brothers of Zaid and others as well, meaning people in general.

[2.55] Enlightenment

It is agreed that the Superlative Noun gives the nominative state to the pronoun concealed (in it). It does not give the accusative state to any object, by consensus. It seldom gives the nominative state to an apparent noun, as in: I saw a man the best of him is his father. Mostly, that is in: I have not seen a man with better Kuhl in his eye than in the eye of Zaid. Because it is in the meaning of a verb.
This section is also related to the Superlative Noun (إسم التفضيل). The topic is the government of the superlative. It is agreed among grammarians that the superlative gives the nominative state to the pronoun concealed within it, as in: Zaid is more virtuous than 'Amr. Concealed in the superlative (أفضل) is the nominative pronoun (أفضل), which refers back to the described word (أفضل), namely (أفضل).

There is a consensus among grammarians that the superlative does not give the accusative state to any word as its object. Infrequently, the superlative gives the nominative state to an apparent noun as its subject, as in: I saw a man the best of him is his father. In this example, the superlative gives the nominative to an apparent noun (أفضل) as its subject. Attached to the subject, however, is a pronoun referring back to the described word (أفضل).

Finally, the author indicates the manner in which the superlative commonly gives the nominative state to an apparent noun: I have not seen a man with better Kuhl in his eye that in the eye of Zaid. In this example, the superlative (أفضل) describes a collective noun (أفضل). The superlative gives the nominative state to an apparent noun (أفضل) following it as its subject. What makes this example different than the previous example is that this apparent noun does not possess a pronoun which refers back to the described word (أفضل).

It gives the nominative state to this apparent noun as its subject because the superlative has the meaning of a verb. If a verb of the same meaning is inserted in the place of the superlative, its meaning is unchanged, as in: I have not seen a man with better Kuhl in his eye that in the eye of Zaid. Therefore, the superlative has the same government over this word as its subject as a verb governs the same word as its subject.
خاتمة

(خاتمة:)

موانع صرف الاسم تسمى فعوجمة
و جمعه و تأنيثه و عذله ومفرغة
كذلك ورن الفعل و التاسع الصفة
بواجهة نبات فقالوا مضافية

فالعوجمة تمنع صرف العلم العجمي العلمي بشرط زياذه على الثلاثة، كابرهم. و لا أثر
لتحريك الأوسط عند الأخر. و الجمع يمنع صرف ورن مفاعل و مفاعيل، كذراهم و دنايبر
بالنسبة عن علمنا. و ألقى به حصاد له الأصل و سراويل لشببه. و التانيث إن كان بلفقي
حبله و حمراء ناب عن علمنا و إلا مفعوم صرف العلم حشما. إن كان بالثائآ كفحة أو زائنا
على الثلاثة كزينب، أو متحرك الأوسط كسفر، أو أعجمي كجور، فلا يتحمُّم مفعوم صرف
هند، خلافاً للزجاج.

و العذل يمنع الصرف الصفة المغذولة عن أصلها، كرابع و مربع و كأخر في مرزب بنسوة
أخر، إذ القبصة ينبوئه أخر لأن اسم التخصيص المجرد عن اللام و الإضافة مفردة مذكو دائما.
و يقدر العذل فيما سمَّى خبر منصرف و ليس فيه سواع العلمية، كرجل و عمر بتقيديم زاجل و
عامي.

و التغيير ضرط تأثيره في مفعوم الصرف العلمي، و الألف و الون يمنع صرف الاسم
كعبران و الوضف الغير القابل للثائآ، كسكران، فحوالى منصرف و رخمل ممتنع، و
التكوين المزجج يمنع صرف العلم كبلغ بك. و ورن الفعل ضمن الصلة الإحصائي بالغيل أو
تصديره برائد من روابده، و يمنع صرف الاسم، كسفر. و الوضف الغير القابل للثائآ كأخمر
فيعمل منصرف لوجود يالمه.

Samadiyyah In Nahw by Shaikh Bahá-ud-Deen al-Ámili ● مختارات النحوية في نحو الفعل باللغة العربية
Conclusion

The obstacles to declension are nine, then, (it is) a foreign word

A plural, a feminine, a transformed word and a definite word

The two additions of ملعان، then, the compound

Likewise is the pattern of the verb and the ninth is the adjective

With two from them preventing full-declension, as such

With one representing (two), then, they say it is a duplex.

Then, the foreign word-name prevents full-declension with the condition of being more than three letters, like: إبراهيم, and there is no effect in vowelling the middle-letter, with most (grammarians). The plural on the pattern of: مفاعل، and: مفاعل، prevents full-declension, like: دانيال and: مراهق، representing two causes. Related to the plural is: خضاج، due to the origin (being a plural), and: سراويل، due to a resemblance (with the plural).

The feminine noun (prevents full-declension) with one of the two Alifs: ع.marآ and: ع.marآ، representing two causes. Otherwise, the proper name prevents full-declension, definitely, if it possesses the (feminine) تاء, like: تالهاح، or it is more than three-letters, like: زينب، Zainab, or its middle-letter is vowelled, like: سقار, Saqar, or it is a foreign name, like: Jūr. Therefore, Hind, does not oblige prevention of full-declension, contrary to az-Zajāj.

An adjective transformed from its original (form) prevents full-declension, like: رياض، and: ومزغ، and like: مزغت ببنسواه أخر. (It is) because the superlative devoid of the Definite Article and Idāfah is always masculine and singular. Transformation is estimated in that which is heard (from 'Arabs) as words prevented from full-declension: it is only a proper name, like: زاسن and: عامر، with the estimation of: زازن.
The definite noun (is prevented from full-declension) with its effect resultant from being a proper name. (The letters) Alif and Nūn prevent full-declension of the proper name, like: عُمَّانُ ʿImrān. The adjective not capable of accepting the feminine (indicator) Tā (is prevented from full-declension), like: كَسْرَانُ. Therefore, كَسْرَانُ is fully-declinable, and: رَحْمَانُ does not allow (full-declension).

The unlinked compound. The proper name is prevented from full-declension, like: بَعْلِيُّكُ Baʿlabakk. The pattern of a verb (prevents full-declension), its condition is that it is (a pattern) particular to a verb or its first letters are the additional letters (particular to a verb). The proper name (on the pattern of a verb) is prevented from full-declension, like: ڠُلُوُرُ and the adjective not capable of accepting the (feminine indicator) Tā, like: أَحْمَرُ. Therefore, أَحْمَرُ is fully-declinable due to the existence of ڠُلُوُرُ.

The adjective patterned (like) a verb is prevented from full-declension with the condition of it being adjectival in its original and (it being) incapable of accepting (the feminine indicator) Tā. Therefore, أَعْيُنُ in the (expression): مَذَّرَةٌ بَيْنِ الشَّوْرَةِ أَعْيُنُ is fully-declinable, due to two perspectives.

All of the (previously mentioned) categories, Kasrah is used with the Definite Article, Iḍāfah and (poetic) necessity.

[2.56] COMMENTARY

This is the final section of the second chapter in which the author details matters related to the noun. The topic of this section is declension, in particular, what are the causes which prevent full declension in a noun. Declension is a noun's capability to display an indicator of l'rāb for each grammatical state, meaning the nominative, accusative and genitive. A noun capable of displaying an indicator for all three states is known as a triptote or a fully-declinable noun. The partially-declinable noun, or diptote, is capable of displaying only two indicators for the three grammatical states. One indicator for the nominative state and the other indicator for the accusative and genitive states, similar to the l'rāb of the dual and masculine sound plural.
Observe the name (إِبْرَاهِيمُ), peace be upon him, in the following two verses: the first, in the nominative state: "And when Ibraheem said: My Lord, make it a secure town." [2:126] The genitive state: "And We enjoined Ibraheem and Isma'eel saying: Purify My House..." [2:125]

Grammarians are agreed that there are nine reasons which cause words to be partially-declinable, as highlighted in the verses of poetry. The rule is that two reasons are sufficient in preventing a word from being fully-declinable or one reason which is known to suffice for two.

The nine reasons preventing full-declension are:

- A Foreign Name. Non-'Arabic names are partially-declinable with the condition that those names are used as a proper name in that particular language and it exceeds three letters, as in: إِبْرَاهِيمُ, يُوسُفُ, هَارُونُ. The author noted that names composed of three letters whose middle letter is Sâkin or unwvowelled, like: نَوحُ, مُؤْنَةُ, are fully-declinable. The combination of being a proper name and a foreign word are the two reason preventing full-declension.

- A Plural. Two patterns of plurals are partially-declinable: مَساَجِدٌ and Lamps. Grammarians say that one condition is that the plural is in the form of the Ultimate Plural (مُستَكِئَةُ الجُمْعُ), like the patterns mentioned. Another condition is that there should be either two vowelled letters following the Alif of the plural, as in: مَساَجِدُ, or three letters following the Alif of the plural of which the middle letter is unwvowelled, as in: مَصَابِيحُ. Words in the form of the Ultimate Plural have one reason which suffices for two.

The author mentions that the word (حَيَّاَنُ), Hyena, is related to the plural and partially-declinable due to its origin. Originally, this was the plural of (حَيْضَرُ), however, over time the plural has been used for the singular as well, like a collective noun. Also, the word (سَراَبَل), Trousers, is a collective noun used for the singular and plural.
Feminine Noun. This is a reference to words possessing the Shortened Alif (الألف المُفتتحة) and the Extended Alif (الألف المُفتوحة) as feminine indicators, as in: تِلْخِلَة. Also, proper names possessing the feminine indicator تاء, as in: فاطمة Fatimah, are partially-declinable.

Feminine proper names with more than three letters are also partially-declinable, as in: زينب Zainab. Proper names which are three-letters with the middle letter vowelled are partially-declinable, as in: ساق Saqar. Proper names composed of three letters in which the middle letter is unwovelled, are fully-declinable, like: هند Hind. This view differs from that of the scholar az-Zajaj who believes this type of is partially-declinable. His view is that this does not suffice for two causes of partial-declension. Words in this group have two reasons preventing full-declension: being feminine and a definite noun or proper name.

Transformation. In the meaning of Transformation (الغلون) to leave off, drop. Words in this category are adjectives that have been altered from their original form, like: أخر for: آخر. In the text, the example: أخر بنسوة آخر I passed by another female, to be compared with: أخر بنسوة آخر. The first example uses the transformed form of the adjective. The second is the original, the superlative, which the author reminds, is always masculine and singular. The plural of: أخر is: أخر. The plural has become commonly used in place of the singular and is prevented from being fully-declinable.

Over time, some words become well-known in their altered form while their original form has become archaic, like: عمر Umar, and: زحل Zuhal, whose origins were: عمر and: زحل, respectively. The first example (آخر) is an example of True Transformation (الغلون الحقيقي) and the second example is an example of Estimated Transformation (الغلون التقدير). Other examples are the two words mentioned in the text: أربع زيغان and: أربع ناس People came to me four by four, meaning: أربع ناس.
Words in this category will prevent full-declension when combined with being a proper name or an adjective. This category is not combined with the pattern of a verb in preventing full-declension.

- A Definite Noun. The definite noun, meaning a proper name (النَّامِزَةُ) or a place (الشَّمِيزَةُ), as in: أحمد (Ahmad). It may also be a proper name of a place, as in: مصر (Egypt). This group may combine with other reasons, like pattern of a verb (أَخْتَمُ), and being feminine (مَضْرُ) in preventing full-declension.

- Alif and Nun. In proper names, the additional Alif-Nun will prevent words from being fully-declinable, as in: عَمْرَانَ (Imran) and: عَمْرٰنٰ. Or adjectives possessing the Alif and Nun, like: عُطْسُانٰ (Thirst).

Then, the author mentions that the word (زَخْمَةُ) is disallowed from being fully-declinable because, as an adjective, it does not have the form (زَخْمَةُ) with the feminine indicator. This is the case when it is used as the name of Allâh, one of the ninety-nine Beautiful Names (الأسماء العُصِبَة). Otherwise, it is fully-declinable, like in the Basmalah.

- An Unlinked Compound. It is the compound word whose elements have no linkage between them like the linkage in an Iذَا, like: عَمَّٰرُ الَّذِي or the linkage found Isnâd, as in: شَابَتْ وَقُرَّاْهَا, which was originally a verb and its subject, now used as a name. Unlinked compounds are words like: بَلَّابِكُ (Ba’labakk), in which the compound words have no relation between them and they are used as one word. This category prevents full-declension when used as a proper name.

- Pattern Of A Verb. A noun having a pattern similar to that of a verb can prevent full-declension. The condition is that the pattern is one particular to a verb, as in: شَمْرُ (Shammar). If the pattern is not particular to a verb, then, the pattern should begin with one of the letters found beginning the present-tense verb, namely (أَخْتَمُ) (أَخْتَمُ), as in: أحمد (Ahmad); نَخْجَةُ (Taghlib); نُرْجُ (Nargis). Due to existence of (يَبْعِلُ) the word (يَبْعِلُ) is fully-declinable.
A noun having the pattern of a verb which is also a proper name is partially-declinable, due to these two reasons. It also prevents full-declension when the noun is an adjective on the pattern of a verb, as in: أَحْمَرُ Red, on the condition that the adjective does not accept the feminine indicator تَأ. The two reasons here is that the word is on the pattern of a verb and an adjective.

- An Adjective. Being an adjective can be a cause in preventing full-declension in a word, provided that the word is adjectival in its origin and does not accept the feminine indicator تَأ. In the text, the author mentions that the word (أَرِعُ) is fully-declinable in the example: مَرَضَتْ بِبَيْشَةِ أَرِعُ I passed by four females. Then, he mentions that there are two perspectives on the word being fully-declinable. One perspective is that the word (أَرِعُ) is not originally an adjective, rather it is a number (إِنْسَمُ العَدْدُ) originally. The second perspective is that the word also accepts the feminine indicator تَأ, as in: أَرِعُ, therefore, it is fully-declinable. On the other hand, the word (أَرِعُ) Black, is partially-declinable as it is descriptive in its origin and is not found possessing the Feminine تَأ. This category is not combined with that of the definite noun, meaning it is not combined with a proper name.

The author’s final point is that Kasrah is used as an indicator of the genitive in the partially-declinable word whenever the word possesses the Definite Article or the word is the first-term of an Iḍāfah. Meaning essentially that the partially-declinable word becomes fully-declinable when possessing the Definite Article, as in:

Nominative: مَرَضَتْ بِالْمَسَاجِدَ; Accusative: رَأَيتْ الْمَسَاجِدَ; Genitive: كَانَ الْمَسَاجِدُ قَديِمًا.

Also, when the partially-declinable noun is the first-term of an Iḍāfah, it also becomes fully-declinable, as in: مَرَضَتْ بِمَسَاجِدَكُمْ I passed by your mosques. Partially-declinable words may also be found with Kasrah in poetry, due to the poetic necessity of rhyme and other considerations.

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٨٣٤ مِثْلُ النُّصُبِ المُشْدُودِ في النَّحوِ الشّْرِيعِ بِعَدْدٍ. حَدِيرٌ عَالِمٌ
THE THIRD CHAPTER
Regarding Matters Related To The Verb

I’rāb is particular to the present-tense verb. Then, the present-tense verb is in the nominative state with its being devoid of accusative and jussive government. The present-tense is made accusative with four particles: (آن) for emphasizing the negation of the future. (آن) Its meaning is causative. (آن) A verbal-like particle. That which (occurs) after knowledge is non-accusative. In (آن) which follows an assumption, there are two perspectives. (آذن) is for reply and requital (of a condition). It gives the accusative (in reply or requital) while initiating (an expression), without separation (between the particle and verb when) intended for the future-tense, for example: (آذن) أكرماً Then, I will welcome you, (said in reply to) he who had said: أعزوك. And you will visit you. A separator is permissible with an oath. After following Wāw and Fā, there are two perspectives.
[3.0] COMMENTARY

The third garden is dedicated to the verb, in particular, to matters related to the I'rab of the verb. As the author initially mentions in the text, I'rab is particular to the present-tense verb. The past-tense verb (فعل الماضي) and the command verb (فعل الأمر) are all Mabniy or indeclinable.

The present-tense verb, on the other hand, can be either in the nominative, accusative or jussive state. The jussive state is unique to the verb, while the nominative and accusative states are also shared with the noun. The genitive state is unique to the noun.

As the author mentioned, without the verb being governed by either an accusative or jussive particle, the verb is nominative. In other words, by default, the present-tense verb is nominative, unless governed by other words. Words governing verbs in the accusative state are collectively known as the Nawâṣib (النواصب). Words governing in the jussive state are known as the Jawâzm (الجوازة).

The main focus of this section are the Nawâṣib or the particles governing the present-tense verb in the accusative state. Refer to section 1.9 for information on the signs of the accusative state in the present-tense verb. The Nawâṣib are four particles:

- For emphatic negation of the future. There are two meanings generally associated with this particle. The first is emphasis (التأكيد), meaning emphasis on the negation of the future. The second is the meaning eternity (التأيد), as in:

  "But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel." [2:24]

Grammarians are not agreed that these two meanings are intrinsically associated with this particle, particularly the meaning of eternity, as the context does not always signify eternity, as in: 

"I will by no means depart from this land until my father permits me..." [12:80] Obviously, the author is of the opinion that this particle does emphasize negation of the future.
Also known as (آن المضاربة) al-Maṣdariyyah. This is a reference to the meaning signified by this particle when combined with a present-tense verb. The verb's meaning is interpreted in the meaning of the Maṣdar from which that verb is derived. For example: صومكم خير لكم: Your fasting is best for you,” has same meaning as: و أن تصوموا خير لكم) [2:184] Grammarians refer to this verb in the accusative as an interpreted Maṣdar (المؤثر).

The verb governed by this particle can also denote the subjunctive mood, as in: "Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? [57:16]

Regarding this particle, the author mentions two rules: "آن a verbal-like particle. That which (occurs) after knowledge is non-accusative. In آن (آن) which follows an assumption, there are two perspectives.”

Meaning that when knowledge and or certainty is implied, in contrast to the subjunctive mood, this particle does not govern in the accusative, for example: "He knows that there must be among you sick...” [73:20] On the other hand, the author says that when an assumption is implied in an expression, there are two perspectives. The governed verb may accusative based on the belief than an assumption is not knowledge or certainty. Or the verb may be nominative based on the view of some grammarians that even an assumption is a degree of knowledge.

Used to denote the reason that an action mentioned before it has taken place, as in: "So that it may not be a thing taken by turns among the rich of you." [59:7] This reply explains why properties taken under Muslim control are entrusted to the Prophet (S) to distribute to orphans and the poor. This particle may also signify a meaning similar to (آن المضاربة) (آنأ), as in: "So that you may not grieve for what has escaped you.” [57:23] This expression's meaning may also be interpreted with the verb's Masdar: لا تكونن أسوأ على ما فاتكم.‏
Also found as (إذن) (إذا). Regarding this particle, the author writes: ‘إذن’ is for reply and requital (of a condition). It gives the accusative (in reply or requital) while initiating (an expression), without separation (between the particle and verb when) intended for the future-tense, for example: ‘إذن أكرمة’ Then, I will welcome you, (Said in reply) to he who said: ‘أرزون’ I will visit you. A separator is permissible with an oath. After following Waw and Fa, there are two perspectives.”

This particle is used primarily to denote a reply (الجواب) to a preceding expression and the requital (الجراء) of a conditional clause occurring before it. The author's example is an example of a reply to the expression preceding it: ‘أرزون’ I will visit you. ‘إذن أكرمة’ Then, I will honor you.

The difference between a reply and requital is that the reply is merely a response to an expression occurring before it. The requital is a clause found in response to a conditional governing agent occurring before it, as in: ‘إذن يرازني فأكرمة’ Had you visited me, then, I would honor you. Wherein the Conjunctive Particle (ف) initiates the clause containing the requital to the condition preceding it. The particle (إذن) usually governs a verb in the clause which is the requital of a conditional clause preceding it, as in: ‘إذن يرازني فأكرمة’

The author enumerated the essential factors in the particle's accusative government: First, that the particle is used for reply or requital. Second, that the particle initiate the expression, meaning that it should not be in apposition or following another word. Third, that the meaning of the expression is interpreted in the future-tense.

When a separator occurs between the particle and the verb which it governs, the particle governs in the nominative, as in: ‘إذن أرزون’ Then, O Zaid, I will honor you. Excepted from this rule are the words signifying oaths or verbs negated with (لأ) (لا) (لا), as in: ‘إذن أرزون’ Then, by God, I will visit you or ‘إذن لا أكرمة’ Then, I will not honor you.
The author's final point is that whenever this particle follows the particles (ذ) and (أن) there are two perspectives regarding the I’rab of the verb. When these particles indicate the requital of a condition, grammarians are agreed that it is permissible that the verb governed by (إذن) may be nominative or accusative, as in:

و إن كاذوا أَنْ يَسْتَخْفَرُوْنَكَ مِنِ الأَرْضِ لِيَخْرُجُوهُ مِنْهَا وَإِذَا لَيْبَشُوْنَ خَلاَفَكَ إِلَّا قَلِيلًا

"And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little." [17:76]

A minority of reciters of Qurān (اللَّهُ وَيْلُبِثْنُونَ) also recite the verb (يَلِبِثْنُونَ) in the accusative as: (يَلِبِثْنَا). The perspective of the nominal state is due to the particle (إذن) following the conjunctive particles (ذ) which is in apposition with the verb (أَنْ يَسْتَخْفَرُونَ) which is nominative. Therefore, the particle governs the verb in the nominative as it does not initiate the expression, one of the conditions of accusative government mentioned by the author.

The perspective of the accusative is based on the expression not being connected in apposition by means of the particles of conjunction. Meaning that the conjunctive particle is not understood to imply apposition. That being the case, the particle (إذن) gives the accusative state as it initiates the expression.
(Concealment) is required following five particles: (٠٨٥٠), it is preceded by negation, for example: ْوَ لَا تَأْكُلْ الشَّمْكَ وَ تَشَرْبِ اللَّبَنَ. And (٠٨٥٠) in the meaning of (٠٨٥٠), when the future-tense is intended with it, as in: ْوَ لَا تَأْكُلْ الشَّمْكَ وَ تَشَرْبِ اللَّبَنَ Do not eat fish while drinking milk.

And (٠٨٥٠) in the meaning of (٠٨٥٠), when the future-tense is intended with it, as in: ْوَ لَا تَأْكُلْ الشَّمْكَ وَ تَشَرْبِ اللَّبَنَ I will travel until the sun sets, and: ْوَ لَا تَأْكُلْ الشَّمْكَ وَ تَشَرْبِ اللَّبَنَ I accepted Islam in order to enter paradise. If the present is intended, then, it is an initiating particle.

[3.1] Perfection

It is permissible to make the present-tense verb accusative by the concealed particle (٠٨٥٠) following conjunctive particles in apposition with an apparent noun, like: ْلَتَبِسَ عَبَائِهِ وَ نَقَّرَ عَيْبَيْنِي. Surely, the wearing of an 'Abāah, cools my eye. (And following) the Lām of (Ta'leel) when it is not associated with the (٠٨٥٠) of negation, as in: ْأَسْلَمْتُ لَأَدْخِلَ الْجَنَّةَ. I accepted Islam in order to enter paradise.

(*)samadiyyah in nahuw* by shaikh bahâ-ud-deen al-‘amili
This section completes the topic of the Nawāṣib, or those particles causing the accusative state in the present-tense verb. The topic of this section is the estimation of the particle (آن). The author mentions seven instances wherein this particle is concealed and its accusative government is estimated. In two instances, the concealment is permissible (وهم) and in five instances, the concealment is required (مزود).

The two instances in which the concealment of (آن) is permissible:

- Following a conjunctive particle (حرف الطّرف) that places the verb governed by (آن) in apposition with an apparent noun (إسم صريحة), meaning an actual noun as opposed to a verb interpreted in the meaning of a Masdar (إسم مؤزٌ). From the author's example: Surely, the wearing of an 'Abâah, cools my eye. In this verse of poetry, the verb (تُ.CO) follows the conjunctive particle (�) and is in the accusative state due to the estimation of the particle (آن).

Due to following the conjunction particle (�), the verb is placed in apposition with the Mubtada (نِبِي), which is a Masdar, an apparent noun, making the estimation of the accusative particle proper. With the permissibility of concealment of the particle, it is understood that it is also permissible for the particle to be present in an expression, as in:

- Following (لَامِ التَّغْلِيل), meaning the Lām of Ta’leel (لَامِ التَّغْلِيل). This accusative particle is prefixed to the present-tense verb in order to indicate that the verb clarifies the reason that a particular action, mentioned before it, was performed, as in the example from the text: I accepted Islâm in order to enter paradise. Meaning that the purpose of accepting Islâm was to enter paradise. It is not permissible to conceal this particle in a negated expression, rather, the particle must be present, as in:

I am not accepting Islâm in order to enter into hell.
The instances in which the concealment of the particle (آن) is required are five:

- The Lām of Repudiation. This particle follows negation in an expression, as in the example: "But Allah was not going to chastise them (while you were among them)." [8:33] Here, the verb (نَعَضُّ) is governed by the Lām of Repudiation which indicates the action which is denied, meaning chastising unjust people. It governs the present-tense verb in the accusative based on the estimation of the particle (آن).

- The conjunctive particle when found in the meaning of (إِنَّ) or (إِنَّى), as in the example: Certainly, I will persist with you until you give me my right. Meaning: Certainly, I will persist with you until a time (comes) that you give me my right. The estimation of the particle (آن) is effective in these two meanings only.

- The conjunctive particle Fā which denotes the cause, as in the example: Visit me, then, I will honor you. Wherein the particle implies that the cause for honoring is resultant from the visit. A condition for this particle is that it occurs in a sentence which is negated or a command is implied. This particle only estimates the accusative particle in the meaning of a cause or reason (السَبِيلَة). In other meanings, the particle usually indicates apposition with other words occurring before, as in: إنْ تُزِّرْني أَفْكَرُمَاكَ. In this expression, the particle (تَزَوِّرُني) places the verb following it in apposition with the verb occurring before it (أَفْكَرُمَاكَ). Due to this verb being governed by the Conditional Particle (إِنْ السُّرِيطِيَةُ), apposition dictates that the verb (أَفْكَرُمَاكَ) following the particle (تَزَوِّرُني) is also governed by the same governing agent, namely (إِنْ), which governs both verbs in the jussive state because the meaning here is conditional not causative.

