



# *Qaṭr al-Nadā wa Ball al-Ṣadā*

*Drops of Dew and Wetting a Parched Throat  
An Intermediate Classical Text of Arabic Grammar*

Ibn Hishām al-Anṣārī



THE ROYAL ISLAMIC STRATEGIC STUDIES CENTRE

ENGLISH ISLAM SERIES • BOOK NUMBER 39



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



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*Translated by*  
Moustafa Mounir Elqabbany



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# Contents

<i>Translator's Introduction</i>	viii
<i>Conventions</i>	xi
<b><i>Qaṭr al-Nadā wa Ball al-Ṣadā</i></b>	<b>1</b>
The Word: Its Definition and Types	3
Identifying Nouns	3
Types of Nouns	3
Types of Verbs	4
Particles	6
Speech	6
The Four Types of Inflection	6
Implicit Short Vowels	8
Imperfect Verbs: The Indicative Mood ( <i>Rafʿ</i> )	9
Imperfect Verbs: The Subjunctive Mood ( <i>Naṣb</i> )	9
Imperfect Verbs: Operators That Effect the Jussive Mood ( <i>Jazm</i> ) in a Single Verb	11
Imperfect Verbs: Operators that Effect the Jussive Mood ( <i>Jazm</i> ) in Two Verbs	12
Types of Nouns: Indefinite and Definite	13
Definite Nouns I: Personal Pronouns	13
Definite Nouns II: Proper Nouns	14
Definite Nouns III: Demonstrative Pronouns	14
Definite Nouns IV: Relative Pronouns	15
Definite Nouns V: Those Bearing the Definite Article	16
Definite Nouns VI: Objects Ascribed to Definite Nouns	17
Subjects and Predicates of Nominal Sentences	17
Annnullers of the Subject and Predicate I: <i>Kāna</i> and Its Analogues	19
Scenarios Specific to <i>Kāna</i>	21
Particles That Act Like <i>Laysa</i> : <i>Mā</i> , <i>Lā</i> , and <i>Lāta</i>	21
Annnullers of the Subject and Predicate II: <i>Inna</i> and Its Analogues	22

<i>Inna</i> vs <i>Anna</i>	23
The Sliding and Distinguishing <i>Lām</i> with <i>Inna</i>	24
The <i>Lā</i> of Categorical Negation	24
When <i>Lā</i> Is Repeated	25
Annullers of the Subject and Predicate III: <i>Zanna</i> and Its Analogues	25
The Verbal Subject	26
When a Verb Bears the Feminine <i>Tā'</i>	27
Omitting the Verb's Subject	27
Order of Appearance of the Subject and Object	28
The Subject of <i>Ni'ma</i> and <i>Bi'sa</i>	28
The Verb's Substitute Subject	28
Verbal Occupation ( <i>Ishtighāl</i> )	29
Verbal Vying ( <i>Tanāzu'</i> )	30
Consequences of Doing I: The Direct Object (Doing To)	31
The Vocative	31
Invoking One's Own	32
Appositives of Vocatives	33
Apocopation	33
Calling for Help	34
Lamentation	34
Consequences of Doing II: The Cognate Accusative (What Is Done)	35
Consequences of Doing III: The Accusative of Purpose (Doing for the Purpose Of)	35
Consequences of Doing IV: Adverbs of Time and Place (Doing In)	35
Consequence of Doing V: The Comitative Object (Doing With)	36
Other Accusatives I: Circumstantial Expressions	36
Other Accusatives II: Specification	37
Other Accusatives III: Exceptives	38
Other Exceptive Operators	39
The Genitive	39
Nouns That Operate Like Verbs I: Irregular Verbal Nouns ( <i>Ism al-Fi'l</i> )	40



Nouns That Operate Like Verbs II: Gerunds ( <i>al-Maṣḍar</i> )	41
Nouns That Operate Like Verbs III: Active Participles ( <i>Ism al-Fā'il</i> )	41
Nouns That Operate Like Verbs IV: Intensive Forms ( <i>Al-Mithāl</i> )	42
Nouns That Operate Like Verbs V: Passive Participles ( <i>Ism Al-Maf'ūl</i> )	43
Nouns That Operate Like Verbs VI: Stative Adjectives ( <i>Al-Ṣifah Al-Mushabbahah</i> )	43
Nouns That Operate Like Verbs VII: Superlatives ( <i>Ism Al-Taḍdīl</i> )	43
Appositives ( <i>Al-Tābi'</i> )	44
Appositives I: Adjectives ( <i>Al-Na't</i> )	44
Appositives II: Confirmatives ( <i>Tawkīd</i> )	45
Appositives III: Explicative Adjunctions ( <i>'Atf Al-Bayān</i> )	46
Appositives IV: Ordinal Adjunctions ( <i>'Atf Al-Nasaq</i> )	47
Appositives V: Substitution ( <i>Al-Badal</i> )	47
Ordinals ( <i>Al-'Adad</i> )	48
Diptotes ( <i>Al-Mamnū' min Al-Ṣarf</i> )	49
Amazement ( <i>Ta'ajjub</i> )	50
Stopping ( <i>Waqf</i> )	51
Orthographical Issues	51
Vowels on <i>Hamzat al-Waṣl</i>	52



## TRANSLATOR'S INTRODUCTION

Ibn Hishām al-Anṣārī (708–761 AH/1309–1360 CE) was an Egyptian authority in Arabic grammar. His works, along with those of Ibn Mālik (600–672 AH/ 1204–1274 CE), are the de facto definition of orthodoxy among late grammarians of Arabic. Ibn Khaldūn, the famous historian and proto-anthropologist, famously said: ‘While we were in Morocco, we did not cease hearing that there appeared a scholar of Arabic in Egypt, known as Ibn Hishām, who outdid Sībawayh in grammar.’

Ibn Hishām authored a number of books on Arabic grammar, the greatest and most advanced being *al-Mughnī*. The text at hand is his simplest work, and hence the title. The author’s intent is to offer knowledge-thirsty students just enough moisture to wet their parched throats. Having said this, the text is, at minimum, intermediate level for most contemporary students of Arabic.

I ask Allah to benefit students of Arabic through this text in this world and the next. *Amīn*.

MOUSTAFA ELQABBANY

Director

The Royal Islamic Strategic Studies Centre



# CONVENTIONS

All Arabic terms and quotes are in italics. Additionally, quotations from the Holy Qur'an appear in red, Prophetic hadiths appear in single quotes, and poetry appears in double quotes.



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*In the Name of Allah, the Most Compassionate,  
the Most Merciful*

## **The Word: Its Definition and Types**

A word (*kalimah*) is a single utterance that bears meaning. It is one of: a noun (*ism*)<sup>1</sup>; verb (*fiʿl*); or particle (*ḥarf*).

## **Identifying Nouns**

As for nouns, they are identified by:<sup>2</sup>

1. [The definite article] *al-*, like *al-rajul*;
2. Nunation (*tanwīn*), like *rajulun*; and
3. By speaking about them<sup>3</sup>, like the *tāʾ* of *ḍarabtu*.

## **Types of Nouns**

Nouns are of two types:

1. Inflected (*muʿrab*) [nouns] are those whose endings<sup>4</sup> change due to [syntactic] operators acting upon them, like [the proper name] *Zayd*; and
2. Uninflected (*mabnī*) [nouns] are the opposite,<sup>5</sup> like: *ḥāʾulāʾi*, [the proper name] *Ḥadhāmi*, and *amsi* (according to the Ḥijāzī<sup>6</sup> dialect) which always end in a

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<sup>1</sup> In this text, we will use the word ‘noun’ as synonymous with *ism* in order to make writing about it easier. The Arabic word *ism* refers to any word that has a standalone meaning and is not associated with a particular time. Thus, it includes nouns, pronouns, adjectives, etc.

<sup>2</sup> Whenever Arabic grammar texts mention that a type of word can be identified by *x*, it means that the word can accept *x* if a sentence is construed as such. It does not mean that the word must accept *x* in all cases.

<sup>3</sup> I.e., when they are the subjects of sentences.

<sup>4</sup> The ending of a word is the vowel on the last root letter of the word. So, in the case of a word such as *ḍarabtu*, it is fixed on a *sukūn*, since the last root letter, the *bāʾ*, is unvowelled.

<sup>5</sup> Meaning their endings are always fixed.

<sup>6</sup> While Classical Arabic includes many dialects, not all of them carry the same

*kasrah*; *aḥada* <sup>ʿ</sup>*ashara* and its analogues, which always end in a *fathah*; *qablu*, *baʿdu*, and their analogues, which always end in a *ḍammah* whenever the object ascribed to (*muḍāf ilayhi*) is omitted while its meaning is intended; and *man* and *kam*, which always end in *sukūn*—the default ending for unflected words.

## Types of Verbs

As for verbs, they are of three types:

1. Perfect (*māḍī*), which is identified by a vowelless, feminine *tāʾ*.<sup>7</sup> Its ending is:
  - a) A *fathah* [by default], like *ḍaraba*; unless
  - b) The plural *wāw* is appended to it, in which case [its ending is] a *ḍammah*, like *ḍarabū*; or
  - c) A connected, vowelless, nominative personal pronoun [is appended to it], in which case its ending is vowelless, like *ḍarabtu*.

[Perfect verbs] include *nīʿma*, *biʿsa*, <sup>ʿ</sup>*asā*, and *laysa* according to the soundest view.

2. Imperative (*amr*), which is identified by imparting the meaning of a call to action and its ability to accept the second-person, feminine *yāʾ*.<sup>8</sup> Its ending is:

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weight. While highly regarded dialects are referred to as being *faṣīḥah*, the most highly regarded are referred to with the superlative *fuṣḥā*. The latter are generally divided into two superdialects known as Ḥijāzī and Tamīmī, historically spoken in Ḥijāz and Najd, respectively.

<sup>7</sup> E.g., *ḍaraba* ('he struck') is a perfect verb because the vowelless, feminine *tāʾ* can be appended to it, rendering *ḍarabat* ('she struck').

<sup>8</sup> Thus, the indicator of an imperative verb is compound: both criteria must be present.

- a) Unvowelled [by default], such as *idrib*; unless
- b) It ends with a weak letter<sup>9</sup>, in which case the last letter is truncated, like *ughzu*, *ikhsha*, and *irmi*; or
- c) It is like *qūmā*, *qūmū*, or *qūmī*, in which case it ends by omitting the [terminal] *nūn*.<sup>10</sup>

[Imperative verbs] include *halumma*, according to the Tamīmī dialect, as well as *hāti* and *ta'āla* according to the soundest view.

3. Imperfect (*muḍāri'*), which is identified by *lam* [entering upon it] and its starting with one of the following letters: *nūn*, *hamzah*, *yā'*, or *tā'*, such as *naqūmu*, *aqūmu*, *yaqūmu*, *taqūmu*. The first letter bears a *ḍammah* if the perfect consists of four letters, such as *yudahrijū* and *yukrimu*. Otherwise, it bears a *fathah*, like *yaḍribu* and *yastakhrijū*. Its ending is:

- a) Unvowelled if it is attached to the *nūn* of the feminine plural (*nūn al-niswah*) like *yatarab-baṣṇa*<sup>11</sup> and *illā an ya'fūna*<sup>12</sup>;
- b) A *fathah* when directly connected to the *nūn* of confirmation (*nūn al-tawkīd*), literally or implicitly, such as *la-yunbadhanna*<sup>13</sup>; or
- c) Inflected in all other cases, such as: *yaqūmu Zaydun*, *wa lā tattabi'ānni*<sup>14</sup>, *latublawunna*<sup>15</sup>, *fa'im-mā tarayinna*<sup>16</sup>, and *wa lā yaṣuddunnaka*<sup>17</sup>.

<sup>9</sup> I.e., *alif*, *wāw*, or *yā'*. <sup>10</sup> The general rule being that the ending of an imperative verb is fixed on the same indicator as the jussive (*jazm*) mood of the corresponding imperfect verb.

<sup>11</sup> *Al-Baqarah*, 2:228. <sup>12</sup> *Al-Baqarah*, 2:237. <sup>13</sup> *Al-Humazah*, 104:4.

<sup>14</sup> *Yūnus*, 10:89. <sup>15</sup> *Āl 'Imrān*, 3:186. <sup>16</sup> *Maryam*, 19:26.

<sup>17</sup> *Al-Qaṣaṣ*, 28:87.

## Particles

As for particles, they are identified by not accepting any of the identifiers of nouns or verbs. They include *hal* and *bal*, but not *mahmā* and *idhmā*. According to the soundest view, they include the gerundial *mā* (*mā al-maṣdariyyah*) and the associative *lammā* (*lammā al-rābiṭah*). All particles are uninflected (*mabnī*).

## Speech

Speech (*kalām*) is a sufficient utterance.<sup>18</sup> At minimum, it consists of two nouns, such as *Zaydun qā'imun*, or a verb and a noun, like *qāma Zaydun*.

## The Four Types of Inflection

Inflection<sup>19</sup> is of four types: nominative/indicative (*rafʿ*) and accusative/subjunctive (*naṣb*) for nouns and verbs [respectively in both cases],<sup>20</sup> like *Zaydun yaqūmu* and *inna Zaydan lan yaqūma*; genitive (*jarr*) for nouns, like *bi-Zaydin*; and jussive (*jazm*) for verbs, like *lam yaqum*.

[A word] is marked nominative/indicative with a *ḍammah*, accusative/subjunctive with a *fathah*, genitive with a *kasrah*, and jussive by the omission of a short vowel (*ḥarakah*), except for:

1. The six nouns: *abūhu*, *akhūhu*, *ḥamūhā*, *hanūhu*, *fūhu*, and *dhū māl*; which are marked nominative

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<sup>18</sup> I.e., it is the smallest unit of verbal communication such that the listener is not waiting for it to be completed. This is not the same as merely having a verb and a subject, since the following expression is not valid speech, despite it having a verb and a subject: 'When Zayd arrives from Cairo...'

<sup>19</sup> Inflection includes declension (for nouns) and conjugation (for verbs).

<sup>20</sup> The types of Arabic inflection are based on their primary phonetic indicators. Since both nouns and verbs are inflected with a *ḍammah* and a *fathah*, these inflections are termed *rafʿ* and *naṣb* respectively, whether they affect nouns or verbs.

with a *wāw*, accusative with an *alif*, and genitive with a *yā'*; though it is more eloquent (*aḥṣaḥ*) to treat *han* like *ghad*;

2. The dual, like *al-Zaydān*, which is marked nominative with an *alif*;
3. The sound masculine plural, like *al-Zaydūn*, which is marked nominative with a *wāw*; while both [it and the dual] are marked genitive and accusative with a *yā'*;
4. *Kilā* and *kiltā*, which are like the dual when pronouns [are attached], as are *ithnān* and *ithnatān* unconditionally, even when part of a compound word;
5. *Ulū*, *ʿishrūn* and its analogues, *ʿālamūn*, *ahlūn*, *wābilūn*, *araḍūn*, *sinūn* and its class, *banūn*, and *ʿilliyyūn* and its ilk, which are like the [sound masculine] plural;
6. *Ulāt*, that which is pluralized by an extraneous *alif* and *tā'*<sup>21</sup>, and anything bearing the names of either,<sup>22</sup> which are marked accusative with a *kasrah*, such as *khalaqa Allāhu al-samāwāti*<sup>23</sup> and *aṣṭafā al-banāti*<sup>24</sup>;
7. Diptotes (*ma lā yanṣarif*)<sup>25</sup>, which are marked genitive with a *faṭḥah*, like *bi-afḍala minhu*, except with

<sup>21</sup> I.e., the sound feminine plural, which Ibn Hishām refuses to name as such because it is not necessarily sound nor feminine.

<sup>22</sup> I.e., anything having the proper name *Ulāt* or a proper name that is a plural formed by adding an extraneous *alif* and *tā'* to it, such as *ʿArafāt*.

<sup>23</sup> *Al-ʿAnkabūt*, 29:44.

<sup>24</sup> *Al-Ṣāffāt*, 37:153.

<sup>25</sup> Diptotes have only two distinguishable declensions: a *ḍammah* when nominative; and a *faṭḥah* when accusative or genitive. Because the two latter declensions have the same indicator (a *faṭḥah*), they differ from regular nouns, which are triptotes (those with three distinct declensions). The defining characteristic of diptotes is that they do not bear *tanwīn*.

[the affixed definite particle] *al-*, like *bi-l-afḍali* or by being ascribed (*muḍāf*), like *bi-afḍalikum*;

8. The five [verb] patterns: *yafʿalānī*, *tafʿalānī*, *yafʿalūna*, *tafʿalūna*, and *tafʿalīna*, which are marked nominative by maintaining the [terminal] *nūn*, and which are marked jussive and indicative by its omission, like *fa in lam tafʿalū wa lan tafʿalū*;<sup>26</sup> or
9. Imperfect verbs with weak-letter endings (*muʿ tall al-ākhir*), which are marked jussive by omitting their final letter, like *lam yaghzu*, *lam yakhsha*, and *lam yarmi*.

### Implicit Short Vowels

All short vowels (*ḥarakāt*) [that mark inflection] are implicit (*taqdīrī*)<sup>27</sup> in the likes of *ghulāmī* and *al-fatā*,<sup>28</sup> the second being termed *maqṣūr*<sup>29</sup>. The *ḍammah* and *kasrah* [are implicit] in the likes of *al-qāḍī*,<sup>30</sup> which is termed *manqūṣ*<sup>31</sup>. The *ḍammah* and *fathah* [are implicit] in the likes of *yakhshā*.<sup>32</sup> The *ḍammah* [is implicit] in the likes of *yadʿū* and *yaqḍī*.<sup>33</sup> The *fathah* is explicit in the likes of *inna al-qāḍiya lan yaqḍiya wa lan yadʿuwa*.

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<sup>26</sup> *Al-Baqarah*, 2:24.