- The conjunctive particle in the meaning of (مَعَ) With, as in the author's example: Do not eat fish while drinking milk. A similar meaning can be expressed with (مَعَ) as in: Do not eat fish while drinking milk. Also, a condition for this particle is that it is used in an expression that is negated or implies a command.
• In the meaning of حَتَّى (حَتَّى) أَيْسَاءَ حَتَّى تَغَرَّبَ الْشَّمْسُ: I will travel until the sun sets.
Or the particle has the meaning of (كَيْ) أَسْلَمْتُ حَتَّى أَدْخَلَ الْجَنَّةَ: I accepted Islam in order to enter paradise. A condition for this particle is that its meaning is interpreted in the future-tense. When the present-tense is intended, the particle is regarded as an initiating particle (حرف الإبتداء) and it governs a present-tense verb in the nominative state, as in: ۚحَتَّى يَقُولُ الرَّسُولُ وَالْدِّيْنِ أَسْتَوْا مَعَهُ... "So that the Apostle and those who believed with him said:" [2:214], according the Qur'anic reciter Nāfi' who interprets its meaning in the present-tense while others recite it in the accusative state.

These, then, are the seven instances wherein the particle (آن) is estimated. In the first two instances, the concealment of the particle is permissible. It is also permissible to use the particle itself. In the final five instances, the concealment of the particle is required, therefore, necessitating the estimation of the particle's accusative government in those particular situations.
[3.2] The Jawāzīm (Jussive Particles)

The Jawāzīm are of two kinds. The first is that which governs one verb in the jussive state, they are four particles: ( ) and ( ) both signifying a command, for example: ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) Do not make partners with Allah. And the particles ( ) and ( ) both sharing in negation and converting (the meaning) to the past-tense. The particle ( ) is particular in its association with conditional particles, for example: ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) If you do not stand, I will stand. (It is also particular in its) permissibility in interrupted negation, as in: ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) It was not, then, it was. The particle ( ) is particular to the permissibility of eliding its present-tense verb, as in: ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) While I neared the city while not yet (entering). (And it is particular to) being mostly something anticipated, as in your saying: ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) ُلِبَّمُرَفَذَةُ (ُذُهَّةُ) The Amir has not yet rode, in anticipation of the Amir's riding.

[3.2] COMMENTARY

The second group of particles governing the present-tense verb is the Jawāzīm. The Jawāzīm govern the present-tense verb in the jussive state. Refer to section 1.10 for the indicators of the jussive state in the present-tense verb. The topic of this section is the Jawāzīm which govern only one verb, the first of two types of Jawāzīm. These particular Jawāzīm are four particles: ( ) and ( ) (لا: النهي) and ( ) (لا: النهي) both used in commands; ( ) and ( ) (لا: النهي) both used in negation of the past-tense.
Each of these four Jawâzim are examined along with their examples:

- **Lâm of the Command**, as in: لِئَیِّقُمُ زَیَدَّ Zaid (must) stand. The present-tense verb has two types of commands. First, is the Second-Person Command Verb (النَّّابِضُ ، ضرب اَلِّمَّ الأَمَّرِ المَعْلُومِ: Strike (s.th)! This command verb is derived from the six forms of the second-person present-tense verb formed according to certain rules. Second, is the Active Voice Command Verb (النَّابِضُ اَلِّنَّابِضُ: He must strike (s.th). This same particle is also used to form commands from the Passive Voice Verb (النَّابِضُ اَلِّنَّابِضُ) in all fourteen forms of that verb, such as: He must be struck.

In the author's example: the verb لِئَیِّقُمُ زَیَدَّ Zaid (must) stand, the verb (یَقُمُ) is governed by the Lâm of the Command in the jussive state as the verb was originally: یَقُمُ. The weak letter (ر) is elided to prevent the meeting of two Sâkin or vowelless letters since the present-tense verb in the jussive state is Sâkin at its end in this particular form.

- **The Prohibitive Lâ.** This particle turns the present-tense verb into a negative command or prohibition, as in: لا تَنْثَرُونَ بِاللَّهِ Do not make partners with Allah." [31:13] Here again, the Sukûn indicates the jussive state in the verb. This jussive particle should not be confused with the Negating Lâ (لا: النَّفيِ: لا تَنْثَرُونَ بِاللَّهِ) which governs the present-tense verb in the nominative state not the jussive state, as in: لا نَثَرُونَ بِاللَّهِ You should not make partners with Allah. The Negating Lâ is simple negation.

- **(نَمِّ) A particle of simple negation of the past.** This particle, however, implies negation of the past while utilizing the form of the present-tense verb in the jussive state, as in the author's example: إنَّ لَمْ تَقُمَّ أَمُّ: If you had not stood, I would stand. Originally, the verb was (قَتَّ) you stood. This is the meaning of the phrase (القَتَّ اَلِّنَّابِضِ: the past tense) found in the text, meaning that the present-tense's meaning is converted to that of the past-tense when negated by this particle and its sister (نَمِّ).
The author mentioned that the particularities of this particle is its association with Conditional Paritcles (آداء الشرط), as seen in the example above, and its permissibility in usage for interrupted negation, meaning the negation which is not continuous from a point in the past until the present time, as seen in the author's other example:

It was not, then, it was.

A particle inferring continuous negation of the past. Meaning that the negation is continuous from a point in the past until the present time, for example:

"But say: We submit; and faith has not yet entered into your hearts." [49:14] Meaning that from a point in the past until the present, faith had not entered into their hearts.

A particularity mentioned for this particle is permissibility in eliding the verb that it governs, as seen in the author's example:

While I neared the city, meaning: While I had not yet entered. Most often, this particle signifies the anticipation of an event yet to happen, as seen in the other example from the text:

The Amir has not yet rode.
[3.3] The Jawāzim: That Which Governs Two Verbs

Words governing (the present-tense) in the jussive state are:

إن إذما من ما متى أيُّ أينين آين آين حينما منهما

The first two are particles and the remaining are nouns, according to the best-known opinions. Each require a condition and a requital being either two past-tense verbs or two present-tense verbs or two differing verbs. If both are present-tense or the first (is present-tense) then, Jazm (is their state). If the second verb alone (is present-tense), then, there are two perspectives. For every requital that is not permitted to be placed as a condition, Fā (ذن) is required for it as it is a noun sentence or non-informative sentence or a non-inflected verb or a past-tense verb associated with (ذن), for example: If you stand, then, I will stand; or: Then, honor me; or: Then, perhaps I will stand; or: Then, I have stood already.

[3.3] COMMENTARY

This second section on the Jawāzim highlights those Jawāzim that govern two verbs. The first verb establishes a condition (شرطه) and the second verb is the requital or fulfillment of the condition (جزاء)، as in: If you stand, I will stand.
The first verb (تَفَقَّمُ) sets the condition and the second verb (أَتَمْ) is the requital of that condition. If the action implied in the first verb is performed, it is understood that the second action will be performed as well.

The eleven words mentioned govern either two past-tense verbs in an expression, or two present-tense verbs, or a combination of both. Only the present-tense verb, however, can indicate the jussive state since the past-tense verb is Mabniy or indeclinable. The author mentioned specific rules regarding their government:

- "If both are present-tense or the first (is present-tense) then, Jazm (is their state)." For example: مَتَى تَفَقَّمَ أَتَمْ. When you stand, I'll stand; and: مَتَى تَفَقَّمَ أَتَمْ. When you are standing, I stood.

- "If the second verb alone (is present-tense), then, there are two perspectives." For example: أَيَّن فَقَّمَ أَتَمْ أو أَتَمْ. Where you stood, I am standing. Some grammarians give the jussive state to the second verb, the present-tense verb, while others give the nominative state to the second verb having the view that the connection to the conditional particle is weakened due to the discontinuation of the past-tense.

- "For every requital that is not permitted to be placed as a condition, فَآ (ْنَ) is required for it ..." Meaning that if the requital is placed in the position of the condition and the meaning is not spoiled, the conjunctive particle (ْنَ) is not required. On the other hand, if the meaning is spoiled, the conjunctive particle is required to be prefixed to the requital, be it one word or a sentence. For example: إِنَّ تَزَوُّرَتْ فَآ تَزَوُّرَتْ. If you visit me, then, I will honor you. Its meaning is not preserved when the requital is put in the condition's place: إِن أَتُؤَمَّكَ فَآ تُؤَمَّكَ. If I honor you, you will visit me, since the reason for honoring a person is the person's visit.

Next, is a brief summary of each of the eleven words mentioned in the text:
Known as (إن، إن) the foremost of the conditional particles. According to the rules mentioned above, this particle can govern two present-tense verbs in the jussive, for example: "So if there are a hundred patient ones of you they shall overcome two hundred." [8:66] Or the first verb is a present-tense verb (in the jussive state) while the second verb is a past-tense verb, as in: "If you will not aid him, Allah certainly aided him." [9:40] Or the second verb is a present-tense verb (in the nominative state), as in: "And if you fear poverty then Allah will enrich you out of His grace if He please." [9:28]

This particle may also be used in a manner where a requital is not required. At times it is used to arouse a desire (إن) as in: "And give thanks to Allah if Him it is that you serve." [2:172] Or, sometimes, it is used in the meaning of a rebuke (إن) as in: "Say: Bring then the Taurah and read it, if you are truthful." [3:93]

In the meaning of Whenever, as in: "Whenever you stand, I will stand.

Used for the human in the meaning of Whoever, as in: "Whoever does evil, he shall be requitted with it." [4:123] This noun is also used in the meaning of interrogation and as a Relative Noun.

Used for the non-human in the meaning of Whatever, unrelated to time, for example: Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it." [2:106] At times, its meaning is related to a time period, as in: "So as long as they are true to you, be true to them." [9:7]

In the meaning of When, as in: "When you stand, I will stand. This noun is also used in the meaning of interrogation.

In the meaning of Whichever, as in: "Whichever you call upon, He has the best names." [17:110]

In the meaning of When, Whenever, as in: "Whenever you stand, I will stand. Whenever, Whenever you stand, I will stand.
• In the meaning of Where, as in: أين قمت أقوم أو أقم Where you stood, I am standing.

• In the meaning of Wherever, as in: أين قمت أقوم أو أقم Where you stood, I am standing.

• In the meaning of Wherever, wheresoever, as in: حيثما نقم أقم Wheresoever you stand, I will stand.

• In the meaning of Whenever, as in: مهما قمت أقم Whenever you stand, I will stand.

Now, for the examples in the text:

• If you stand, then, I will stand. The requital of the condition (نَأْفَكَنِسِي) is a noun sentence (جملة إشباهية). Since a noun sentence requires a predicate, it cannot be put in the place of the condition. Therefore, the requital requires the conjunctive particle (فَنَدَ). The noun sentence, with its own government, limits the conditional particle’s government to the first verb. The second verb is governed by the Mubtada (أنا) as its predicate or Khabar in the nominative.

• نَأْفَكَنِسِي Then, honor me. Meaning: If you stand, then honor me. The requital is a verbal sentence comprised of a command verb (أَفْكَنِسِي) with its object attached. Since a command verb is non-informative, it is a non-informative verbal sentence (جملة إشباهية إنشائية). Also, since a non-informative sentence cannot be a conditional clause, the requital requires the conjunctive particle (فَنَدَ).

• فَغُسِسْ أَقُوم Then, perhaps I will stand. In other words: If you stand, then, perhaps I will stand. The requital is a verbal sentence whose verb is incapable of inflection (فعل الجابيد), meaning it does not have a present-tense or command-verb. The verb (غُسِسِي) requires a predicate to clarify its meaning (أَقُوم), thereby negating the government of the conditional particle.

• فَقَدْ قُمْتْ Then, I have stood already. Meaning: If you stand, I stood already. Here, the requital of the condition is a verbal sentence preceded by the particle (فَقَدْ). Since this particle emphasizes the occurrence of an act, it cannot be put in the place of the condition, and the conjunctive particle is required (فَنَدَ).
[3.4] An Issue

After a command, (a present-tense verb) is made jussive due to an estimated (إن) with there being the intention of causality (السببية)، for example: زُرْني أُكْرِمْكَ Visit me (because) I will honor you; لا تَكْفُرْ تَدْخُلُ الجَنَّةَ لا تَكْفُرْ تَدْخُلُ النَّارَ Don't disbelieve, then, you will enter paradise. For that reason, لا تَكْفُرْ تَدْخُلُ النَّارَ Don't disbelieve, then, you will enter the hellfire, is not permitted in the jussive state due to spoilage of the (expression's) meaning.

[3.4] COMMENTARY

The issue explored in this section is the estimation of the conditional particle (إن). With two conditions, the present-tense verb is governed in the jussive state by the estimated particle (إن): first, that there is a command in the expression and, second, that the meaning of the conditional clause must be causative implying the reason or cause of an action, as in: زُرْني أُكْرِمْكَ Visit me (because) I will honor you. What is estimated from this expression is: زُرْني إِنّي أُكْرِمْكَ: Visit me, (because) if you visit me, then, I will honor you.

In the second example: لا تَكْفُرْ تَدْخُلُ الجَنَّةَ: Don't disbelieve, then, you will enter paradise, the intended meaning is that the reason for entering paradise is not disbelieving, in other words: faith. What is estimated is: لا تَكْفُرْ إِنّي لا تَكْفُرْ تَدْخُلُ النَّارَ: Don’t disbelieve, if you don’t disbelieve, you will enter the paradise. The last example: لا تَكْفُرْ تَدْخُلُ النَّارَ: Don’t disbelieve, then, you will enter the hellfire, is not allowed because its meaning is improper in that faith is not a reason or cause for entering the hellfire.
They are verbs formulated for the creative use of praise or blame. Among (these verbs) are:  . Each of them gives the nominative state to its subject defined with Lām or (the subject is) Mudāf for a definite noun or a concealed pronoun clarified by a Tamīyeez. Then, the word particularized (with praise or blame) is mentioned in agreement with the subject. It is made the Mubtada with its Khabar placed ahead of it or the Khabar of an elided Mubtada, for example:  .

From (these verbs are also):  . They are like:  . Without exception, their subject is:  . They are permitted to place a Tamīyeez or Hāl either before or after (this word) in agreement with it, for example:  .

[3.5] A Section: The Verbs Of Praise And Blame

 этап

في أفعال المذَّح والذَّم، وهي أفعال وضعت لِإِنشآء مدح أو ذم، فينها: يغم، وبسن وسئ. وكل بُنيها يرفع فعلاعاً مغرفاً باللَّم أو مضافاً إلى مغرف بها أو صيغة مستمرة مفَّشًةً بِتَّمِيمِيَّة. ثم يذكر المَحْضوض مطابقاً لِلفاعل. ويجعل مَبْنِيًا مَقدَّمْ الخَبِير أو حَبْر مَحْضوض المِبْنِيَّ، نحو: يغم المرأة هند، وپنس نِسأة الرجل الهندات، وسئ رجلاً زيد، وبنها حبي ولا حبي وحما كجم وپنس، والفاعل ذا مطلقاً و بغده المَحْضوض، ولك أن تأتي قبيلة أو بغده بُتَّمِيمِيَّ أو حال على وفِّقه، نحو: حبذا الزيدان، وحبذا زيد راكباً، وحبذا أَمِرْأَة هنّد.

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The first group of verbs to be highlighted in this chapter dedicated to the verb are the Verbs of Praise and Blame (أخلاق المذح والذنُب). These verbs have been mentioned previously as verbs incapable of inflection (النفَل الجامد), meaning that their sole form is their masculine singular form regardless of the gender or number of the subject to which they refer. The verbs of praise are: Good, nice and: Lovely, nice. The verbs of blame are: Wretched, miserable, and: Evil, bad.

In reality, not all grammarians are convinced that these words are verbs. There are at least three perspectives in this regard. The Kūfiyyeen regard these words to be nouns. One of their proof lies in the pattern of these words. Its pattern is contrary to any other 'Arabic verb in that its first consonant is vowelled with Kasrah and its middle consonant is Sākin or vowelless, as in: فِي. Another point is that they have examples in which the word is connected to a genitive particle (حرف الجار), as in: أنا أَنَّى فِي الجَارَ. Am I not a good neighbor?

As mentioned in the first chapter, the genitive particle is one of the signs of a noun.

The Baṣriyyeen are of the view that these words are verbs due to the presence of the feminine form of these words, as in: بِنَفَمِ النَّسَاءِ. They argue that this Sākin Tā is one of the signs of a verb. Al-Kasāi, one of the prominent Kūfiyyeen believes that these words were originally verbs but later their meanings were transferred to that of a noun. He cites the example of: كَأَتِبَتْ نَبْلَا, which was originally a verbal sentence and later became a compound noun. Apparently, the author agrees with the Baṣriyyeen. Ibn 'Uṣfūr says that the real disagreement is whether the verb's ascription of praise and blame can be attributed to its subject.

There are three important elements in this type of expression, like: What a good woman Hind is. First, is the verb (بِنَفَمِ); second, the subject (المرأة) and third, the noun particularized with praise or blame (المحضور), known as the Makhsūṣ.

The verb gives the nominative state to its subject, as usual. There are three possibilities for the subject:
The subject is a noun defined by the Definite Article, as found in the example above (نغم المرأة: حندة).

Or the subject is Mudāf to a noun which is defined by the Definite Article, for example: *What a good daughter of a woman is Hind.*

Or the subject is concealed within the verb. The verb gives the nominative state to this estimated pronoun as well. Often, the verb will be followed by an indefinite accusative word, the Tamyeez (التمييز), which will clarify the estimated pronoun. Then, the Makhsūṣ is mentioned following the Tamyeez, for example: (نغم المرأة: حندة) *What a good woman Hind is.* It is also permissible to place the Tamyeez after the Makhsūṣ, as in: (نغم جندة: أمراة) The Tamyeez clarifies which quality of the estimated subject is being praised, in other words, her being a woman is praised.

The Makhsūṣ, being the noun particularized by praise or blame, follows the subject in the expression in number and gender and I'rab. The example: (نغم المرأة: حندة), the Makhsūṣ is (جندة) which is agreement with the subject (المرأة) in being singular, feminine and nominative.

In terms of the sentence construction, the author mentions two perspectives: "*It is made the Mubtada with its Khabar placed ahead of it or the Khabar of an elided Mubtada.*"

The first perspective is that the Makhsūṣ (جندة) is the Mubtada whose Khabar (المرأة) has been placed ahead of it. The second perspective is that the Mubtada is an estimated pronoun concealed in the verb and the Makhsūṣ is the Khabar for that estimated pronoun.

The first example (نغم المرأة: حندة), has already been examined, regarding the two other examples, their explanation is as follows:

- *How wretched women of men are the Hindāt.* In this example, the subject is Muḍāf to a word defined with the Definite Article (الزوج). The Makhsūṣ is (الهنادت), which agrees with the subject in gender, number and I'rab.
• How evil a man is Zaid. This is an example wherein the subject is an estimated pronoun (زيد) concealed in the verb. The word (زيد) is the Tamyeez which clarifies the quality related to the subject which is being blamed, namely his being a man. The Makhsūs is (زيد) which follows the estimated pronoun in gender, number and I'rab.

Also associated with the Verbs of Praise and Blame are the two verbs (حب) and (لا حب), for praise and blame, respectively. They both follow the rules of (ينف) and (ينلم) with the exception that the subject for these verbs is always (ذى), as in: لا حبنا. Regarding the examples related to these verbs:

• How lovely are the two Zaid. The subject is (ذى) while the Makhsūs is (الزيدان). The Makhsūs, then, may be singular, dual or plural as the verb's subject does not reflect gender, number nor I'rab.

• How lovely Zaid is as a rider. In this example, the Makhsūs (زبد) is followed by an accusative word (راكب), the Ḥāl (الحال), which clarifies the state of the Makhsūs, meaning that Zaid was in the state of riding when he was being praised.

• How lovely a woman is Hind. In this example the verb and subject are followed by an accusative word (امرأة), the Tamyeez, which clarifies the subject's quality of the subject which is being praised, meaning her being a woman is praised. Following the Tamyeez is the Makhsūs (مِنْهَا). As previously mentioned, the Tamyeez may precede or follow the Makhsūs.

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They are two verbs formulated to signify surprise. They are: (ما أتعل) and (ما أتعل) (ما أتعل). (The verbs) are only constructed with whatever the Superlative Noun is constructed with. The word not fulfilling (the requirements of the Superlative Noun) can gain (a similar meaning) with: (ما أتعل) and (ما أتعل). These two are not inflected.

The (ما) (ما) (ما) (ما), it is agreed, is the Mubtada. Is in the meaning of something and that which follows it is its Khabar or a Relative Noun and that which follows (the Relative Noun) is its relative clause while the Khabar is elided? There is a difference (of views). With Sibawaih, that which follows (ب) (ب) is a subject and (the particle is) extraneous. With al-Akhfash, it is either an object due to the verb’s transitivity or (the particle is) extraneous.

[3.6] COMMENTARY

The second group of verbs to be highlighted in this chapter are the two Verbs Of Surprise (ما أتعل). These verbs are formulated to express surprise or wonderment using two patterns as in:  What a good man Zaid is. The literal meaning is:  What thing makes Zaid so good, with (ما) (ما) meaning:  What thing. The second pattern used is:  How good Zaid is. With these verbs, their subject is always its concealed pronoun and its object follows it, without any separation, as a rule.
This verb is derived according to the same rules governing the Superlative Noun:

- Derived only from three-letter primary verbs (تَلِينُهَا) (تَلِينُهَا). Therefore, it is not formed from four-letter verbs nor derivative verbs.
- Derived only from fully-inflected verbs (تَلِينُهَا) (تَلِينُهَا), such as: ضَرِبٌ as opposed to partially-inflected verbs (تَلِينُهَا) (تَلِينُهَا) like (تَلِينُهَا) or (تَلِينُهَا).
- Not derived from Defective Verbs (تَلِينُهَا), like (تَلِينُهَا) or (تَلِينُهَا).
- Derived only from verbs in the active voice (تَلِينُهَا).
- Does not use verbs on the pattern of (تَلِينُهَا) for meanings other than that of the superlative, such as: *Green.*
- Not derived from verbs whose meaning is inappropriate for the superlative, such as: *Death.* Therefore, it is inappropriate to say: *How dead Zaid is.*

When any of these conditions are not met, the meaning implied by these verbs can be achieved with the word (تَلِينُهَا) on the pattern of (تَلِينُهَا) and (تَلِينُهَا), as in: *ما أُهِدِى إِلَى الْأَرْضَ (تَلِينُهَا) أَهْدَى بُخَضَرَةَ الأَرْضَ.* The leaves are intensely green. When used in this meaning the verb (تَلِينُهَا) becomes non-inflected like (تَلِينُهَا) and (تَلِينُهَا). The first example requires the use this verb (تَلِينُهَا) because its object is a derivative having more than three letters. In the second example, the meaning of green is inappropriate for the meaning of the superlative, therefore, inappropriate for the Verb of Surprise.

Regarding the sentence's construction, the author says that there are differences of opinion. Grammarians are agreed that the (تَلِينُهَا) is the Mubtada. They differ on the remaining parts of the sentence. Some say that (تَلِينُهَا) is in the meaning of (تَلِينُهَا) *Something* and what follows that is the Khabar of (تَلِينُهَا), as in: *شيءُ أَكْثَرُ السَّمَاءَ* Something surprising is the abundance of water. Others say that its meaning of (تَلِينُهَا) is that of the Relative Noun, as in: *الَّذِي أَكْثَرُ السَّمَاءَ عَظِيمًَ* That which is the abundance of water is great. From this perspective, the Relative Noun (تَلِينُهَا) (تَلِينُهَا) together with its relative clause (تَلِينُهَا) form the Mubtada. However, its Khabar (تَلِينُهَا) is elided.
In the end, the author mentions the views of two great grammarians, Sibawaih and al-Akhfash. Sibawaih's view is that what follows the particle (ب) on the pattern of (أَنْعُلُ) is the subject, as in: أَكْثَرُ الْمَاءَ (How abundant the water is). His view is that this is the pattern of the command verb (أَنْعَلُ). Originally, it would have been: أَكْثَرُ الْمَاءَ (The water was plentiful), in the past-tense in order convey the meaning of excess, wherein (الْمَاءَ) is the subject. Therefore, he views that which follows the genitive particle is the subject and the particle is extraneous (ب), as in: أَكْثَرُ الْمَاءَ.

al-Akhfash is of the opinion that the particle (ب) is due to the transitive nature (التَّعْبِيْنَةُ) of the verb on the pattern of (أَنْعُلُ). In the pattern of the command verb (أَنْعَلُ), it is obligatory to conceal the subject (الْمَاءَ), as in: أَكْثَرُ الْمَاءَ, where (الْمَاءَ) is the object. He also has the view that the genitive particle is extraneous, as in: أَكْثَرُ الْمَاءَ، أَوْ أَكْثَرُ الْمَاءَ.
They are verbs entered upon a nominal sentence in order to clarify the meaning created (in expressions) of assumptions and certainty. (The verbs) give the accusative state to the Mubtada and Khabar as two objects and it is not permissible to elide one of the two alone.

The verbs are: (ألئني) (women) and: (زعب) for conveying certainty regarding the Khabar, for example: Surely they found their fathers going astray. (مجل) and (زعب) are for the Khabar’s assumption, for example: Those who disbelieve think that they shall never be raised.

(علم) (know) (رأى) (see) are for two matters, mostly for certainty, for example: Surely, they think it to be far off and We see it nigh. (حساب) (think) and (حالم) (expect) (أصل) (think) (أحل) (expect) are for two matters, mostly assumptions, for example: I figured Zaid was standing.

[3.7] COMMENTARY

The third category of verbs highlighted in this chapter are known as Verbs of the Heart (أفعال القلب). The particularity of these verbs are that they express matters in terms of certainty or assumption, both matters of the heart, meaning the mind. These verbs are entered upon noun sentences governing both the Mubtada and the Khabar. The attribution of certainty or assumption is related to the Khabar.
The Mubtada and Khabar are both governed in the accusative as objects of this verb, as in: *I found Zaid to be ignorant.* Originally, the noun sentence was: Zaid is ignorant. At times, there will be a subject also, for example: Zaid assumes 'Amr to be an 'Arab. The original sentence was: 'Amr is an 'Arab.

The Verbs of the Heart are numerous, however, the author has mentioned nine:

- Two verbs express certainty (الْعَتْبَةَ - العَتْبَةَ), they are: (الْعَتْبَةَ) and (الْعَتْبَةَ), as in the author's example: Surely they found their fathers going astray. [37:69]

- Two verbs express assumptions (الْعَتْبَةَ), they are: (الْعَتْبَةَ) and (الْعَتْبَةَ), as found in the author's example: "Those who disbelieve think that they shall never be raised." [64:7]

- Two verbs express both certainty and assumption (two matters), however, they are used mostly for the expression of certainty, they are: (الْعَتْبَةَ) and (الْعَتْبَةَ), as in the example: Surely, they think it to be far off and We see it nigh. [70:6-7]

- Three verbs express both certainty and assumption, however, they are used mostly for the expression of assumptions, they are: (الْعَتْبَةَ) and (الْعَتْبَةَ), for example: I figured Zaid was standing.

The reason that it is said that some verbs express both matters, meaning certainty and assumption, is that scholars disagree about the meaning of (الْعَتْبَةَ). Some say that knowledge (الْعَتْبَةَ) is certainty and, therefore, an assumption is not knowledge. Others disagree saying that an assumption is a degree of knowledge less than certainty.
[3.8] An Issue: Cancellation Of Government

When the Verbs of the Heart occur between the Mubtada and Khabar or occurs after both, it is permissible to cancel their government literally and (the government of words based on their) position, it is termed (اللغة)  for example: Zaid, I know, is standing; Zaid is standing I know.

When the Verbs of the Heart are entered upon an interrogative sentence or a negated sentence or (a sentence containing) Lām or an oath, it is required to cancel the verb's government, literally only. It is termed (اللغة)  for example: That We might know which of the two parties was best able to compute; I Know certainly Zaid is standing.

[3.8] COMMENTARY

The focus of this issue is the nullification the Verb of the Heart's accusative government. There are two causes of this nullification. The first cause is that the verb is situated either between the Mubtada and the Khabar or after the two, as demonstrated in the first two examples: Zaid, I know, is standing; Zaid is standing I know. In this situation, the cancellation of the verb's government is permissible. The cancellation (اللغة) of this verb's government has two types:
Ilghâ: The negation of a verb's literal government (نَظَرُ،) and its government of words (or sentences) occupying the place (مَحْلُولٌ) of its object.

Ta'leeq: The negation of the verb's literal government only.

The first two examples in the text are examples of Ilghâ. What is estimated in both examples is: علَمتُ نُزِيدًا قانِسًا, where both accusative words are objects governed by the verb. Moving the verb in between these two words or behind both of them changes the expression into a nominal sentence wherein Zaid becomes the Mubtada and the remainder of the sentence becomes its Khabar, as in: نُزِيدُ قَانِمُ عَلَمتُ نُزِيدًا عَلَمتُ قَانِمًا or نُزِيدُ قَانِمُ عَلَمتُ قَانِمًا. The literal government of the verb, meaning its accusative government, is negated or canceled.

This change in structure, also cancels the verb’s government of accusative words connected to it in apposition, as in the following example: I knew Zaid was standing and 'Amr was sitting. Estimation of the original expression prior to Ilghâ is: علَمتُ نُزِيدًا قانِسًا و عَمَّرَا جَالِسَا. Each accusative word is either the object of the verb (نُزِيدًا قانِسًا) or in apposition to the verb’s objects (عَمَّرَا جَالِسَا). The verb’s objects are governed literally while the other accusative words are governed by the verb in the place (مَحْلُولٌ) of an accusative word by means of apposition. Ilghâ involves the negation of the verb’s literal government (نَظَرُ،) of its objects and its government over words linked to it in the place of its objects (مَحْلُولٌ النَّضِمِي). All become nominative as a result.

The last two examples are examples of Ta'leeq. Interrogation, negation, the particle Lām or an oath occurring in an expression requires the cancelation of the verb's literal accusative government: I know certainly Zaid was standing. However, the verb’s accusative government of words linked to it in apposition is not canceled, as in: علَمتُ لِزَيدًا قَانِمًا و عَمَّرَا جَالِسَا. These accusative words, عَمَّرَا جَالِسَا, are in apposition with the objects of the verb (نُزِيدًا قانِسًا). These objects are usually accusative although they have become nominative due to the negation of the verb’s accusative government. Despite their nominative state, they occupy the place of an accusative word, meaning the verbal object. As a result, the words in apposition derive their accusative state from accusative place (مَحْلُولٌ النَّضِمِي) of these words to which they are in apposition, not from their indicator of I'rab, as in: علَمتُ لِزَيدًا قَانِمًا و عَمَّرَا جَالِسَا.
[3.9] Conclusion

When two governing agents contend (for the government) of an apparent noun after them, you have the option of giving government to whichever one of the two you desire. Except, that the Basriyyeen prefer the second (governing agent) due to its proximity (the apparent noun) and the lack of requiring its government due to separation by a foreign element and (the lack of) apposition to a sentence before its ending.

The Kūfiyyeen (select) the first due to its preceding (the second governing agent) and the lack of requiring concealment before mention (of the apparent noun). Whichever of the two you choose to govern, you conceal the subject of the disregarded agent in accordance with the apparent noun. Regarding the object, then, the disregarded agent's object is elided if the first or the second's (subject) is concealed, except that an obstacle prevents it. Not from (this category of contending governments), is the example:

The (two) Zaidis reckoned me departed and I reckoned them departed, as some scholars have said.
The concluding section in this chapter dedicated to the verb, deals with the topic of resolving conflicts between two governing agents. At times, a situation arises where two governing agents, like verbs, are in contention to govern the same noun occurring after them as their subject, object or Khabar, as in: The two Zaids helped me and is helping me. In this example, there are two verbs. Since both verbs have their objects attached as accusative pronouns in the first-person, they require a subject to govern as well. Therein lies the conflict: both governing agents contend to govern the same apparent noun as their subject.

The author says that you can choose whichever of the two governing agents you like to govern the apparent noun. After stating that, however, he gives insight into the views of the grammarians of Basrah and Kufah in resolving this conflict.

The grammarians of Baṣrah are of the opinion that the second governing agent should govern the apparent noun as its subject. They have a few reasons for their point of view:

- As the second governing agent is nearer to the apparent noun, the issue of having a separator between the governing agent and the apparent noun that it governs does not arise. Separators unrelated to the governing agent, meaning foreign separators placed between the governing agent and its governed word may negate a word's government. For example, if the first verb is selected to govern the apparent noun, then, the second verb becomes a separator between the governing agent and the apparent noun. The second verb is considered foreign because it does not contain a pronoun which refers to the first verb, therefore, it is unrelated or foreign to the first verb. From the perspective of these grammarians, a separator of this type should not exist between a governing agent and the word which it governs.

- The second point is that when the second verb governs the apparent noun, the issue of apposition does not arise. Meaning that if the first verb governs the apparent noun, the second verb can only be relevant in the sentence if the pronoun concealed within it makes reference to the governing agent (the first verb).
This referencing can only be accomplished via apposition wherein the second verb is connected in apposition to the first verb by means of the conjunctive particle (ٍ). This apposition is required since without apposition the second verb has no defined role in the sentence as its pronoun has no specific point of reference. In such a situation, the second part of the expression, namely (نَضَرَلْنِي) becomes disconnected from the governing agent. Therefore, when the second verb is selected as the governing agent, this issue of apposition does not arise. In addition, the pronoun concealed in the first verb can make its reference to the apparent noun which follows it. The pronoun, however, should agree with the apparent noun to indicate its reference, as in: نَضَرَلْنِي وَنَضَرَلْنِي الزَّيْمَانَ.

On the other hand, when the first verb is selected as the governing agent, the second verb’s concealed pronoun must be related to the apparent noun following it. As the apparent noun is in the dual, the verb's concealed subject should also reflect agreement with the dual to indicate its reference, for example:

The grammarians of Kūfah (الكوفَّانِينَ), on the other hand, select the first verb as the governing agent. Here are a few of their views:

- Since the first verb is the first governing agent in the expression, it has precedence in the government of the apparent noun.

- In their view, when the second verb is selected as the governing agent, the first verb’s subject is concealed and makes reference to the apparent noun via apposition. The grammarians of Kūfah consider it improper that the first verb’s subject is its concealed pronoun which refers to an apparent noun governed on another level. The apparent noun is governed by the second verb as its subject on one level. The same noun is also governed through the reference of the pronoun concealed in the first verb, on a second level.

In that scenario, their view is that the government of the second verb would have precedence since it governs (الزَّيْمَانِ) literally while the first verb governs the apparent noun with its concealed pronoun. Also that reference of the first verb's pronoun is made by means of apposition, meaning that the apparent noun is in a part of the expression different than that of pronoun referencing it.

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Therefore, these grammarian believe, this type of government is not proper. When the first verb is the governing agent, then, this type of concealment is avoided in the first governing agent as it governs the subject. Then, the concealment of the second verb's subject is required. It makes its reference to the apparent noun directly following it. This is the proper arrangement in that the concealed pronoun's reference is made to the apparent noun which follows it directly. The government of the subject by the first verb is on the first level, while the reference of second verb's pronoun to the same word is on the second level. The pronoun in the second verb indicates agreement with the word it references in order to indicate its point of reference, as in:

As a general rule, the author states: "Whichever of the two you choose to govern, you conceal the subject of the disregarded agent in accordance with the apparent noun."

For example, in the sentence: I and Zaid were standing, both verbs are defective verbs and both require a Khabar to complete their meaning. The subject for the first verb is its conspicuous nominative pronoun (أنا) (ان) signifying the first-person (ئا) (ئا). The subject for the second verb is (زائد) (زائد). Both verbs, lacking a Khabar, contend to govern the word.

If the second verb is selected as the governing agent, then, the Khabar is for this verb. Still, the first verb also requires a Khabar in order to be relevant in this expression. The author refers to the governing agent which does not govern the apparent noun as (مهم) (مهم) or Disregarded. To resolve this conflict, it becomes necessary to place a second Khabar after the first Khabar, so that it relates specifically to the disregarded governing agent by means of apposition, as in:

As the author mentioned, the subject of the disregarded governing agent (the first verb) is concealed although making reference to its Khabar (إيا). This Khabar, meaning the second Khabar (إيا) must contain a pronoun making reference to the governing agent's Khabar (إيا). The reference of this pronoun makes the second Khabar and the disregarded governing agent (the first verb) relevant in the expression as both are tied to the governing agent's Khabar.
This pronoun in the second Khabar must also agree with the apparent noun (تَأْيِيدَة)، the Khabar, in gender and number. In this manner the disregarded agent's need for a Khabar is satisfied. Also, the need of its concealed pronoun to reference the Khabar is met. In addition, the pronoun in its Khabar (إِبَّانَة) makes reference to the first Khabar, the apparent noun. This makes the government of the disregarded agent relevant to the governing agent (the second verb).

Another rule: "Regarding the object, then, the disregarded agent's object is elided if it is first or the second's (subject) is concealed, except that an obstacle prevents it."

The author refers to a scenario wherein two verbs are in contention for the same noun with one of the governing agents requiring the noun as an object, as in: رَأَيْتُ وَ أُكْرَمْنِي زَيَّدَ / I saw Zaid and Zaid honored me. The verb (رأى) requires Zaid as an object, in the accusative. The second verb (أَكُرُمْنِي) requires Zaid as a subject, in the nominative, as in: رَأَيْتُ زَيَّدًا وَ أُكْرَمْنِي زَيَّدَ. According to this rule, if the disregarded agent is first, the object for that verb is elided, leaving the apparent noun in the nominative state as the subject for the second verb, as in: رَأَيْتُ وَ أُكْرَمْنِي زَيَّدَ.

If the second verb is selected as the governing agent, then, its subject will be required to be concealed, as in: رَأَيْتُ وَ أُكْرَمْنِي زَيَّدَ. The apparent noun, then, is in the accusative as the object of the first verb. The second verb makes reference through its concealed pronoun to the apparent noun. That is, unless there is some reason barring the concealment the subject for the second verb, such as: رَأَيْتُ زَيَّدًا وَ أُكْرَمْنِي. Here, the second verb's concealment is improper since it has no apparent point of reference occurring after it. On the other hand, when the apparent noun follows the second verb, it becomes the reference of the verb's concealed pronoun.

Finally, the author mentions another example. However, he excludes this example from the examples wherein two governing agents contend for the government of one word. This example, he states, is not from this category, meaning contending governing agents. The example is: حُسَيْنِي وَ حَسَبَتُهُمَا مُسْلِطَانِ الزَّيدانِ مُسْلِطًا. The first verb (حُسَيْنِي) has its object attached as a first-person accusative pronoun (ني). The subject for this verb is (النَّبِي). The second verb's subject is the conspicuous pronoun (فَ) for the first-person (آَنَا). This verb's object is the accusative pronoun (كَمَا) attached to it.
In this example, both verbs are doubly transitive and require a second object to complete their meaning. The first verb requires an object in the singular, like (ما) because its first object (أنا) is masculine singular. The second verb requires its second object to be in the dual to correspond to its first object (ما). Its object, therefore, is: (ما). This example has the matter of contention between the two governing agents resolved. Originally, the expression was a such: حبيبتي وحبتيهما لملتلقا.

If the first verb is selected as the governing agent, it is proper for it to govern the word (ما) as its object as it agrees with its first object (أنا). However, if the second verb is selected as the governing agent, the word (ما) does not agree with the verb's object (ما) which is dual and is not appropriate as its second object.

The author's point is that this expression is not one wherein there is contention between two governing agents to govern one word. Rather, it can be seen from the original expression that the second verb is in need of a second object as it cannot govern the word (ما). Therefore, what is required to make this expression proper, is to bring this second object for the verb in the dual so that it will conform to its first object, the attached pronoun. Therefore, the word (ما) is put into the expression to fulfill the need of the verb to have its second object.

Some grammarians have used this example, meaning: حبيبتي وحبتيهما لملتلقان الزمان لملتلقا, to indicate a solution to an expression wherein two governing agents contend to govern one apparent noun. According to the author, they are mistaken since the original expression could not be resolved without entering another word (ما) into the expression. Therefore, the contention to govern one particular word does not exist.
الحصيفة الرابع

THE FOURTH CHAPTER
الحصيفة الرابع
في الجمل وما يتبغها

(في الجمل وما يتبغها:) الجملة قول تضمن كلمتين بإنسان، فهي أعم من الكلام عند الأكثرين. فإن بدنت باسم فاسيقية، تخو: زائد قائم، و أن تضمنا خبير لكم، و إن زيداً قائم، إذ لا عبورة بالحرف، أو يغلي ففعليته كقام زيد، و كل قام زيد، و هنا زيداً صربيته، و يا عبد الله، و إن أحد من المشركين استجاء. لأن المقدّر كالمدجر.

ثم إن قالت خبيراً فضعف أو كان خبير المبتدا فيها جملة فكبرى، تخو: زائد قام أبوه، فقام أبوه صغرى و الجمع كبرى. و قد تكون صغرى و كبرى بإعتبارين، تخو: زائد أبوه علامه مطلقي، و قد لا تكون صغرى ولا كبرى كقام زائد.

[4.0] The Fourth Garden

Sentences And That Which Follows Sentences

A sentence is a saying comprised of two words with ascription (between one another). With most, a sentence is more general than speech. If a sentence is begun with a noun, then it is nominal (إسبيسية), for example: زائد قائم: Zaid is standing; Your fasting is better for you; Surely Zaid is standing, when there is no consideration of the particle.

Or it is begun with a verb, then it is verbal (لغيلة), like: Zaid stood; Did Zaid stand; Did you not strike Zaid; O Abdallah; And if one of the idolaters seek protection from you, because the estimated verb is like the mentioned verb.
Then, if a sentence occurs as a Khabar (predicate), then, it is a minor (expression). Or the Khabar of the Mubtada has a sentence in it, then it is the major (expression), for example: 

زَيْدُ أُبُوُ  زَيْدُ أُبُوُ

*Zaid's father stood.* Then, is the minor (expression) and the total is the major (expression). At times, it may be the minor and major with two considerations, as in: 

زَيْدُ أُبُوُ  عَلَامَةٌ مَنْطَلِقٌ

*Zaid's father's servant is set free.* Sometimes, there is no minor or major (expression), like:

فَامُ زَيْدُ  زَيْدُ

*Zaid stood.*

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[4.0] COMMENTARY

The focus of the fourth chapter is the 'Arabic sentence. This initial section defines the two basic types of sentences, the nominal and verbal sentence.

The sentence is defined as a saying comprised of two words with ascription to one another. The sentence is either comprised of two nouns or a verb and a noun. What makes it a sentence is Isnād (الإسناد), or ascription, meaning that the words have meaningful relationship between them. This is the reason that the author says that the sentence is more general than speech as speech may also include expressions lacking this ascription and incomplete sentences like phrases and clauses. The sentence, on the other hand, may be comprised of these phrases and clauses in an arrangement that conveys a particular meaning.

If a sentence begins with a noun, it is referred to as: 

*الجملة الإضيبة*  

A nominal sentence, as in: 

زَيْدُ قَانِمُ 

*Zaid is standing.* The nominal sentence, as previously mentioned (section 2.4), has two important elements, the subject (المبتدأ) and the predicate (الخالي), the Mubtada and Khabar, respectively. The author also gave the example: 

أَنْ تَضْوَمَا خَيْرَ لَكُمْ 

*Your fasting is better for you.* Despite the fact that this sentence begins with a verb (الضومن), it is counted as a nominative sentence due to the rule that the accusative particle (الضمني), when combined with a present-tense verb, is interpreted as the verb's Maṣdar. As such, the expression is interpreted as: 

ضَوْمَا خَيْرَ لَكُمْ 

a nominal sentence in the same meaning.

The third example: 

إِنَّ زَيْدًا قَانِمًا 

*Surely Zaid is standing.* The author mentions that this is a nominal sentence because the particle (النون), and other particles, are not considered in determining whether a sentence is nominal or verbal.

If a sentence begins with a verb, it is referred to as: 

*الجملة الفعلية*  

A verbal sentence. The
important elements of a verbal sentence are the verb (الفاعل) and its subject (النفّذ) as in the example: 

Zaid stood. At times, a verbal object (المساعد ﷺ), in the accusative, may also be found in a verbal sentence wherein the verb is transitive, as in:  

Zaid hit 'Amr.

Likewise, particles preceding a verb are not considered in determining whether a sentence is verbal or nominal, as in: 

Did Zaid stand. In some instances, a verb is estimated within an expression:  

Did you not strike Zaid. What is estimated is in this sentence is:  

The government of this verb relates to the topic of a noun diverted from its governing agent (section 2.27) wherein the government of an estimated verb is manifest.

Also, a sentence may be considered verbal when it does not contain an apparent verb but the verb's meaning is manifest in the expression, as in: 

O 'Abdallâh. What is estimated is:  

I'm calling 'Abdallâh. In this type of expression, the meaning of a verb is present, although its government may not necessarily be manifest. In the last example:

And if one of the idolaters seek protection from you [9:6], a verb is also estimated, as in:  

This is only considered a verbal sentence due to the estimation of a verb. As the author mentions, the estimated verb is like the verb which is mentioned.

Next, the author mentions the concept of a greater and minor expression. In the example: 

Zaid's father stood, this nominal sentence begins with a noun (زید), the Mubtada. The Khabar for this Mubtada is a verbal sentence, namely:  

Zaid's father's servant is set free. This is only one perspective. However, in the nominal sentence that is the Khabar for (زید), there is another Khabar (عَلَامَةٌ مَنْطَقٍ) These words are the Khabar for (أَبُو).
Also, within this Khabar is another nominal sentence (عُلامة مَسْتَطَل) wherein (عَلامة مَسْتَطَل) is the Mubtada and (عَلامة مَسْتَطَل) is the Khabar. So, from one perspective, the greater expression is (أبوَ عُلامة مَسْتَطَل) and minor expression is (أبوَ عُلامة مَسْتَطَل). Then, from another perspective, the major expression is the Khabar of ( زيَد) (أبوَ عُلامة مَسْتَطَل). Within this major expression is another nominal sentence, the minor expression (عُلامة مَسْتَطَل) which is the predicate of (أبوَ).

Some sentences do not contain a major or minor expression, as in: قَامَ زَيَدٌ Zaid stood. This is a verbal sentence only comprised of the verb (قَامَ) (قَامَ) itself and its subject (زَيَدٌ). No other sentence is involved in this expression.

[4.1] A Summary:

Sentences which have (an established) place (of l’rāb) are seven: the informative; the circumstantial accusative; that which wherein is an object; that which is annexed; that which occurs as a jussive reply to a condition; that which follows the singular word and that which follows a sentence having a place (of l’rāb).

Sentences in which there is no (established) place (of l’rāb) are also seven: the newly initiated sentence; the parenthetical clause; the explanatory sentence; the relative clause; the reply to an oath; the reply to the non-jussive condition and the sentence following something for which there is no (established) place (of l’rāb).

[4.1] A Summary:
[4.1] COMMENTARY

In this section, the author summarizes the various types of sentences. He categorizes sentences into two groups, those which have an established place of I’rāb and those which do not. The meaning of having a place (سِحْلٖ) of I’rāb is that a sentence may fill a role within the sentence, like the Khabar for a Mubtada, for example. According to the rule, the Khabar and the Mubtada are nominative, therefore, the place (سِحْلٖ) of the Khabar is nominative. Therefore, the sentence occurring as the Khabar is in the place established for a nominative word.

The author mentioned that sentences having an established place of I’rāb are seven:

- **Informative sentences.** Meaning (الجملة الخبريةٌ), a sentence which occurs as a Khabar for a Mubtada or a Khabar for one of the Nawāsikhs (refer to section 2.6). Its place of I’rāb is the nominative state.

- **Circumstantial Accusative.** It is the sentence which occurs in the meaning of Hāl. Its place of I’rāb is the accusative state.

- **That sentence which has an verbal object in it for a verb.** Its place of I’rāb is the accusative state.

- **That sentence which is annexed to a word.** Its place of I’rāb is the genitive state.

- **That which occurs as a reply to a jussive condition.** The place of I’rāb is the jussive state.

- **That which occurs following a singular word like an adjective.** Or the sentence follows another word in explicative apposition (الแทّفي؟ البينانٌ), equivalent apposition (الثأّكيدٌ), emphatic apposition (الثأّكيدٌ) and apposition by means of a conjunctive particle (الثأّكيدٌ). The place of I’rāb agrees with the I’rāb of the singular word that it follows.
• That sentence which occurs following one of the previous six sentences in an adjectival relationship or, as in the previous category, explicative apposition, equivalent apposition, emphatic apposition and apposition by means of a particle. Its place of 'irāb follows that of the sentence to which it is in apposition.

The sentences wherein there is no established place (محلٍ) for 'irāb, are also seven types:

• The newly initiated sentence or the sentence which is unrelated to that sentence occurring before it.

• The parenthetical clause. It is the sentence situated between two expressions like a separator.

• The explanatory sentence. It is the sentence which explains an unknown or ambiguous saying.

• Relative Clause. It is the sentence occurring after one of the types of Relative Nouns.

• The sentence that occurs as a reply to an oath.

• The sentence that occurs as a reply to a non-jussive conditional sentence.

• The sentence which follows a sentence wherein there is no place of 'irāb.

Each of these fourteen categories of sentences will be examined in detail in upcoming sections.
The first of those sentences having an established place of l’rāb is the informative sentence (الخبرية). It is that which occurs as a Khabar for a Mubtada or one of the Nawāsikhs. The place of its l’rāb is Ra‘f and Naṣb. A pronoun in the Khabar, in agreement with the Mubtada, is required (whether the pronoun is) mentioned or estimated. Except when (the informative sentence) is comprised of the Mubtada or (the informative sentence) includes a genus comprised of the Mubtada or pointing to the Mubtada or it is the essence of the Mubtada.

[4.2] COMMENTARY

This section begins detailing the types of sentences wherein there is a place (محل) for l’rāb. The first type of sentence is an informative sentence (الخبرية) which occurs as a Khabar for a Mubtada, as in: Zaid’s father is standing, wherein (زید) is the Mubtada and the Khabar (آباؤه) is a nominative sentence standing in the place of a nominative word. It is informative as it provides information regarding the Mubtada (آباؤه).

The informative sentence may also occur as the Khabar of one of the five Nawāsikhs (النموذج). As a Khabar of one of the Nawāsikhs, its place of l’rāb will be either nominative or accusative, as in:

Surely Zaid’s father is standing (nominative); 2) No man’s father is standing (nominative); 3) Zaid’s father was standing (accusative); 4) Zaid’s father is not standing (Accusative); 5) Zaid’s father was starting to stand (accusative).
Respectively, the types of the Nawāsikh mentioned in the previous five examples are:

(1) إِنَّ أَيُّ خَرْفٍ مَّدَّةً مَّدَّةً (2) لَا كَانَتْ لِلْجَلَّسِ (3) أَفْعَالُ الْعَاقِضَةَ (4) مَا لَا مَدَّةً مَّدَّةً (5) أَفْعَالُ التَّقَارِيَةَ

As the author mentioned, the Khabar must include a pronoun which refers back to the Mubtada. This pronoun must agree with the Mubtada in terms of gender and number, as in: The two men's Father is standing. This pronoun referencing the Mubtada may be apparent, as in the last example, or estimated, as in: Zaid is standing, wherein the Khabar (يَقُومُ) has no conspicuous pronoun. Its concealed pronoun (وَسَأَلَّ), then, makes reference to the Mubtada.

The exceptions to this rule is that the pronoun is not required when the Khabar contains the Mubtada itself, as in: "The sure calamity! What is the sure calamity?" [69:1-2] The Mubtada (الْحَالَةُ) is repeated in the Khabar (الْحَالَةُ), therefore, eliminating the need for there to be a pronoun in the Khabar referencing the Mubtada. The second exception is when the Khabar includes a word reflecting the same genus (الْجِنْسُ) as the Mubtada, as in: Zaid what a good man. As the genus (زَيدُ) includes (زَيدُ) and others, the pronoun is not required to refer to the Mubtada.

The third exception is when the Khabar points to the Mubtada, as in: "Clothing that guards (against evil) that is the best." [7:26] In this verse, the Demonstrative Noun (ذِيَاثٌ) points to the Mubtada (ذِيَاثٌ) eliminating the requirement of the pronoun.