<sup>27</sup> Meaning that they are not pronounced nor written because the terminal, long vowel of the word prevents their pronunciation easily or at all. However, they remain implicit (assumed) indicators of inflection.

<sup>28</sup> Which are marked nominative, accusative, or genitive by an implicit *ḍammah*, *fathah*, or *kasrah*, respectively.

<sup>29</sup> A word ending in an *alif*.

<sup>30</sup> Which is marked as nominative or genitive by an implicit *ḍammah* or *kasrah*, respectively, and marked accusative by an explicit *fathah*.

<sup>31</sup> A word ending in a *yāʾ*.

<sup>32</sup> Which is marked as indicative or subjunctive by an implicit *ḍammah* or *fathah*, respectively. It is marked as jussive by omitting its final letter.

<sup>33</sup> Which is marked as indicative by an implicit *ḍammah*, subjunctive with an explicit *fathah*, and jussive by omitting its final letter.

## Imperfect Verbs: The Indicative Mood (*Raf*)

An imperfect verb is in the indicative mood when it is devoid of subjunctive and jussive operators (*nāṣib wa jāzim*), such as *yaqūmu Zaydun*.

## Imperfect Verbs: The Subjunctive Mood (*Naṣb*)

[An imperfect verb] is in the subjunctive mood when [operated upon by]:

1. *Lan*, like *lan nabraḥa*<sup>34</sup>;
2. The gerundial *kay* (*kay al-maṣdariyyah*), like *li-kay lā ta'saw*<sup>35</sup>;
3. *Idhan* when speech is initiated with it, it refers to the future, and it immediately precedes the verb or is separated by an oath, like *idhan ukrimuka* and “*idhan wallāhi narṁiyahum bi-ḥarbin*”;
4. The explicit gerundial *an* (*an al-maṣdariyyah al-ẓāhirah*), like *an yagħfira lī*,<sup>36</sup> as long as it is not preceded by certain knowledge (°*ilm*), such as °*alima an sayakūnu minkum mardā*;<sup>37</sup> but if it is preceded by probabilistic knowledge (°*ẓann*), then there are two possibilities, such as *wa ḥasibū allā takūn(a/u) fit-natun*<sup>38</sup>;
5. The optionally implicit (*muḍmarah jawāzan*)<sup>39</sup> [*an*] after an adjunction (°*ātif*) preceded by a non-deriva-

<sup>34</sup> *Ṭā Hā*, 20:91. <sup>35</sup> *Al-Ḥadīd*, 57:23. <sup>36</sup> *Al-Shu'arā'*, 26:82.

<sup>37</sup> *Al-Muzzammil*, 73:20.

<sup>38</sup> *Al-Mā'idah*, 5:71. It is validly read as either *takūna* or *takūnu*.

<sup>39</sup> The particle *an* may operate on an imperfect verb, rendering it subjunctive, in three ways: explicitly, optionally implicitly, and necessarily implicitly. If *an* is mentioned, then it is explicit (*ẓāhirah*). If it is not explicitly mentioned in the sentence but may be validly added before the imperfect verb, then it is optionally implicit (*muḍmarah jawāzan*). If it is not mentioned in the sentence and may not be validly added before the imperfect verb, then it is necessarily implicit (*muḍmarah*

- tive noun (*ism khālīṣ*)<sup>40</sup>, like “*wa lubsu ʿabāʿatin wa taqarra ʿaynī*”;
6. [The optionally implicit *an*] after a *lām* [that is a genitive operator],<sup>41</sup> like *li-tubayyina li-l-nāsi*<sup>42</sup>, unless the particle *an* is necessarily explicit [after the *lām*], like *li-allā yaʿlama*<sup>43</sup> and *li-allā yakūna li-l-nāsi*<sup>44;45</sup>
  7. The necessarily implicit *an* [after the *lām* of denial (*lām al-juḥūd*)], such as in *wa mā kāna Allāhu li-yuʿadh-dhibahum*<sup>46</sup>;
  8. The [necessarily] implicit *an* after *ḥattā* when the future is intended, like *ḥattā yarjīʿa ilaynā Mūsā*<sup>47</sup>;
  9. [The necessarily implicit *an*] after *aw* that means *ilā* (‘until’ or ‘such that’), like “*la-astashilanna al- ṣaʿba aw udrika al-munā*”;
  10. [The necessarily implicit *an* after *aw* that] means *illā* (‘except’), like “*wa kuntu idhā ghamaztu qanāta qawmin / kasartu kuʿūbahā aw tastaqīmā*”<sup>48</sup>; or
  11. [The necessarily implicit *an*] which follows a *fāʾ* that is a particle of cause (*fāʾ al-sababiyyah*) or a comitative *wāw* (*wāw al-maʿiyyah*), both of which must

*wujūban*). This last case exists as part of the model of operators that grammarians invented. It is a particle whose existence is hypothesized based on the fact that the subjunctive verb behaves like a gerund, and so *an*, being the most fundamental subjunctive operator, is assumed to exist before subjunctive verbs in a number of cases listed below in the text.

<sup>40</sup> I.e., a noun that is not derived from a verb; e.g., a gerund (*maṣḍar*).

<sup>41</sup> The astute reader will note that genitive particles do not operate upon verbs. This is the reason that grammarians conjectured the existence of an implicit gerundial *an* before the verb, as it renders it a gerund, which is a noun. The same reasoning applies to *ḥattā*.

<sup>42</sup> *Al-Naḥl*, 16:44. <sup>43</sup> *Al-Ḥadīd*, 57:29. <sup>44</sup> *Al-Nisāʾ*, 4:165.

<sup>45</sup> In the last two Qurʾanic examples, the imperfect verb is in the subjunctive mood because of the explicit operator *an*.

<sup>46</sup> *Al-Anfāl*, 8:33. <sup>47</sup> *Ṭā Hā*, 20:91.

<sup>48</sup> The final verb *tastaqīmā* is in the subjunctive mood. The terminal *alif* is for the purpose of metre and rhyme.



be preceded by a true negation<sup>49</sup> or a call to action<sup>50</sup> with a verb, like *lā yuqḍā ‘alayhim fa-yamūtū*,<sup>51</sup> *wa ya‘lama al-ṣābirīna*,<sup>52</sup> *wa lā taṭṭhaw fīhi fa-yahilla ‘alaykum ghaḍabī*,<sup>53</sup> and *lā ta’kuli al-samaka wa tashraba al-labana*.

## Imperfect Verbs: Operators That Effect the Jussive Mood (Jazm) in a Single Verb

[An imperfect verb] is in the jussive mood when:

1. The *fā’* is omitted after a call to action and causation is intended, like in the Word of the Exalted: *qul ta‘ālāw atlu*<sup>55</sup>; the condition of the verb being jussive after a prohibition (*nahy*) is that it be possible to replace the prohibition with *in lā*, such as *lā tadnu min al-asadi taslam*, as opposed to *lā tadnu min al-asadi ya’kuluka*;<sup>56</sup>
2. Operated on by *lam*, such as *lam yalid wa lam yūlad*;<sup>57</sup>
3. Operated on by *lammā*, such as *lammā yaqḍi*;<sup>58</sup>
4. Operated on by the imperative *lām* (*lām al-ṭalab*), such as *li-yunfiq*<sup>59</sup> and *li-yaqḍi*<sup>60</sup>; or

<sup>49</sup> As opposed to the likes of *mā tazālu ta’tīnā fatuḥaddithunā* and *mā ta’tīnā illā fatuḥaddithunā*, both of which use negation, but actually mean affirmation. .

<sup>50</sup> This includes both commandments and prohibitions.

<sup>51</sup> *Fāṭir*, 35:36. <sup>52</sup> *Āl ‘Imran*, 3:142. <sup>53</sup> *Ṭā Hā*, 20:81.

<sup>54</sup> The verb *ta’kul* is jussive, and its ending is unvowelled. However, because the word immediately after it is unvowelled as well, this leads to difficulty in pronunciation which is eased with a *kasrah* on the end of the verb. This is not a matter of grammar but one of pronunciation.

<sup>55</sup> *Al-An‘ām*, 6:151.

<sup>56</sup> I.e., it makes sense to say *in lā tadnu min al-asadi taslam*, but not in *lā tadnu min al-asadi ya’kulka*. Thus, in the former case, the prohibition effects the jussive mood, while in the latter case, the verb remains indicative (*ya’kuluka*).

<sup>57</sup> *Al-Ikhlāṣ*, 112:3. <sup>58</sup> *‘Abasa*, 80:23. <sup>59</sup> *Al-ṭalāq*, 65:7.

<sup>60</sup> *Al-Zukhruf*, 43:77.

5. Operated on by the *lā* of prohibition (*lā al-nāhiyah*), such as *lā tushrik*<sup>61</sup> and *lā tu'ākhdhnā*<sup>62</sup>.

## Imperfect Verbs: Operators that Effect the Jussive Mood (*Jazm*) in Two Verbs

The operators that effect the jussive mood in two verbs are:

1. *In*, like *in yasha' yudh-hibkum*<sup>63</sup>;
2. *Idhmā*;
3. *Ayy*;
4. *Ayna*;
5. *Annā*;
6. *Ayyāna*;
7. *Matā*;
8. *Mahmā*;
9. *Man*, like *man ya'mal sū'an yujza bihi*<sup>64</sup>;
10. *Mā*, like *mā nansakh min āyatin aw nunsihā na'ti bi-khayrin minhā*<sup>65</sup>; and
11. *Ḥaythumā*.

The first [verb] is termed a condition (*shart*) while the second is termed a consequence (*jawāb* or *jazā'*). When the consequence cannot be operated upon directly by the operator,<sup>66</sup> it is preceded by a *fā'*, such as *wa in yamsaska Allāhu bi-khayrin fa-huwa 'alā kulli shay'in qadūr*<sup>67</sup> or the *idhā* which acts as a particle of surprise (*idhā al-fujā'iyyah*), such as *wa in tuṣibhum sayyi'atun bi-mā qaddamat aydihim idhā hum yaqnaṭūn*<sup>68</sup>.

<sup>61</sup> *Luqmān*, 31:13. <sup>62</sup> *Al-Baqarah*, 2:286. <sup>63</sup> *Ibrāhīm*, 14:19.

<sup>64</sup> *Al-Nisā'*, 4:123. <sup>65</sup> *Al-Baqarah*, 2:106.

<sup>66</sup> Such as if it is a nominal sentence.

<sup>67</sup> *Al-An'ām*, 6:17. <sup>68</sup> *Al-Rūm*, 30:36.

## Types of Nouns: Indefinite and Definite

A noun is one of two types: indefinite (*nakirah*); and definite (*maʿrifah*). Indefinite nouns belong to a class that is either extant, such as *rajulun* (man), or implicit, such as *shamsun* (sun). Definite nouns are one of six types.

### Definite Nouns I: Personal Pronouns

A personal pronoun (*al-ḍamīr*) refers to the first, second, or third person (*mutakallim*, *mukhāṭab*, or *ghāʾib*). It may be:

1. Concealed (*mustatir*), such as when:
  - a) It is necessarily implicit (*muqaddar wujūban*), like *aqūmu* and *naqūmu*; or
  - a) It is optionally implicit (*muqaddar jawāzan*), like *Zaydun yaqūmu*; or
2. Prominent (*bāriz*), which is either:
  - a) Connected (*muttaṣil*) such as the *tāʾ* of *qumtu*, the [final] *kāf* of *akramaka*, and the *hāʾ* of *ghulā-muhu*; or
  - b) Disconnected (*munfaṣil*), like *anā*, *anta*, *huwa*, and *īyyāya*.

A disconnected personal pronoun may not be used whenever a connected pronoun is acceptable except in the likes of:

1. *Salnīhi*, in which case disconnecting the pronoun is suboptimal; and
2. *anantukahū* and *kuntahū*, in which case disconnecting the pronoun is optimal.

## Definite Nouns II: Proper Nouns

A proper noun (<sup>ʿ</sup>*alam*) is either personal (*shakhṣī*), like *Zayd*, or categorical (*jinsī*), like *Usāmah*<sup>69</sup>.

A proper noun can be a name (*ism*), as in the previous examples, a title (*laqab*), such as *Zayn al-ʿābidīn* and *Quffah*, or a parental nickname (*kunyah*), such as *Abū ʿAmr* and *Umm Kulthūm*. Titles follow names in order and inflection by default. They may also be genitive through ascription (*iḍāfah*) if both [name and title] are simple (*mufrad*)<sup>70</sup>, like *Saʿīdu Kurzin*.

## Definite Nouns III: Demonstrative Pronouns

The demonstrative pronouns (*al-ishārah*) are:

1. *Dhā* for the masculine [singular];
2. *Dhī*, *dhihi*, *tī*, *tihī*, and *tā* for the feminine [singular];
3. *Dhāni* for the masculine dual (*muthannā*) when nominative; *dhayni* when accusative or genitive;
4. *Tāni* for the feminine dual (*muthannā*) when nominative; *tayni* when accusative or genitive; and
5. *Ulāʾi* for both [masculine and feminine] plurals.

Distance is effected by a *kāf* without a *lām* in all cases. It is also effected by a *kāf* preceded by a *lām* except in the cases of:

1. The dual, when it is never allowed;
2. The plural, for those who pronounce it with a *hamzah* at the end; and

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<sup>69</sup> *Usāmah* does not mean ‘the lion’, but ‘Lion’. It is the archetypal lion that represents lions as a category, but is grammatically singular. It is similar to how a monument of The Unknown Soldier represents all unknown soldiers while being a single entity.

<sup>70</sup> I.e., not compound.

3. That which is preceded by the *hā'* used for alerting (*hā' al-tanbīh*).

#### ***Definite Nouns IV: Relative Pronouns***

Relative pronouns (*al-mawṣūl*) are:

1. *Alladhī* for the masculine singular;
2. *Allatī* for the feminine singular;
3. *Alladhāni* for the masculine dual when nominative; *alladhayni* when accusative or genitive;
4. *Allatāni* for the feminine dual when nominative; *allatayni* when accusative or genitive;
5. *Alladhīna*, with a *yā'* in all cases, as well as *al-Ulā* for the masculine plural;
6. *Allā'ī* and *Allātī* for the feminine plural;

and, applying to all genders and numbers:

1. *Man*;
2. *Mā*;
3. *Ayy*;
4. *Al-* when attached to a true adjective (*waṣf ṣarīḥ*)<sup>71</sup> that is not a superlative (*ism tafḍīl*) like *al-dārib* and *al-maḍrūb*;
5. *Dhū* according to the dialect of Ṭayy;
6. *Dhā* preceded by the interrogative *mā* or *man*.

The relative clause (*ṣilah*) of *al-* is its connected adjective. For all other relative pronouns, it is one of:

1. A proposition (*jumlah khabariyyah*) bearing a personal pronoun that matches the relative pronoun [in

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<sup>71</sup> I.e., not a word that merely has the form of an adjective but has become a true noun, like *ṭālib*, which practically now means 'a student', not 'one who seeks'.

number and gender]<sup>72</sup> and which is termed a reference (‘*ā’id*) but may sometimes be omitted, such as in the likes of *ayyuhum ashaddu*<sup>73</sup>, *wa mā ‘amilathu aydihim*<sup>74</sup>, *fa-(i)qđi mā anta qāđin*<sup>75</sup>, and *wa yash-rabu mim mā tashrabūna*<sup>76</sup>;

2. A sufficient (*tāmm*)<sup>77</sup> adverb of time or place (*ẓarf*); or
3. A sufficient genitive particle along with its genitive operand (*jārr wa majrūr*).

In the final two cases, the adverb and genitive particle-operand pair are associated with the omitted verb *istaqarra*.<sup>78</sup>

### *Definite Nouns V: Those Bearing the Definite Article*

These are nouns bearing the definite article (*dhū al-adāh*), which is *al-*, according to Khalīl and Sibawayh, not merely the *lām*, as per al-Akhfash. The definite article has the following usages:

1. A reference to something [previously mentioned or understood] (‘*ahd*), like *fī zujājatin al-zujājatu*<sup>79</sup> and *jā’a al-qāđi*;

<sup>72</sup> In the case of relative pronouns 7-12, the personal pronoun may be singular masculine or match the semantic gender and number.

<sup>73</sup> *Maryam*, 19:69.

<sup>74</sup> *Yā Sīn*, 36:35. This is as per the recitations of Ḥamzah, al-Kisā’ī, and Shu’bah.

<sup>75</sup> *Tā Hā*, 20:72. <sup>76</sup> *Al-Mu’mīnūn*, 23:33.

<sup>77</sup> I.e., the meaning should be complete such that the listener understands what is intended.

<sup>78</sup> Every genitive particle-operand pair and every adverb of time and/or place must be associated with (i.e., operated upon by) a verb or something that has the power of a verb, such as a derivative noun. In the case of genitive particle-operand pair, the verb indirectly acts upon the operand through the particle. In the case of the adverb of time or place, the verb directly effects the accusative state on it, for it is its *ma’fūl fīhi*, or the time or place whence the act occurred.

<sup>79</sup> *Al-Nūr*, 24:35.

2. A category (*jins*), like *ahlaka al-nāsa al-dīnaru wa al-dirhamu* and *wa jaʿalnā min al-māʾi kulla shayʾin ḥayyin*<sup>80</sup>; or
3. The universal inclusion (*istighrāq*) of all members of a category, such as *wa khuliqa al-insānu ḍaʿīfan*<sup>81</sup>, or of its attributes, such as *Zaydun al-rajulu*.

Substituting the *lām* [of *al-*] with a *mīm* is a Ḥimyarite dialect.

### *Definite Nouns VI: Objects Ascribed to Definite Nouns*

That which is ascribed to a definite noun (*al-muḍāf ilā maʿrifah*) is itself definite. It belongs to the same category as the ascribed-to noun, except for that which is ascribed to a personal pronoun, which counts as a proper name.

### **Subjects and Predicates of Nominal Sentences**

The subject and predicate of a nominal sentence (*mubtadaʾ* and *khavar*) are nominative, such as in *Allāhu rabbunā* and *Muḥammadun nabīyyunā*.