The fourth exception is when the Khabar contains the essence of the Mubtada itself, as in: Say: He, Allah, is one. [112:1] The pronoun of fact (كُنَّ) forms the Mubtada, while the Khabar is (اللَّهُ أَحَدٌ), another nominal sentence wherein the word (اللَّهُ) is the essence of the meaning of the Mubtada (كُنَّ).
الثانية

(الثانية): الحالية: وَ شَرَطَهَا أنْ تَكُونَ حَبَيْتُهَا غَيْرٌ مُضَارِع مِنْ خِيفَةٍ لِلإِسْتِقبَالِ. وَ لاَ بَدْ مِنْ رابِطٍ، فَالإِسْمَيْةُ بِالْفَوْضاَءَةَ وَ الصَّمَّيمَ أوْ أُخِذُهَا. وَ الْفَغْلَبِيَّةُ إِنْ كَانَتْ مَنْتَدَويّةً بِمُضَارَع مِنْ قَدْ، فَبِالْفَوْضاَءَةَ وَ حَدًّا، نَحْوَ: جَابَ تَّيْرِيدُ يُشْرِعُ. أوْ مَعَهَا، فَقَبْعَ الْفَوْضاَءَةَ، نَحْوَ: لَمْ تُؤْدِنِينِي وَ قَدْ تَعْلَمُونَ أنَّى رَسُوْلُ اللَّهِ ﷺ إِلَّاً فِكَالإِسْمَيْةُ. وَ لاَ بَدْ مَعَ المَاضِي السُّبْط مِنْ قَدْ وَ لَوْ تِدْرِيَ.

[4.3] Second: The Ḥāliyyah

Its condition is that it be informative not beginning with a particle of the future. A connector is required. Then, the nominal sentence is (connected) by Wāw or pronoun or one of the two. The verbal sentence, if it is begun with the positive present-tense without (قُدْ), then, (it is connected) with a pronoun alone, for example: جَابَ تَيْرِيدُ يُشْرِعُ Zaid came to me quickly. Or with (قُدْ), then, with Wāw, as in: لَمْ تُؤْدِنِينِي وَ قَدْ تَعْلَمُونَ أنَّى رَسُوْلُ اللَّهِ ﷺ Why do you give me trouble? And you know indeed that I am Allah’s Apostle to you. Otherwise, it is like the nominal sentence. It is necessary, with the positive past-tense, for (قُدْ) although it may estimated.

[4.3] COMMENTARY

The second type of sentence wherein there is a place (مرَجْعٍ) of I’rāb is the Ḥāliyyah or related to the Ḥāl (الحلية). The Ḥāl (الحلية) when it applies to a word, indicates the state of the subject or object at the time when the action occurred, as in: جَابَ تَيْرِيدُ راِكْبًا Zaid came to me riding. The accusative word (راكب) is the Ḥāl indicating that Zaid was riding at the time when he came. As such, the sentence standing in the place of this Ḥāl, its place will be accusative.
This type of sentence has a number of restrictions mentioned by the author. The first being that the sentence should be informative (خَبَرِيَة)، meaning that it should not be comprised of a command, negation or interrogation. The second condition is that the sentence should not be initiated with a particle of the future-tense, meaning the particles (سُؤْفِ) and (س) which indicate the near and distant future, respectively. The third condition is that there must be a connector (رايْط) which links the Ḥāliyyah sentence (الجملة الحالية) with the sentence occurring before it.

If the Ḥāliyyah sentence is a nominal sentence, then, the connector must be the particle Wāw together with a pronoun embedded within the sentence which refers to the subject or object, meaning the (ذَو الحال) as in: جَآَبَيِي زَيْد وَ أَبَوَهُ قَابِم: Zaid came to me while his father is standing. The Ḥāliyyah sentence is which contains a pronoun referring back to (ذَو الحال) which is the (رَابِط). The connectors are (ن) and the pronoun embedded in the sentence. It is also permissible that the connector be only one of the two, meaning either Wāw or the pronoun, as in: جَآَبَيِي زَيْد وَالفرس مريض: Zaid came to me while the horse was sick; and: جَآَبَيِي زَيْد وَ وَجَهُ مَسْأَوَى: Zaid came to me while his face was blackened.

Regarding the verbal sentence, if it is begun with a positive present-tense verb without (قَدْ), then the pronoun alone is required as a connector (نيِتِسْم) Zaid came to me smiling, wherein the pronoun (ن) is concealed within the verb (نيِتِسْم). When the particle (قَدْ) is present, the Wāw is required, as in: "Why do you give me trouble? And you know indeed that I am Allah’s apostle.” [61:5]

When the verbal sentence is not comprised of a positive verb, meaning that it is negated, the sentence is like the nominal sentence, meaning that it requires both Wāw and a pronoun or one of the two alone, as in: جَآَبَيِي زَيْد لَمْ نِيِتِسم: Zaid came to me while he was not smiling; or with Wāw and the pronoun, as in: جَآَبَيِي زَيْد وَ لَمْ نِيِتِسم. Here, the pronoun is concealed within the verb and the particle (ن) precedes the verb.

When a verbal sentence is comprised of a past-tense verb, the particle (قَدْ) is required, as in: جَآَبَيِي زَيْد وَقَدْ أَكْلَ: Zaid came to me while he had already eaten. The particle is required, even if it is estimated, as in: "This is our property returned to us." [12:65] In other words: قَدْ رَدَث إِلَيْنا.
[4.4] Third: (A Sentence With) An Object Occurring in it (الواقعةَ مَفْعُولاً بِهَا)

It occurs as an account in a saying, as in: 

\textit{He said: Surely I am a servant of Allah.} (And it occurs) as a second object for the category of verbs like (أَمَلَ) and the third object in the category of verbs like (أَمَلَّ). (It occurs with) the governing agent connected to the sentence, for example:

\textit{That We might know which of the two parties was best able to compute the time.} At times, it is made a proxy for a subject. That is particular to a saying, such as: 

\textit{It is said: Zaid is a scholar.}

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[4.4] COMMENTARY

The third type of sentence wherein there is an established place (مَعْلُومٌ) of I'rab is the sentence which occurs as a verbal object (الَمَفْعُوْلاَ). Like the verbal object itself, the place of I'rab of this sentence is the accusative state. There are three situations in which a sentence occurs in the place of a verbal object:

- It is the sentence which occurs following a saying (تأوَّلٍ), such as: 

  \textit{He said: Surely I am a servant of Allah."} [19:30] That which follows the verb (إِنَّ اللَّهُ عَبْدُ) (نَذَرًا) is the quoted sentence (إِنَّ اللَّهُ عَبْدُ) in the place of the accusative.

- It is the sentence occurring as the second object of verbs in the category of (أَمَلَ), meaning a verb which is doubly-transitive requiring two objects. For example: 

  \textit{I think that Zaid's father is standing.} The first object of the verb is (أَبْوَاءَ قَابِلًا) which is followed by the nominal sentence (أَبْوَاءَ قَابِلًا). This nominal sentence is the second object for the verb (تأوَّلُ), in the place of the accusative.
This group also includes those verbs like (أعلّم) which are capable of having three objects. In this group, the sentence occurring as the object will occur as the third object as in: 

أعلّمت زٌيداً عـٔراً أبٌوهُ قائمٌ: I know that Zaid, his father 'Amr is standing. The first object is (زٌيداً) and the second is (عـٔراً) and the sentence occurring as the third verbal object is (أبٌوهُ قائمٌ), a nominal sentence.

- In a sentence in which there is interrogation, negation, the particle Lām or an oath, the government of that verb is eliminated for the sentence which occurs after it, as in: 

"لَيَتَعَّلَّمُ أنَّ الجَزَائِرَينَ أَحْضَرْ: "That We might know which of the two parties was best able to compute the time." [18:12] In this sentence, the verb (تعَّلَّمُ) governs the word (أنَّ) which denotes the interrogative. As a result, the sentence following it (الجزَائِرَينَ أَحْضَرْ), a nominal sentence, is not governed by the verb, although it occurs as its object.

Sometimes, a sentence which occurs as an object will also occur as a proxy for the verb's subject in a similar manner as the verbal object. In such circumstances, it occupies the place of the nominative like the proxy-subject (نَابِبٌ الفُعَّال), as in: 

يَقُالُ زٌيدٌ عالِمٌ: It is said: Zaid is a scholar. As the verb (يَقُالُ) is in the passive-voice, the sentence which would normally be the object of an active-voice verb, becomes the proxy of the elided subject in the place of the nominative.
Fourth: That (Sentence) Which Is Muḍāf Ilaihi

It occurs after adverbs of time, as in: Peace be upon me the day I was born; and: Remember when you were few. And (a sentence) occurring after (حَيْثُ). Sentences are not annexed to adverbs of place besides (حَيْثُ). Mostly, (this adverb) is annexed to a verbal sentence.

[4.5] COMMENTARY

The fourth type of sentence wherein there is a place (مَعْلُومٍ) of l’rāb is the sentence which is annexed to a word occurring before it. Like the second-term of an یَذَفْفَة (الضفائر إلخ), the sentence which is annexed, the place of its l’rāb is the genitive state.

The sentence which is annexed occurs after an adverb of time (ظُرْفُ الزَّمان), for example: "Peace on me on the day I was born." [19:33]. In this sentence, the verb (َيَبُتْ) is the verbal sentence with its subject (إِنَّا) (أنا). It is annexed to the adverb of time occurring before it (يَتَلَدْتُ). The second example given by the author: Remember when you were few. The nominal sentence (أَنْثَمْ قَلِيلْنَ) is annexed to the adverb of time (إِذًا).

The majority of grammarians also consider that the adverb (إِنَّا) (إذا) also has the same ruling. Those grammarians who consider (إِنَّا) (إذا) to be a noun, also consider it in the same ruling.

Regarding adverbs of place (ظُرْفُ السَّمَكَان), only the adverb (حَيْثُ) is capable of having a sentence annexed to it, as in: I sat where the Amir sat. Mostly, this adverb has a verbal sentence annexed to it.
[4.6] Fifth: The Sentence Occurring As A Reply To A Jussive Condition

The sentence occurring as a reply to a jussive condition adjacent to Fā or (إذا الفعالية) (The sentence’s) place (of I’rab) is the jussive state, for example:

Whomsoever Allah causes to err, there is no guide for him; and:

And if an evil befall them for what their hands have already wrought, lo! they are in despair.

Regarding the likes of: If you stand, I will stand, and: If you stood, I stood. Then, the jussive state in it is for the verb alone.

[4.6] COMMENTARY

The fifth type of sentence wherein there is an established place of I’rab is the sentence occurring as a reply to a condition when the verb which established the condition is in the jussive state, as in: "Whomsoever Allah causes to err, there is no guide for him." [7:186] The conditional sentence is (من يُضَلّ اللَّهُ فَلا هاديّ لَهُ) wherein the conditional particle (من) (من) causes the jussive state in the verb following it. The reply to this condition begins with the particle (فَ) (فَ) and the reply is a nominal sentence (لا هاديّ لَهُ). This sentence's place is the jussive state.

If the reply is not begun with the particle (فَ), then, it is begun with (إذا الفعالية) (إذا الفعالية) (إذا الفعالية) (إذا الفعالية) (إذا الفعالية) (إذا الفعالية) (إذا الفعالية) meaning that it has the meaning of suddenness, as in: "And if an evil befall them for what their hands have already wrought, lo! they are in despair." [30:36] Meaning, suddenly, they are in despair. This is also a nominative sentence.
The author gives two other examples of conditional sentences, namely: *If you stand, I will stand*, and: *If you stood, I stood*. In the first example, the conditional sentence is *(إنّ أَقُمْ تُنَبِّئَنيَُّ وَإِذْ أُتِمْ دَعْوَتَيْنِ فِيهِ إِلَى اللَّهِ وَتُرْجَعُونَ فِيهِ صَائِقَاتٍ وَيَقِيطَضُنَّ)* and its reply is the sentence *(أَقَمْتُ تُنَبِّئَنيَُّ إِذْ أُتِمْ دَعْوَتَيْنِ فِيهِ إِلَى اللَّهِ وَتُرْجَعُونَ فِيهِ صَائِقَاتٍ وَيَقِيطَضُنَّ)*. The author’s point is that in the reply, only the verb is in the jussive state, but the place of the sentence is not jussive. This is due to the fact the jussive state is not given to the verb and its subject together.

In the second example, the conditional sentence is *(إنّ تُنَبِّئَنيَُّ إِذْ أُتِمْ دَعْوَتَيْنِ)* and its reply is *(نَخُوُ: أَوْ لَمْ تَرَوا إِلَى الطَّيْرِ فَوْقُهُم صَائِقَاتٍ وَيَقِيطَضُنَّ)* which is incapable of indicating the jussive state as a past-tense verb. As such, it is said that the word is in the place of a jussive verb.

[4.7] Sixth: The Sentence Subordinate To A Singular Word

Its place (of I’rab) is in accordance with (the singular word), as in: *(وَأَلْقَوْا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ)*: *And guard yourselves against a day in which you shall be returned to Allah.* And, for example: *(أَوْ لَمْ تَرَوا إِلَى الطَّيْرِ فَوْقُهُم صَائِقَاتٍ وَيَقِيطَضُنَّ)*: *Have they not seen the birds above them expanding (their wings) and contracting (them)?*

[4.7] COMMENTARY

The sixth type of sentence wherein there is a place of I’rab is the sentence which follows a singular word as an appositive subordinate *(الْتَوَابِعُ)* [2.41-2.48]. These appositive subordinates include the noun-adjective relationship *(المَوْضُوعُ وَالْصَّفْةُ)*; explicative apposition *(الْبَيْانُ)*; equivalent apposition *(الْأَكْبَرُ)*; emphatic apposition *(الْبَذْرُ)*; and apposition with a particle *(الْعَلَفُ بَيْنَهُمْ)*. The place of I’rab in the subordinate sentence is in accordance with the word to which it is a subordinate.
The distinction of this category is that the sentence wherein there is an established place of I’rab follows a singular word, as the author’s example: "And guard yourselves against a day in which you shall be returned to Allah."

[2:281] In this verse, the sentence (تَرِجَعُونَ فِيهِ إِلَى الَّذِينَ خَذَلُونَهُمْ) follows the word (يَومًا) as an adjective in the place of the accusative as it modifies a noun in the accusative.

In the author’s second example: "Have they not seen the birds above them expanding (their wings) and contracting (them)?" [67:19] In this verse, the verbal sentence (meaning the verb and its subject), is in apposition with the word (الْحَالِ) by means of the conjunctive particle (وَ). This word (الْحَالِ) is in the accusative as the Hâl (الحَالِ) for the word (الْعَيْبِ). By means of apposition, the sentence (بَيْضَةٍ) is in the place of the accusative.

السَّابِعَة

(السَّابِعَة): التَّابِعَةُ لِلْحَمَّلَةُ أَنْ تَوَلِّىْهَا، وَ مَعَهُا بِخُسْسَاءٍ، نَحْوَهُ: زَيْدُ قَامَ وَ قَعِدَ أَبُوُهُ، بِالْغَطْفِ عَلَى الصُّغْرِيِّ. وَ تَفْقَعَ بَدَلًا بِشَرْطٍ كُونَهَا أُوْفِيَ بِتَأْدِيَةِ الصَّمَرَادِ، نَحْوَهُ: أَقُولُ لَهُ أَرْحَلْ لا تَثْقِيمَ عَنْدَنَا – وَ إِلَّا فَكُنْ فِي السَّرَّ وَ الجَهَرِ مُسْلِمًا.

[4.8] Seventh: The Sentence Subordinate To A Sentence Having A Place Of I’rab

The place of I’rab is in accordance with the sentence (that it is subordinate to), for example: Zaid stood and his father sat, in apposition with the minor sentence. The sentence occurs as an equivalent subordinate with the condition of it being (a subordinate sentence) fulfilling the realization of the (speakers) intent, for example: I am saying to him: move away, you do not stand with us, otherwise, then, be a Muslim in private and public.

Şamadiyyah In Nahw by Shaikh Bahā-ud-Deen al-ʿĀmilī
The seventh type of sentence wherein there is an established place of I'rab is that sentence which follows another sentence as an appositive subordinate (الشَّوَابِ), for example: Zaid stood and his father sat. In this expression, there are a number of sentences. The first is a nominal sentence (زَيْدُ قَامُ وَقَعَدَ أَبُوُهُ) wherein the Khabar is, itself, a verbal sentence (قَامُ). This verbal sentence is the minor sentence (الْحَافِرُ).

Following the minor sentence, is the conjunctive particle (و). This conjunctive particle places the sentences which follows it (لَفَعَّلَهُمْ) in apposition with the minor sentence occurring before it (قَامُ). The place of I'rab of the minor sentence is nominative as it is the Khabar for (زَيْدُ). Accordingly, the sentence in apposition will also have the place of I'rab in the nominative state.

The author states that the subordinate sentence is an equivalent appositive (البِنْذِلِّ) for the sentence to which it is associated, as in: And be careful of (your duty to) Him Who has given you abundance of what you know. He has given you abundance of cattle and children.” [26:132-133] Here, the second verse in equivalent apposition with the first.

The condition is that the subordinate sentence fulfills the realization of intent of the speaker, as in: أَقُولُ لَنَا إِخْرَالًا لَا تَقِيمَ عِنْدَنا - وَإِلَّا تَكُونُ فِي الشَّرِّ وَالْجَهَرِ مُسْلِمًا I am saying to him: move away, you do not stand with us, otherwise, then, be a Muslim in private and public. In the first verse, the verb (إِخْرَالًا) is the verbal object of (أَقُولُ لَنَا) and a verbal sentence itself along with its concealed subject (أَنْتُ). The place of the I'rab for this sentence is the accusative state. Following this verbal sentence, is: لَا تَقِيمَ عِنْدَنا (إِخْرَالًا) which is another verbal sentence occurring as an equivalent appositive (الْبِنْذِلِّ) of the sentence (إِخْرَالًا).

The author’s point is that the sentence occurring as the equivalent appositive must fulfill the speaker's intent. In the poetry, the sentence (إِخْرَالًا), move away, does not itself fully convey the poet's intent, while the sentence occurring as an equivalent appositive expresses the poet's intent clearly, you do not stand with us.
[4.9] Other Details: First - That (Sentence) Which Has No Place Of I'rab

(It is) the newly initiated sentence: the sentence by which speech is initiated or (the sentence) disconnected from that which precedes it, as in:

\[\text{Let not their speech grieve you; surely might is wholly Allah's.}\]

Likewise, is the sentence of the governing agent negated due to being placed after (that which it governs). Regarding the negated (governing agent) due to its being medial, then, it is a parenthetical clause.

[4.9] COMMENTARY

This section begins the enumeration of those sentences wherein there is no established place of I'rab. The first type of sentence is that which newly initiates speech or that which is disconnected from sentences preceding it, as in:

\[\text{Let not their speech grieve you; surely might is wholly Allah's.}\]

The second sentence has no connection with the sentence occurring before it as it is directed to the idol-worshippers while the first sentence is directed to the Prophet (S).

Also, that sentence whose governing agent is placed behind the word or words which it governs, as in:

\[\text{I believe Zaid is standing.}\]

The verb is a doubly-transitive verb which would govern the two words preceding it. Normally, the verb would govern these two words in the accusative, as in: With the governing agent placed after the words that it governs, its accusative government is negated and these two words are in the nominative as a Mubtada and Khabar. Then, the verb occurring after it is disconnected from that which precedes it.
When this disconnected word is placed between the words which it governs, it becomes a parenthetical clause, as in:  

Due to the governing agent occurring between the words which it governs, the accusative state is negated as well. The author mentions that this is not a newly initiated sentence, rather, a parenthetical sentence (الجملة المغترضة). The parenthetical sentence is the topic of the next section.

الثانية

(الثانية:) المغترضة و هي المتوسطة بين شيئين من شأنهما: عندم تتوسط أجنبي بينهما. و تقع غالبا بين الفعل ومغموله، و المبتدأ و حبه، و الموصول و صلبه، و القسم و جوابه، و الموضوع و صفته.

[4.10] Second: The Parenthetical Clause

It is (the sentence placed as the) intermediary between two things from their own affair lacking the mediation of a foreign (word) between them. Mostly, it occurs between the verb and its governed words; (between) the Mubtada and its Khabar; (between) the Relative Noun and its relative clause; the oath and its reply and the modified noun and its adjective.

[4.10] COMMENTARY

The second type of sentence wherein there is no place of l'rab is the parenthetical sentence (الجملة المغترضة). This is the sentence which is placed between two related things, like a verb and its object, with the sentence having some relevance to the sentence in which it is situated. The one condition of the parenthetical sentence is that it is not a foreign element (اجنبي) in the sentence, meaning that it is an element without connection or relevance to that sentence in which it is situated.
For example, in the expression: \( \text{ضُرِبَ وَ الْلَّهُ زَيْدَ عِمَراً} \) \( \text{Zaid, by God, struck 'Amr} \), the verbal sentence \( \text{(ضُرِبَ وَ الْلَّهُ زَيْدَ عِمَراً)} \) has a sentence \( \text{Zaid, by God, struck 'Amr} \) placed between the verb and the words that it governs, meaning its subject and object. This intermediary sentence is that of an oath which is the estimation of \( \text{أَقْسِمُ بِاللَّهِ} \) thereby making it a verbal sentence, although estimated.

Mostly, the parenthetical sentence occurs situated between the verb and the words which the verb governs, as in the previous example. Or it occurs between the Mubtada and its Khabar, as in: \( \text{زَيْدُ وَ الْلَّهُ قَانِمٌ} \) \( \text{Zaid, by God is standing} \). Or it occurs between the Relative Noun \( \text{المَؤْسِسُ} \) (المؤسس) and its relative clause \( \text{الضَّلْلَا} \), as in: \( \text{زَيْدُ نَزَّوْهُ ذَيْرُ عِمَراً} \) \( \text{Zaid is he who struck 'Amr} \). Or between an oath and the oath's replay, as in:

\[
\text{لَعَنْتُ نَطَقَتْ بِطَالًا عَلَى الْبَاقِرِهِ}
\]

\[By my life, and my life is not insignificant to me\]

\[The Bani Qaree’ have indeed uttered a falsehood against me\] 27

The word denoting the oath \( \text{(للغّرِي)} \) is separated from its reply \( \text{(للغّرِي)} \) by the sentence \( \text{(للغّرِي)} \). Or it occurs between a modified noun and an adjective, as in: \( \text{جَاْنِيَ بَيْنِي زَيْدُ وَ اللَّهُ العَالِمِ} \) \( \text{Zaid came to me, by God, the scholar, wherein} \) \( \text{العالم} \) \( \text{is an adjective modifying} \( \text{Zaid} \).)

Or the parenthetical sentence occurs between a noun and its adjective \( \text{(المؤَسِسُ وَ الْضَّلْلَا)} \), as in: \( \text{"And most surely it is a very great oath if you only knew." [56:76]} \)

Wherein the modified noun is \( \text{(المؤَسِسُ)} \), its adjective is \( \text{(الْبَاقِرِ)} \) and the parenthetical sentence situated between them is \( \text{أَقْسِمُ بِاللَّهِ} \). Or it may also occur between a condition and its reply, as in:

\[
\text{كَانَ لَمْ نَفْعَلْوَا وَ لَنْ نَفْعَلْوَا فَأَقْلَصْوَا النَّارَ الَّذِي رَفَعُوهَا النَّاسُ وَ الْحَجَرَةُ}
\]

\["But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel." [2:24]} \]

Wherein \( \text{نَفْعَلْوَا} \) is the parenthetical sentence.

It is the extraneous sentence revealing that which it is adjacent to, as in:

\[
\text{إنَّ مَثَلَ عِيسَى عَنْدِ اللَّهِ كَمَثَلُ أَدَمْ خَلَقَهُ مِنْ تُرَابٍ.}
\]

\emph{Surely the likeness of 'Isa is with Allah as the likeness of Adam; He created him from dust.}

The most correct (view) is that there is no place (of l'rāb) for the sentence. It is said that (its l'rāb) is in accordance with the sentence that it explains.

[4.11] COMMENTARY

The third type of sentence wherein there is no established place of l'rāb is that sentence which comes to explain another expression adjacent to it. This sentence is extraneous, meaning that it is an independent expression, as in:

\[
\text{"Surely the likeness of 'Isa is with Allah as the likeness of Adam; He created him from dust."} \quad [3:59]
\]

The explanatory sentence is which comes to explain in that Adam (AS) is like 'Isa (AS) in that both were created miraculously, however, Adam was created from dust. The explanatory sentence is not dependent on the previous sentence nor is the previous sentence so ambiguous that it cannot be understood without the explanatory sentence.

The author mentions that the most correct view is that this type of sentence does not have an established place of l'rāb. The word (تَیلِ) denotes the opinion of other grammarians who say that this type of sentence does have a place of l'rāb which is in accordance with the l'rāb of the sentence which it explains. As the word (اتِمِ) is genitive due to Iḍāfah, then, the sentence which clarifies it would also have the place of the genitive state, according to this perspective.
Fourth: The Relative Clause

Conditional is its being informative, known to the speaker, comprised of a pronoun in agreement with the Relative Noun.

[4.12] COMMENTARY

The fourth type of sentence wherein there is no established place of I'rab is the relative clause. The relative clause is that sentence which follows the Relative Noun. The Relative Noun makes that sentence which follows it relative to that which occurs before it, as in: جاَءَ الَّذِي أبُوَّ قاَئِمُ He whose father is standing came to me. Meaning that person whose father is standing is the person who came.

The conditions are that the relative clause is informative (الخَبِيرَة), meaning that it is not comprised of a command. The meaning of sentence must be known to the speaker. As in the example above, the person who actually came is not known except by the action of his father. If the speaker is not aware of whose father is standing, then, the sentence would be deficient.

The last condition is that the relative clause must contain a pronoun, known as the (العِنَد), which is in agreement with the Relative Noun, as in (أُوَّر) which makes reference to the Relative Noun (الأنْتِي), both of which are masculine and singular.
For example: "Ya Seen. I swear by the Qurān full of wisdom. Most surely you are one of the apostles." When a condition and oath are combined, the former of the two suffices with a reply except when (something) precedes (the oath and condition which) requires a Khabar. Then, the reply to the condition suffices, without exception.

[4.13] COMMENTARY

The fifth type of sentence wherein there is no established place of Ḥarāb is the sentence occurring as a reply to an oath, as in: "Ya Seen. I swear by the Qurān full of wisdom. Most surely you are one of the apostles." [36:1-3] The oath is in the genitive due to the particle. The sentence following the oath is reply to this oath.

Next, the author mentions that when a sentence is comprised of both a condition and an oath, whichever of the two occurs first, its reply suffices, as in: "If Zaid comes to me, by God, I will honor him. In this sentence, the condition (إن جاء، زيدًا، والله أكرمه) occurs before the oath (وَ الزَّلَلْ). Therefore, it is sufficient that the reply be for the condition alone. On the other hand, when the oath comes first, then, the reply should be for the oath, as in: By God, if Zaid comes to me, I will honor him.
The exception is when something, such as a Mubtada, precedes the oath and condition and requires a Khabar, the reply will be exclusively for the condition without exception, as in: أَمِينَهُ، أَمِينَهُ. Zaid, by God, if he comes I will honor him. The sentence (أَمِينَهُ), then, is the reply for the condition. This is the case regardless whether the condition occurs first or the oath occurs first. The reply for the oath will be elided.

[4.14] Sixth: The Sentence in Reply To A Non-Jussive Condition

For example: إذا كنتي أكرمتكم. When you come to me I will honor you. In its ruling is the sentence in reply to a non-jussive condition (which is) not associated with (أَمِينَهُ) nor (إِنَّ تَقُمُّ أَقُمَّ), for example: If you stand, I'll stand.

[4.14] COMMENTARY

The sixth type of sentence wherein these is no established place of I'rab is the sentence which occurs as a reply to a condition when that condition does not govern in the jussive state, as in: إذا كنتي أكرمتكم. When you come to me I will honor you. The conditional particle (إذا) is not a jussive particle, and its reply (أَمِينَهُ) is a sentence without any established place of I'rab.

Included in this ruling are sentences occurring as a reply to a conditional particle governing in the jussive state, when that reply is not associated with the particle (نَأَمَّ) which sometimes indicates a condition’s reply. Also, this reply should not be a reply to the particle (إِنَّ تَقُمُّ أَقُمَّ) (إِنَّ تَقُمُّ أَقُمَّ) (إِنَّ تَقُمُّ أَقُمَّ) (إِنَّ تَقُمُّ أَقُمَّ), as in: If you stand, I’ll stand. Although the particle (إِنَّ) (إِنَّ) (إِنَّ) (إِنَّ) does govern in the jussive state, it is ruled as such due to its lack of association with these two words, meaning (فَا) and (إِنَّ).
[4.15] Seventh: The Sentence Subordinate To That Sentence Which Has No Place Of l'rāb

For example: Zaid came to me, then, I honored him; He who visited me came to me and I honored him. (That is) when the particle Waw is not placed for the Ḥāl (الحالت) due to the estimation of (قد).

[4.15] COMMENTARY

The seventh and final type of sentence wherein there is no established place of l'rāb is the sentence which is subordinate (التابعة) to a sentence which itself has no established place of l'rāb. Meaning that the subordinate sentence is comprised of an adjective (العطفة); explicative appositive (العطفة البيانية); equivalent appositive (البلد) or an appositive by means of a particle (العطفة يُخرف).

In the first example, the sentence (التابعة) is in apposition to the sentence preceding it by means of the particle (ف). However, the sentence to which it is subordinate (التابعة) does not itself have an established place of l'rāb as a newly initiated sentence (الحالت المسؤولة). Therefore, the subordinate sentence cannot have an established place of l'rāb. Likewise, in the second example, the subordinate sentence (ذ أكرمة) follows a sentence comprised of a Relative Noun and its relative clause (التابعة). The apposition is established by means of the conjunctive particle (و). The relative clause does not have a place of l'rāb.

This is the case when the conjunctive particle (و) is not used in the meaning of the Ḥāl (الحالت) due to the estimation of the particle (قد). Refer to section 4.3 for more regarding the estimation of this particle.
4.16 Conclusion

(Mentioned in regards to) the rules of the genitive particle, the genitive word and the adverb. When one of them occurs after the pure definite noun, then it is a circumstantial accusative (حال) or (after) the pure indefinite word, then it is an adjective, or (after) the adulterated noun, then, both are conceivable. It is necessary that they are connected with the verb or with that which has the verb's likeness. It is required to elide that which is connected to them when one of the two is an adjective, relative clause, Khabar or Hāl. When it is as such or based upon negation or interrogation, it is permitted to make the subject nominative, for example: He came to me whose father is in the house; There is no one with me; Is there any doubt in Allah?

4.16 Commentary

The concluding section of the fourth chapter addresses the topic of the genitive particle (الجار) and the genitive noun (المجرور) that it governs and the adverb (الظرف). In some instances, the genitive particle along with the noun that it governs are referred to as a quasi-sentence (شبه الجملة). Likewise, is the case with the adverb and that word which is annexed to it in an Iḏâfah. For this reason, the author has included this topic in this chapter which is dedicated to the issues related to the sentence.
When either of the two, meaning the genitive particle or the adverb, occurs after a pure definite noun, meaning a definite noun in one of the following six categories: a pronoun; a demonstrative noun; a proper name; a noun defined with the Definite Article; the Relative Noun and the noun annexed to one of the five preceding types of definite nouns, then, it is ruled as the Ĥâl. For example: I heard Zaid behind me. The adverb (الحاق) has the pronoun of the first-person annexed to it and is understood as the Ĥâl as it follows a definite noun (زید), a proper name. It means that when Zaid was heard, his situation was that he was behind me.

An example of the genitive is: I saw Zaid in the house. In this sentence, the genitive particle and the genitive noun also occurs after a definite word (زید) and they are interpreted as the Ĥâl (الحاق).

On the other hand, when these two occur after a pure indefinite word (غير المخصصة), it is interpreted as an adjective (المخصصة), as in: I saw a man before me, and also: I saw a woman in the house. In these sentences, the adverb (فما) and the genitive particle and its genitive noun (في النَّار) are interpreted as adjectives for the indefinite words (فما) and (فما), respectively.

When these two occur after an adulterated noun (غير المخصصة), meaning a noun which is not a pure indefinite noun, like an indefinite noun having another noun annexed to it in an İdâfah, there are two perspectives. One is that the adverb or genitive may be considered the Ĥâl and the other perspective is that it may be considered as an adjective, for example: I saw the servant of a man in the house. By virtue of the İdâfah, the word (عُلَم) (المخصصة) is no longer considered a pure (المخصصة) indefinite word, rather, it is referred to as a distinguished indefinite (المخصصة) (غير المخصصة).

Another example: I saw a tall man with you. Here, the indefinite noun (طويل) is modified by an adjective (طويل) which also removes it from the ruling of a pure indefinite noun and it becomes a distinguished indefinite noun. In both cases, the adverb or the genitive particle and its noun may be considered either the Ĥâl or an adjective.
Another condition is that the genitive particle and the adverb must be connected with a verb, or, as the author phrases it, that which has the verb’s likeness ( ). This is a reference to words like the Active Particle (úmero); Passive Particle (úmero); Maṣdar (úmero); Adjective Resembling The Active Particle (úmero), all of which have an intrinsic verbal quality.

For example: "The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down." In this verse the first occurrence of the genitive particle and genitive noun (úmero) is related to the verb (úmero). The second occurrence of (úmero) is related to the word (úmero) which is a Passive Particle. As both instances occur after definite nouns, meaning (úmero) and (úmero), they are interpreted as Hāl (úmero).

Or it may follow and indefinite noun resembling a verb, as in: And You are the best place of descent for him. The genitive particle and genitive noun (úmero) follows an indefinite noun (úmero) which is also a Passive Particle. As such, the genitive particle and its noun may be interpreted as either the Hāl or an adjective.

It is required to elide that which is connected to the adverb and the genitive particle when one of these two are connected to an adjective, as in: I saw a man in the house. What is elided is the verb (úmero), as in: What is elided is the verb (úmero). Or when either of the two is connected with a relative clause, as in: He who is with me came. Again, what is elided is the verb (úmeros), as in: I saw Zaid before me. Again, the same verb is elided: I saw Zaid before me.

When the sentence is based on negation or interrogation, it is permissible to make the subject nominative, as in the author’s examples: He came to he whose father is in the house; There is no one with me; Is there any doubt in Allah.”
الحسيقة الخامسة

THE FIFTH CHAPTER
The Fifth Garden

Singular Words

Hamzah (الهمزة). A particle occurring for the vocative of the near and medium (distance); for the present-tense and (for the meaning of) equalization. It is entered upon a sentence in the place of the Masdar, as in: It being alike to them whether you warn them or do not warn them, will not believe. For interrogation, the Hamzah seeks both cognitive apprehension (التصور) and affirmation, for example: Is Zaid in the house or ‘Amr? Is Zaid in the house or in the market, unlike (مل) due to its particularity with affirmation.

[5.0] COMMENTARY

The fifth and final chapter of this book reviews twenty-four words of various types. The first is the particle Hamzah (الهمزة). The author mentions four meanings associated with this particle:

- A vocative particle used to summon that which is near or of medium distance, as in: O Zaid!
A particle of the present-tense. Hamzah is one of four particles found in the beginning of the present-tense verb, as in: أَتَرَبْ, تَرَبْ. Hamzah is used in the first person singular, as in: أَتَرَبْ زُيداً. I am striking Zaid.

Equalization. This particle is used for the purpose of clarifying the equality of two matters, as in: سَلَّمَ أَحَدُهُمَا أَحَدَهُمَا لَا يُؤْمِنُونَ. "It being alike to them whether you warn them or do not warn them, will not believe." [2:6] Meaning that warning them and not warning them are equal in that neither will result in their becoming believers.

Interrogation. The most common usage of Hamzah is for the purpose of interrogation. There are two perspectives of interrogation, the first of which is cognitive apprehension (الضَّمْعَة), meaning that the interrogation seeks the realization of something in a person's mind, as in: أَزَيدْ نَزَدَ الْبَيْتَ أَمَّ الْفَتْحَ؟ Is Zaid in the house or 'Amr? Meaning that the speaker is aware that one of the two is in the house and only seeks to distinguish whether it is Zaid or 'Amr. This sentence has a Mubtada but its Khabar is elided and, therefore, there is no attribution which is the hallmark of interrogation.

The second meaning is that of affirmation (الضَّمْعَةاتْ), meaning that the interrogation seeks to affirm or disaffirm the attribution of one thing to another, like the attribution of the Khabar to the Mubtada, as in: أَزَيدْ نَزَدَ الْبَيْتَ أَمَّ الْبَيْتَ؟ Is Zaid in the house or the market? The speaker seeks to know which attribution is correct with relation to Zaid, the attribution of being in the house or being the market.

As mentioned by the author, interrogation with Hamzah differs from interrogation with the particle (عَلَى) in that the latter only seeks affirmation or disaffirmation of the Khabar, as in: أَفْنَى وَعَدُّكَ مَا وَعَدَّ زَيْكَ حَقَّاً. "Have you too found what your Lord promised to be true?" [7:44] Meaning only have you found the Khabar (خَفَّاً) to be true or false. The appropriate reply to the particle (عَلَى) is either yes or no, in other words, affirmation or disaffirmation of the Khabar.

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(الضَّمْعَةاتْ)
[5.1] With Fathah and lightening (of the vowel upon the Nūn). It is found as a noun and particle. Then, as a noun it is the pronoun of the second-person, like: َأَنتُ You, and: َأَنتَا You (two), when, it is agreed, that whatever follows it is the particle of the second-person.

As a particle, it is found as an accusative (governing agent) for the present-tense verb and as a (particle having the lightening of a vowel) from the weighted (vowel). (It is found as) an explanatory particle, its condition being that it is placed between two sentences or the two sentences have the meaning of a saying devoid of having a genitive particle entered upon it. The particle occurs as an extraneous particle. Mostly occurring after (لَنَا) and between an oath and (نَعْلِتُ).

[5.1] COMMENTARY

(َأَنْ) This particle is found with the Hamzah voweled with Fathah and with the lightening (الضخمة) of the letter Nūn, meaning that the letter is found to be Sākin as opposed to being Mushaddad, as in: َأَنْ. It is found as both a noun and a particle.

As a noun, it is found as a pronoun of the second-person (الضخمة) with the condition that it is followed by the particle of the second-person, meaning (تَ) and her sisters, for example: َأَنتُ, َأَنتَةِ, َأَنتَا, َأَنتَمُّ, َأَنتُمُّ. The author mentioned that this is agreed upon. What grammarians are not agreed upon is the pronoun (َأَنَا), the first-person singular. Some say that (َأَنَا) is the same pronoun with the Alif elided and Nūn lightened, as in: َأَنَّ أَنْعَلْتُ, meaning: َأَنَناُ أَنْعَلْتُ.
As a particle, it is found as an accusative governing agent of the present-tense verb (النصبة)، also known as (المضمرة)، meaning that it has the quality of the Maṣdar, for example: “And it is nearer to righteousness that you should relinquish (half of the dowry).” [2:237] With the substitution of the Maṣdar it means: “وَأَنْ تَغْفِرْ أَقْرَبَ لَناْ دَايَرَةً”

In this type of usage, with the particle and verb initiating the expression, it is interpreted as a Maṣdar occurring in the place (محل) of a nominative word, meaning the Mubtadaa.

When interpreted as a Maṣdar, this particle combined with the present-tense verb that it governs, may occupy also the place of accusative and genitive words as well, as in: “The said: We fear lest a calamity should befall us.” [5:52] In the place of the accusative, and: “They said: We have been persecuted before you came to us.” [7:129] In the place of the genitive.

It is also found as a particle with a lightened Nun (آن), meaning that it is lightened from the accusative particle (آن)، as in: "What! Could they not see that it did not return to them a reply.” [20:89] Here, (آن) is the contraction of (آن). It is also found as a particle related to that which comes as an explanation of something mentioned before it, as in: “So We revealed to him, saying: Make the ark before Our eyes.” [23:27] Meaning that the expression (أن أَصْنَعُ الْفَلَكَ بَعْضُهَا) explains what was revealed to the prophet Nūḥ (AS). The two conditions are: that the particle occurs between two sentences in the meaning of a saying and it occurs between two sentences which lacks a particle governing this particle in the genitive, as in the example above. Accordingly, the following sentence may not be interpreted as explanatory: I wrote to him that you must stand.

Sometimes, this particle is extraneous (الزائد) in an expression, mostly when found preceded by the particle (النفا)، as in: “So when the bearer of good news came he cast it on his (Ya’qūb’s) face.” [12:96] It is also found to be extraneous when found between the words of an oath and the particle (لَنْ), as in:

أَنْ تَعَلَّمُوا أَنْ لَوْ كَتَبْتُ نَعْرًا وَ مَا بَالَخُرفُ أَنتَ وَ لَا العَتِيقِ

By God, as for if you were free, and you are not free nor a slave.28

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**Şamadiyyah In Nahw by Shaikh Bahā-ud-Deen al-‘Amili**

**📜 قواعد اللغة العربية**

**<const.CompilerName>**
With Kasrah and lightening (of the letter Nūn). It is found as a conditional particle and particle of negation, as in: The unbelievers are only in deception. And it is found lightened from the weighted vowel, like: And all of them shall surely be brought before Us, in a recitation of lightening (of the vowel). When (مَا) is combined with (إِنّ), then (whichever of the two) is placed last, it is extraneous.

[5.2] COMMENTARY

The particle (إِنّ). The Hamzah is vowelled with Kasrah and the Nūn is vowelless (Sākin). It is found signifying either a condition or negation.

The conditional particle (إِنّ الشْرَطِيَّة) has been mentioned previously in section 3.3 as one of the Jawāzim, or those particles which govern mostly in the jussive state. Accordingly, only a short summary of the rules of government will be mentioned here:

- If both the condition and its reply are present-tense verbs, both verbs will be governed in the jussive state, as in: "And if you turn back (to fight, We (too) shall turn back." [8:19]

- If the condition is a present-tense verb and the reply is a past-tense verb, the condition, meaning the present-tense verb is in the jussive state, for example: "If you will not aid him, Allah certainly aided him." [9:40]

- If the condition is a past-tense verb and its reply is a present-tense verb, it is permissible to make the present-tense verb either nominative or jussive, as in: "And if you fear poverty then Allah will enrich out of his grace, if he please." [9:28]
In some instances, this particle does not require a reply. This is found mostly when following the conjunctive particle (و). In this context it implies emphasis and determination, as in:

"Although they were before certainly in clear error." [62:2]

The Particle of Negation (إِن لَّا) may be entered upon both nominal and verbal sentences, as in:

"The unbelievers are only in deception." [67:20], and:
"We did not desire aught but good." [9:107]

Some grammarians are of the view that the meaning of negation is found only when this particle is combined with (نَّا), as in the previous examples or combined with the particle of negation (نَّا), as in:

"There is not a soul but over it is a keeper." [86:4] Meaning: (إِنْ كُلُّ نَفْسٍ لَّا عَلَيْهَا حَائِظٌ).

In refutation of that view, other grammarians offer the following verses wherein no other particle is present:

"Say: I do not know whether that with which you are threatened be nigh..." [72:25] and:
"You have not authority for this." [10:68]

The particle whose vowel is lightened from an originally weighted vowel (و مُخْلَفَةً مِن الشَّقَّةَ)، means that (إِن) was originally (إِن) vowelled with Shaddah (الشَّقَّة) and was lightened, or its vowel was elided (السَّحْقَة) and the Nūn becomes Sākin or vowelless.

Some of the reciters of Qurān, most notably Abū Bakr and the reciters of Ḥijāz, recite the lightened Nūn in:

"And our Lord will most surely pay back to all their deeds in full." [11:111] In addition to the Nūn being lightened the particle (نَّا) is also lightened to (نَّا). Others recite it as follows: (إِنْ كُلُّ نَفْسٍ لَا يَعْفُوْنَهُمْ رَبُّكَ أُعْمَالَهُمْ).

In this context, the particle (إِن) can be entered upon nominal and verbal sentences. When entered upon a nominal sentence, some ‘Arabs are of the view that it governs with the government of (إِن)، meaning it governs its noun in the accusative and its Khabar in the nominative.
Many others, most notably the Kūfiyyeen, are of the view that this particle's accusative government is negated when the Nūn is lightened, as in: "And all this is naught but provision of this world's life." [43:35] When entered upon a verbal sentence, there is no accusative government for this particle, as in: "And this was surely hard." [2:143] And: "And those who disbelieve would almost smite you with their eyes when they hear the reminder." [68:51] Grammarians are agreed that wherever this particle is found, it should be followed by the particle (ن) entered upon its Khabar. Then, it is the ruling of the particle (ن) whose Nūn has been lightened.

At times, the particle of negation (ما) is combined with (إن). The rule of the author is that which ever particle is placed last, it is the one which is extraneous, meaning if it is: (إن ما) the particle of negation is extraneous, as in: "إِنَّمَا يَبْلَغُونَ عَمُودًا لَّكُمْ أَحْنَا أَوْ كَلاَمًا نَّلاَ تُقُلُّ نَهْسًا أَبِ" "If either or both of them reach old age with you, say not to them (so much as) Ugh." [17:23] Wherein (إن) is the contraction of (إِن) and (ما). If it is (ما) (إن) the particle (ما) is extraneous, as in: ما إن زيد قائم Zaid is not standing, meaning: ما زيد قائمًا, except that the particle (إن) governs in the nominative, according to most grammarians.

[5.3] With Fathah and Shaddah is a particle of emphasis (ؤُنَّ). (The particle) along with the two words it governs are interpreted with a Maṣdar from the literal (source) of its Khabar, if the Khabar is a derivative. (It is interpreted) as (كُون) if the Khabar is a substantive noun, such as: بلغتي أَنَّكَ مُتَنْطَقٌ, وَ أَنَّ هَذَا زَيْدٌ. It has been conveyed to me that indeed you are departing, and: وَ أَنَّ هَذَا زَيْدٌ. Surely this is Zaid.
[5.3] COMMENTARY

The particle (آن) is a particle of emphasis (حرف التأكيد), when its Hamzah is vowelled with Fathah and its Nunn is weighted, meaning that it is vowelled with Shaddah. The particle emphasizes that which follows it in order to signify that it is correct and certain. This particle is one of the sisters of (إن) whose Hamzah is vowelled with Kasrah. The details of both are found in section [2.8]

This particle is one of the Nawasikh, meaning a word which annuls the nominative government of the Mubtada and Khabar. Then, it governs the Mubtada as its noun in the accusative state and governs the Khabar as its own Khabar in the nominative state, as in: "Then know that Allah is Mighty, Wise." [2:209] The particle governs (الله) as its noun in the accusative and governs (فعلى) as its Khabar in the nominative state. The particle emphasizes that the Khabar (فعلي) is true and certain with regard to its noun (الله).

The author mentions the point that when this particle governs a derivative noun in its Khabar, that derivative will be interpreted in the meaning of the Masdar from which it is derived. He gives the example: . The particle governs the attached pronoun as its noun and the word (مُسْتَطِلِّيْنَ) as its Khabar. The Khabar is an Active Participle, a derivative noun. If both the particle and its Khabar are removed, they can be replaced by the derivative's Masdar (إيّالكُمَا) without altering its meaning, as in: .

When the Khabar contains a Substantive Noun (اسم الجامع), the particle of emphasis will be replaced by the Masdar of (كان), meaning (كُون). The author's example is: , wherein the substantive noun (زٰيد) is the Khabar. Then, the Masdar (كُون) replaces the particle as the governing agent: . Although the Masdar's government differs from that of the particle, the meanings are interchangeable.
(إنَّ) بالكِشْر وَ السَّدْد. تَرْدُ حَرَفُ تَأكِيدَ تَنَصُّبُ الإِنْسَم وَ تَرْفُعُ الحَبِير. وَ تَحْضُرُوهَا لِغَة. وَ قدْ تَنْصُبُ صَمِيرٌ شَأْنٍ مُقْدَرًا، فَالجُمْهُرُ حُبِيرُها. وَ حَرَفُ حَوَابٌ كَتَنْصُبُ. وَ عَدُّ المَبْرُودِ يَنْدُدُ مِنْ ذَلِكَ قُوْلُهُ.

تعالى: إنَّ هذان لِسَاحِران. وَ رَبُّ يُسِيِّبُهُم اللَّهُ فِي حَبِيرِ الْمُبِتَدِأ.

[5.4] With Kasrah and Shaddah. It is found as a particle of emphasis governing its noun in the accusative and governing its Khabar in the nominative and (also) both are accusative in some dialects. Sometimes, it governs the Pronoun of Fact as an estimated accusative government. The sentence, then is its Khabar.

(It governs in the accusative) the particle of reply, like: نَفْمْ نَفْمْ *Yes. al-Mubarrid counts (the verse)* إنَّ هذان لِسَاحِران These are most surely two magicians, to be of that (type of estimation). It is refuted by the denial of (permissibility of) the Lām in the Khabar of the Mubtada.

[5.4] COMMENTARY

The particle (إنَّ), with its Hamzah vowelled with Kasrah and its Nūn with Shaddah, is a particle of emphasis. This particle has been mentioned in more detail in section 2.8 as one of the Nawāsīkh. The basic rule of its government is that is entered upon a nominal sentence and governs the Mubtada as its noun, in the accusative, and governs the Khabar as its own Khabar in the nominative state. In the dialect of a few 'Arabs, both its noun and Khabar are governed in the accusative.

The author mentions two meanings associated with this particle. The first meaning is that of emphasis (التَأكِيد). Meaning that the particle emphasizes that its Khabar is true and certain as an attribute of its noun, as in: "وَ إنَّ كَبِيرًا مِنَ النَّاسِ نَفَسُونَ Then many of the people are transgressors." [5:49] The noun of the particle, in the accusative is كَبِيرُ (كِبْر), its Khabar, in the nominative is نَفْسُونَ, meaning that it emphasizes that many are transgressors, with certainty. The Khabar of إنَّ (إنَّ) may have the Particle of Emphasis (نَفْمْ for additional emphasis.
Some grammarians have the view that a Pronoun of Fact (ضميء الشأن) is elided at times from a nominal sentence, as in: "Surely the most severely punished on the day of judgment is a man who planted his seed in the womb forbidden for him." It is estimated that the Pronoun of Fact was originally the noun of (تنعم) as in: (تنعم) with the pronoun being elided. All that follows it is the Khabar of the Pronoun of fact. Meaning: He is the most severely punished on the day of judgment, a man who...

The second meaning associated with this particle is that of a reply. Some grammarians are of the view that (إِن) has the meaning of (تنعم), meaning yes. They count it as one of the Particles of Reply (الجواب). One example cited as proof is the reply of Ibn Zubair to someone who said to him: "May Allah curse the camel that brought me to you." To which Ibn Zubair replied: Meaning: Yes, and may He curse its rider.

The grammarian al-Mubarrid mentions the verse given as an example of (إِن) with this meaning: "These are most surely two magicians." [20:63] Which he interprets as meaning: Yes, these are most surely two magicians. His view is refuted, however, by the presence of the particle لام prefixed to the Khabar (ناسحرا). Grammarians say that the particle (إِن) is in the meaning of emphasis and the لام is also an emphatic particle complementing the particle (إِن). The presence of this particle would be inappropriate if its meaning is understood as a reply, as al-Mubarrid had suggested.

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Şamadiyyah In Naḥw by Shaikh Bahā-ud-Deen al-‘Amili  حسنَة النحويّة في نحو الشَّيْخ باهاً الحبّ الحكيّم
The particle (إذ). It is found as an adverb for the past-tense. It enters upon two sentences. At times, it is found annexed to a Noun of Time, for example: A time when; A day when. (It is used for the meaning) of suddenness following (بيبتما) and (بيبتما). At this time, is it a particle or an adverb? There are differences (of opinion).

5.5] COMMENTARY

The word (إذ) is an adverb (القرن) found mostly as an adverb of time (إذ ال الزمن), for example:

“If you will not aid him, Allah certainly aided him when those who disbelieved expelled him.” [9:40] Here, it is entered upon a verbal sentence and interpreted as an adverb of the past-tense. It may also be entered upon a nominal sentence, for example:

But they shall soon come to know, when the fetters and the chains shall be on their necks.” [40:70-71] Here, it is interpreted as an adverb of the future tense.

At times, this particle will be annexed to Nouns of Time, such as: A time when; A day when, as in:

“They were on that day much nearer to unbelief than to belief.” [3:167] This also occurs with adverbs which are not in a contracted form, as in:

“Make not our hearts to deviate after Thou hast guided us aright.” [3:8] Sometimes, the word (إذ) can be interpreted as (القُدَم) meaning that an action occurs suddenly or by surprise. This meaning occurs following (بيبتما) or (بيبتما), as in:

Seek from Allah the ability to do good and be pleased with it - Whenever there is difficulty, then, ease comes in turn. 31

In this meaning, grammarians differ as to whether it is an adverb of time or place, a particle implying the meaning of (القُدَم) or a particle of emphasis (التأكيد).
The word (إذا) is found as an adverb for the future. It is annexed to its condition and gives the accusative state to its reply. It is particular to the verbal sentence, for example:

When the heavens bursts asunder, (which is) like: And if one of the idolaters seek protection from you...

(It is found in the meaning) of suddenness. Then, it is particular to the nominal sentence, for example: I left and, then, a beast was standing (before me). Like her sister, there are differences (of opinion with regard to its being an adverb).