The subject of a nominal sentence may be indefinite if:<sup>82</sup>

1. It is generalized [such that it applies to all members of the category or none of them], like *mā rajulun fī al-dāri* and *a-ilāhun maʿa Allāhi*<sup>83</sup>; or
2. It is specified [such as if it is followed by an adjective], like *wa la-ʿabdun muʾminun khayrun min mushrikin*<sup>84</sup> and *ʿkhamṣu ṣalawātin katabahunna Allāhu*.

<sup>80</sup> *Al-Anbiyāʾ*, 21:30.

<sup>81</sup> *Al-Nisāʾ*, 4:28.

<sup>82</sup> By default, the subject of a nominal sentence is definite.

<sup>83</sup> *Al-Naml*, 27:62.

<sup>84</sup> *Al-Baqarah*, 2:221.

A [compound] predicate may be:<sup>85</sup>

1. A sentence which has an attachment (*rābiṭ*), such as:
  - a) [A personal pronoun referencing the subject, like] *Zaydun abūhu qā'im*;
  - b) [A demonstrative pronoun referencing the subject, like] *wa libāsu al-taqwā dhālika khayrun*<sup>86</sup>;
  - c) [A repetition of the subject, like] *al-ḥāqqatu mā al-ḥāqqatu*<sup>87</sup>; or
  - d) [A category that includes the subject, like] *Zaydun ni'ma al-rajulu*;

except in the likes of *qul huwa Allāhu aḥad*<sup>88</sup> [where the subject is the predicate];

1. An accusative adverb of time or place, such as *wa al-rakbu asfala minkum*<sup>89</sup>; or
2. A genitive particle-operand pair, like *al-ḥamdu li-llāhi rabbi al-alamīna*<sup>90</sup>.

In the final two cases, the adverb and genitive particle-operand pair are associated with the omitted word *mustaqirrun* or *istaqarra*.

An adverb of time cannot be the predicate of an object (*dhāt*), so *al-laylata al-hilālu* requires interpretation.

The nominative noun effected by an adjective (*waṣf*)<sup>91</sup> that is part of a question or a negation may take the place

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<sup>85</sup> Predicates are often single words or multiple words that act as a single word, such as an ascription.

<sup>86</sup> *Al-A'rāf*, 7:26. <sup>87</sup> *Al-Hāqqah*, 69:1-2. <sup>88</sup> *Al-Iklāṣ*, 112:1.

<sup>89</sup> *Al-Anfāl*, 8:42. <sup>90</sup> *Al-Fātiḥah*, 1:2.

<sup>91</sup> Adjectives are derived from verbs and can therefore effect the nominative state in nouns that act as their subjects in the case of active participles or substitute subjects (*nā'ib fā'il*) in the case of passive participles.



of a predicate, such as “*a-qāṭīnūn qawmu salmā*” and *mā maḍrūbun al-<sup>ʿ</sup>Amrāni*.<sup>92</sup>

Multiple predicates are possible, such as *wa huwa al-ghafūru al-wadūdu*<sup>93</sup>.

The predicate may precede [the subject], such as *fī al-dāri Zaydun* and *ayna Zaydun*. The subject or predicate may be omitted, such as in *salāmun qawmun munkarūna*<sup>94</sup>; i.e., *salāmun* <sup>ʿ</sup>*alaykum, antum qawmun munkarūna*.

Omission of the predicate is obligatory in the following cases:

1. Before the consequence of *lawlā*, such as *lawlā antum la-kunnā mu'minīn*<sup>95</sup>;
2. Before the consequence of a true oath, such as *la-<sup>ʿ</sup>amruka la-a<sup>ʿ</sup>alanna*;
3. Before a circumstantial expression (*ḥāl*) that cannot be a predicate, like *ḍarbī Zaydan qā'iman*; and
4. After an explicit *wāw* that indicates accompaniment, such as *kullu rajulin wa ḍay<sup>ʿ</sup>atuhu*.

## Annulders of the Subject and Predicate I: *Kāna* and Its Analogues

Those operators that annul the inflection of subjects and predicates (*nawāsikh*) belong to three groups.

The first [group of operators] effects the nominative state in the subject, which is termed its subject (*ism*) and effects the accusative state in the predicate, which is termed

<sup>92</sup> In the first example, *qawmu* is the subject of *qāṭīn* and appears in lieu of the predicate. In the second example, *al-<sup>ʿ</sup>Amrāni* is the substitute subject of *maḍrūbun* and appears in lieu of the predicate.

<sup>93</sup> *Al-Burūj*, 85:14.

<sup>94</sup> *Al-Dhāriyāt*, 51:25.

<sup>95</sup> *Saba'*, 34:31.

its predicate (*khavar*). This group consists of [the following verbs]:

1. *Kāna*, like *wa kāna rabbuka qadīran*<sup>96</sup>;
2. *Amsā*;
3. *Aṣḥaḥa*;
4. *Aḍḥā*;
5. *Zalla*;
6. *Bāta*;
7. *Ṣāra*;
8. *Laysa*;
9. *Mā zāla*;
10. *Mā fati'a*;
11. *Mā (i)nfakka*;
12. *Mā bariḥa*; and
13. *Mā dāma*.

The predicate may appear in the middle [between the verb and its subject], such as “*fa-laysa sawā'an ʿālimun wa jahūlu*”. The predicate may also appear last except in the case of *dāma* and *laysa*.

The first five [verbs] are synonymous with *ṣāra* (to become).

All of these [verbs], other than *laysa*, *fati'a*, and *zāla*, may also act as complete [verbs];<sup>97</sup> i.e., they may have no need for a predicate, such as: *wa in kāna dhū ʿusratin fa-naṣīratun ilā maysaratin*<sup>98</sup>, *fa-subḥāna Allāhi ḥīna tum-sūna wa ḥīna tuṣbiḥūna*<sup>99</sup>, and *khālidīna fihā mā dāmati al-samāwātu wa al-arḍu*<sup>100</sup>.

<sup>96</sup> *Al-Furqān*, 25:54.

<sup>97</sup> Verbs that act as annullers are incomplete (*nāqiṣ*) because they do not have subjects. Rather, they enter upon a nominal sentence and change its inflection. A complete verb is one that has a subject in the active voice.

<sup>98</sup> *Al-Baqarah*, 2:280. <sup>99</sup> *Al-Rūm*, 30:17. <sup>100</sup> *Hūd*, 11:107.

## Scenarios Specific to *Kāna*

*Kāna* may appear extraneously (i.e., have no effect) medially in the likes of *mā kāna aḥsana Zaydan*.

Its *nūn* may be omitted when:

1. It is in the imperfect jussive mood;
2. One does not stop at it;
3. It is not followed by a word beginning with an unvowelled letter; and
4. It is not attached to an accusative, connected personal pronoun.

*Kāna* alone may be omitted, and replaced with *mā*, in the likes of “*ammā anta dhā nafarin*”. It may be omitted along with its subject in the likes of *in khayran fa-khayrun* and ‘*iltamis wa law khātiman min ḥadīd*’.

## Particles That Act Like *Laysa*: *Mā*, *Lā*, and *Lāta*

The negating *mā* (*mā al-nāfiyah*) acts like *laysa* in the Ḥijāzī dialect when:

1. Its subject does not precede its predicate;
2. Its subject is not preceded by *in*;
3. Its subject is not preceded by anything connected to its predicate other than an adverb of time or place, or a genitive particle-operand pair; and
4. Its predicate is not preceded by *illā*.

An example of this is *mā hādhā basharan*<sup>101</sup>.

*Lā* also is the same<sup>102</sup> in poetry<sup>103</sup> when both of its operands (i.e., its name and predicate) are indefinite, such as

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<sup>101</sup> *Yūsuf*, 12:31.

<sup>102</sup> I.e., it behaves like *laysa* with the same conditions as *mā*.

<sup>103</sup> Not in prose.

“*taʿazza fa-lā shayʿun ʿalā al-arḍi bāqīyan / wa lā wazarun mimma qadā Allāhu wāqīyan.*”

*Lāta* [acts like *laysa*], but [only] with subjects that indicate time and only on the condition that its two parts (i.e., its subject and predicate) are not both present. Its nominative part is what is usually omitted, such as *wa lāta ḥīna manāṣ*<sup>104</sup>.

## Annulloers of the Subject and Predicate II: *Inna* and Its Analogues

The second group of annulloers consists of:

1. *Inna*, for intensification;
2. *Anna*, for intensification;
3. *Lākinna*, for emendation;
4. *Kaʿanna* for comparison or a possibility;
5. *Layta* for wishful thinking; and
6. *Laʿalla* for hope, sympathy, or justification.

This [group of operators] effects the accusative state in the subject, which is termed its subject (*ism*) and effects the nominative state in the predicate, which is termed its predicate (*khabar*). This holds as long as these operators are not paired with the particle *mā*, like *innamā Allāhu ilāhun wāḥidun*<sup>105</sup>. As for *layta* and *in*—when the latter is stripped of its doubled *nūn*—both possibilities hold [operating as annulloers and having no effect].

When *lākin* is stripped of its doubled *nūn*, it has no effect.

As for *an* [when stripped of its doubled *nūn*], it is effective. Other than in the case of poetic license, its subject

<sup>104</sup> *Ṣād*, 38:3.

<sup>105</sup> *Al-Nisāʾ*, 4:171.

must be an omitted pronoun of prominence (*ḍamīr al-sha'n*). Its predicate must be a sentence, and, if it begins with a conjugatable verb (*fī'l mutaṣarrif*) that is not a request (*du'ā*), then it must be separated from *an* with one of:

1. *Qad*;
2. *Sīn* or *sawfa*;
3. Negation; or
4. *Law*.

As for *ka'an* [when stripped of its doubled *nūn*], it is effective, but its subject is usually omitted. [If the predicate starts with a verb,] the verb must be separated from it with *lam* or *qad*.

The predicates of this category do not fall between the operator and its subject unless they are adverbs of time or place, or if they are genitive particle-operand pairs, such as *inna fī dhālika la-ibratan*<sup>106</sup> and *inna ladaynā ankālan*<sup>107</sup>.

### *Inna vs Anna*

Use *inna*:

1. At the start [of a sentence], such as *innā anzalnāhu fī laylati-l-qadri*<sup>108</sup>;
2. After an oath, such as *Ḥā Mīm / wa al-kitābi-l-mubīni / innā anzalnāhu*<sup>109</sup>;
3. When quoting speech, such as *qāla innī 'abdu Allāhi*<sup>110</sup>; and
4. Before the *lām*<sup>111</sup>, such as *wa Allāhu ya'lamu innaka la-rasūlu*<sup>112</sup>.

<sup>106</sup> *Al-Nāzi'āt*, 79:26. <sup>107</sup> *Al-Muzzammil*, 73:12. <sup>108</sup> *Al-Qadr*, 97:1.

<sup>109</sup> *Al-Dukhān*, 44:1-3. <sup>110</sup> *Maryam*, 19:30. <sup>111</sup> To be discussed next.

<sup>112</sup> *Al-Munāfiqūn*, 63:1.

### *The Sliding and Distinguishing Lām with Inna*

The [sliding] *lām* (*lām al-muzaḥlaqah*)<sup>113</sup> may be optionally attached to whatever comes later: the subject or predicate of *inna*, as well as to the medially appearing operand of a verb or the predicate.<sup>114</sup>

The [distinguishing] *lām* (*lām al-fāriqah*) must be added when *in*:

1. Is stripped of its doubled *nūn*;
2. Does not effect inflection;<sup>115</sup> and
3. The meaning is unclear.

### *The Lā of Categorical Negation*

Similar to *inna* [in effect] is the *lā* of categorical negation (*lā al-naḥyāh li-l-jins*). However, it only operates on indefinite nouns following it, like *lā ṣāḥiba ʿilmin mamqūtun* and *lā ʿishrīna dirhaman ʿindī*. If its subject is neither ascribed (*muḍāf*) nor a similar construct (*shibh muḍāf*), then [it is indeclinable,] its ending fixed on:

1. A *fathah* [when it is singular or a broken plural], like *lā rajula* and *lā rijāla*;
2. A *fathah* or *kasrah* [when it is a feminine sound plural], like *lā muslimāta* and *lā muslimāti*; or
3. A *yā* [when it is dual or a sound masculine plural], like *lā rajulayni* and *lā muslimīna*.

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<sup>113</sup> So-called because it slides away from *inna*. It cannot enter upon a word that is immediately preceded by *inna*.

<sup>114</sup> The last case is such as in *inna Zaydan la-ṭaʿāmaka ākilun*.

<sup>115</sup> As discussed earlier, if *inna* is stripped of its doubling, thus becoming *in*, then it may optionally act like an annuller or have no effect. If its ineffectiveness causes ambiguity, the *lām* must be added to distinguish it from the nullifying *in* (*in al-naḥyāh*). Hence, this *lām* is termed the distinguishing *lām*.

### *When Lā Is Repeated*

Regarding the likes of *lā ḥawla wa quwwata*, the first noun may be [indeclinable, its ending] fixed on a *fathāh*, in which case the second noun may be:

1. [Indeclinable, being] fixed a *fathāh*;
2. Accusative;<sup>116</sup> or
3. Nominative.

The same holds for an adjective following the subject, such as *lā rajula ṣarīfa* [or *ṣarīfan* or *ṣarīfun*].

The first noun may also be nominative, in which case the second may not be accusative [but the other two cases are permitted].

The second noun and adjective are not [indeclinable with endings] fixed on a *fathāh* if:

1. *Lā* is not repeated;
2. The adjective does not immediately follow the subject; or
3. The adjective is compound.

### **Annulders of the Subject and Predicate III: *Ṣanna* and Its Analogues**

The third group of annullers consists of the following verbs of the heart (*afʿāl al-qulūb*):

1. *Ṣanna*;
2. *Raʿā*;
3. *Ḥasiba*;
4. *Darā*;

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<sup>116</sup> The difference between being fixed on a *fathāh* and being accusative is the lack of *tanwīn* in the first case, so *lā ḥawla wa quwwata* vs *lā ḥawla wa quwwatan*.

5. *Khāla*;
6. *Za<sup>ʿ</sup>ama*;
7. *Wajada*; and
8. *ʿAlima*.

These verbs take both [the subject and predicate of a nominal sentence] as direct objects and effect the *accusative* state in them, like “*ra’aytu Allāha akbara kulli shay’in*.” These verbs are optimally rendered ineffective if they come after both direct objects, such as *al-qawmu fī athrī ḡanantu*. If such a verb occurs between the two objects, it may be equally effective or ineffective, such as “*wa fī al-arāḡīzi khiltu al-lu’mu wa al-khawaru*.”

If these verbs are followed by any of the following, then they are necessarily ineffective in terms of pronunciation—which is termed suspension (*ta<sup>ʿ</sup>līq*):<sup>117</sup>

1. *Mā* of negation;
2. *Lā* of negation;
3. *In* of negation;
4. The *lām* of initiation (*lām al-ibtidā’*);
5. The *lām* of taking an oath (*lām al-qasam*);
6. Interrogation (*istifhām*);

An example of this is *li-na<sup>ʿ</sup>lama ayyu-l-ḡizbayni aḡṣā*<sup>118</sup>.

## The Verbal Subject

The verbal subject (*fā<sup>ʿ</sup>il*) is nominative, such as *qāma Zaydun* and *māta ʿAmrun*. Its operator does not follow it, and

<sup>117</sup> Thus, they do not effect the accusative state in the pronunciation of the subject and predicate, but they do effect it in their loci. Thus, an appositive of the subject or predicate would be in the accusative in this case.

<sup>118</sup> *Al-Kahf*, 18:12.



it does not bear the markings of the dual or plural. Rather, one says *qāma rajulān wa rijālun wa nisā'*, just as one says *qāma rajulun*. The following are irregular: '*yata'āqabūna fikum malā'ikatun bi-l-layli*' and '*awa mukhrijiyya hum*'.

### *When a Verb Bears the Feminine Tā'*

A perfect verb bears the feminine indicator when its subject is feminine, such as *qāmat Hindun* and *ṭala'at al-shamsu*.

Both [bearing the feminine indicator and omitting it] are permissible when:

1. The subject is a figuratively feminine regular noun, such as *qad jā'atkum maw'izatur min rabbikum*<sup>119</sup> and *fa-qad jā'akum bayyinatur*<sup>120</sup>;
2. The subject is literally feminine but separated [from the verb], such as *ḥaḍarat al-qāḍiya imra'tun*;
3. The subject is literally feminine and immediately follows *ni'ma* or *bi'sa*, such as *ni'mat al-mar'atu Hindun* and *bi'sat al-mar'atu Da'dun*; or
4. The subject is a [broken] plural, such as *qālat al-a'rābu*<sup>121</sup>.

Sound [masculine and feminine] plurals are like their singular forms, like *qāma al-Zaydūna* and *qāmat al-Hindātu*.

### *Omitting the Verb's Subject*

The likes of *mā qāmat illā Hindun* are not allowed in prose because the subject is omitted and masculine. The subject is also omitted in the likes of *aw iṭ'āmun fī yawmin dhī masghabatin yatīman*<sup>122</sup>, *qudiya al-amru*<sup>123</sup>, and *asmi' bihim wa abšir*<sup>124</sup>. Its omission is not otherwise allowed.

<sup>119</sup> *Yūnus*, 10:57. <sup>120</sup> *Al-An'ām*, 6:157. <sup>121</sup> *Al-Hujurāt*, 49:14.

<sup>122</sup> *Al-Balad*, 90:14-15. <sup>123</sup> *Yūsuf*, 12:41. <sup>124</sup> *Maryam*, 19:38.

## Order of Appearance of the Subject and Object

The default is that the subject immediately follows its operator. It is permissible to delay it to after the object in the likes of *wa laqad jā'a āla Fir'awna al-nudhuru*<sup>125</sup> and “*kamā atā rabbahu Mūsā ʿalā qadarin*”. The subject must follow the object in the likes of *wa idh ibtalā Ibrahīma rabbuhu*<sup>126</sup> and *ḍarabanī Zaydun*.

The object must sometimes necessarily come last, such as in *ḍarabtu Zaydan*, *mā aḥsana Zaydan*, and *ḍaraba Mūsā ʿĪsā*, as opposed to *arḍaʿat al-ṣughrā al-kubrā*. The object may precede its operator in the likes of *farīqan hadā*<sup>127</sup>. It must necessarily precede its operator in the likes of *ayyan mā tadʿū*<sup>128</sup>.

## The Subject of Niʿma and Biʿsa

When the verb is *niʿma* or *biʿsa*, then the subject is one of:

1. A noun made definite by the categorical *al-* (*al al-jin-siyyah*), such as *niʿma al-ʿabdu*<sup>129</sup>;
2. Ascribed to a noun that bears a categorical *al-*, such as *wa la-niʿma dār al-muttaqīn*<sup>130</sup>; or
3. A concealed personal pronoun that is described by a specification (*tamyīz*) that matches the object of praise or censure (*al-makhṣūṣ*), like *biʿsa li-l-ḡālīmīna badalan*<sup>131</sup>.

## The Verb's Substitute Subject

A verb's subject may be omitted, and its direct object may act as its substitute in everything related to it. If it does not exist, then a qualified, declinable:

<sup>125</sup> *Al-Qamar*, 54:41. <sup>126</sup> *Al-Baqarah*, 2:124. <sup>127</sup> *Al-Aʿrāf*, 7:30.

<sup>128</sup> *Al-Isrāʾ*, 17:110. <sup>129</sup> *Ṣād*, 38:30. <sup>130</sup> *Al-Naḥl*, 16:30.

<sup>131</sup> *Al-Kahf*, 18:50.

1. Adverb of time or place;
2. Genitive particle-operand pair; or
3. Gerund [acting as a cognate object (*mafʿūl mutlaq*)] may take its place.

The [passive voice] verb always starts with a *ḍammah*, while the second or third letter may also bear a *ḍammah*, such as in *tuʿllima* and *unṭuliqa*. The penultimate letter of the verb bears a *fathah* in the imperfect and a *kasrah* in the perfect.

In the likes of *qāla* and *bāʿa*, the passive voice may be pronounced as:

1. A complete *kasrah*: *qāla*;
2. A *kasrah* with a touch (*ishmām*) of a *ḍammah*; or
3. A complete *ḍammah*: *qūla*.

### Verbal Occupation (*Ishtighāl*)

In the likes of *Zaydan ḍarabtuhu*, *Zaydan ḍarabtu akhāhu*, and *Zaydan marartu bihi*, it is permissible to render *Zayd* nominative as the subject of a nominal sentence. In this case, the sentence after it is its predicate. It is also permissible to render *Zayd* accusative due to it being the operand of a concealed verb that must necessarily be omitted, such as *ḍarabtu*, *ahantu*, or *jāwaztu*. In this case, the sentence after it has no inflected locus.<sup>132</sup>

The accusative is optimal due to:

1. The verb being a call to action, like *Zaydan idribhu*; (as for *wa al-sāriqu wa al-sāriqatu fa-(i)qtaʿū ay-diyahumā*<sup>133</sup>, it is the subject of interpretation);

<sup>132</sup> While sentences cannot be inflected, their locus can. Thus, in the first case, where the sentence is the predicate of *Zayd*, its locus is in the nominative state.

<sup>133</sup> *Al-Māʾidah*, 5:38.

2. Suitability (*tanāsub*)<sup>134</sup>, such as *wa al-an‘āma kha-laqahā*<sup>135</sup>; or
3. Preponderance (*ghalabah*)<sup>136</sup>, such as *a-basharan minnā wāḥīdan nattabi‘uhu*<sup>137</sup> and *mā Zaydan ra’aytuhu*.

The accusative is mandatory for the likes of *in Zaydan laqītaḥu fa-akrimhu* and *hallā Zaydan akramtaḥu* due to these particles only entering upon verbs.

The nominative is mandatory for the likes of *kharajtu fa-idhā Zaydun yaḍribuhu ‘Amrun* due to this particle never entering upon verbs.

The nominative and accusative are equally permitted in the likes of *Zaydun qāma abūhu wa ‘Amrun akramtuhu* due to the particle being equally likely to precede verbs and nouns.

Neither of the following are examples of verbal occupation (*ishtighāl*): *wa kullu shay’in fa‘alūhu fī al-zuburi*<sup>138</sup> and *a-Zaydun dhuhiba bihi*.<sup>139</sup>

### Verbal Vying (*Tanāzu‘*)

Regarding the likes of *ḍarabanī wa ḍarabtu Zaydan*, it is permissible to render the first [verb] effective, in which case everything needed by the second [verb] is concealed within it. This is the position of the Kūfans. It is also permissible to render the second [verb] effective, in which case only the

<sup>134</sup> I.e., when the sentence is adjoined with a previous, verbal sentence.

<sup>135</sup> *Al-Naḥl*, 16:5.

<sup>136</sup> I.e., when the particle entering upon the noun is usually used for verbs.

<sup>137</sup> *Al-Qamar*, 54:24.

<sup>138</sup> *Al-Qamar*, 54:52.

<sup>139</sup> In the first case, it is because the verb *fa‘alūhu* does not apply to *kullu shay’in*. In the second, it is because, while the verb does apply to *Zayd*, it would not render it accusative, as it requires a genitive particle to act upon *Zayd*.

first [verb's] nominative noun is concealed within it. This is the position of the Başrans. An example is “*jafawnī wa lam ajfu al-akhillā'a*”. It does not apply in the case of “*kafānī wa lam aṭlub qalīlun min al-mālī*” due to the unintended meaning.

## Consequences of Doing I: The Direct Object (Doing To)

The consequence of doing something (*maf'ūl*)<sup>140</sup> is accusative and is of five types.

The first is the direct object (*maf'ūl bihi*), which is the object upon which the action of the subject fell, such as [Zaydan in] *ḍarabtu Zaydan*.

## The Vocative

The vocative (*munādā*) is a type of direct object. It is only accusative when:

1. It is ascribed (*muḍāf*), like *yā 'abda Allāhi*;

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<sup>140</sup> While eight cases of accusative nouns are discussed in the following sections, five of them bear the name *maf'ūl*, which literally means ‘done’, or a consequence of doing. The reason these accusative nouns start with the term *maf'ūl* is because any verbal sentence can be reworded to use *fa'ala*, and the particle (or lack of) attached to the various accusative nouns will demonstrate their type. For example:

1. *Ḍarabtu Zaydan* means *fa'ltu ḍarban bi-Zaydin*. Thus, *Zaydan* is *maf'ūl bihi* because of the *bā'* attached to it.
2. *Ḍarabtu Zaydan* means *fa'ltu ḍarban bi-Zaydin*. Thus, *ḍarban* is *maf'ūl mutlaq* because no particle is attached to it.
3. *Ḍarabtu Zaydan takabburan* means *fa'ltu ḍarban bi-Zaydin li-l-takabburi*. Thus, *takabburan* is *maf'ūl lahu* because of *lām* attached to it.
4. *Ḍarabtu Zaydan yawma al-aḥadi* means *fa'ltu ḍarban bi-Zaydin fi yawmi al-aḥadi*. Thus, *yawma al-aḥadi* is *maf'ūl fihi* because *fi* operates upon it.

*Sirtu wa al-nīla* means *fa'ltu sayran ma'a al-nīli*. Thus, *al-nīla* is *maf'ūl ma'ahu* because *ma'* operates upon it.

2. Similar to an ascribed object (*shabīhan bi-l-muḍāf*), like *yā ḥasanan wajhuhu*, *yā ṭālī<sup>c</sup>an jabalan*, and *yā rafīqan bi-l-<sup>c</sup>ibādi*; or
3. An unspecified indefinite noun, such as if a blind man calls out *ya rajulan khudh bi-yadī*.

As for a non-compound (*mufrad*) definite noun, [it is indeclinable, having] its ending fixed on whatever its indicator would have been were it to be nominative, such as *yā Zaydu*, *yā Zaydāni*, *yā Zaydūna*, and *yā rajulu*, when a specific person is intended.

### INVOKING ONE'S OWN

One says:

1. *Yā ghulāma*;
2. *Yā ghulāmi*;
3. *Yā ghulāmu*;
4. *Yā ghulāmiya*;
5. *Yā ghulāmī*; or
6. *Yā ghulāmā*.

[Meaning, 'O my servant!' The above six cases apply to anything of one's own that one invokes.]

When invoking one's father or mother specifically, in addition to the above, the following are used:

1. *Yā abata/ummata*;
2. *Yā abati/ummati*;
3. *Yā abatā/ummatā*; and
4. *Yā abatī/ummatī*.

The last two are vulgar.

In the case of *ibn umm* and *ibn <sup>c</sup>amm* specifically, the following four cases are used:

1. *Yā (i)bna umma/amma*;
2. *Yā (i)bna ummi/ammi*;
3. *Yā (i)bna ummā/ammā*;
4. *Yā (i)bna ummī/ammi*;

The last two are weak.

## APPOSITIVES OF VOCATIVES

The following appositives may either adopt the inflection of an indeclinable vocative's pronunciation or that of its locus, as long as they are non-compound (*mufrad*) or compound with the *mudāf* bearing the definite article *al-*:<sup>141</sup>

1. An adjective (*naʿt*);
2. A confirmation (*tawkīd*);
3. An explicative adjunction (*ʿatf bayān*); and
4. An ordinal adjunction (*ʿatf nasaq*) that bears the definite article *al-*.

If any of the above appositives are compound with the *mudāf* not bearing the definite article *al-*, then they adapt the inflection of the locus [which is accusative]. Adjectives of *ayy* adapt the inflection of its pronunciation [which is nominative]. As for substitutes (*badal*) and explicative adjunctions that do not bear the definite article, they are treated like independent vocatives.

As for the likes of “*yā Zaydu Zayda al-yaʿmalāti*”, both [occurrences of *Zayd*] may bear a *fathah*, or the first may bear a *ḍammah*.

## APOCOPATION

Apocopation of a definite vocative is permissible. It involves

<sup>141</sup> I.e., they may be either nominative or accusative.

omitting the end of the word in order to make it easier to pronounce.

Nouns that end in a [feminine] *tā'* are always shortened by dropping it, such as *yā ṭalḥa* and *yā Thuba*.

Other [vocative] nouns are shortened when they:

1. End in a *ḍammah*;
2. Are proper nouns; and
3. Are longer than three letters.

For example: *yā Ja<sup>ḥ</sup>fa* and *yā Ja<sup>ḥ</sup>fu*.

For the likes of *Salmān*, *Manṣūr*, and *Miskīn*, two letters are dropped.<sup>142</sup> For the likes of *Ma<sup>ḥ</sup>dī Karib*,<sup>143</sup> the second word is dropped.

### CALLING FOR HELP

One calling out for help (*mustaghīth*) says *yā la-llāhi li-l-muslimīna*, with a *fathah* on the *lām* of the one from whom help is sought (*al-mustaghāth bihi*), except for the *lām* of something adjoined to the first source of help, and where *yā* is not repeated<sup>144</sup>, such as in: *yā Zaydan li-<sup>ḥ</sup>Amrin*<sup>145</sup> and “*yā qawmi li-l-<sup>ḥ</sup>ajabi al-<sup>ḥ</sup>ajībī*”.

### LAMENTATION

One lamenting (*nāḍib*) says *wā-Zaydā*, *wā-amīr al-muminīnā*, and *wā-ra'sā*. When stopping, one may add an unvowelled *hā'*.

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<sup>142</sup> I.e., whenever the word ends in a long vowel followed by a non-weak letter.

<sup>143</sup> The only compound that undergoes apocopation is the *murakkab mazjī*.

<sup>144</sup> In which case its *lām* bears a *kasrah*.

<sup>145</sup> When the *yā'* is not repeated.

<sup>146</sup> *Al-Nūr*, 24:4.



## Consequences of Doing II: The Cognate Accusative (What Is Done)

The cognate accusative (*al-maf'ūl al-muṭlaq*) is a superfluous (*faḍlah*) gerund (*maṣdar*) that is operated upon by an operator that shares the same lexical root, such as *ḍarabtu ḍarban*. It may also be acted upon by an operator that shares the same semantic meaning, such as *qa'adtu julūsan*. Other nouns may act as substitutes for it, such as *ḍarabtuhu sawṭan*, *fa-(i)jlidūhum thamānīna jaldatan*<sup>146</sup>, *fa-lā tamīlū kulla al-mayli*<sup>147</sup>, and *wa law taqawwala 'alaynā ba'ḍa al-aqāwīl*<sup>148</sup>, but not *wa kulā minhā raghadan*<sup>149</sup>.

## Consequences of Doing III: The Accusative of Purpose (Doing for the Purpose Of)

The accusative of purpose (*al-maf'ūl lahu*) is a gerund that indicates the purpose as to why an action was done while sharing the same time and subject as the action, such as *qumtu ijlālan laka*.

If the purpose lacks any of the conditions, the *lām* of purpose (*lām al-ta'īl*) operates upon it, rendering it genitive, like *khalaqa la-kum*<sup>150</sup>, “*wa innī la-ta'rūnī li-dhikrāki hizzatun*”, and “*fa-ji'tu wa qad naḍḍat li-nawmin thiyābahā*”.

## Consequences of Doing IV: Adverbs of Time and Place (Doing In)

Adverbs of time and place (*maf'ūl fīhi*)<sup>151</sup> are those nouns that are operated upon by an operator that means ‘in’ (*fī*). These are:

<sup>147</sup> *Al-Nisā'*, 4:129. <sup>148</sup> *Al-Hāqqah*, 69:44.

<sup>149</sup> *Al-Baqarah*, 2:35. <sup>150</sup> *Al-Rūm*, 30:21.

<sup>151</sup> Which is of two types: *zarf zamān* and *zarf makān*, or adverbs of time and place, respectively.

1. Times and timespans, such as: *ṣumtu yawma al-khamīsi*, *ṣumtu ḥīnan*, and *ṣumtu usbūʿan*; and
2. Non-specific places and directions, such as:
  - a) The six directions – *amām*, *fawq*, *yamīn*, their opposites, and similar words like *ʿind* and *ladā*;
  - b) Measurements, like *farsakh*; and
  - c) Nouns formed from the gerund of their operator, like *qaʿadtu maqʿada Zaydin*.

### Consequence of Doing V: The Comitative Object (Doing With)

The comitative object (*mafʿūl maʿahu*) is a superfluous noun that comes after a *wāw* whose purpose is to stipulate withness. The *wāw* is preceded by a verb or that which contains its letters and meaning,<sup>152</sup> such as *sirtu wa al-nīla* and *anā sāʾirun wa al-nīla*.

The accusative is mandatory in the likes of: *lā tanha ʿan al-qabīḥi wa ityānahu*. It is also mandatory according to the soundest view in the likes of *qumtu wa Zaydan* and *marartu bika wa Zaydan*.

The accusative is optimal in the likes of *kun anta wa Zaydan ka-l-akhi* but is weak in the likes of *qāma Zaydun wa ʿAmrun*.

### Other Accusatives I: Circumstantial Expressions

A circumstantial expression (*ḥāl*) is a superfluous adjective that answers the question of ‘how’, such as *ḍarabtu al-liṣṣa maktūfan*. Its condition is that it be indefinite.

A circumstantial expression describes a noun (*ṣāḥib al-ḥāl*) that must be one of:

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<sup>152</sup> I.e., a derived noun.

1. A definite noun, like in *khush-shaʿan abṣāruhum yakbruḵūna*<sup>153</sup>;
2. Indefinite but specified [by an adjective or phrase], like in *fī arbaʿati ayyāmin sawāʿan li-l-sāʾilina*<sup>154</sup>;
3. Indefinite but generalized, like in *wa mā ahlaknā min qaryatin illā lahā mundhirūna*<sup>155</sup>; or
4. Indefinite but delayed, like in “*li-Mayyata mūḥishan ṭalalu*”.

## Other Accusatives II: Specification

Specification (*tamyīz*) is a non-derived, superfluous, indefinite noun that clarifies unclear entities.<sup>156</sup>

Most cases of specification come after:

1. Measurements, like *jarḡbin nakhlan*, *ṣāʿin tamran*, and *manawayni ʿasalan*; and
2. Numbers, like *aḥada ʿashara kawkaban*<sup>157</sup> and up to ninety-nine. It is this category that the specification of the interrogative *kam* affects, like *kam ʿabdan malakta*.

As for specification after the affirmative *kam* (*kam al-khabariyyah*), it is genitive and singular, like specification of numbers equaling one hundred or more; or plural, like specification of ten or fewer. As for specification of the interrogative *kam* that is rendered genitive by way of a particle, one may render it genitive or accusative.

Specification may also elucidate an association and be a substitution, like:

<sup>153</sup> *Al-Qamar*, 54:7. <sup>154</sup> *Fuṣṣilat*, 41:10. <sup>155</sup> *Al-Shuʿarāʾ*, 26:208.

<sup>156</sup> Thus, it answers the questions ‘what’ and ‘in what sense’, as opposed to the *ḥāl*, which answers the question ‘how’. <sup>157</sup> *Yūsuf*, 12:4.

1. *Wa ishta<sup>158</sup> ala al-ra'su shayban* [substitute for a verbal subject];
2. *Wa fajjarnā al-arḍa 'uyūnan*<sup>159</sup> [substitute for an object]; or
3. *Ana aktharu minka mālan*<sup>160</sup> [substitute for a nominal subject].

It may also not be a substitute for anything, like *imtala'a-l-inā'u mā'an*.

Both [circumstantial expressions and specification] may be used to [merely] emphasize a meaning, like *wa lā ta<sup>t</sup>-haw fī al-arḍi muḥsidīna*<sup>161</sup> and “*min khayri adyāni-l-bariyyati dīnan*”. This also includes “*bi'sa-l-faḥlu faḥluhumu faḥlan*”, contrary to Sībawayh.