[5.6] COMMENTARY

When the word (إذا) is entered upon a verbal sentence wherein the verb is of the past-tense, it is understood to imply a condition, as in: "When reasoning is perfected, speech diminishes." Most often, it is interpreted in the future tense, although this is not always the case, as in: "And when they see merchandise or sport they break up for it." As this relates to a narrated event, its meaning is actually related to the past.

The author gives an example of (إذا) being entered upon a verbal sentence: "When the heavens bursts asunder." In this verse, the verb is elided. What is estimated is: And if one of the idolaters seek protection from you...

[9:6] The similarity between the two sentences relates to the estimation of an elided verb, as in: And if one of the idolaters seek protection from you...
Regarding the government of (إذا) (إذا) as a conditional particle, it gives the accusative state to its reply, for example: 

When Zaid comes to you, honor him. In other words, 

(إذا) a verbal sentence, occupies the place ( محل ) of an accusative word as the condition's reply. It is said that the condition, meaning (جَاءَ زَيْدُ) (جَاءَ زَيْدُ) is annexed to the conditional particle (إذا).

The second meaning that (إذا) (إذا) is found to signify is that of suddenness or surprise (الضّافيةَ), as in: I left and, then a beast was standing (before me). Meaning, all of a sudden, the beast was present. In this meaning, it is entered upon a nominal sentence. It is not found initiating a sentence and is mostly interpreted in the present-tense. As it is not conditional, it does not require a reply, as in: 

"So he cast it down; and lo! it was a serpent running." [20:20] Most often, it does not require a Khabar, although one may exist to clarify the Mubtada, as in: 

"It was naught but a single cry, and lo! they were still." [36:29] Wherein (إذا), the Khabar, clarifies the meaning of the Mubtada (كَمَ). The word does not exert any government over the Mubtada or Khabar in this meaning.

The author mentions that in the meaning of (إذا) (إذا), grammarians differ with regard to its being an adverb or a particle, like its sister (إذا). al-Akhfash (Kabeer) considers it to be a particle ( عَرْفُ الضّافيةَ) as does Ibn Mâlik while al-Mubarrid and Ibn ’Usfûr consider it an adverb of place (إِسْمُ المُكَانِ). az-Zajâj and az-Zamakhshari consider it to be an adverb of time (إِسْمُ الزَّمانِ).
The word (أم) is found as (a particle of apposition) either conjunctive or disjunctive. The conjunctive links what is after it with that which is before it. It occurs after the Hamzah of Equalization and interrogation. The disjunctive is like (بن). It is a particle of definiteness and it is the dialect of the Himyar.

[5.7] COMMENTARY

The word (أم) is a particle of apposition which links that which follows it with that which comes before it. Often this linkage denotes equality between the two linked sentences due to the presence of the Equalizing Hamzah (ءام), as in: "سَوَاءَ عَلَيْنَا أُجْزِيَّتْنَا أمْ أَصَابُوْنَا (اللغة التشويية) "It is the same to us whether we are impatient (now) or patient." [14:21] Meaning that (أم) and (صينى) are the same. This particle is situated between two sentences, verbal or nominal or a combination of both, as in: "سَوَاءَ عَلَيْكُمْ أُعِزُّوْنَهُمْ أمَّ أَنْشَأْتِ صَابِصُونَ "It is the same to you whether you invite them or you are silent." [7:193] When used in this role, the particle is referred to as conjunctive as it links two sentences into one.

This particle is considered disjunctive (منطِغة) following interrogation with (هل), for example: "هل يُنَبِّئُونَ الْأَمْضى وَ الْمُغَفَّلَينَ هلْ يُنْتَهُوهَا الْعَلَمَاتُ وَ الْحُرُور؟ "Are the blind and the seeing alike? Or can the darkness and the light be equal?" [13:16] Or when it is found in the meaning of (نفي), as in: "تَنْثِيلُ الْكِتَابِ لَا رَبُّ فِيهِ مِنْ رَبِّ الْعَالَمِينَ أَمْ يَقُولُونَ أَنْفَرَاهُ "The revelation of the Book, there is no doubt in it, is from the Lord of the worlds. Or do they say: He has forged it?" [32:2-3] Or when it follows the particle Hamzah having the meaning of rejection or denial (إِلَّا)، as in: "أَلَّمْ أُرْجِلَيْنَ يَسِيرُونَ يَسِيرُونَ أَمْ أَلَّمْ أُرْجِلَيْنَ يُصُبُّنَّوْنَ يُصُبُّنَّوْنَ يَسِيرُونَ يَسِيرُونَ "Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see?" [7:195] This verse was revealed in denial of the idols of wood and stone which people were worshipping as partners with God Almighty.
Lastly, the people of the Ḥimyar (جَنِيْر) and the Ṭāʾi (طَيِّب) tribes substitute (آن) for the Definite Article (آن). According to a narration recorded by ʿAbdād Ḥanbal in his Musnad, a man from the Ḥimyar tribe asked the Messenger of Allah (س): “أَمْنَ آمْنَ إِنّي أُصْيَمْمَ فِي اِسْفَرٍ” meaning to say: “Is it righteousness to fast on a journey?” To which the Messenger (س) replied in his dialect: “لَئِنْ آمْنَ إِنّي أُصْيَمْمَ فِي اِسْفَرٍ”, meaning: It is not righteousness to fast on a journey, in other words:.

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[5.8] (آما) With Fathah and Shaddah, is mostly a particle of detail. It implies in it the meaning of a condition due to the requirement of the Fā and the necessity of eliding its (verb of) condition. For its elided verb, it substitutes whatever is between (the particle and the Fā) from that which is within (the particles’) sphere (of meaning). In (this type of government) there are (various) sayings. At times, the particle is apart from its meaning of detailing, like that occurring in the beginning of books.

[5.8] COMMENTARY

The particle (آما), with its Hamzah vowelled with Faṭḥah and its letter Meem vowelled with Shaddah, is a particle of detail (حرف التَفْصِيل), meaning that after it will follow details of matters mentioned before it, as in: “فَأَنَا الَّذِينَ آمَنُوا فَيَعْفَفُونَ آنَهُ الْحَقُّ مِنْ رَبِّهِمْ” “Then as for those who believe, they know that it is the truth from their Lord.” [2:26] After specifying that the reference is for those who believe, it gives the details regarding the believers following the particle (ن). Then, the verse continues: “وَ آمَنَ الَّذِينَ كَفَرُوا فِيْفَوْلُونَ ما ذَا أُرَاهُ اللَّهُ بِهِ فَهُدَا مَثَلًا” “And as for those who disbelieve, they say: What is it that Allah means by it?” [2:26]
At times, this particle may also signify a condition (الشروطية). The author mentions two reasons supporting that view. The first reason is the requirement of the particle (ت). This particle is often found prefixed to the reply of a conditional statement. The second reason is the necessity of eliding the governing conditional verb from the expression. The elision of the verb of condition leaves the meaning of a condition implied from the particle (أنا) itself. Whatever is found between the particle (أنا) and the particle (ت) will be substituted for the elided verb of condition, like (إنه كان). That is, whatever is within the scope of the particle’s two meanings.

As a necessity, there must be a separator (ت) between the particle (أنا) and its reply. The separator may be single word or sentence. The author mentioned that there are a number of sayings regarding the separator. Here are six sayings:

• The separator may be the Mubtada, as in: "As for the boat, it belonged to (some) poor men who worked on the river" [18:79]. Where (الشروطية) is the Mubtada as well as the separator. The Khabar is the reply prefixed with the particle (ت).

• The separator may also be the Khabar, as in: (أنا في الثار نزيذ) Regarding (he who) is in the house, then it is Zaid. In the expression, the Khabar (في الثار) is placed ahead of its Mubtada (الخبر المنفرد), according to the rule permitting its advance due to the presence of the genitive particle in the Khabar. This Khabar, a quasi-sentence, is the separator. The reply is the Mubtada, which is placed after its Khabar (المنفرد), namely (ت). Grammarians note that this usage is infrequent.

• The separator may be an entire sentence, like a conditional sentence, for example: "And if he is one of those who draw nigh (to Allah). Then happiness and bounty and a garden of bliss." [56:88-89]
Another saying is that the separator may be a word in the accusative state, as in: "Therefore, as for the orphan, do not oppress (him)." [93:9] This word is accusative due to being the object of the verb (تُقَهِرُ), in what is estimated as: (تُقَهِرُ الْيَتِيمِ), however, the object was advanced ahead of the verb that governs it in order to make it the separator between the particle and its reply.

Another saying is that the separator may be a word governed by a verb which has been elided. Those of this view reject the notion that the accusative word can be placed before the verb which governs it. Instead, they believe that an elided verb gives the accusative state to its object, for example: "And as to Thamūd, We showed them the right way." [41:17] Some reciters have recited the accusative due to the view that an elided verb governs it, as in:贸易ان إن (ثُمِّود). The reply, comes as an explanation of this accusative word.

The final saying is that an adverb (الْقُرْنُ) is sometimes governed by (اتِبِعُ) giving it the meaning of a verb by proxy. Or the adverb may be governed by an elided verb, for example:Regarding today, Surely I'm leaving. And regarding (who's) in the house, surely Zaid is sitting.

The particle (اتِمَّ) has a meaning different from that of detailing (اتَّقَصِيلُ) and a condition (الْشِرَاطُ). Sometimes, it has the meaning of initiating (الإِبْتِبَاعِيَةُ), as in:Regarding what follows, when found in the beginning of books and an individual's speech.
With Kasrah and Shaddah is a particle of apposition, based on the best known (opinions). It is found used for detailing, for example: إما شاكرا و إما كفرًا. He may be thankful or unthankful. And found used for vagueness (ةبى); doubt (الشك); selection (الشبيه) and permissibility (الإباحة). The particle (إما) is required before a word in apposition (linked) to it. Mostly, it is not separated from (ر).

[5.9] COMMENTARY

The particle (إما), with its Hamzah vowelled with Kasrah and its Meem with Shaddah, is a particle of apposition in the view of most grammarians, as in: إما جآني إما زيد و إما عمر: Either Zaid or ‘Amr came to me. It is the second instance of (إما) that is regarded as the particle of apposition. Other grammarians believe that the particle preceding it, namely (ر), is the particle of apposition not (إما) which, they believe, is only associated with the particle (ر).

Regarding the first instance of (إما), it is not an appositive (العطبية) as it is found situated between a governing agent and the word which it governs, as in: إما زيد و إما عمر: Either Zaid stood or ‘Amr. In this sentence, the first instance of (إما) is found between the verb and its subject, in variance to an appositive. Sometimes, the particle may be found situation between a sentence and another sentence which is its equivalent appositive, as in: "حتى إذا رأوا ما يوعدون إما العذاب و إما الساعة" Until they see what they were threatened with, either the punishment or the hour.” [19:75] The words following (العذاب و الشاعة) or (إما) (البذل) respectively, are the equivalent appositives (العطبية) of the sentence occurring before (إما), meaning: حتى إذا رأوا ما يوعدون (إما الساعة), meaning the punishment or the hour is what they were threatened with. Both examples indicate that its role is not that of an appositive particle.

Saamadiyyah In Nahw by Shaikh Bahá’-ud-Deen al-‘Ámili
There are five meanings associated with (إـنا) mentioned in the text:

- **Detailing**, as in: “Surely We have shown him the way: he may be thankful or unthankful.” [76:3]

- **Vagueness**, as in: "And others are made to await Allah’s command, whether He chastise them or whether He turn to them (mercifully)." [9:106] Meaning, it is not the intent to clarify which of the two outcomes are probable.

- **Doubt**, as in: Either Zaid or 'Amr came to me. When the speaker doesn't know which of the two actually came.

- **Selection**, as in: "We said: O Zul-Qarnain! either give them a chastisement or do them a benefit." [18:86] Meaning whichever option the questioner selects is permissible for him.

- **Permissibility**, as when Ja'far as-Sadiq (AS) was asked about a man who sells gypsum by measuring some and adding in the remainder without measuring, his advice to them was: Either all of it is taken according to his honesty or all of it is measured.” Meaning whichever option the questioner selects is permissible for him.

The author mentions that it is required to place the particle (إـنا) in front of any word to which apposition is to be made. For example, in the sentence: جاـنبني إـنا زـيد و إـنا عـمنـر "Zaid and 'Amr came to me, 'Amr is in apposition with Zaid by means of the particle (إـنا). If we want make apposition with Zaid using (إـنا), there must be an instance of the particle before Zaid, as in: Either Zaid or 'Amr came to me. It would be incorrect to place the particle before the appositive alone, as in: جاـنبني إـنا زـيد و إـنا عـمنـر or only before the word to which it is in apposition, as in: جاـنبني إـنا زـيد و إـنا عـمنـر. The particle must be placed before the word to which apposition is made (المغطوف عليه), meaning Zaid and the appositive (المغطوف), meaning 'Amr. The author's final point is that the particle (إـنا) is rarely found without the particle (إـنا). Of course, this reference is regarding the second instance of (إـنا) which is apposition by means of this particle, in the view of some grammarians.
(أَيْهُ) بِالْفَتْحَ وَ الْشَّدْدِيَّةِ. تَرِدْ أَنْسَمْ شَرْط، تَنْخُوُ أَيْ أَيْاً مَا تَذْعَمُوا فَلَهُ الْأَنْسَمْ شَرْطُهُ. وَ أَنْسَمْ أَسْتِفْهَامٌ، تَنْخُوُ أَيْ أَيْ الرَّجُلُهُ قَاءُ؟ وَ دَالَّةً عَلَى مَعْنَى الْكَمَالِ، تَنْخُوُ مَرْزُثُ بَرْجَلٍ أَيْ رَجُلٌ. وَ وَجَلَّةً لِبِنْداً ذِي الْلَّامِ، تَنْخُوُ: يا أَيْهَا الرَّجُل. وَ مَؤْصُولَةٌ، وَ لَا يُغْرَبُ بِمَنِ الْمَوْضُوْعَاتِ بِسِيَاهَا، تَنْخُوُ: أُكْرِمْ أَيْاً أَكْرُمْكَ.

With Fathah and Shaddah. It is (a word) found as a noun of condition, for example: "Whichever you call upon, He has the best names;" (It is found as) a noun of interrogation, as in: "Which of the two men stood?"; (Or it is found) indicating upon the meaning of perfection, as in: "I passed by a man, what a man!"; (It is found) connecting the vocative (to a word) possessing the Lām (of the Definite Article), as in: "O men!" (And it is found as) a Relative Noun. There is no other declinable Relative Noun besides it, as in: "آَكِرُمْ أَيْاً أَكْرُمْكَ Honor whomever has honored you.

[5.10] COMMENTARY

The word (أَيْهُ), with its Hamzah vowelled with Fathah and its Yā with Shaddah, is a noun found with five meanings. It is found as a noun of condition (إِنْسَمْ شَرْطُهُ); a noun of interrogation (إِنْسَمْ الإِسْتِفْهَامِ); a Relative Noun (إِنْسَمْ الْمَوْضُوْعَةٍ); as a noun indicating upon perfection (دَالَّةً عَلَى مَعْنَى الْكَمَالِ); and a noun connected to the vocative particle when the particle connects to a word possessing the Definite Article (وَجَلَّةً لِبِنْداً ذِي الْلَّامِ). For each meaning, find and example and details below:

- A noun of condition, as in: "Whichever you call upon, He has the best names." [17:110] Meaning whichever of God's names you use to call upon Him, He has the best names. Sometimes it annexes the particle to itself: "آَيْاً أَيْهَا الرَّجُلُ قَاءُتَ فَلا مَعْنُوْأً عَلَى" "Whichever of the two terms I fulfill, there shall be no wrongdoing to me." [28:28]
As a declinable noun (المغرب), it is found in the accusative state in both examples. Originally, they are estimated to be verbal objects, as in: ما نَذَعْنَا أَيًا in the first example and: قَضَيْتَا أَيْما الأَجَلِينَ in the second. However, as conditional particles, they must have precedence (الضَّرْدَتْهَا) in a sentence. Accordingly, the object is placed at the beginning of the sentence to meet this requirement.

- A noun of interrogation, as in: أَيُّ الْزَّجَالِينَ قَامُ؟ Which of the two men stood? Another example: "In what announcement, then after it, will they believe in?" [7:185]

- A noun indicating upon perfection (دَالَّةَ عَلَى مَعْنَى الْكُمَالِ) I passed by a man, what a man! Meaning that it refers to the perfection in the qualities a man. Grammarians say that it comes as an adjective describing an indefinite noun, as in the example above. Or it comes as the هِل for a definite word describing the state the definite word, as in: مرَّتُ يَعْبِدُ اللَّهُ أَيُّ رَجُلٍ I passed by 'Abdullah, what a man! Meaning, his state was that of perfection.

- A connector between a vocative particle and a noun possessing the Definite Article, as in: O People! Sometimes, the vocative particle is connected to a definite word which does not possess the Definite Article, as in: يَا بَيْتُهَا النَّاسُ O you who believe! Wherein the Relative Noun (الذَّينَ) is considered a definite noun.

- Relative Noun, as in: أَكْرُمُ أَيَّآ أَكْرُمْكَ Honor whomever has honored you. Sibawaih was of the view that the following verse is also an example of a Relative Noun: "قَلْ لَنْ نَزَعَنَّ مِنْ كُلِّ يَسْتَغْفِرَ أَيَّهَأَلْهُمْ عَلَى الْخَلْصِ يَعْبُرُونَ " "Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent God." [19:69] He viewed it to be a Relative Noun based on the estimation of (الذَّينَ). The Kūfiyyeen and some Basriyyeen, disagree saying that is declinable in all meanings. In Sibawaih's view, however, it does not appear to be declinable as it should be in the genitive state if it were. Their view is that the word (أَيَّآ) is the Mubtada and (آَيَّآ) is its Khabar.
[5.11] Is a particle of apposition. Following a positive (expression), it changes the ruling from the (word in) appositeness to the appositive. After prohibition and negation, it establishes the ruling of the first (expression) and affirms its opposite for the second (expression). Or it transfers its ruling to (the second expression) with some (grammarians).

[5.11] COMMENTARY

The word (بِلّ) is a particle of apposition (حرف العطف). Most often, it is found in the meaning of turning away or abandoning something (الإشراب) in that whatever follows the particle opposes whatever precedes it, as in: ُّد أَفْلَحَ مَنْ تَزَكَّى وَذَكَّرَ أَمْساً رَيْبَتْ فَصَفَّى بِلَّ تَؤُوْئِرُونَ النِّضَأَةْ النَّذِيَّةَ "He indeed shall be successful who purifies himself, and magnifies the name of his Lord and prays. Nay! you prefer the life of this world." [87:14-16] In other words, preference of this world is or leads to turning away from the process of purification, magnification of the Lord and prayer. Sometimes, the particle is found in the meaning of falsifying (الإبطال) or rectifying (الإسناد), as in: ُّد قَالَوْا أَخْذَ الْإِخْتَرُونَ وَلَدَا شَيْبَانَةَ بِلْ عِبَادَةِ مَكْرُونَ "And they say: The Beneficent God has taken to Himself a son. Glory be to Him. Nay! they are honored servants." [21:26] Grammarians are agreed, however, that in this type of usage, (بِلّ) is not a particle of apposition. Rather, it is a conjunctive particle (حرف الوايظ).

As a particle of apposition, this particle implies that a ruling is changed (صرف) from that which precedes it to that which follows it, as in: ُّد زَيْدُ بُلْ عَمَّرُ Zaid came, rather, 'Amr. Meaning that the ruling of the subject's action, in other words, coming, is changed from (مرور) (coming) to (مرور) (زبد) (meaning Zaid, to the appositive (المغطوف عليه), namely 'Amr. This is its rule in a positive expression.
When the particle follows negation (النفيُ (النفيُ)), it signifies that whatever precedes the particle is correct, however, whatever follows particle is contrary to whatever preceded it, for example: Zaid was not struck, rather (it was) 'Amr. That which occurs before the particle is correct, meaning Zaid was not struck. What follows the particle is a contradiction of what preceded the particle, meaning Zaid was not struck, 'Amr was struck.

When the particle follows a particle of prohibition (النفيُ (النفيُ)), it implies the same meaning, as in: Don't strike Zaid, rather, (strike) 'Amr. The command: Don't strike 'Amr is proper while the opposite is the ruling for 'Amr, meaning: Strike 'Amr. It signifies that the ruling of that which preceded it (المضطربُ عليه) is proper while the ruling for whatever follows it (المضطربُ عليه) is to the contrary. In other words, Zaid was not struck while 'Amr was. You were commanded not to strike Zaid while being ordered to strike 'Amr.

Some grammarians are of the opinion that the ruling is simply transferred (الإنيفُ). Opposed to the other meanings, they are of the view that ruling of whatever precedes the particle is transferred to that which follows it. In the two examples mentioned, their view is that the ruling is transferred from the word to which apposition is made (المضطربُ عليه) to the appositive (المضطربُ عليه), meaning transferred from Zaid to 'Amr.
It is found (used for the meaning of) exception, as a genitive particle or a partially inflected verb. Its subject is a concealed (pronoun) referring back to the Maṣdar formed from that which is before it; or to an Active Participle or to some of that which is understood (from the preceding expression) implicitly. (It is found used for the meaning of) disavowal, as in: Remote is Allah (from imperfection). Is it a noun in the meaning of or a verb in the meaning of or a Nominal Verb in the meaning of? There are differences (of opinions).

[5.12] COMMENTARY

The word (حاشا) is mostly found implying an exception (حاشا), as in: The people stood except Zaid. Grammarians are divided regarding what type of word it is. Sibawaih and the majority of the Baṣriyyeen are of the opinion that it is always a particle of exception (حاشا), is governed in the genitive state.

Others, including al-Akhfash, al-Mubarrid, az-Zajāj, al-Māzini, al-Farrāʾ, Abū Zaid and al-Jarmi are of the view that it is a genitive particle mostly and, infrequently, it is a partially inflected verb. A partially-inflected verb is a verb like (نَفَر) that has limited conjugation and other words, like the Active Participle, are not derived from it. Only a limited number of forms of (حاشا) can be found in archaic literature like and (حاشا). (حاشا) is governed in the accusative, for example: The people stood except Zaid. Its object is the word excluded (حاشا) or Zaid.
These grammarians are also of the view that the concealed pronoun refers back to the Maṣdar derived from the verb occurring before it. In the example above, the pronoun concealed in the verb (ئَرْضَى) refers to the Maṣdar derived from the verb, namely (یَبْحَى). What they estimate is: *The people stood, avoiding their standing, was Zaid.* Or the pronoun refers to an Active Participle (حَاشَا), as in: قَامَ الْقُوْمُ جَانِبَ الْقَابِلِ مِنْهُمْ زَيْدًا. Or the pronoun refers to something understood in the expression occurring before (حَاشَا), as in our previous example: قَامَ الْقُوْمُ حَاشَا زَيْدًا. Meaning that it is understood that a group stood but Zaid was not part of them. What they estimate is: *The people stood, avoiding some of them, was Zaid.*

At times, the word (حَاشَا) is also found in the meaning of disavowal (الشَّرَّةِ) or being free of blame, as in: «قلنا حاشا لله ما علمنا عليه من شر»: "They said: Remote is Allah (from imperfection), we knew of no evil on his part." [12:51] Meaning that imperfection is being disavowed from Allah.

The author asks the question whether (حَاشَا) in this usage is understood as a noun in the meaning of (free of blame); or is it a verb in the meaning of (أتَرَى) or is it a Nominal Verb signifying the meaning of the command verb (أَحْلِمْ). *Be free of blame?* In reality, there are groups of grammarians supporting each of these three points of view.

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Samadiyyah In Nahw by Shaikh Bahá'-ud-Deen al-'Amili
It is found as an appositive for the stronger part (of an expression) or the weaker due to intellectual (arrangement). With some, it is particular to the apparent noun. (It is found as) a particle of initiation, thereby entered upon sentences. It is found as a genitive particle. It is particular to the apparent noun, contrary to al-Mubarrid. Sometimes, it governs the present-tense verb after it in the accusative due to the estimation of the particle (حَتَّى) not due to (حَتَّى), contrary to the Kūfiyyeen.

[5.13] COMMENTARY

The word (حَتَّى) is found as a particle of three types: an appositive particle (حَتَّى العاطفة); a particle of initiation (حُرفُ الإِبْنَادَيَة) and a genitive particle (الْجَازَلِ). As an appositive particle, (حَتَّى) makes the appositive subordinate (حَتَّى) stronger than the principle (حَتَّى), as in:  . The appositive subordinate (حَتَّى) is understood here to be stronger than its principle, meaning (الْجَازَلِ). Sometimes, to the contrary, the subordinate appositive is understood to be the weaker of the two words in apposition, as in:  .

It is important to note the relationship between the subordinate and principle as the subordinate is a required to be a part (الْجَازَلِ) of the principle or a portion (الْجَازَلِ) of the whole represented in the principle. Meaning that prophets are part (الْجَازَلِ) of mankind as a genus (الْجَازَلِ) in that they have no essential differences from any other man. The walking pilgrims are part of the pilgrims as a whole except that they are the only pilgrims traveling on foot. Due to our intellectual arrangement of matters, we deem prophets to be greater than other men or we deem pilgrims on foot to be weaker than those having transport. Accordingly, the appropriate word must be placed as the appositive subordinate in order to signify the meaning of strength or weakness.
Some grammarians are of the view that the use of (حَتَّى) is restricted to apparent nouns. Meaning that it cannot provide apposition with a concealed pronoun or a word which is elided. They agree that the use of (حَتَّى) as an appositive is infrequent. The Kūfīyyeen reject it altogether as an appositive particle. Rather, they say that the estimation of other governing agents is involved.

As a particle of initiation (حَتَّى), it initiates or renews an expression. It is only entered upon sentences not singular words, for example: "So that the Apostle and those who believed with him said: When will the help of Allah come?" [2:214] This is according to the recitation of Nāfi' who reads (يَفْعَلُ) in the nominative while others read it in the accusative.

Mostly, this particle is found as a genitive particle (الجَاز) in the meaning and government of (الضَّارِعْ), as in: "Peace! it is till the break of the morning." [97:5] Also, in this meaning, the particle only precedes an apparent noun, contrary to the view of al-Mubarrid.

This particle also governs the present-tense verb (الضَّارِعْ) in the accusative. At times, it has the meaning of (بَلِّي), as in: "They said: We will by no means cease to keep to its worship until Musa returns to us." [20:91] Or it has the meaning of (كَيْنَ)، as in: "Do not spend upon those who are with the Apostle of Allah until they break up." [63:7] Meaning in order that they will break up. Or it may have the meaning of (إِنَّ)، as found in Ameer al-Mumineen's (AS) saying: "Know that you will never be cognizant of right guidance until you cognizant of he who has abandoned it." 34 Meaning, in other words:

Most grammarians agree that the particle governs the present-tense verb in the accusative due to the estimation of the particle (حَتَّى). The Kūfīyyeen are of the view that the particle itself gives the accusative state without the estimation of any particle.