### Other Accusatives III: Exceptives

[CASE 1: AFFIRMATIVE, COMPLETE SPEECH]

An exceptive (*mustathnā*) using *illā* [is accusative] when it comes after affirmative, complete<sup>162</sup> speech, like *fa-sharibū minhu illā qalīlan minhum*<sup>163</sup>.

[CASE 2: NON-AFFIRMATIVE, COMPLETE SPEECH WITH A CONNECTED EXCEPTIVE]

If the speech lacks affirmation,<sup>164</sup> then treating the exceptive as a substitute (*badal*) is optimal if it is connected (*mut-taṣil*),<sup>165</sup> like *mā fa<sup>c</sup>alūhu illā qalīlun minhum*<sup>166</sup>.

<sup>158</sup> *Maryam*, 19:4. <sup>159</sup> *Al-Qamar*, 54:12. <sup>160</sup> *Al-Baqarah*, 18:34.

<sup>161</sup> *Al-Baqarah*, 2:60. <sup>162</sup> I.e., a verb along with its subject.

<sup>163</sup> *Al-Baqarah*, 2:249.

<sup>164</sup> In that the speech is preceded with a negation, a prohibition, or a question.

<sup>165</sup> I.e., if the exceptive belongs to the same category as that which it is excepted from.

<sup>166</sup> *Al-Nisā'*, 4:66.

[CASE 3: NON-AFFIRMATIVE, COMPLETE SPEECH WITH A DISCONNECTED EXCEPTIVE]

If the exceptive is disconnected,<sup>167</sup> then the accusative is optimal according to the dialect of Banī Tamīm and mandatory according to the dialect of Hījāz, like *mā la-hum bihi min ʿilmin illā (i)ttibāʿa al-ḡanni*<sup>168</sup>.

The exception here is if the exceptive precedes [the category it is excepted from], in which case the accusative is mandatory, like “*wa mā liya illā āla Aḥmada shīʿatan / wa mā liya illā madh-haba-l-ḥaqqi madh-habu*”.

[CASE 4: INCOMPLETE SPEECH]

If the speech is incomplete, then the exceptive is parsed according to the operators, like *wa mā amrunā illā wāḥidatun*<sup>169</sup>. This type of speech is termed vacated [*mufarragh*].

### Other Exceptive Operators

*Ghayr* and *siwā* also effect exceptions. They are declinable, genitive operators that adopt the inflection of the noun that follows *illā*. As for *khalā*, *ʿadā*, and *ḥāshā*, they are both accusative and genitive operators. As for *mā khalā*, *mā ʿadā*, *laysa*, and *lā yakūnu*, they are accusative operators.

### The Genitive

Nouns are rendered genitive by particles that act upon:

1. Both explicit nouns (*ism ḡāhir*) and personal pronouns: *min*, *ilā*, *ʿan*, *ʿalā*, *fī*, *lām*, and the *bā*, whether for an oath or other usage; or
2. Explicit nouns only: *rubba*, *mudh*, *mundh*, *kāf*, *ḥattā*, and the *wāw* and *tāʾ* of oaths.

<sup>167</sup> Meaning it is not part of the same category as that which it is excepted from.

<sup>168</sup> *Al-Nisāʾ*, 4:157.

<sup>169</sup> *Al-Qamar*, 54:50.

Ascription (*idāfah*) also effects the genitive state, such as ascribing one word to another with the meaning of:

1. *Lām*, such as *ghulāmu Zaydin*;
2. *Min*, such as *khātamu ḥadīdin*; or
3. *Fī*, such as *makru al-layli*<sup>170</sup>.

This type of ascription is termed semantic (*ma<sup>c</sup>nawīyyah*) because it effects either definiteness or specificity.

Lexical (*lafẓīyyah*) ascription is when an adjective is ascribed to its operand, like *bāligha al-ka<sup>c</sup>batī*<sup>171</sup>, *ma<sup>c</sup>mūru-l-dāri*, and *ḥasanu-l-wajhi*. It is so-named because it is merely for the sake of ease of pronunciation.

An ascribed noun (*muḍāf*) never combines with:

1. Nunation;
2. A *nūn* that follows [an indicator of] declension; or
3. *Al-*, except in the likes of: *al-ḍāribā Zaydin*, *al-ḍāribū Zaydin*, *al-ḍāribu al-rajuli*, *al-ḍāribu ra'si al-jānī*, and *al-rajulu al-ḍāribu ghulāmihi*.

## Nouns That Operate Like Verbs I: Irregular Verbal Nouns (*Ism al-Fi'l*)

[The first class of such nouns are] irregular verbal nouns (*ism al-fi'l*), like: *hayhāt*, *ṣah*, and *way*, which mean ‘he/it kept away’, ‘be quiet’, and ‘I am astonished’. They are never omitted nor precede their operand. As for *kitāba Allāhi ‘alaykum*<sup>172</sup>, it is the subject of interpretation. The personal pronouns acted upon by these nouns are never prominent (*bāriz*). An imperfect verb is rendered jussive in response to a call to action by an irregular verbal noun, such as “*makānakī tuḥmadī aw tastarīḥī*”. However, it is

<sup>170</sup> *Saba'*, 34:33. <sup>171</sup> *Al-Mā'idah*, 5:95. <sup>172</sup> *Al-Nisā'*, 4:24.

not rendered accusative [after the same and when preceded by a *fā'*].

**Nouns That Operate Like Verbs II: Gerunds (*al-Maṣḍar*)**  
[The second class of such nouns are] gerunds, like *ḍarb* and *ikrām* if the gerund:

1. Can be replaced by *an* or *mā* followed by a verb;
2. Is not diminutive (*muṣagh-ghar*);
3. Is not a personal pronoun;
4. Is not a specific instance (*maḥdūd*);
5. Is not described with an adjective before its operation;
6. Is not omitted;
7. Is not separated from the operand; and
8. Precedes the operand.

Gerunds operate most often when they are ascribed (*muḍāf*), like: *wa law lā daḥu Allāhi al-nāsa*<sup>173</sup> and the poet's words: "*alā inna ḡulma nafsīhi al-mar'u bayyinun*". Their operation when bearing nunation is more consistent, like: *aw iḥ'āmūn fī yawmin dhī masghabatin yatīman*<sup>174</sup>. Their operation when bearing *al-* is aberrant, like: "*wa kayfa al-tawaqqī ḡahra mā anta rākibuhu*".

**Nouns That Operate Like Verbs III: Active Participles (*Ism al-Fā'il*)**

[The third class of such nouns are] active participles, such as *ḡārib* and *mukrim*. When bearing *al-*, they operate unconditionally. Otherwise, if lacking it, they operate with two conditions:

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<sup>173</sup> *Al-Ḥajj*, 22:40. <sup>174</sup> *Al-Balad*, 90:14-15.

1. That they refer to the present or the future; and
2. That they reference a subject that:
  - a) Is negated;
  - b) Is part of a question;
  - c) Has a predicate; or
  - d) Is described with an adjective.

As for *bāsiṭun dhirāʿayhi*<sup>175</sup>, it is a narrative of the present, as opposed to [the view of] al-Kasāʾi. As for “*khabīrun Banū Lihbin*”, it is interpreted as [having the subject and predicate] reversed, and *khabīr* is like *ḡabīr*,<sup>176</sup> as opposed to [the view of] al-Akhfash.

### Nouns That Operate Like Verbs IV: Intensive Forms (*Al-Mithāl*)

[The fourth class of such nouns are] intensive forms. These are active participles [i.e., of the form *fāʿil*] that have been converted into the forms:

1. *Faʿʿāl*;
2. *Faʿūl*;
3. *Mifʿāl* – these three transformations are common;
4. *Faʿīl*; or
5. *Faʿil* – these two transformations are uncommon.

For example, *ammā al-ʿasala fa-anā sharrābun*.

<sup>175</sup> *Al-Kahf*, 18:18.

<sup>176</sup> I.e., the normal order of the sentence is *banū lihbin khabīrun*. The form *faʿīl* can be the predicate of a plural subject as is proved by the word *ḡabīrun* in *Al-Taḥrīm*, 66:4.



## Nouns That Operate Like Verbs V: Passive Participles (*Ism Al-Maf'ūl*)

[The fifth class of such nouns are] passive participles, like *maḍrūb* and *mukram*. They operate in the same way as the verbs from which they are derived, with the same conditions as the active participle.

## Nouns That Operate Like Verbs VI: Stative Adjectives (*Al-Ṣifah Al-Mushabbahah*)

[The sixth class of such nouns are] adjectives that resemble active participles, but:

1. Operate on a single object;
2. Are not superlatives (*tafḍīl*); and
3. Are stative (i.e., indicate permanent states);

Examples are *ḥasan*, *ẓarīf*, *tāhir*, and *dāmīr*.

Their operands:

1. Do not precede them; and
2. Do not refer to anything foreign to the nouns that the stative adjectives describe.

Their operands are:

1. Nominative when they are subjects (*fā'il*) or substitutes (*badal*);
2. Accusative due to specification (*tamyīz*) or resembling a direct object (*maf'ūl bihi*) when indefinite, and only the latter when definite; or
3. Genitive through ascription (*iḍāfah*).

## Nouns That Operate Like Verbs VII: Superlatives (*Ism Al-Tafḍīl*)

[The seventh class of such nouns are] superlatives. These

are adjectives that indicate inclusion [in the description] and a surplus in it, like *akram*.

They are singular and masculine when used with *min* or ascriptions to indefinite nouns; they match [gender and number] when bearing *al-*. They may do either when ascribed to a definite noun.

They never render direct objects accusative and do not normally render explicit nouns nominative except in the Kohl Issue.<sup>177</sup>

### **Appositives (*Al-Tābi*<sup>c</sup>)**

Five things bear the same syntactic state as what precedes them.

#### **Appositives I: Adjectives (*Al-Na*<sup>c</sup>*t*)**

Adjectives are appositives that are derived from verbs or interpreted as such, and which differ from what they are describing.

Their roles are:

1. Specialization (*takhṣīṣ*);
2. Clarification (*tawḍīḥ*);
3. Praise (*madḥ*);
4. Criticism (*dhamm*);
5. Sympathy (*tarahḥum*); and
6. Confirmation (*tawkīd*).

It follows the substantive that it describes in two matters:

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<sup>177</sup> This is in reference to a convoluted example when a negation or question is followed by a categorical noun described by a superlative that is followed by a noun that is superior in two different ways, such as: *ma ra'aytu rajulan aḥsana fī 'aynihi al-kuḥlu minhu fī 'ayni Zaydin*.

1. Inflection; and
2. Definiteness or indefiniteness.

If the adjective renders a concealed personal pronoun [that references the substantive being described] as nominative, it follows the substantive in:

1. Gender – masculine or feminine; and
2. Number – singular, dual or plural.

Otherwise, it behaves like a verb.<sup>178</sup> It is best to say: *jā'anī rajulun qu'ūdun ghilmānuhu*, followed by *jā'anī rajulun qā'idun ghilmānuhu*, followed by *jā'anī rajulun qā'idūn ghilmānuhu*.

It is permissible to sever an adjective when the noun being described is literally known or is claimed to be known. This is done by rendering it:

1. Nominative through an implicit *huwa* [which renders the adjective a predicate]; or
2. Accusative (i.e., as a direct object) through implying the existence of verbs such as *a'nī*, *amdaḥu*, *adhummu*, and *arḥamu*.

## Appositives II: Confirmatives (*Tawkīd*)

Confirmatives can be lexical (*lafẓī*), like: “*akhāka akhāka inna man lā akhā lahu*”, “*atāka atāka al-lāḥiqūna iḥbis iḥbis*”, and “*lā lā abūḥu bi-ḥubbi bathnata innahā*”. As for *dakkan dakkan*<sup>179</sup> and *ṣaffan ṣaffan*<sup>180</sup>, they do not contain confirmatives.

<sup>178</sup> In this case, it will render an explicit noun nominative. It follows the gender of the said noun but remains singular.

<sup>179</sup> *Al-Fajr*, 89:21. <sup>180</sup> *Al-Fajr*, 89:22.

Confirmatives can also be semantic (*ma<sup>c</sup>nawī*) in which case they use the following terms:

1. *Nafs*; and
  2. *‘Ayn*, which must follow *nafs* if both are used—the plurals of these two being:
    - a) The form *a<sup>f</sup>ul* for anything other than the singular;
    - b) Preceded by *kull* for anything other than the dual if either the confirmed word or its operator are divisible; or
    - c) Preceded by *kilā* or *kiltā* [for the dual] if:
      - i) One of the two confirmed nouns can take the place of the pair;
      - ii) Both confirmed nouns have semantically equal predicates or verbs; and
      - iii) Are ascribed to personal pronoun that references the confirmed word;
- and
3. *Ajma<sup>c</sup>* and *jam<sup>c</sup>ā’*, whose plural is not ascribed.

Confirmatives are unlike adjectives in that they may not be adjoined and do not follow an indefinite noun. As for “*yā layta ‘iddata ḥawlin kullihī rajabu*”, it is rare.

### **Appositives III: Explicative Adjunctions (‘*Atf Al-Bayān*)**

Explicative adjunctions are appositives that clarify or specialize. They are not derived from verbs (*jāmid*) and are not interpreted as such. They follow the substantives that they describe, such as: *aqsama bi-llāhi Abū Ḥafṣin ‘Umaru* and *hādḥā khātamun ḥadīdun*.

They are parsed as complete substitutes (*badalu kullin min kullin*) if they can take the place of the substantives being described, like: “*anā ibnu al-tāriki al-bakriyyi bish-rin*” and “*ayā akhawaynā ‘Abda Shamsin wa Nawfalā*”.

### **Appositives IV: Ordinal Adjunctions (‘*Aṭf Al-Nasaq*)**

Ordinal adjunctions use:

1. *Wāw* for unconditional coupling;
2. *Fā’* for sequence and quick succession (*ta‘qīb*);
3. *Thumma* for sequence and slow succession (*tarākhī*);
4. *Hattā* for limits (*ghāyah*) and graduality (*tadrīj*), not sequence;
5. *Aw* for one of two or more matters where the meaning is:
  - a) Choosing one of the matters (*takhyīr*) after a call to action;
  - b) Permission to choose any of the matters (*ibāḥah*) after a call to action;
  - c) Indicating doubt (*shakk*) after a proposition; or
  - d) Effecting doubt (*tashkīk*) after a proposition;
6. *Am* for requesting that a choice be made after a *ham-zah* has entered upon one of two equal matters;
7. *Lā* to correct an error after an affirmation;
8. *Lākin* to correct an error after a negation;
9. *Bal* to correct an error after a negation; and
10. *Bal* to divert the meaning to what is after it when it is preceded by an affirmation.

### **Appositives V: Substitution (*Al-Badal*)**

Substitutions are appositives that are what is actually intended by the word they refer to and occur immediately after it. They are of six types:

1. Complete (*kull*), like *mafāzan ḥadā'iqā*<sup>181</sup>;
2. Partial (*ba<sup>c</sup>ḍ*), like *man istatā<sup>c</sup>a*<sup>182</sup>;
3. Inclusion (*ishtimāl*), like *qitālin fīhi*<sup>183</sup>;
4. Transition (*iḍrāb*), like *taṣaddaqtu bi-dirhamin dīnārin* when both are intended;
5. Error (*ghalaṭ*), like *taṣaddaqtu bi-dirhamin dīnārin* when the second was intended, and the first was a slip of the tongue; and
6. Forgetting (*nisyān*), like *taṣaddaqtu bi-dirhamin dīnārin* when the first was intended, and then it became clear that it was an error.

### Ordinals (*Al-<sup>c</sup>Adad*)

Ordinals between three and nine are feminine when describing masculine nouns and masculine when describing feminine nouns, like *sab<sup>c</sup>a layālin wa thamāniyata ayyāmin*<sup>184</sup>. The same holds for the number ten (i.e., *ashara* and its forms) when it is not part of a compound number.

Ordinals follow the gender of their nouns when:

1. They are less than three; or
2. Are of the form *fā<sup>c</sup>il*, like *thālith* and *rābi<sup>c</sup>*.

Ordinals of the form *fā<sup>c</sup>il* may:

1. Occur alone;
2. Be ascribed to numerical terms derived from them or less than them; or
3. Render what is less than them accusative.

<sup>181</sup> *Al-Naba'*, 78:31-32.

<sup>182</sup> *Āl Imrān*, 3:97.

<sup>183</sup> *Al-Baqarah*, 2:217.

<sup>184</sup> *Al-Hāqqah*, 69:7.

## Diptotes (*Al-Mamnū‘ min Al-Şarf*)

Those attributes that prevent nouns from bearing nunation are nine:

1. Having the form of a verb;
2. Being a compound that is neither an ascription nor a sentence (*tarkīb mazjī*);
3. Being non-Arabic;
4. Being a proper noun;
5. Having undergone alteration (‘*adl*);
6. Being an adjective;
7. Being a broken plural of a form that no singular noun takes on;
8. Bearing a suffix of *alif-nūn*; and
9. Being feminine.

Examples include: *Aḥmad*; *aḥmar*; *Ba‘labakk*; *Ibrāhīm*; ‘*Umar*; *ukhar*; *uḥād*, *mawḥid*, and other ordinal nouns up to four; *masājīd*; *danānīr*, *Salmān*, *sakrān*, *Fāṭimah*, *ṭalḥah*, *Zaynab*, *Salmā*, and *ṣaḥrā’*.

Feminine *alif* suffixes and plurals that have a form that no singular noun takes on are each individually sufficient preventatives of nunation. The other attributes all require that they be combined with an adjective or a proper noun.

The following attributes only prevent nunation with proper nouns:

1. Being a compound that is neither an ascription nor a sentence (*tarkīb mazjī*);
2. Being feminine; and
3. Being non-Arabic.

The conditions for non-Arabic proper names being prevented from nunation are:

1. That they be proper names in the original language; and
2. That they be more than three letters long.

The conditions for adjectives of the form *afʿal* or *faʿlān* being prevented from nunation are:

1. That its original meaning be an adjective; and
2. That it not accept the feminine *tāʾ*.

Thus, *ʿuryānun* and *armalun* bear nunation, as do *ṣafwānun* and *arnabun* when used to mean ‘harsh’ or ‘lowly’.

As for the likes of *Hind*, both [nunation and preventing it] are acceptable, as opposed to *Zaynab*, *Saqar*, and *Balkh*.

Banī Tamīm treat [female] names like *Ḥadhām* the same as *ʿUmar* (i.e., as diptotes) as long as they are not terminated with a *rāʾ*, like *Safār*. They also treat *ams* the same way if it specifically means yesterday and is nominative, though some of them do not stipulate these two conditions.

All Arabs treat *saḥar* as a diptote if it is an adverb of time that refers to a specific time.

### Amazement (*Taʿajjub*)

Expressing amazement takes two forms:

1. *Mā afʿala Zaydan*, where *mā* is the subject of the nominal sentence meaning ‘a great matter’, *afʿala* is a perfect verb whose subject is the personal pronoun embedded in *mā*, and the sentence is the predicate of *mā*; or
2. *Afʿil bihi*, which means *mā afʿalahu*. The verb originally took the form *afʿala*, meaning that ‘it became such-and-such’, such as *aghadda al-baʿīru*, meaning that the camels were afflicted with the disease termed



*ghuddah*. However, its pronunciation changed, and the *bā'* was added to the subject in order to fix the pronunciation. As such, the *bā'* is required here, as opposed to the case of the subject of the verb *kafā*.

The two verbs used for expressing amazement and the superlative are only formed from a verb that:

1. Consists of three letters;
2. Allows disparity in degree;
3. Is a true verb (i.e., is not an annuller);
4. Is in the active voice (*mabnī li-l-fā'il*); and
5. Whose active participle is not of the form *af'al*.

### Stopping (*Waqf*)

The most eloquent way is to stop at the likes of:

1. *Raḥmah* with a *hā'*;
2. *Muslimāt* with a *tā'*;
3. *Qāḍin* with omission [of the *yā'*] in the nominative and genitive cases; and
4. *Al-Qāḍī* while maintaining [the *yā'*].

The opposites may also be employed. However, the accusative of *qāḍin* and *al-qāḍī* must bear a *yā'*.

As for *idhan*, the likes of *la-nasfa'an*<sup>185</sup>, and *ra'aytu Zaydan*, they end with an *alif* when stopping, just as they are written.

### Orthographical Issues

*Alif* is written after a plural *wāw* like *qālū*, as opposed to an original *wāw*, like *Zaydun yadū*.

<sup>185</sup> *Iqra'*, 96:15.

An *alif* is written as a *yā'* when:

1. The word consists of more than three letters, like *istad<sup>ʿ</sup>ā* and *al-Muṣṭafā*; or
2. It was originally a *yā'*, like *ramā* and *al-fatā*.

Whether the *alif* of a verb was originally a *yā'* or a *wāw* is determined by adding [the nominative, first-person, singular pronoun] *tā'*, such as *ramaytu* and *ʿafawtu*. For nouns, it is determined by rendering them dual, such as *ʿaṣawayn* and *fatayayn*.

### Vowels on *Hamzat al-Waṣl*

The *hamzah* in the following words may bear a *kasrah* or a *ḍammah*:

1. *Is*m;
2. *Ist*;
3. *Ibn*;
4. *Ibnum*;
5. *Ibnaḥ*;
6. *Imru'* and its dual;
7. *Imra'ah* and its dual;
8. *Ithnān*; and
9. *Ithnatān*.

As for *al-ghulām* (i.e., words beginning with *al-*) and *aymanu Allāhi* in oaths, the *hamzah* bears a *fathah*, though *īman* may bear a *kasrah*.

All of the above *hamzahs* are of the type *hamzat al-waṣl*, which is pronounced when starting speech with the word and is omitted when it occurs in the middle of speech.

The same holds for the *hamzahs* of perfect verbs that consist of more than four letters, such as *istakhraja*, as well

as their imperative moods and gerunds. [These all bear a *kasrah*.] The imperative forms of three-letter verbs such as *uqtul*, *ughzu*, and *ughzī* are with a *ḍammah*. As for *iḍrib*, *imshū*, and *idh-hab*, they bear a *kasrah*, like the rest.



وَأَلِفًا فِي غَيْرِهِ: كَقَفَا وَالْعَصَا.  
وَيَنْكَشِفُ أَمْرُ أَلِفِ الْفِعْلِ بِالتَّاءِ: كَرَمَيْتُ وَعَفَوْتُ.  
وَالِاسْمُ بِالثَّنِيَّةِ: كَعَصَوَيْنِ، وَفَتَيَيْنِ.  
(فَصْلٌ) هَمْزَةُ اسْمٍ بِكَسْرِ وَضَمٍّ، وَاسْتٍ، وَابْنٍ، وَابْنِمٍ، وَابْنَةٍ،  
وَأَمْرِيٍّ، وَأَمْرَاءَةٍ.

وَتَثْنِيَّتُهُنَّ وَاثْنَيْنِ، وَاثْنَتَيْنِ وَالْغُلَامَ، وَايْمُنِ اللهُ فِي الْقَسَمِ  
بِفَتْحِهِمَا أَوْ بِكَسْرِ فِي اِيْمُنِ: هَمْزَةُ وَضَلٍ، أَيْ تَثَبُّتُ ابْتِدَاءً، وَتُحَذَفُ  
وَضَلًّا، وَكَذَا هَمْزَةُ الْمَاضِي الْمُتَجَاوِزِ أَرْبَعَةَ أَحْرَفٍ كَاسْتَخْرَجَ،  
وَأَمْرِهِ وَمَصْدَرِهِ، وَأَمْرِ الثَّلَاثِيِّ كَاقْتُلْ وَاغْزُ وَاغْزِي بِضَمِّهِنَّ  
وَأَضْرِبْ، وَأَمْشُوا، وَأَذْهَبْ بِكَسْرِ كَالْبَوَاقِي.



كَأَعْدَ الْبَعِيرِ أَيْ صَارَ ذَا غُدَّةٍ فُغَيِّرَ اللَّفْظُ.

وَزِيدَتِ الْبَاءُ فِي الْفَاعِلِ لِإِصْلَاحِ اللَّفْظِ، فَمِنْ ثَمَّ لَزِمَتْ هُنَا،  
بِخِلَافِهَا فِي فَاعِلٍ كَفَى.

وَإِنَّمَا يُبْنَى فِعْلًا التَّعَجُّبِ وَاسْمُ التَّفْضِيلِ مِنْ فِعْلِ ثَلَاثِيٍّ مُثَبَّتٍ  
مُتَّفَاوِتٍ تَامَ مَبْنِيٍّ لِلْفَاعِلِ لَيْسَ اسْمُ فَاعِلِهِ عَلَى أَفْعَلَ.

## بَابُ الْوَقْفِ

الْوَقْفُ فِي الْأَفْصَحِ عَلَى نَحْوِ: رَحْمَةً بِالْهَاءِ.

وَعَلَى نَحْوِ: مُسْلِمَاتٍ بِالتَّاءِ.

وَعَلَى نَحْوِ: قَاضٍ رَفْعًا وَجَرًّا بِالْحَذْفِ.

وَنَحْوِ: الْقَاضِي فِيهِمَا بِالْإِثْبَاتِ.

وَقَدْ يُعْكَسُ فِيهِنَّ.

وَلَيْسَ فِي نَصْبٍ قَاضٍ وَالْقَاضِي إِلَّا الْيَاءُ.

وَيُوقَفُ عَلَى إِذَا وَنَحْوِ: «لَنْسَفَعًا» وَرَأَيْتُ زَيْدًا بِالْأَلِفِ، كَمَا  
يُكْتَبَنَ.

وَتُكْتَبُ الْأَلِفُ بَعْدَ وَاوِ الْجَمَاعَةِ: كَقَالُوا دُونَ الْأَصْلِيَّةِ: كَزَيْدٌ  
يَدْعُو.

وَتُرْسَمُ الْأَلِفُ يَاءً إِنْ تَجَاوَزَتِ الثَّلَاثَةَ: كَاسْتَدْعَى وَالْمُصْطَفَى.  
أَوْ كَانَ أَصْلُهَا الْيَاءُ، كَرَمَى وَالْفَتَى.

وَمَوْحَدَ إِلَى الْأَرْبَعَةِ، وَمَسَاجِدَ، وَدَنَائِرَ، وَسَلْمَانَ، وَسَكَرَانَ،  
وَفَاطِمَةَ، وَطَلْحَةَ، وَزَيْنَبَ، وَسَلْمَى، وَصَحْرَاءَ.

فَأَلَفَ التَّأْنِيثَ وَالْجَمْعَ الَّذِي لَا نَظِيرَ لَهُ فِي الْآحَادِ كُلِّ مِنْهُمَا  
يَسْتَأْثِرُ بِالْمَنْعِ، وَالْبَوَاقِي لَا بُدَّ مِنْ مُجَامَعَةِ كُلِّ عِلَّةٍ مِنْهُنَّ لِلصِّفَةِ أَوْ  
الْعَلَمِيَّةِ.

وَتَتَعَيَّنُ الْعَلَمِيَّةُ مَعَ: التَّرْكِيبِ وَالتَّأْنِيثِ وَالْعُجْمَةِ، وَشَرْطُ  
الْعُجْمَةِ: عِلْمِيَّةٌ فِي الْعَجْمِيَّةِ، وَزِيَادَةٌ عَلَى الثَّلَاثَةِ.

وَالصِّفَةِ: أَصَالَتُهَا، وَعَدَمُ قَبُولِهَا التَّاءَ، فَعُزْيَانُ، وَأَزْمَلُ،  
وَصَفْوَانُ وَأَزَنْبُ بِمَعْنَى قَاسٍ وَذَلِيلٍ؛ مُنْصَرِفَةٌ.

وَيَجُوزُ فِي نَحْوِ: هِنْدٌ وَجَهَانٌ، بِخِلَافِ: زَيْنَبُ، وَسَقَرٌ، وَبَلَخٌ،  
وَكَعْمَرٌ عِنْدَ تَمِيمٍ، وَبَابِ حَذَامٍ إِنْ لَمْ يُخْتَمَ بِرَاءٍ كَسَفَارٍ، وَأَمْسٍ  
لِمُعَيَّنٍ إِنْ كَانَ مَرْفُوعًا، وَبَعْضُهُمْ لَمْ يَشْتَرِطْ فِيهِمَا، وَسَحَرَ عِنْدَ  
الْجَمِيعِ إِنْ كَانَ ظَرْفًا مُعَيَّنًا.

## بَابُ التَّعَجُّبِ

التَّعَجُّبُ لَهُ صِيغَتَانِ:

مَا أَفْعَلَ زَيْدًا! وَإِعْرَابُهُ: مَا: مُبْتَدَأٌ بِمَعْنَى شَيْءٍ عَظِيمٍ، وَأَفْعَلَ:  
فِعْلٌ مَاضٍ فَأَعْلَهُ ضَمِيرٌ مَا، وَزَيْدًا: مَفْعُولٌ بِهِ، وَالْجُمْلَةُ خَبَرٌ مَا.  
وَأَفْعِلْ بِهِ: وَهُوَ بِمَعْنَى مَا أَفْعَلَهُ وَأَصْلُهُ أَفْعَلَ: أَيِ صَارَ ذَا كَذَا؛

## الْبَدَلُ

وَالْبَدَلُ: وَهُوَ تَابِعٌ مَقْصُودٌ بِالْحُكْمِ بِلَا وَاسِطَةٍ.  
 وَهُوَ سِتَّةٌ: بَدَلُ كُلِّ، نَحْوُ: ﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿٦٦﴾ حَدَائِقَ﴾.  
 وَبَعْضُ، نَحْوُ: ﴿مَنْ اسْتَطَاعَ﴾.  
 وَاشْتِمَالٌ، نَحْوُ: ﴿قِتَالٌ فِيهِ﴾.

وَإِضْرَابٌ، وَغَلَطٌ، وَنِسْيَانٌ، نَحْوُ: تَصَدَّقْتُ بِدِرْهَمٍ دِينَارٍ بِحَسَبِ  
 قَصْدِ الْأَوَّلِ وَالثَّانِي، أَوِ الثَّانِي وَسَبَقِ اللِّسَانِ، أَوِ الْأَوَّلِ وَتَبَيَّنَ الْخَطَأُ.

## بَابُ الْعَدَدِ

الْعَدَدُ مِنْ ثَلَاثَةٍ إِلَى تِسْعَةٍ يُؤَنَّثُ مَعَ الْمَذَكَّرِ، وَيَذَكَّرُ مَعَ الْمُؤَنَّثِ  
 دَائِمًا نَحْوُ: ﴿سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ﴾.  
 وَكَذَلِكَ الْعَشْرَةُ إِنْ لَمْ تُرَكَّبْ.  
 وَأَمَّا مَا دُونَ الثَّلَاثَةِ، وَفَاعِلٌ، كَثَالِثٍ وَرَابِعٍ؛ فَعَلَى الْقِيَاسِ دَائِمًا.  
 وَيُفْرَدُ فَاعِلٌ أَوْ يُضَافُ لِمَا اشْتَقَّ مِنْهُ، أَوْ لِمَا دُونَهُ، أَوْ يَنْصَبُ مَا  
 دُونَهُ.

## بَابُ الْمَمْنُوعِ مِنَ الصَّرْفِ

مَوَانِعُ صَرْفِ الْأِسْمِ تِسْعَةٌ يَجْمَعُهَا:  
 وَزْنُ الْمُرَكَّبِ عُجْمَةٌ تَعْرِيفُهَا عَدْلٌ وَوَصْفُ الْجَمْعِ زِدْ تَأْنِيثًا  
 كَأَحْمَدَ، وَأَحْمَرَ، وَبَعْلَبَكَّ، وَإِبْرَاهِيمَ، وَعُمَرَ، وَأُخْرَ، وَأُحَادَ،

## العطفُ

وَعَطْفُ الْبَيَانِ: وَهُوَ تَابِعٌ مُوَضِّحٌ، أَوْ مُخَصِّصٌ جَامِدٌ غَيْرُ  
مُؤَوَّلٍ، فَيُؤَافِقُ مَتَّبِعَهُ: كَأَقْسَمَ بِاللَّهِ أَبُو حَفْصٍ عُمَرُ، وَهَذَا خَاتَمُ  
حَدِيدٍ.

وَيُعَرَّبُ بَدَلُ كُلِّ مِنْ كُلِّ إِنْ لَمْ يَمْتَنِعْ إِحْلَالُهُ مَحَلَّ الْأَوَّلِ كَقَوْلِهِ:  
\* أَنَا ابْنُ التَّارِكِ الْبَكْرِيِّ يَشِرُّ \*  
وَقَوْلِهِ:

\* أَيَا أَخَوَيْنَا عَبْدَ شَمْسٍ وَنَوَفَلَا \*  
وَعَطْفُ النَّسَقِ: بِالْوَاوِ، وَهِيَ لِمُطْلَقِ الْجَمْعِ.  
وَالْفَاءِ: لِلتَّرْتِيبِ وَالتَّعْقِيبِ.  
وُثْمَ: لِلتَّرْتِيبِ وَالتَّرَاخِي.  
وَحَتَّى: لِلْغَايَةِ وَالتَّدرِيجِ لَا لِلتَّرْتِيبِ.  
وَأَوْ: لِأَحَدِ الشَّيْئَيْنِ، أَوِ الْأَشْيَاءِ مُفِيدَةً بَعْدَ الطَّلَبِ التَّخْيِيرِ أَوْ  
الِإِبَاحَةِ، وَبَعْدَ الْخَبَرِ الشَّكِّ أَوِ التَّشْكِيكِ.  
وَأَمْ: لِطَلَبِ التَّعْيِينِ بَعْدَ هَمْزَةٍ دَاخِلَةٍ عَلَى أَحَدِ الْمُسْتَوِيِّينِ،  
وَلِلرَّدِّ عَنِ الْخَطَأِ فِي الْحُكْمِ، لَا بَعْدَ إِجَابٍ.  
وَلَكِنْ، وَبَلْ: بَعْدَ نَفْيٍ، وَلِصَرْفِ الْحُكْمِ إِلَى مَا بَعْدَهَا، بَلْ بَعْدَ  
إِجَابٍ.



هُوَ، وَنَضْبًا بِتَقْدِيرِ أَغْنِي أَوْ أَمْدَحُ أَوْ أَذُمَّ أَوْ أَرْحَمُ.

## التَّوَكُّيدُ

وَالتَّوَكُّيدُ: وَهُوَ: إِمَّا لَفْظِي نَحْوُ:

\* أَخَاكَ أَخَاكَ إِنْ مَنْ لَا أَخَا لَهُ \*

وَنَحْوُ:

\* أَتَاكَ أَتَاكَ اللَّاحِقُونَ أَحْبَسَ أَحْبَسَ \*

وَنَحْوُ:

\* لَا لَا أَبُوحُ بِحُبِّ بَيْتَنَةِ إِنَّهَا \*

وَلَيْسَ مِنْهُ «دَكَا دَكَا» وَ«صَفَا صَفَا».

أَوْ مَعْنَوِيٌّ: وَهُوَ: بِالنَّفْسِ، وَالْعَيْنِ، مُؤَخَّرَةً عَنْهَا إِنْ اجْتَمَعَتَا.

وَيُجْمَعَانِ عَلَى أَفْعَلَ مَعَ غَيْرِ الْمُفْرَدِ.

وَبِكُلِّ لِعَیْرِ مُثْنًى إِنْ تَجَزَّأَ بِنَفْسِهِ أَوْ بِعَامِلِهِ.