Often, for one expression there may be three possible perspectives of I'rab for (حَتَّى), for example: I ate the fish even the head, wherein the word (رَأسِ) is governed by (حَتَّى). When this word is nominative, the particle (حَتَّى) is considered an initializing particle (حَرُفُ الإِبْنِيَةَ). When accusative, it is a particle of apposition (حَرُفُ الإِبْنِيَةَ) in the meaning of (الجَاز). When genitive, it is a genitive particle (الجَاز) in the meaning of (إِنَّ).
It is found as a connector to the reply prevented itself from (being) made a condition. It is restricted to six situations: (It is also found as a connector) for a quasi-reply, as in: َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ (َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ) Whomever comes to me, has a Dirham. (It is found) as an appositive and it implies succession and sequence of their two types: (It is either) True, as in: َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ Zaid stood, then 'Amr, Quote Nuh called upon his Lord, then, said... At times, it implies the consequence of its subsequent (expression) of its predecessor. Then, it is termed the Causative Fā, as in: َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ So, the earth becomes green. At this time, it is particular to the noun of result and deduction. At times, it informs about (that which is) elided. With some, it is termed eloquence, for example: َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ Strike the rock with your staff. So there gushed from it (twelve springs).

[5.14] COMMENTARY

The particle (ب) is a connector attached to the reply of a conditional sentence, as in: َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ "If you will not aid him, Allah certainly aided him." [9:40] Wherein the sentence is the reply to the conditional sentence (إِنْ لَا تَنْضَرُوْنَ قَدْ نَضَرَّتِ اللَّهُ) (إِنْ لَا تَنْضَرُوْنَ قَدْ نَضَرَّتِ اللَّهُ) "If you will not aid him, Allah certainly aided him." There is a test to determine whether the particle (ب) is required for the reply: if the reply and the condition are interchangeable, the particle is not required. Otherwise, it is required, as in the example above. As the author mentioned about the particle: َلَيْتُ مُتَأَتَّيْنِيْ فَلَدْهُ ِّدَرَّحُمُ "It is found as a connector to the reply prevented from (itself being) made a condition." Meaning that it is not appropriate that the reply itself be made a condition.
Looking at the example, it is not possible to interchange the reply (ب) and condition (الشرط) without the meaning of the expression being spoiled, as in: *If Allah had not aided him, you help him.* This meaning does not resemble the original, therefore, the particle (ب) is required.

As mentioned in the text, there are six situations wherein the particle (ب) is required for the reply of a conditional sentence:

1. **When the reply is a nominal sentence** (الجملة الإسبيقة), as in: *If you strike me, then I am striking.* Also: "And if Allah touch you with affliction, there is none to take it off but He." [6:17]

2. **When the reply is a sentence involving a type of command verb** (الجملة الإسبيقة)، as in: *If Zaid comes, then honor him.* Also: "Then, if they bear witness, do not bear witness with them." [6:150]

3. **When the reply is comprised of a partially-inflected verb, like (فَمَ) which is generally found in one or two forms, as in:** *If you strike me, perhaps I will strike you.* Also: "And as for him whose associate is the Shaitān, an evil associate is he!" [4:38]

4. **When the reply is comprised of a past-tense verb preceded by the particle (فَنَذِ) as in:** *If you strike me, then, your reasoning has left.* Another example: "If he steal, a brother of his did indeed steal before." [12:77]

5. **When the reply is comprised of a present-tense verb which is preceded by a particle of the future (فَنَذِ) like (فَمَ) (سُوْفَة) or (سُوْفَة) (حرف الاستقبال), as in:** *He who strikes me, then soon I will strike him.* Also: "And whatever good they do, they shall not be denied it." [3:115]
• When the reply is comprised of a particle which is required to be in the beginning of an expression, like the particle of negation (ما) as in: 

If you strike me, then, I will not strike you.

Also, the particle (ن) is required as a connector to that sentence which is a quasi-reply (الجواب)، as seen in the author’s example: Whomever comes to me, has a Dirham. The sentence (ن) is not actually a reply since there is no word clearly implying a condition.

However, the entire expression can be interpreted in a meaning resembling a condition since it is easily transformed into a conditional sentence with the entrance of a conditional particle upon the expression, such as: If anyone comes to me, he has a Dirham. Basically, the meaning of the original expression and this expression are the same. Therefore, the quasi-reply also requires the particle (ن).

Also, this particle occurs as an appositive (الafi'a) or being subsequent or it signifies (التنقيب) meaning a particular order. The first meaning (التنقيب) implies that the subordinate (المقترف) follows the principle (المقترف) after only a brief period, for example: Zaid sat down, then ate a meal. Wherein the subordinate (أكل) follows the principle (جلس) following a brief delay or gap in time. When a longer period is intended, the particle (ثم) is more appropriate, as in:

"Then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We clothed the bones with flesh, then We caused it to grow into another creation."

[23:13-14]

While considering the meaning of this verse in English, the sense of time between one event and the other cannot be distinguished as all subsequent events are preceded by the word then. Considering the ‘Arabic, however, gives us a different perspective on the periods between events.
First, man is a seed, then after some time (ثَمَّ), he becomes a clot. After a shorter period of time (بَعْضًا), the clot becomes a lump of flesh. After another short period (بَعْضًا), bones are placed in the lump of flesh and so forth. Accordingly, we can understand that there were longer gaps between some of these events than others in this process of embryo development.

Another meaning implied by the particle (بَعْضًا) is arrangement or order (الْحَبْطَةُ), implying that the appositive subordinate occurs after the principle, not along with it nor before it. There are two categories associated with this meaning. First is (الْحَبْطَةُ) or real, sometimes referred to as (المَفْاتِحُ) or related to meaning, as in: "فَأَرْكَزْنَاهُمَا الشَّيَاطِينَ عَلَيْهَا فَأَخَذَهُمَا مَنْ كَانَ فِيهَا."

Another meaning implied by the particle (بَعْضًا) is arrangement or order (الْحَبْطَةُ), implying that the appositive subordinate occurs after the principle, not along with it nor before it. There are two categories associated with this meaning. First is (الْحَبْطَةُ) or real, sometimes referred to as (المَفْاتِحُ) or related to meaning, as in: "But the Shaitān made them both fall from it, and caused them to depart from that (state) in which they were." [2:36] Meaning the fall occurred first, then, there was the departure from that state.

The second category is (الْحَبْطَةُ) or quoted, as in: "وَذَا نَزَّلَ رَجُلٌ رَبّ إِنِّي مَنْ أَهْلِي..." "And Nūḥ cried out to his Lord and said: My Lord! surely my son is of my family..." [11:45] Wherein, the subordinate (نَازِئٌ) occurs secondly after crying out (نَازِئٌ) to his Lord first, the principle. The subordinate, however, is part of a sentence comprising a quote.

Sometimes, what occurs before the particle is a cause in the achievement of whatever comes after it, as in the author's example: "أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاوَاتِ مَاءً تَتْفَضِّعَ الأَرْضَ مَعْضُورًا؟ " Do you not see that Allah sends down water from the cloud so the earth becomes green. [22:63] Wherein it is understood that the sending down of water is the cause for the earth becoming green. In this meaning, the particle is referred to as (نَا: التَّفَضَّيْحَةُ), the causative Fā.

Sometimes, in this meaning, the particle is particular to the noun of result (إِسْمُ التَّفَضَّيْحَةِ) and the noun of deduction (إِسْمُ التَّفْعِيلِ). Meaning that whatever comes after the particle is the result of whatever is before. Or whatever comes is deduced from whatever occurs before it. From the example above, it can be said that the greenery of the earth is a result of the descending of rain or a deduction can be made that the descending of the rain is the reason of the greenery. In these instances, the particle may be referred to as the Fā of the result (نَا: التَّفَضَّيْحَةِ) or the Fā of deduction (نَا: التَّفْعِيلِ).
Another usage of this particle is that it indicates, at times, upon that which is elided from an expression. In this usage, it does not occur in any of the meanings mentioned thus far. The author's example: "Strike the rock with your staff. So there gushed from it (twelve springs)." [2:60] The particle is non-appositive as a past-tense verb following the particle (فَالنْفَرَثُ) cannot make apposition to the verb occurring before (فَالنْفَرَثُ) since a past-tense verb cannot make apposition to a command verb. The particle also does not have the causitive, resultative or deductive meanings also mentioned in this section. What is estimated is: Strike the rock with your staff. So he struck it, then, there gushed from it (twelve springs). Meaning that the particle prefixed to the verb (فَالنْفَرَثُ) indicates the past-tense verb (فَالنْفَرَثُ) which is elided.

Grammarians refer to this as (فصاحة) or eloquence. Eloquence involves concise, succinct language which is dependent upon indications (إظهار) and disclosure (دلالات) according to grammarians. Often, in eloquent speech, whether prose or poetry, the speaker mentions some matters but leaves out other matters for the listener to ponder.
It is found as a noun in the meaning of  

To be sufficient or To be enough, as in:  

A Dirham is enough for me. (It also is found as a) particle of diminution with the present-tense and (a particle of) realization, mostly with the past-tense. It is said: (the particle brings the past-tense) close to the present-tense. Accordingly, in a present-tense expression begun with the past-tense, (the particle) is required. In (this usage) there is a famous discussion.

[5.15] COMMENTARY

The word (ذَن) is found infrequently as a noun and frequently as a particle. As a noun, it has the meaning of (حَسْبَ) and (يَكْفِيَ), meaning to be sufficient or enough, respectively, as in the author's example:  

A Dirham is enough for me, in other words:  

or:  

Mostly, it is indeclinable or Mabniy although some scholars say that it is also found declineable or Mu'rab, although infrequently.

More frequently, (ذَن) is found as a particle particular to verbs which are positive; informative; devoid of the accusative and jussive states. The verb should not be preceded by a particle of the future (حرف الإستقبال); nor should there be a separator between the particle and the verb, unless it is separated by an oath, as in:  

By God, you did well. The verb should be fully-inflected. Therefore, this particle is not entered upon verbs like:
As the author mentioned, when the particle precedes a present-tense verb, it has the meaning of diminution (الثقل), meaning that the action is shown to occur infrequently, as in: 

*Sometimes, a miser is generous*, meaning infrequently a miser is generous. This particle has no apparent government over the present-tense verb.

When the particle precedes a past-tense verb, it has the meaning of realization (التحقيق), as in: 

"Successful indeed are the believers." [23:1] Meaning that the believers have realized their success.

Another meaning found in use with the past-tense is (الترغب) or anticipation of an action. It is said that although the verb is a past-tense verb, its meaning is interpreted near to the present-tense. Probably the most famous example of this is found in the *Iqâmah* or the call to begin prayer: 

*Prayer is ready*. Meaning that the prayer is anticipated soon.

Regarding this meaning, the author has said: "It is said: (the particle brings the past-tense) close to the present-tense. Accordingly, in a present-tense expression begun with the past-tense, (the particle) is required. In (this usage) there is a famous discussion." Meaning that when an expression is intended to be interpreted in the present while being initiated with a past-tense verb, the particle is required to accomplish that meaning. Regarding this meaning of (الترغب), there are numerous discussions among scholars regarding the permissibility of the past-tense denoting the present. Most scholars are of the view that the past-tense verb preceded by (الترغب) does not transfer the meaning from the past to the present, rather, it is close to the present but still in the near past.

Infrequently, the particle also denotes abundance (التكبير) as in: 

"Indeed, We see the turning of your face to heaven." [2:144] Meaning, turning your face to the heaven frequently.

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Hamzah Al-'Amili, *Samadyyeh In Naḥw*
It is found as a nominal verb (تَرِيدُ تَرِيدُ) in the meaning of Desist. Mostly, that (usage) is embellished with Fa, for example: Only Zaid stood. It is found as an adverb due to the immersion of the past-tense verb in negation (until the present). In the particle are five (variations) in the lexicon. It is not combined with the future (tense).

[5.16] COMMENTARY

The word (تَرِيدُ) is found as a nominal verb (تَرِيدُ) and an adverb (ةَرَيْدُ). A nominal verb is a noun which has the meaning of a command verb. In this instance, the meaning of the command verb is Desist, as in: Only Zaid stood. Meaning that after realizing that Zaid stood, one should desist in questioning about anyone else standing, meaning: Zaid stood, therefore desist in asking about other than him. As the author mentioned, in this usage, the word is mostly found with the particle Fa prefixed (تَرِيدُ), as seen in the example.

Secondly, it is found as an adverb. The author says that it is due to the immersion of the past-tense verb in negation. This negation extends from the past until the present, for example: I have never drank wine. Meaning I have never drank wine in the past up until the moment of speaking.

The author mentions that there are five variations of the word (تَرِيدُ) found in the ‘Arabic lexicon (لغة). Some scholars say that there are even more than five. The five are:

In the end, the author mentions that this adverb is not used in combination with a future tense verb. Therefore, the following sentence is not proper: I will never strike Zaid. In this meaning, it is used exclusively with the past-tense verb. To express negation of the future, the particle (لا) is used, as in: I will never strike Zaid.
It is found (in the meaning of) being informative and interrogative. Both share in being Mabniy; requiring a Tamyeez; and the necessity of initiating (an expression). The informative is particular to the genitive state for the Tamyeez, be it singular or plural. The interrogative is particular to the accusative state for the Tamyeez and its necessity to be singular.

[5.17] COMMENTARY

The word (كم) is found with two meanings: (المحتوى) Informative and (الاستفهامية) Interrogative. The first, the informative, implies that it is word requiring a predicate or Khabar, for example: (كم) كُمُ مُثْبَتُ هُذِهُ السَّلَنَةُ. Many a town were destroyed after the flood. Its Khabar, meaning (كم), is required to complete the meaning of (كم).

The word (كم) also requires a Tamyeez to clarify it. The Tamyeez (التمييز) is a word placed in an expression in order to remove the ambiguity of (كم). In this example, the Tamyeez is (كُرْمِي). Had it not been mentioned, the expression would be ambiguous.

The informative (كم) signifies abundance (التكبير), as seen in the saying of 'Amr Ibn 'Āṣ:

وَكَمْ زَمَنًا مِنَ النَّضْطَفْمِ نَحْيَةً

How many a time did we hear from al-Muṣṭafa Counsel in favor of 'Ali

After the speaker mentions hearing something frequently, it becomes necessary to inform the listener of what was heard, meaning the Khabar. Otherwise, the expression is defective.
The second meaning of (كُمْ) is interrogative (السِّتْعَامَيْنِ) in that it inquires about the quantity of something, as in: كُمْ دَرَكْسَا عَدْنَا How many Dirham are with you? Again, the word following (كُمْ) is its Tamyeez, meaning (درَكْسَا). The Tamyeez signifies that money is the thing being quantified. It also removes the ambiguity of (كُمْ). If not mentioned, it could leave the listener unsure of the expression's intent.

This word, in both meanings: informative and interrogative, share five characteristics:

- **Nominal.** In each meaning (كُمْ) is found as a noun.

- **Ambiguity.** Meaning that the signification of (كُمْ) is vague and requires another word or sentence to clarify or complete its meaning.

- **Need of a Tamyeez.** The Tamyeez is required to remove the ambiguity of (كُمْ). As mentioned in the text, the Tamyeez of the informative (كُمْ) is genitive. Either genitive due to Iḍāfah, as in: كُمْ قَرَبَّهُ عَلَى نَفْعٍ الْعُرْفَانِ. Sometimes the place (مُحلُ) of the genitive word is occupied by a sentence, as in the example above from 'Amr Ibn 'As (كُمْ سَيَغْنَا بِنَفْسِ الْمُضْطَفِئِ). Or the Tamyeez may be genitive due to a genitive particle, as in: "How often has a small party vanquished a numerous host by Allah’s permission." [2:249]

The Tamyeez of the interrogative (كُمْ) is accusative, except when (كُمْ) itself is genitive due to a genitive particle, as in: بِكُمْ دَرَكْسَا أَسْتَرْيِثُ With how many Dirham can I purchase it?

- **Bina,** meaning that the word is Mabniy or indeclineable in both meanings.

- **The necessity to initiate an expression.** Meaning that these words are required to be placed at the beginning of an expression to the extent possible.
Likewise, grammarians note that these two words have five differences between them:

- For speech in which (كم) is informative, the possibility of affirming or denying the Khabar is present while there is no affirmation of denial with the interrogative meaning.

- Interrogative expressions seek a reply from the listener while the informative expression does not.

- With equivalent apposition (الهنبذ), the Hamzah is not required for the subordinate (الهنبذ) in the informative meaning, as in: كم أفتراس لي عشرون بن ثلاثون I have many a horse, twenty, rather thirty. In the interrogative meaning, however, the Hamzah is required for the subordinate, as in: كم مرسا لك أعشرون أم ثلاثون How many horses do you have, twenty or thirty?

- The Tamyeez of the informative (كم) may be singular or plural while the Tamyeez of the interrogative is only singular, except with the Kufiyyeen.

- The Tamyeez of the informative (كم) is required to be genitive while the Tamyeez of the interrogative is required to be accusative. Some grammarians, like al-Farrā, az-Zajāj and Ibn Sirāj, allow the genitive Tamyeez, as well.
(كيف): تترد شرطية. فتخرج الفيغلين عند الكوفييين. وآتيتها، فلتقنع خبرا في نحو: كيف أنت؟ ونفعلا في نحو: كيف تثننت زيادا؟ و حالا في نحو: كيف جاء زياد؟

(كيف) is found as a conditional (agent). With the Kufiyyeen, it governs two verbs in the jussive state. (And it is found as) an interrogative noun. It occurs as a Khabar, as in: كيف أنت How are you?; an object, as in: كيف ظننت زياد What do you believe regarding Zaid?; and as a حال, as in: كيف جاء زياد How did Zaid come?

[5.18] COMMENTARY

The word (كيف), by most accounts, is a noun. This is understood from its being used in expressions governed by a genitive particle and other indications, as in: على كيف تضمغ الأخمرتين How are you to sell the two red things? (meaning unlawful meat and wine).

It has two meanings. The first is that of a conditional agent governing two verbs, as in: كيف تضمغ أصنع However you do, I will do. The Kufiyyeen are of the opinion that it governs two verbs in the jussive state, as in: كيف تضمغ أصنع.

It is agreed that the two verbs governed by the verb should be of the same in word (اللغة) and the same meaning (المعنى). Therefore, كيف تضمغ أتقم, However you do, I will stand, is inappropriate since the verbs are different words and the meanings of each verb also differs.

The second meaning of (كيف) is interrogative, as in: كيف أنت How are you? This is the meaning in which it is most frequently found. Either it inquires about something concrete, like: كيف زياد How is Zaid? Or it inquires about something non-tangible or abstract, like: كيف تكفرت بالله و كنتم آمنا فاحياكم? "How do you deny Allah and you were dead and He gave you life? [2:28]

[5.18] SAMADIYAH IN NAHW BY SHAIKH BAHAA-UD-DEEN AL-AMILI

حسب الصحفية في النحو الشيعي تعاصرًا. الجزء الثاني.
In the interrogative meaning, (كيف) can occur as the Khabar, as in: كيف أنتم How are you? Actually, it is the Khabar which is placed ahead of the Mubtada (الخبر المبتدئ), as in: أنتم كيف. It may also occur as an object, for example: كيف تعتقد زيداً What do you believe regarding Zaid? Here, it is the second object of (ظننت) placed ahead of its governing agent. What is estimated is: ظننت زيداً كيف.

Or it may occur as the Ḥāl (Circumstantial Accusative), as in: كيف جاء، زيد How did Zaid come? In this sentence, it is the Ḥāl placed before its governing agent (جاء). What is estimated is: جاء، زيد كيف. As it relates to the manner in which Zaid came, it is deemed to be the Ḥāl. As such, it occupies the place of an accusative word. Its reply will also be the same, as in: جاء، زيد راكباً Zaid came riding.

In each situation, it is required to place (كيف) at the beginning of the sentence due to the requirement of interrogative particles to initiate expressions (الضمير) to whatever extent possible.

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بحث الصحنية في نحو الشنفة بأعمال الكحير الفاطمي

٨٥٣٢٧٩٢٣٩٨٠٦٤٤١٢١٦

Sha'madiyyah In Nahw by Shaikh Baha-ud-Deen al-'Amili

Displays of science in the chain of knowledge, the lord of the books.
It is found as a conditional particle. It requires the denial of its condition for denial of its reply. (It also requires) the condition's reply. The particle is particular to the past-tense, although interpreted (as past-tense). (It is found) in the meaning of (إن الشروطية)، the conditional particle (إن). It is not a jussive agent, contrary to some grammarians. (It is found) in the meaning of ()، as in: But if we could but once return. (And it is found as verbal agent, (whose discussion) has already passed.

[5.19] COMMENTARY

The word (ن) is a conditional particle (حرف الشرط). It signifies that the denial of the condition requires the denial of the reply, as in: لو جاء أن زيد أكرمه. Implicit is the understanding that since Zaid did not come, he will not be honored.

Grammarians, however, differ on this matter. Some say that it signifies the denial of both the condition and the reply together, as in: لو كان فيهما آلهة إلا الله لفسدنا. "If there had been in them (the heavens and earth) any gods except Allah, they would both have certainly been in a state of disorder." [21:22] What is understood is that both the condition, meaning: (ن) and the reply (أكرمه) are denied. The intent is that since there is no disorder, there are no gods beside Allah existing in the heavens and the earth. Here, it can also be understood that the denial of the reply is more important than the denial of the condition. Meaning that if there was disorder, then, it would prove that there was more than one god. The denial of that, meaning that there is no disorder, also denies that there can be a god other than Allah.
Other grammarians offer the following verses in refutation of this view:

"And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe." [6:111] If both the condition and reply are denied, its meaning is spoiled, meaning that if we had not sent down angels and so forth, they would believe. This, of course, is not the intent of the verse. Another verse:

"And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end." [31:27] Again, denial of both the condition and reply spoils the intent of the expression.

The condition can also be denied by other means which are obvious in an expression, as in:

"And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just..." [32:13] Wherein the word (النكن) is known as a particle of rectification (حرف الإسْتِنْذَارَ،)، clearly denies the condition.

As mentioned in the text, the reply is required by the condition (وَ آتَلَامِهِ يِجَابَهَا). Often, the reply is the essence of the expression.

The particle (إنَّهُ) is used exclusively with the past-tense verb (السابع) or a present-tense verb interpreted as a past-tense verb, as in:

"And could you but see when the guilty shall hang down their heads before their Lord." [32:12] This particle is found in three meanings:

- The conditional particle. It has the meaning of (إنَّ) but not its government as (إنَّ) governs two verbs in the jussive state. On the other hand, (إنَّ) also governs two verbs, though not in the jussive state, and is mostly used with the past-tense verb. For example:

"And let those fear who, should they leave behind them weakly offspring, would fear on their account." [4:9] Here, it governs (تركُوا) as the condition and (خافوا) as the reply.
Hope. Meaning hope or desire for things which are unattainable or remote, as in the author's example: "But if we could but once return, we would be of the believers." [26:102] This will be the hope of some on the day of judgement.

It has the meaning of the accusative particle although it does not have its government. Most often, it occurs following the words, for example: "They wish that you should be pliant so they (too) would be pliant." [68:9] In other words: As the author mentioned, this matter has been previously discussed, refer to section 2.37.
(لولا) حرف. ترد لربط أمتناع جوابه بوجود شرطه. و تختص بالضرورة. و يغلب معها حدف الخبر إن كان كونا مطلقا. و للتوبيخ و تختص بال الماضي. و للخصم و العوض فختص بالضارع و لون تأويلة.

(لولا) [5.20] Is a particle found linking the denial of its reply to the existence of its condition. It is particular to the nominal sentence. Mostly, the Khabar is elided with it, if (the Khabar implies) absolute existence. (It is found in the meaning of) rebuke (التبنيخ) and is particular to the past-tense. (It is found in the meaning of specification (الخصم) and petition (العوض), then, it is particular to the present-tense, although it may be interpreted.

[5.20] COMMENTARY

The particle (لولا) is conditional in that it links the denial of the reply to the existence of the condition, as in: لولا علي عليه نهلك عمر Had there been no 'Ali, surely 'Umar would have perished. Meaning, as long as 'Ali (AS) exists, 'Umar is saved. It is particular to the nominal sentence. The word following the particle is the Mubtada (عذر), but its Khabar (موجب) is elided, in most cases. What is estimated is: لولا علي عليه موجب نهلك عمر Had not 'Ali existed, surely 'Umar would have perished.

Sometimes, the Mubtada is a nominative independent pronoun, as in: لولا أن أشئ على أنيشي لأمرتهم بالشعال عند وضوء كل صلاة Had it not been for you, we would certainly have been believers. [34:31] Dependent pronouns, like: ألواني، لولا كأن، لولا أن. are not allowed, according to some grammarians such as al-Mubarrid.

The Mubtada may also be elided, as in: لولا أن أشئ على أنيشي لأمرتهم بالشعال عند وضوء كل صلاة Had I not feared for my nation, I certainly would have ordered them to brush (their teeth) when washing for every prayer. What is estimated is: لولا أن أشئ كأن أن أشئ Likewise, its Khabar (موجب), is also elided.
It is mentioned in the text that if the Khabar implies absolute existence, it is generally elided. The meaning of absolute existence (كون مطلق) is related to derivative words whose signification is related purely to existence with meanings similar to: Presence, Permanence, Existence, and Attainment. On the other hand, a particular existence (كون خاص) is related to derivative words which signify existence, however, that existence is tied to another meaning. For example, the word (تناثر) is a derivative indicating upon the one standing. It indicates upon the existence of someone but that existence is tied to the act of standing. Therefore, the existence which it signifies is related to another meaning and not absolute.

(نول) is also found in the meaning of a rebuke (النويل) which is particular to the past-tense, as in: "Why did they not bring four witnesses of it? [24:13] And the meaning of particularization (الخصيص) which is particular to the present-tense, for example: "Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?" [27:46] Meaning, why not ask from Allah in particular? It also is found in the meaning of petition (العرض) as in: "My Lord! why didst Thou not respite me to a near term?" [63:10] Although a past-tense verb (أخذني) is used, it is interpreted in the future tense.
It is found connecting the contents of one sentence with the existence of the contents of another, as in: ُلَّكَ أَقُلْتُ قُلْتُ. (When you stood, I stood. Is it a particle or an adverb? There are differences (of opinions).) (It is found as a) particle of exception, as in: ُإِنْ كُلُّ نَفْسٍ لَّنَا عَلَيْهِ حَافِظٌ. (There is not a soul but over it is a keeper.) (And it is found as a) jussive particle for the present-tense, like ُلَّنَا أَقُلْتُ. The two differ in five matters.