وَبِكَلَا وَكِلْتَا لَهُ إِنْ صَحَّ وَقُوعُ الْمُفْرَدِ مَوْقِعَهُ وَاتَّخَذَ مَعْنَى

الْمُسْنَدِ.

وَيُضْفَنَ لِضَمِيرِ الْمُؤَكَّدِ.

وَبِاجْمَعٍ وَجَمْعَاءَ وَجَمْعِهِمَا غَيْرِ مُضَافَةٍ.

وَهِيَ بِخِلَافِ التَّعْوِثِ لَا يَجُوزُ أَنْ تَتَعَاطَفَ الْمُؤَكَّدَاتُ، وَلَا أَنْ

يَتَّبَعْنَ نَكْرَةً، وَنَدَرَ:

\* يَا لَيْتَ عِدَّةَ حَوْلِ كُلِّهِ رَجَبٌ \*

وَمُضَافًا لِنَكِرَةٍ؛ فَيُفْرَدُ وَيُذَكَّرُ.  
وَبِأَلٍ فَيُطَابِقُ.  
وَمُضَافًا لِمَعْرِفَةٍ فَوَجْهَانِ.  
وَلَا يَنْصِبُ الْمَفْعُولَ مُطْلَقًا.  
وَلَا يَرْفَعُ فِي الْغَالِبِ ظَاهِرًا إِلَّا فِي مَسْأَلَةِ الْكُحْلِ.

## بَابُ التَّوَابِعِ

### النَّعْتُ

يَتَّبِعُ مَا قَبْلَهُ فِي إِعْرَابِهِ خَمْسَةٌ: النَّعْتُ: وَهُوَ التَّابِعُ الْمُشْتَقُّ، أَوْ  
الْمُؤَوَّلُ بِهِ، الْمُبَايِنُ لِلْفِظِ مَتَّبِعِهِ.  
وَفَائِدَتُهُ: تَخْصِيصٌ، أَوْ تَوْضِيحٌ، أَوْ مَدْحٌ، أَوْ ذَمٌّ، أَوْ تَرْحُّمٌ، أَوْ  
تَوْكِيدٌ.  
وَيَتَّبِعُ مَنَعُوتهُ فِي: وَاحِدٍ مِنْ أَوْجِهِ الْإِعْرَابِ، وَمِنْ التَّعْرِيفِ،  
وَالْتَّنْكِيرِ.

ثُمَّ إِنْ رَفَعَ ضَمِيرًا مُسْتَتِرًا تَبِعَ فِي: وَاحِدٍ مِنَ التَّذْكِيرِ وَالتَّأْنِيثِ،  
وَوَاحِدٍ مِنَ الْإِفْرَادِ وَفِرْعَائِهِ، وَإِلَّا فَهُوَ كَالْفِعْلِ.  
وَالْأَحْسَنُ: جَاءَنِي رَجُلٌ قُعُودٌ غِلْمَانُهُ، ثُمَّ قَاعِدٌ، ثُمَّ قَاعِدُونَ،  
وَيَجُوزُ قَطْعُ الصِّفَةِ الْمَعْلُومِ مَوْصُوفُهَا حَقِيقَةً أَوْ ادِّعَاءً رَفْعًا بِتَقْدِيرِ

أَوْ مُجَرَّدًا: فَبَشَرَتَيْنِ: كُونه حَالًا أَوْ اسْتِقْبَالًا.  
وَاِعْتِمَادُهُ عَلَى نَفْسِي أَوْ اسْتِفْهَام، أَوْ مُخْبِر عَنْهُ، أَوْ مَوْصُوفٍ  
و﴿بَاسِطُ ذِرَاعَيْهِ﴾: عَلَى حِكَايَةِ الْحَالِ، خِلَافًا لِلِكِسَائِيِّ.  
وَخَبِيرٌ بَنُو لَهَبٍ، عَلَى التَّقْدِيمِ وَالتَّأخِيرِ، وَتَقْدِيرُهُ: خَبِيرٌ  
كَظْهِيرٍ خِلَافًا لِلْأَخْفَشِ.

وَالْمِثَالُ: وَهُوَ مَا حَوَّلَ لِلْمُبَالَغَةِ مِنْ فَاعِلٍ إِلَى فَعَالٍ، أَوْ فَعُولٍ، أَوْ  
مِفْعَالٍ؛ بِكَثْرَةٍ، أَوْ فَعِيلٍ، أَوْ فَعِلٍ؛ بِقَلَّةٍ نَحْوُ: أَمَّا الْعَسَلُ فَأَنَا شَرَّابٌ.  
وَاسْمُ الْمَفْعُولِ: كَمَضْرُوبٍ وَمُكْرَمٍ، وَيَعْمَلُ عَمَلُ فِعْلِهِ وَهُوَ  
كَاسِمُ الْفَاعِلِ.

وَالصِّفَةُ الْمُشَبَّهَةُ بِاسْمِ الْفَاعِلِ، الْمُتَعَدِّي لِوَاحِدٍ، وَهِيَ الصِّفَةُ  
الْمَصُوغَةُ لِغَيْرِ تَفْضِيلٍ؛ لِإِفَادَةِ الثُّبُوتِ؛ كَحَسَنِ، وَظَرِيفٍ، وَطَاهِرٍ،  
وَضَامِرٍ.

وَلَا يَتَقَدَّمُهَا مَعْمُولُهَا، وَلَا يَكُونُ أَجْنَبِيًّا.  
وَيُرْفَعُ عَلَى الْفَاعِلِيَّةِ، أَوْ الْإِبْدَالِ.  
وَيُنْصَبُ عَلَى التَّمْيِيزِ أَوْ التَّشْبِيهِ بِالْمَفْعُولِ بِهِ.  
وَالثَّانِي يَتَعَيَّنُ فِي الْمَعْرِفَةِ، وَيُخَفِّضُ بِالْإِضَافَةِ.  
وَاسْمُ التَّفْضِيلِ: وَهُوَ الصِّفَةُ الدَّالَّةُ عَلَى الْمُشَارَكَةِ وَالزِّيَادَةِ  
كَأَكْرَمَ.

وَيُسْتَعْمَلُ بِمَنْ.

## بَابُ يَعْمَلُ عَمَلَ فِعْلِهِ سَبْعَةٌ

اسْمُ الْفِعْلِ: كَهَيْهَاتَ، وَصَهُ، وَوَيَ بِمَعْنَى بَعْدَ، وَاسْكُتْ، وَأَعْجَبُ.

وَلَا يُحْذَفُ وَلَا يَتَأَخَّرُ عَنْ مَعْمُولِهِ، وَ ﴿كِتَابَ اللَّهِ عَلَيْكُمْ﴾ مُتَأَوَّلٌ.

وَلَا يَبْتَرِزُ ضَمِيرُهُ.

وَيُجْزَمُ الْمُضَارِعُ فِي جَوَابِ الطَّلَبِ مِنْهُ نَحْوُ:

\* مَكَانَكَ تُحْمَدِي أَوْ تَسْتَرِيحِي \*

وَلَا يُنْصَبُ.

وَالْمَصْدَرُ: كَضَرْبٍ وَإِكْرَامٍ؛ إِنْ حَلَّ مَحَلَّهُ فِعْلٌ مَعَ أَنْ أَوْ مَا، وَلَمْ يَكُنْ مُصَغَّرًا، وَلَا مُضَمَّرًا، وَلَا مَحْدُودًا، وَلَا مَنُوعُوتًا قَبْلَ الْعَمَلِ، وَلَا مَحْدُوفًا، وَلَا مَفْصُولًا مِنَ الْمَعْمُولِ، وَلَا مُؤَخَّرًا عَنْهُ.

وَأَعْمَالُهُ مُضَافًا أَكْثَرُ نَحْوُ: ﴿وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ﴾ وَقَوْلِ الشَّاعِرِ:

\* أَلَا إِنَّ ظِلْمَ نَفْسِهِ الْمَرْءُ بَيِّنٌ \*

وَمُنُونًا أَقْيَسُ نَحْوُ: ﴿أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ❀ يَتِيمًا﴾، وَبِأَلٍ شَادٌّ نَحْوُ:

\* وَكَيْفَ التَّوَقُّي ظَهَرَ مَا أَنْتَ رَاكِبُهُ \*

وَاسْمُ الْفَاعِلِ: كَضَارِبٍ وَمُكْرِمٍ، فَإِنْ كَانَ بِأَلٍ: عَمِلَ مُطْلَقًا.

وَاحِدَةً ﴿ وَيُسَمَّى مُفَرَّغًا .

وَيُسْتَشْنَى بِغَيْرٍ ، وَسَوَى خَافِضِينَ مُعَرَّبِينَ بِإِعْرَابِ الْإِسْمِ الَّذِي  
بَعْدَ إِلَّا .

وَبِحَلَا ، وَعَدَا ، وَحَاشَا ؛ نَوَاصِبَ وَخَوَافِضَ .  
وَبِمَا خَلَا ، وَبِمَا عَدَا ، وَلَيْسَ ، وَلَا يَكُونُ ، نَوَاصِبَ .

### بَابُ الْمَجْروراتِ

يُخَفِّضُ الْإِسْمُ : إِمَّا بِحَرْفٍ مُشْتَرَكٍ ؛ وَهُوَ : مِنْ ، وَإِلَى ، وَعَنْ ،  
وَعَلَى ، وَفِي ، وَاللَّامُ ، وَالْبَاءُ لِلْقَسَمِ وَغَيْرِهِ .  
أَوْ مُخْتَصِّصٌ بِالظَّاهِرِ : وَهُوَ : رَبِّ ، وَمُذْ ، وَمُنْذُ ، وَالْكَافُ ، وَحَتَّى ،  
وَوَاوُ الْقَسَمِ ، وَتَاوُهُ ، أَوْ بِإِضَافَةٍ إِلَى اسْمٍ عَلَى مَعْنَى اللَّامِ : كَغُلَامِ زَيْدٍ .  
أَوْ مِنْ : كَخَاتَمِ حَدِيدٍ .

أَوْ فِي ك : ﴿ مَكْرُ اللَّيْلِ ﴾ وَتُسَمَّى مَعْنَوِيَّةً ؛ لِأَنَّهَا لِلتَّعْرِيفِ أَوْ  
التَّخْصِيسِ ، أَوْ بِإِضَافَةٍ الْوَصْفِ إِلَى مَعْمُولِهِ كَ ﴿ بَالِغِ الْكُعْبَةِ ﴾  
وَمَعْمُورِ الدَّارِ ، وَحَسَنِ الْوَجْهِ .

وَتُسَمَّى لَفْظِيَّةً ؛ لِأَنَّهَا لِمُجَرَّدِ التَّخْفِيفِ .

وَلَا يُجَامَعُ الْإِضَافَةُ تَنْوِينًا ، وَلَا نُونًا تَالِيَةً لِلْإِعْرَابِ مُطْلَقًا ،  
وَلَا أَلْ فِي نَحْوِ : الضَّارِبَا زَيْدٍ ، وَالضَّارِبُ زَيْدٍ ، وَالضَّارِبُ الرَّجُلُ ،  
وَالضَّارِبُ رَأْسَ الْجَانِي ، وَالرَّجُلُ الضَّارِبُ غُلَامِهِ .

وَيَكُونُ التَّمْيِيزُ مُفَسَّرًا لِلنَّسَبَةِ: مُحَوَّلًا كَ ﴿وَاشْتَعَلَ الرَّأْسُ شَيْبًا﴾، ﴿وَفَجَّرْنَا الْأَرْضَ عُيُونًا﴾، وَ ﴿أَنَا أَكْثَرُ مِنْكَ مَالًا﴾.

أَوْ غَيْرَ مُحَوَّلٍ نَحْوُ: امْتَلَأَ الْإِنَاءُ مَاءً.  
وَقَدْ يُؤَكِّدَانِ نَحْوُ: ﴿وَلَا تَعْتَوَا فِي الْأَرْضِ مُفْسِدِينَ﴾ وَقَوْلُهُ:  
\*مِنْ خَيْرِ أَدْيَانِ الْبَرِيَّةِ دِينًا\*

وَمِنْهُ:

\*يُنْسِ الْفَحْلُ فَحْلُهُمْ فَحْلًا\*

خِلَافًا لِسَيْبَوِيهِ.

## بَابُ الِاسْتِثْنَاءِ

وَالْمُسْتَثْنَى بِإِلَّا: مِنْ كَلَامٍ تَامٍّ مُوجِبٍ نَحْوُ: ﴿فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا﴾.

فَإِنْ فُقِدَ الْإِيجَابُ تَرَجَّحَ الْبَدَلُ فِي الْمُتَّصِلِ نَحْوُ: ﴿مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ﴾.

وَالنَّصْبُ فِي الْمُنْقَطِعِ عِنْدَ بَنِي تَمِيمٍ.  
وَوَجِبَ عِنْدَ الْحِجَازِيِّينَ نَحْوُ: ﴿مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعُ الظَّنِّ﴾ مَا لَمْ يَتَقَدَّمَ فِيهِمَا، فَالنَّصْبُ نَحْوُ قَوْلِهِ:

وَمَالِي إِلَّا آلَ أَحْمَدَ شَيْعَةً وَمَالِي إِلَّا مَذْهَبَ الْحَقِّ مَذْهَبٌ  
أَوْ فُقِدَ التَّمَامُ؛ فَعَلَى حَسَبِ الْعَوَامِلِ نَحْوُ: ﴿وَمَا أَمْرُنَا إِلَّا

## بَابُ الْحَالِ

وَهُوَ وَصْفٌ فَضْلَةٌ، يَقَعُ فِي جَوَابِ كَيْفٍ: كَضَرَبْتُ اللَّصَّ  
مَكْتُوفًا، وَشَرَطُهَا التَّنْكِيرُ.

وَشَرَطُ صَاحِبِهَا التَّعْرِيفُ، أَوِ التَّخْصِصُ، أَوِ التَّعْمِيمُ، أَوِ  
التَّأْخِيرُ، نَحْوُ: «خُشَعَا أَبْصَارُهُمْ يَخْرُجُونَ»، «فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ  
لِّلْسَائِلِينَ»، «وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ».  
\* لِمَيَّةٍ مُّوَحِّشًا طَلَّلَ \*

## بَابُ التَّمْيِيزِ

وَالتَّمْيِيزُ: هُوَ اسْمٌ، فَضْلَةٌ، نَكْرَةٌ، جَامِدٌ، مُفَسَّرٌ لِمَا أَنْبَهُم مِّنَ  
الدَّوَاتِ.

وَأَكْثَرُ وُقُوعِهِ بَعْدَ الْمَقَادِيرِ: كَجَرِيبٍ نَخْلًا، وَصَاعٍ تَمْرًا،  
وَمَنْوِينَ عَسَلًا.

وَالْعَدَدِ نَحْوُ: «أَحَدَ عَشَرَ كَوْكَبًا» إِلَى تِسْعٍ وَتِسْعِينَ.  
وَمِنْهُ تَمْيِيزُ كَمِ الْإِسْتِفْهَامِيَّةِ نَحْوُ: كَمْ عَبْدًا مَلَكَتَ.  
فَأَمَّا تَمْيِيزُ الْخَبَرِيَّةِ:

فَمَجْرُورٌ مُّفْرَدٌ كَتَمْيِيزِ الْمَائَةِ وَمَا فَوْقَهَا.  
أَوْ مَجْمُوعٌ كَتَمْيِيزِ الْعَشْرَةِ وَمَا دُونَهَا.  
وَلَكِ فِي تَمْيِيزِ الْإِسْتِفْهَامِيَّةِ الْمَجْرُورَةِ بِالْحَرْفِ جَرٌّ وَنَصْبٌ.

فَإِنْ فَقَدَ الْمُعْلَلُ شَرْطًا، جُرَّ بِحَرْفِ التَّغْلِيلِ نَحْوُ: ﴿خَلَقَ لَكُمْ﴾  
و\*وَإِنِّي لَتَعْرِوْنِي لِذِكْرَاكِ هِزَّةٌ\*  
و\*فَجِئْتُ وَقَدْ نَضْتُ لِنَوْمٍ ثِيَابَهَا\*

### الْمَفْعُولُ فِيهِ

وَالْمَفْعُولُ فِيهِ، وَهُوَ مَا سُلِّطَ عَلَيْهِ عَامِلٌ عَلَى مَعْنَى فِي مِنْ اسْمِ  
زَمَانٍ؛ كَصُمْتُ يَوْمَ الْخَمِيسِ أَوْ حِينًا أَوْ أُسْبُوعًا.  
أَوْ اسْمِ مَكَانٍ مُبْهَمٍ وَهُوَ الْجِهَاتُ السَّتُّ كَالْأَمَامِ وَالْفَوْقِ  
وَالْيَمِينِ وَعَكْسِهِنَّ وَنَحْوِهِنَّ: كَعِنْدَ، وَلَدَى.  
وَالْمَقَادِيرِ كَالْفَرَسَخِ.  
وَمَا صِيغَ مِنْ مَصْدَرٍ عَامِلِهِ: كَقَعَدْتُ مَقْعَدَ زَيْدٍ.

### الْمَفْعُولُ مَعَهُ

وَالْمَفْعُولُ مَعَهُ، وَهُوَ اسْمٌ فَضْلَةٌ بَعْدَ وَاوٍ أُرِيدَ بِهَا التَّنْصِيفُ  
عَلَى الْمَعْيَةِ مَسْبُوقَةٍ بِفِعْلِ أَوْ مَا فِيهِ حُرُوفُهُ وَمَعْنَاهُ: كَسِرْتُ وَالنَّيْلَ،  
وَأَنَا سَائِرُ وَالنَّيْلَ.