[5.21] COMMENTARY

Grammarians differ regarding the origin of ُلَّنَا. Some say that it is a particle while others say it is an adverb. It signifies that the contents of the first sentence is linked to the contents of the second, as in: ُلَّنَا أَقُلْتُ قُلْتُ. Meaning that the occurrence of the action in the first sentence brings about the action in the second sentence.

It is also found as a particle of exception (حَرَفُ الإِسْتِيْشَانِ) similar in meaning with ُلَّنَا أَقُلْتُ. as in: ُلَّنَا كُلُّ نَفْسٍ لَّنَا عَلَيْهِ حَافِظٌ. "There is not a soul but over it is a keeper." [86:4] Here, its meaning and usage is similar to ُلَّنَا أَقُلْتُ, as in: ُلَّنَا كُلُّ نَفْسٍ لَّنَا عَلَيْهِ حَافِظٌ. The particle beginning the sentence is ُلَّنَا (الْعِفْيَةِ), the negating particle.

Mostly, ُلَّنَا is found as a jussive particle (الْبَعْدَةُ) used for negating the past up until the present, as in: ُلَّنَا أَقُلْتُ. "But say: We submit; and faith has not yet entered into your hearts." [49:14] Meaning until the present time, faith has not entered your hearts. Like the particle ُلَّنَا, it utilizes the form of the present-tense verb while converting its negation to the past.
The differences between (نِّفَ) and (نَّفَ) are related to five matters:

- With (نِّفَ) you are not allowed to associate it with conditional particles, whereas with (نَّفَ), it is permissible, as in: "And if you do not, then you have not delivered His message." [5:67]

- With (نِّفَ), there is continuous negation from a point in the past until the present time. With (نَّفَ), there is the possibility of continuous negation, however, the possibility of the lack of continuity also exists.

- (نِّفَ) is only utilized to negate the near past (نَّفَ) while (نَّفَ) is utilized to negate the distant past (نِّفَ). For example: نَّفَ يُذَبَّت خَمَانَ مُنَذَّ سَنَةَ (يَضِربَ زَيْدَ) He has not yet left there since a year, is not proper. Rather, it would be more appropriate to say: نَّفَ يُضِربَ زَيْدَ, as a year is deemed as the distant past.

- With the particle (نِّفَ), there is an expectation that the action will occur, for example: لَتْنَ يُضِربَ زَيْدَ Zaid has not yet been struck, with there being some expectation that Zaid will be struck sometime afterward. On the other hand, when (نَّفَ) is used, there is no expectation of that action to occur afterward, as in: نَّفَ يُضِربَ زَيْدَ Zaid had not been struck.

- The last difference is that the negated word (نِّفَ) following (نَّفَ) may be elided in both poetry and prose, as in: مَتَّى الْمَوْتُ وَ لَتْنَ Death is near, while not yet occurring (وَ لَتْنَ يَقُولُ). The negated word following (نَّفَ), however, may not be elided, except in poetry, by necessity.

More information on the particles (نَّفَ) and (نِّفَ) can be found in section 3.2.
The word (ما) is found as both a noun and a particle. It is found as six types of nouns:

- A Relative Noun, as in: "And Allah has created you and what you make." [37:96]

- An indefinite noun described by an adjective, as in the author's example: I passed by that which is surprising to you. Here, the adjective modifies the indefinite noun as its adjective (ما) ( صفة للنكرة). According to the number, gender and I'rab of the adjective, it can be understood that the word which it describes is a singular, masculine, indefinite and genitive noun.

- An adjective of an indefinite noun, as in the example: Due to a great matter, Qaseer cut his nose. Wherein (ما) is an adjective modifying the indefinite word before it (لأمر) in the meaning of (عظم).
As a particle (الحريمية)، it has five types:

- A time related conditional noun, as in: ﴿فَمَا أُسْتَقَامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾٨٩:٧ "So as long as they are true to you, be true to them."

- A non time-related conditional noun: ﴿وَمَا نَفَعَلْنَا مِنْ خَيرٍ بِغَلَابِةِ اللَّهِ﴾٢:١٩٧ "Whatever good you do, Allah knows it."

- An interrogative noun, as in: ﴿وَمَا تَلَكَ بِبِيّنَةٍ يَا مُوسَى﴾٢٠:١٧ "And what is this in your right hand Musa!"

As a particle (الحريمية)، it has five types:

- Resembles the verb of negation (ليس) (شبهةً ليس)، as in: ﴿مَا حَدَى بِشَّرًا﴾١٢:٣١ "This is not a mortal."

- A time-related verbal agent, as in: ﴿وَأَوْصَانِي بِالضَّلاَّةِ وَالرَّكَاةِ مَا دَامَتْ حُيَا﴾١٩:٣١ "And he has enjoined on me prayer and poor-rate so long as I live."

- A non time-related verbal agent: ﴿وَضَافَتْ عَلَيْكُمْ الأَرْضُ مَا زَحَتْ﴾٩:٢٥ "And the earth became strait to you notwithstanding its spaciousness."

- A relative clause. It is the (ما) mentioned following a relative clause. It is generally considered to be extraneous (الضَّلَّة)، as in: ﴿فَرَّ قَبْضَةَ مَا بَيْنَ زَيْدٍ وَعَمِرٍ﴾٣:١٧١ "There are numerous differences between Zaid and 'Amr. It does not change the meaning if (ما) is elided."

- A barrier annulling government. Known as (ما الكانة)، Whenever this particle separates a governing agent from the word that it governs, its government is annulled, as in: ﴿إِنَّنا الله إِلَّهَ وَاحِدٌ﴾٤:١٧١ "Allah is only one God."

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*Samadiyyah In Nahw by Shaikh Baha-ud-Deen al-'Amili*
is a particle of interrogation. It differs from Hamzah in seeking affirmation alone and the lack of being entered upon an appositive, a condition and a noun after which there is a verb. It is particular to the positive, it is not said: Did he not stand?, contrary to Hamzah, for example: Have We not expanded for you your breast?

[5.23] COMMENTARY

is an interrogative particle which seeks affirmation only. Meaning that it seeks only to affirm that the attribution in the expression is true or untrue, for example: Is Zaid in the house? The appropriate reply to is either yes or no, meaning affirmation or denial of the attribution.

However, when Hamzah is used as the interrogative particle, its reply is not limited to affirmation, as in: Is Zaid in the house? The reply could be: No, 'Amr is in the house. The contents of this reply contain more than the mere affirmation of Zaid's being in the house. It is an example where a person apprehends that the person in the house is 'Amr instead of Zaid. The apprehension of this reality is known as Tasawwur (التأشیر). It differs from affirmation, known as Tasdeeq (التضديث) which only seeks to affirm whether the attribution of Zaid being in the house is true or false.

also differs from Hamzah in four other aspects as well:
Lack of being entered upon an appositive particle (العانتَين). Meaning that the interrogative does not precede an appositive particle, rather, the appositive particle is placed first, for example: "Shall then any be destroyed save the transgressing people?" [46:35] The appositive particle (الن) is placed before the interrogative particle (ة). This is contrary to Hamzah where the appositive particle follows the interrogative Hamzah: "Have they not then journeyed in the land?" [40:82] Here, the appositive particle (ن) is placed behind the Hamzah.

The interrogative particle (ة) is not used in conjunction with conditional particles (أداء السؤال)، however, Hamzah is used in this manner, as in: If Zaid comes, will you honor him?

The interrogative particle is not entered upon a noun after which there is a verb, as in: Did you strike Zaid? That is, the interrogative is not entered upon a nominative word in this situation when a verb follows it. Rather, the word following the interrogative should be accusative due to the estimation of a verb, as in: Did you strike Zaid? The estimated verb being elided leaves the expression as follows: Did you strike Zaid?

The final difference between (ة) and (ن) is that the former is particular to positive expressions while Hamzah occurs in negative expressions as well, as in the author's example: "Have We not expanded for you your breast." [94:1]

[94:1]
O Allah! Expand our hearts with the lights of God-consciousness. Illuminate our hearts with the realities of sublimity. Make that which we have conveyed in these pages purely for Your Noble sake. Accept it from us, surely You are the All-Hearing, All-Knowing. Surely we seek Your favor through Your beloved Muhammad, leader of the Messengers, and his descendents, the infallible Aimmah, the prayers of Allah and His peace be upon them all.

The end.
FOOTNOTES

1. Pg. 33.

2. A’yan ash-Shi’ah (The Shi’ite Encyclopedia) (أعيان الشيعة), vol. 7, pg. 403.

3. ibid., vol. 9, pg. 239.

4. The biographical information of Shaikh al-Bahai is based on his biography in A’yan ash-Shi’ah (أعيان الشيعة), vol. 9, pages 234-249. Abu al-Aswad’s biography was also taken from the same source, A’yan ash-Shi’ah, vol. 7, pages 403-404. Also, his biography is mentioned in: Tareekh al-Ulamâ an-Nahwiyyeen (The History of Scholars of Grammar) (تاريخ العلماء النحوين), pg. 14.


6. ibid.

7. ibid.

8. ibid.

9. ibid.


11. ibid., pg. 67-68.

12. A minority of grammarians consider (حائشة) to be a verb. The majority consider it a genitive particle (حرف الجزء).

13. Bahjah al-Mardiyah, v.1, pg. 81

14. al-Kalam al-Mufeed, pg. 94.

15. ibid, pg. 94.


17. al-Badâah, pg. 145.


20. Maqtâl Khawârizmi, pg. 188.


24. al-Kalam al-Mufeed, pg. 240. This usage is specific to the Bani Tayy.

27. ibid, pg. 377.
28. ibid, pg. 396.
35. Tahzheeb al-Mughni, pg. 128.
37. ibid, vol. 1, pg. 55, No. 123.
al-Akhfash. al-Akhfash is a title given to three great early grammarians. The first was Abū al-Khitāb (عبيد الحميد بن عبد المجيد أو إبن عبد الحميد), known as the Great al-Akhfash (الأخفاش الكبير) died 176 هـ/793 CE. He is in the first tier of grammarians to emerge from Basrah along with Ibn Abi Ishaq, 'Isa Ibn 'Umar, Abū 'Amr Ibn al-'Alâ and Yahya Ibn Ya'mar.

The second was Abu al-Hasan (عبيد بن مسعدة), the Middle al-Akhfash (الأخفاش الأوسط) died 215 هـ/830 CE. He was the most masterful student and companion of Sibawaih. He revealed the existence of Sibawaih's book, al-Kitaab, after Sibawaih's death. In his lifetime, he was the greatest authority on this book. It was said that there was no other path to understanding Sibawaih's book except through Abu al-Hasan. Apparently, Sibawaih wrote this work while sharing its contents with with Abu al-Hasan.

Abu al-Hasan was older than Sibawaih and had also been a companion of al-Khaleel Ibn Aḥmad when they both were students. Abu al-Hasan was an ardent defender of Sibawaih and his book. It was reported that the Kūfiyyeen scholar al-Kasāi had debated with Sibawaih in Baghdad on a matter of grammar and insulted Sibawaih by telling him his 'Arabic was ungrammatical. Insulted, Sibawaih set out to leave 'Iraq and return to Irān. Along his way, stopped to see Abu al-Hasan, who was at Sammarrā and informed him of what had transpired. He, then continued his journey to Aḥwāz, Irān.

Upset at al-Kasāi, he traveled to Baghdad and met al-Kasāi at the mosque for morning prayers. After praying, he greeted al-Kasāi, who was in the company of other great scholars as well, like al-Farrāi, al-Aḥmar, Hishām and Ibn Sa'dān aḍ-Ḍareer. Abu al-Hasan put one hundred questions before al-Kasāi and reported that he could not even answer one question properly. al-Kasāi's companions were enraged almost to point of violence but al-Kasāi realized what the situation was and said: By God! You are al-Akhfash, Abu al-Hasan Sa'eed? To which Abu al-Hasan replied: Yes! Among his surviving books is (معاني القرآن).
The third al-Akhfash was 'Ali Ibn Sulaimān (ابن الفضل), known as the Minor al-Akhfash (الakhfash الصغير) died 315 Ḥ/927 CE. He was known to have spent about thirteen years living in Egypt while teaching and lived for a shorter time in Ḥalab, Syria before moving to 'Iraq. He died in Baghdad.

al-As'ami (ابو سعيد عبد الملك) Circa 125-216 Ḥ/740-832 CE. A highly regarded scholar of the Basriyyeen. Reportedly studied under al-Khaleel and Abu 'Amr al-'Alā. He also studied language with the Bedouin 'Arabs who were renowned for the purity of their 'Arabic in that era. He is also credited for the collection and preservation of large quantities of 'Arabic literature and poetry under the auspices of 'Umayyad officials.

al-Anbārī (أبو بكر محمد بن القاسم) 271-328 Ḥ/885-940 CE. A grammarian of Kūfah. Studied with Thalab. Among his books are (شرح الشماعات); (الاضداد); and (الكاني).


Ibn Abi Ishaq (عبد الله ابن أبي إسحاق الحضرمي) Died circa 119 Ḥ/737 CE. He is considered one of the earliest of grammarians mentioned in chains of narrators whose background is well-known. It is reported that he also learned from Bedouin 'Arabs. His two well-known students, 'Isa Ibn 'Umar and Abu 'Amr al-'Alā, are said to have laid the foundation for the two major schools of grammar, the Kūfyyeen and the Baṣriyyeen, respectively. He is in the first tier of early grammarians in Baṣrah along with al-Akhfash, the Great; Yahya Ibn Ya'mar and his two students 'Isa Ibn 'Umar and Abū 'Amr Ibn al-'Alā.

Ibn as-Sarrāj (محمد بن سري) d. 322 Ḥ/934 CE. He authored a famous commentary on Sibawaih's al-Kitāb: (شرح كتاب سيبيويه). Other books are: (الموجز); (الأسول) and (المجلل).

Ibn as-Sikkeet (يعقوب بن إسحاق الصكية) d. 244 Ḥ/858 CE. Has narrated from al-Asma'i, Abū 'Ubaidah, al-Farrā'ī and others. The author of numerous books: (كتاب الألفاظ); (إصلاح المنطق); (كتاب القلب والبدال) (كتاب في معاني الشعر).
Abu Ja'far (أحمد بن محمد بن إسماعيل الغمسي) Died 337 H/949 CE. Grammamian, scholar of literature and a commentator. Studied with az-Zajaj, the Minor al-Akhfash, 'Ali Ibn Sulaiman (الأخفش الصغير) and al-Anbari. After his studies he returned to his native Cairo. He has authored numerous books in language and Tafsir: (شرح العلل في علم العربية) (شرح العلل في علم الشعر) (شرح العلل في القرآن) and (شرح المفصلات) wherein he outlined the differences between the Basriyyeen and Kufiyyeen schools.

Abu Zaid (مجنز بن أسوس الأنصاري) 120-215 H/738-830 CE. Regarded as one of the most reliable and learned of the scholars of Basrah. It is said that he was more knowledgeable than al-Asma'i and Abu 'Ubaidah in grammar. He was a student of al-Mufaddal ad-Dabiy and Abu 'Amr Ibn 'Ala. (كتاب الهجرة) (كتاب النحو) are among his published books.

Abu 'Ubaidah (معمر بن العلامة النوري) 109-209 H/728-825 CE. Born and died in Basrah. Great scholar of language and poetry. Studied under Abu 'Amr, and the poet Abu Nawas. Collected the poems of Jareer and Farazdaq and wrote commentaries on them. Among his books are (كتاب النحو في القرآن) (كتاب الخليل) (كتاب الهجرة) (كتاب النحو في القرآن) (كتاب الخليل) (كتاب الهجرة) (كتاب النحو) and his commentary (نقائض جرير و الفرزدق).

Abu 'Amr (ابن العلامة) Circa 72-154 H/689-771 CE. Born in Makkah, lived in Basrah and died in Kufah. One of the foremost grammarians of Basrah. A collector of pre-Islamic poetry. Reported to be a teacher of al-Khaleel and Yûnus Ibn Habeeb. al-Asma'i and Abu 'Ubaidah have also reported from him. He is known as one of the seven reciters of the Qur'an (القرآن).

Ibn Duraid (أبو يكر محمد الأزدي) d. 321 H/933 CE. Born in Baghdad. A scholar of language and a poet. He is the most famous compiler of the 'Arabic lexicon after al-Khaleel. His books are (الجمهور في اللغة) (المفسور) (المفسور) (المفسور) (المفسور) and others.

Ibn Hishâm (جمال الدين عبد الله بن يوسف) 708-761 H/1309-1360 CE. An Egyptian grammarian who studied in his country and Moṣul (Irāq). He is author of the famous book (اللغة في في معرفة كلام العرب) and others.
Ibn Malik
(Circa 598-672 H/1203-1274 CE. He was born in Andalus (Spain) and studied in Damascus under as-Sakhawi and in Ḥalab (Syria) under Ibn Ya’eesh. He is the author of many books, the most famous of which is (اللغة) wherein the rules of grammar are related in 1000 lines of poetry. Some of his other published works are (اللغة الفعلية); (اللغة الفعلية). His son, Badrud-Deen Muhammad (d. 1287), was also his student and authored commentaries on two of his father’s books (اللغة الفعلية) and (اللغة الفعلية).

Ibn Manẓūr
(630-717 H/1232-1317 CE. A linguist and scholar of literature. He was born in Egypt and died in Ṭarābalis as a religious jurist and was buried near Cairo. He is the author of the famous ā'rabī lexicon لسان العرب. Among his other published works are (ال нарذ في النحو) and (اختلاف التحويين).

Tha’lab
(200-291 H/815-904 CE. A student of al-Farrā’ī and Ibn al-Arābī. He was the Imām of the Kūfiyyeen in Baghdād in his era and a narrator of ancient poetry. He was well-known for his memorization and deep insight into ā’rabī. Among his books are (الfccih) and (الفصيح) (النحو) and (اختلاف التحويين).

al-Jarmi
(Aḥmad ʿAbd Allāh b. ʿAbd al-Qarān) Died 224 H/839 CE. Studied with Abu Zaid and is reported to have narrated the book of Sibawaih from Abu Ḥasan (اللغة الفعلية) his teacher. He has written a commentary of Sibawaih’s book (فرز سيبويه) (كتاب تفسير غريب سيبويه) and others.

al-Khaleel
(99-170 H/718-786 CE. Born in Basrah. One of the greatest of the first tier grammarians of Basrah. It is reported that he studied under Abu ʿAmr Ibn al-ʿAlā. Among his students were Sibawaih, al-ʿAsma’ī and many other well-known grammarians. He is credited with creating the modern system of diacritical signs, improving upon the system created by Abu al-Aswad. Likewise, he is also credited with devising the system of ā’rabī metrics or prosody wherein the scales of ā’rab poetry were distinguished. Perhaps his greatest work was the first ā’rabī lexicon (كتاب في الإمامة) (كتاب في الفعلية). His other books are: (كتاب تفسير حروف الهجائي) and (كتاب في الفعلية).
ar-Ruāsī (أبو جعفر) Died circa 187 HQ/803 CE. A student of 'Isa Ibn 'Umar. Some say he is the founder of the Kūfiyyeen school as most of the great Kūfiyyeen scholars were his students. He wrote a book entitled (الفصل في النحو).

az-Zajāj (أبو إسحاق إبراهيم بن الشري) Died 316 HQ/928 CE. Born and died in Baghdad. A famous scholar of grammar and language. He was student of al-Mubarrid. He was known to be a teacher of language for 'Abbasi officials. Among his many books are (شرح آيات كتاب سبحانه) (المعنى القرآن وشرح إعرابه) (الفعلت و انفعالت) (الإشتقاق) and (الألوان).

az-Zamakhshari (محمد بن عمر أبو القاسم) 466-538 HQ/1074-1143 CE. Born in Zamakhshar (currently Uzbekistan). Studied at Bukāra and Samarqand. He also lived in Makkah for a period of time where he was named Jarullah, the neighbor of Allah. He was highly regarded as a grammarian and Qurānic commentator of his era. His best known work was his Tafsir of the Qurān (الكشف عن حقائق التنزيل). He has authored numerous books: (توابع الكلم) (كتاب الفائق في غريب الحديث) (أساس البلاطة) (المفصل في النحو).

Sibawaih (أبو بشر عمو بن عثمان بن قنبر) 180 HQ/796 CE. Born in Baiḍā, a city near Shirāz, Irān. His name, Sibawaih, is said to mean thirty fragrances. He traveled to Baṣrah where he was employed copying manuscripts. One day, he was sitting in the circle of a scholar Ḥamād Ibn Salmah copying narrations from him when he cited the narration of the Prophet (S):"There is no one from among my companions except, if you desire, you can learn from him, except Abū ad-Dardā."

Sibawaih said: (أبوبُ التّردا) (أبوبُ التّردا) (أبوبُ التّردا) "You spoke ungrammatically O Sibawaih! This is not as you believed, it is Laisa of the exception." With that, Sibawaih said: (سألنا عنّا علىما لا تحدثت فيه) "I will seek knowledge wherein you cannot (accuse) me of ungrammatical speech."
Sibawaih then formed a relationship with al-Khaleel Ibn Ahmad as a teacher and companion. He became al-Khaleel's greatest student. In one report from Ahmad Ibn Mu’awiyyah Ibn Bakr al-'Ulaimi, he says on his father's authority: "Sibawaih is the firmest of whomever studied with al-Khaleel. In (his speech) is an impediment and his knowledge is more far-reaching than his tongue."

Sibawaih is also reported to have studied with Yūnus Ibn Ḥabeeb, 'Isa Ibn 'Umar and Abu al-Khīṭāb al-Akhfash al-Kabeer. With his education taken from the greatest scholars of his time, he eventually became one of the foremost scholars of grammar in Baṣrah. Perhaps, he was the first non-'Arab to reached such a lofty status. Not all 'Arabs, however, were pleased to see a Persian in such a position.

Toward the end of his life, he endured great criticism of his teachings, particularly from the Kūfiyyeen. al-Kasāi, in particular, was particularly harsh. When asking Sibawaih questions, he would reply to him: You have spoken ungrammatically. The same comment made to Sibawaih years before when copying manuscripts which caused him to pursue a deeper knowledge of grammar. Now, as one the most significant grammarians of his time, these comments and this treatment was more than he could bear. He decided to leave 'Irāq and return to his native Irān. After returning to Iran, he did not live long. Some reports indicate that he never fully recovered from his confrontation with al-Kasāi.

After his death, his book al-Kitāb, was revealed by one of his closest students and companions, Abū Ḥasan. This book is considered the most comprehensive book of grammar up to that point in history. Undoubtedly, since that time, his book has become the most important book of 'Arabic grammar ever. It has been studied and referred to by generations of scholars. This book is credited with stimulating the study of 'Arabic grammar throughout the Muslim world.

as-Sijjistānī (أبو حاتم سهل بن محمد) Died circa 255 Ḥ/Q/869 CE. Studied in Basrah with al-Aṣ'ami, Abu Zaid, Abu 'Ubaidah and al-Akhfash. He is one of the narrators of Sibawaih's book, al-Kitāb, from al-Akhfash. Considered an authority in language, poetry and classical 'Arab poets. Among his students were al-Mubarrid and Ibn Duraid. Among his books are (كتاب النخل) (كتاب التغريين) (كتاب الأخامد)

'Isa Ibn 'Umar (ابن عمر) D. 149 هـ/767 م. م. طالب مع ابن أبي إسحاق. هو أقدم مغرم معروف له درس أنكار أكبر أبا الابن إسحاق (d.~117 هـ/735 م). كلاً al-Khaileel و Sibawaih据报道 له درس معه. His books are (الجامع) and (الإمال). 

al-Kisai (ابن الحسن علي بن حمد) Died circa 189 هـ/805 م. He studied in Kufah, his birthplace, with ar-Ruasi and also studied in Basrah with Abu 'Amr, 'Isa Ibn 'Umar and Yunus. He is reported to have studied 'Arabic among the Bedouin tribes. توفي في راي (ه). al-Kisai is also one of the seven reciters of Quran (الثناء الشيعة (التفنن في علوم القرآن) and (التفنن في القرآن). (رسالة في ما يلحق فيه العامة).
al-Māzīnī (أبو عثمان يكير بن محمد). Died circa 249 Ḥ/863 CE (according to some reports 230 Ḥ/844 CE). He was considered the Imām of the grammarians of Baṣraḥ after Sibawaih. He studied in Baṣraḥ under Abul-Ḥasan (الأخشت الأسطر). It is also narrated that he studied with Abu ‘Ubaidah and al-‘Aṣma‘ī. One of his many great students was al-Mubarrid who narrated Sibawaih’s (الكتب) on al-Māzīnī’s authority. Regarding Sibawaih’s book, he said: *He who desires to produce a book great in Naḥw after Sibawaih, he will be shamed*. Among his many books are: (المقتضب في اللغة); (كتاب الألف و الؤل); (كتاب في التصريف); and his famous book (الکامل في اللغة و الأدب).

al-Mubarrid (أبو عباس محمد يزيد). 210-285 Ḥ/826-898 CE. Born in Baṣraḥ, he was a student of al-Māzīnī and as-Sijjístānī. He began the study of Sibawaih’s *al-Kitāb* with al-Jarmī and finished with al-Māzīnī. He has also narrated this book on al-Māzīnī’s authority. He was one of the leaders of the Baṣrīyēn. He is known for his debates with Tha’lab, one of the leaders of the Kūfīyēn. One of his most famous books is (الکامل). In an early commentary of Sibawaih’s book, he refuted some of Sibawaih’s views. It is reported that he later withdrew this work.


Yūnūs (ابن خبيب الخبيبي) d. 204 Ḥ/819 CE. Born in ‘Iraq although reported to be of Armenian or Persian lineage. He was one of the elder grammarians of Baṣraḥ having studied with Abu ‘Amr, ‘Isa Ibn ‘Umar and al-Akhfash (الکبير). Among his books: (القياس في النحو); (كتاب اللغة); and (كتاب الأمثال).


*Şamadiyyah In Naḥw by Shaikh Bahā-ud-Deen al-‘Āmilī● حضنلا الشعبية في النحو المذهبي با. الخبير الفاطمی●*
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