وَقَدْ يَجِبُ النَّصْبُ كَقَوْلِكَ: لَا تَنْهَ عَنِ الْقَبِيحِ وَإِنِّيَانَهُ.  
وَمِنْهُ، قُمْتُ زَيْدًا، وَمَرَرْتُ بِكَ زَيْدًا عَلَى الْأَصَحِّ فِيهِمَا.  
وَيَتَرَجَّحُ فِي نَحْوِ قَوْلِكَ: كُنْ أَنْتَ زَيْدًا كَالْآخِ.  
وَيَضَعُفُ فِي نَحْوِ: قَامَ زَيْدٌ وَعَمَرُو.



## الاستِغَاثَةُ

(فَضْلٌ) وَيَقُولُ الْمُسْتَعِيثُ: يَا لِلَّهِ لِلْمُسْلِمِينَ، بَفَتْحِ لَامِ الْمُسْتَعَاثِ بِهِ إِلَّا فِي لَامِ الْمَعْطُوفِ الَّذِي لَمْ يَتَكَرَّرْ مَعَهُ يَا نَحْوُ: يَا زَيْدًا لِعَمْرٍو، وَيَا قَوْمٍ لِلْعَجَبِ الْعَجِيبِ.

## النَّدْبَةُ

وَالنَّادِبُ: وَازِيدًا وَآمِيرَ الْمُؤْمِنِينَ، وَارَأَسَا، وَلَكَ إِحْقَاقُ الْهَاءِ، وَقَفَا.

## الْمَفْعُولُ الْمُطْلَقُ

وَالْمَفْعُولُ الْمُطْلَقُ، وَهُوَ الْمَصْدَرُ الْفَضْلَةُ الْمُسَلَّطُ عَلَيْهِ عَامِلٌ مِنْ لَفْظِهِ، كَضَرَبْتُ ضَرْبًا. أَوْ مِنْ مَعْنَاهُ، كَقَعَدْتُ جُلُوسًا. وَقَدْ يَنْوِبُ عَنْهُ غَيْرُهُ؛ كَضَرَبْتُهُ سَوْطًا ﴿فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً﴾، ﴿فَلَا تَمِيلُوا كُلَّ الْمِيلِ﴾، ﴿وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ﴾. وَلَيْسَ مِنْهُ نَحْوُ: ﴿وَكَلَّا مِنْهَا رَعْدًا﴾.

## الْمَفْعُولُ لَهُ

وَالْمَفْعُولُ لَهُ، وَهُوَ الْمَصْدَرُ الْمُعْلَلُ لِحَدَثٍ شَارَكَهُ وَقْتًا وَفَاعِلًا؛ كَقُمْتُ إِجْلَالًا لَكَ.

## المُنَادَى الْمُضَافُ

(فَصْلٌ) وَتَقُولُ: يَا غُلَامُ، بِالثَّلَاثِ، وَبِالْيَاءِ فَتَحًا وَإِسْكَانًا، وَبِالْأَلِفِ، وَيَا أَبْتَ وَيَا أُمَّتِ، وَيَا ابْنَ أُمِّ، وَيَا ابْنَ عَمِّ بَفَتْحٍ وَكَسْرِ، وَإِلْحَاقِ الْأَلِفِ أَوْ الْيَاءِ لِلأَوَّلَيْنِ قَبِيحٌ، وَلِلْآخَرَيْنِ ضَعِيفٌ.

## تَابِعُ الْمُنَادَى

(فَصْلٌ) وَيَجْرِي مَا أُفْرِدَ، أَوْ أُضِيفَ مَقْرُونًا بِأَلٍ، مِنْ نَعْتِ الْمَبْنِيِّ وَتَأْكِيدِهِ وَبَيَانِهِ وَنَسْقِهِ الْمَقْرُونِ بِأَلٍ عَلَى لَفْظِهِ أَوْ مَحَلِّهِ، وَمَا أُضِيفَ مُجَرَّدًا عَلَى مَحَلِّهِ، وَنَعْتُ أَيٍّ عَلَى لَفْظِهِ، وَالبَدَلُ وَالْمَنْسُوقُ الْمُجَرَّدُ كَالْمُنَادَى الْمُسْتَقِلِّ مُطْلَقًا.

وَلَكَ فِي نَحْوِ:

\* يَا زَيْدُ زَيْدَ الْيَعْمَلَاتِ \*

فَتَحُّهُمَا أَوْ ضَمُّ الْأَوَّلِ.

## تَرْخِيمُ الْمُنَادَى

(فَصْلٌ) وَيَجُوزُ تَرْخِيمُ الْمُنَادَى الْمَعْرِفَةِ، وَهُوَ حَذْفُ آخِرِهِ تَخْفِيفًا، فَذُو التَّاءِ مُطْلَقًا كَيَا طَلَحَ وَيَا ثُبَ، وَغَيْرُهُ؛ بِشَرْطِ: ضَمِّهِ، وَعَلَمِيَّتِهِ، وَمُجَاوَزَتِهِ ثَلَاثَةَ أَحْرَفٍ كَيَا جَعْفُ ضَمًّا وَفَتْحًا. وَيُحْذَفُ مِنْ نَحْوِ: سَلْمَانَ وَمَنْصُورَ، وَمُسْكِينَ؛ حَرْفَانِ. وَمِنْ نَحْوِ: مَعْدِي كَرَبَ؛ الْكَلِمَةُ الثَّانِيَةُ.

الْكُوفِيُّونَ؛ فَيُضْمَرُ فِي الثَّانِي كُلُّ مَا يَحْتَاجُهُ.  
أَوِ الثَّانِي، وَاخْتَارَهُ الْبَصْرِيُّونَ، فَيُضْمَرُ فِي الْأَوَّلِ مَرْفُوعُهُ فَقَطُ  
نَحْوُ:

\* جَفَنِي وَلَمْ أَجِفْ الْأَخْلَاءَ \*  
وَلَيْسَ مِنْهُ:  
\* كَفَانِي وَلَمْ أَطْلُبْ قَلِيلٌ مِنَ الْمَالِ \*  
لِفَسَادِ الْمَعْنَى.

### بَابُ الْمَفَاعِيلِ

الْمَفْعُولُ مَنْصُوبٌ وَهُوَ خَمْسَةٌ: الْمَفْعُولُ بِهِ: وَهُوَ مَا وَقَعَ عَلَيْهِ  
فِعْلُ الْفَاعِلِ: كَضَرَبْتُ زَيْدًا.

### بَابُ النَّدَاءِ

وَمِنْهُ الْمُنَادَى، وَإِنَّمَا يُنْصَبُ مُضَافًا؛ كَيَا عَبْدَ اللَّهِ.  
أَوْ شَبِيهَا بِالْمُضَافِ كَيَا حَسَنًا وَجْهَهُ، وَيَا طَالِعًا جَبَلًا، وَيَا رَفِيقًا  
بِالْعِبَادِ.

أَوْ نَكِرَةً غَيْرَ مَقْصُودَةٍ، كَقَوْلِ الْأَعْمَى: يَا رَجُلًا خُذْ بِيَدِي.  
وَالْمُفْرَدُ الْمَعْرِفَةُ يُبْنَى عَلَى مَا يُرْفَعُ بِهِ كَيَا زَيْدُ، وَيَا زَيْدَانِ، وَيَا  
زَيْدُونَ، وَيَا رَجُلًا لِمُعَيَّنٍ.

وَيُكْسَرُ فِي الْمَاضِي .

وَلَكَ فِي نَحْوِ: قَالَ، وَبَاعَ: الْكَسْرُ مُخْلَصًا، وَمُشَمَّا ضَمًّا وَالضَّمُّ مُخْلَصًا.

## بَابُ الْأَشْتِعَالِ

يَجُوزُ فِي نَحْوِ: زَيْدًا ضَرَبْتُهُ، أَوْ ضَرَبْتُ أَخَاهُ، أَوْ مَرَرْتُ بِهِ؛ رَفْعُ زَيْدٍ بِالْإِثْدَاءِ، فَالْجُمْلَةُ بَعْدَهُ خَبَرٌ، وَنَضْبُهُ بِإِضْمَارِ ضَرَبْتُ وَأَهَنْتُ وَجَاوَزْتُ وَاجِبَةَ الْحَذْفِ، فَلَا مَوْضِعَ لِلْجُمْلَةِ بَعْدَهُ.

وَيَتَرَجَّحُ النَّضْبُ فِي نَحْوِ: زَيْدًا اضْرِبْهُ، لِلطَّلَبِ.

وَنَحْوِ: ﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا﴾ مُتَأَوَّلٌ.

وَفِي نَحْوِ: ﴿وَالْأَنْعَامَ خَلَقَهَا لَكُمْ﴾ لِلتَّنَاسُبِ.

وَنَحْوِ: ﴿أَبَشْرًا مِّنَّا وَاحِدًا نَّتَّبِعُهُ﴾، وَمَا زَيْدًا رَأَيْتُهُ؛ لِغَلَبَةِ الْفِعْلِ.

وَيَجِبُ فِي نَحْوِ: إِنَّ زَيْدًا لَقَيْتُهُ فَأَكْرَمْتُهُ، وَهَلَّا زَيْدًا أَكْرَمْتُهُ لَوْ جُوبِهِ.

وَيَجِبُ الرَّفْعُ فِي نَحْوِ: خَرَجْتُ فَإِذَا زَيْدٌ يَضْرِبُهُ عَمْرُو؛ لِامْتِنَاعِهِ.

وَيَسْتَوِيَانِ فِي نَحْوِ: زَيْدٌ قَامَ أَبُوهُ، وَعَمْرُو أَكْرَمْتُهُ؛ لِلتَّكَافُؤِ.

وَلَيْسَ مِنْهُ ﴿وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ﴾ وَأَزِيدُ ذَهَبَ بِهِ؟

## بَابُ فِي التَّنَازُعِ

يَجُوزُ فِي نَحْوِ: ضَرَبْتِي، وَضَرَبْتُ زَيْدًا، إِعْمَالِ الْأَوَّلِ وَاخْتَارَهُ

فِرْعَوْنَ النَّذْرُ ﴿١﴾.

و \* كَمَا أَتَى رَبَّهُ مُوسَى عَلَى قَدَرٍ \* ﴿٢﴾

وَوُجُوبًا نَحْوُ: ﴿وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ﴾، وَضَرْبَنِي زَيْدٌ.

وَقَدْ يَجِبُ تَأْخِيرُ الْمَفْعُولِ: كَضَرَبْتُ زَيْدًا، وَمَا أَحْسَنَ زَيْدًا،  
وَضَرَبَ مُوسَى عِيسَى، بِخِلَافِ أَرْضَعَتِ الصُّغْرَى الْكُبْرَى.

وَقَدْ يَتَقَدَّمُ عَلَى الْعَامِلِ جَوَازًا نَحْوُ: ﴿فَرِيقًا هَدَىٰ﴾.

وَوُجُوبًا نَحْوُ: ﴿أَيَّا مَا تَدْعُوا﴾.

وَإِذَا كَانَ الْفِعْلُ نِعَمَ أَوْ بئْسَ؛ فَالْفَاعِلُ إِمَّا مُعَرَّفٌ بِأَلِ الْجِنْسِيَّةِ  
نَحْوُ: ﴿نِعَمَ الْعَبْدُ﴾.

أَوْ مُضَافٌ لِمَا هِيَ فِيهِ نَحْوُ: ﴿وَلَنِعَمَ دَارُ الْمُتَّقِينَ﴾.

أَوْ ضَمِيرٌ مُسْتَتِرٌ مُفَسَّرٌ بِتَمْيِيزٍ مُطَابِقٍ لِلْمَخْصُوصِ نَحْوُ: ﴿بئْسَ  
لِلظَّالِمِينَ بَدَلًا﴾.

## بَابُ النَّائِبِ عَنِ الْفَاعِلِ

يُحذفُ الْفَاعِلُ فَيَنْبُؤُ عَنْهُ فِي أَحْكَامِهِ كُلِّهَا مَفْعُولٌ بِهِ، فَإِنْ لَمْ  
يُوجَدْ، فَمَا اخْتَصَّ وَتَصَرَّفَ مِنْ ظَرْفٍ، أَوْ مَجْرُورٍ، أَوْ مُضَدَّرٍ.

وَيُضْمُّ أَوَّلُ الْفِعْلِ مُطْلَقًا، وَيُشَارِكُهُ ثَانِي نَحْوُ: تُعَلِّمُ، وَثَالِثُ  
نَحْوُ: انْطَلَقَ.

وَيُفْتَحُ مَا قَبْلَ الْآخِرِ فِي الْمُضَارِعِ.

## بَابُ الْفَاعِلِ

الْفَاعِلُ مَرْفُوعٌ: كَقَامَ زَيْدٌ، وَمَاتَ عَمْرُو.

وَلَا يَتَأَخَّرُ عَامِلُهُ عَنْهُ.

وَلَا تَلَحُّقُهُ عَلَامَةٌ تَثْنِيَّةٌ وَلَا جَمْعٌ، بَلْ يُقَالُ: قَامَ رَجُلَانِ،  
وَرَجَالٌ، وَنِسَاءٌ، كَمَا يُقَالُ: قَامَ رَجُلٌ.

وَشَذَّ «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ»، «أَوْ مُخْرِجِي هُمْ».

وَتَلَحُّقُهُ عَلَامَةٌ تَأْنِيثٌ إِنْ كَانَ مُؤَنَّثًا: كَقَامَتْ هِنْدٌ، وَطَلَعَتْ  
الشَّمْسُ.

وَيَجُوزُ الْوَجْهَانِ فِي مَجَازِي التَّأْنِيثِ الظَّاهِرِ، نَحْوُ: ﴿قَدْ  
جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ﴾، ﴿فَقَدْ جَاءَكُمْ بَيِّنَةٌ﴾.

وَفِي الْحَقِيقَةِ الْمُنْفَصِلِ نَحْوُ: حَضَرَتِ الْقَاضِي امْرَأَةٌ.

وَالْمُتَّصِلِ فِي بَابِ نِعَمٍ وَبُئْسَ نَحْوُ: نِعِمَّتِ الْمَرْأَةُ هِنْدٌ.

وَفِي الْجَمْعِ نَحْوُ: ﴿قَالَتِ الْأَعْرَابُ آمَنَّا﴾ إِلَّا جَمْعِي التَّصْحِيحِ  
فَكَمُفْرَدَيْهِمَا نَحْوُ: قَامَ الزَّيْدُونَ وَقَامَتِ الْهِنْدَاتُ.

وَأِنَّمَا ائْتِنَعَ فِي النَّثْرِ: مَا قَامَتْ إِلَّا هِنْدٌ؛ لِأَنَّ الْفَاعِلَ مُذَكَّرٌ  
مَحذُوفٌ كَحَذْفِهِ فِي نَحْوِ: ﴿أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿٢٠﴾ يَتِيمًا﴾،  
و﴿وَقُضِيَ الْأَمْرُ﴾، و﴿أَسْمِعْ بِهِمْ وَأَبْصِرْ﴾.

وَيَمْتَنِعُ فِي غَيْرِهِنَّ.

وَالْأَصْلُ أَنَّ يَلِي عَامِلَهُ، وَقَدْ يَتَأَخَّرُ جَوَازًا نَحْوُ: ﴿وَلَقَدْ جَاءَ آلَ

وَعَلَيْهِ أَوْ عَلَى الْكَسْرِ فِي نَحْوٍ: لَا مُسْلِمَاتٍ .  
وَعَلَى الْيَاءِ فِي نَحْوٍ: لَا رَجُلَيْنِ، وَلَا مُسْلِمِينَ .  
وَلَكْ فِي نَحْوٍ: لَا حَوْلَ وَلَا قُوَّةَ: فَتُحِ الْأَوَّلِ .  
وَفِي الثَّانِي الْفَتْحُ وَالنَّصْبُ وَالرَّفْعُ كَالصِّفَةِ فِي نَحْوٍ: لَا رَجُلَ  
ظَرِيفٌ وَرَفَعُهُ فَيَمْتَنِعُ النَّصْبُ .  
فَإِنْ لَمْ تَتَكَرَّرْ لَا، أَوْ فُصِلَتِ الصِّفَةُ، أَوْ كَانَتْ غَيْرَ مُفْرَدَةٍ؛ امْتَنَعَ  
الْفَتْحُ .

### ظَنَّ وَأَخَوَاتُهَا

الثَّالِثُ: ظَنَّ، وَرَأَى، وَحَسِبَ، وَدَرَى، وَخَالَ، وَزَعَمَ، وَوَجَدَ،  
وَعَلِمَ، وَالْقَلْبِيَّاتُ، فَتَنْصِبُهُمَا مَفْعُولَيْنِ نَحْوُ:  
\* رَأَيْتُ اللَّهَ أَكْبَرَ كُلِّ شَيْءٍ \*  
وَيُلَغَيْنِ بَرَجْحَانٍ إِنْ تَأَخَّرَ نَحْوُ:  
\* الْقَوْمُ فِي أَثَرِي ظَنَنْتُ \*  
وَبِمُسَاوَاةٍ إِنْ تَوَسَّطَ نَحْوُ:  
\* وَفِي الْأَرَاجِيزِ خَلْتُ اللَّوْمَ وَالْخَوْرُ \*  
وَإِنْ وَلِيَهُنَّ: «مَا»، أَوْ (لَا)، أَوْ (إِنْ) النَّافِيَّاتُ، أَوْ «لَا مِ ابْتِدَاءٍ»،  
أَوْ الْقَسَمِ، أَوْ الِاسْتِفْهَامِ؛ بَطَلَ عَمَلُهُنَّ فِي اللَّفْظِ وَجُوبًا، وَسُمِّيَ ذَلِكَ  
تَغْلِيْقًا نَحْوُ: ﴿لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى﴾ .

وَيَجِبُ فِي غَيْرِ الضَّرُورَةِ حَذْفُ اسْمِهَا ضَمِيرِ الشَّانِ، وَكَوْنُ  
خَبَرِهَا جُمْلَةً مَفْصُولَةً - إِنْ بُدِئَتْ بِفِعْلٍ مُتَصَرِّفٍ غَيْرِ دُعَاءٍ - بِقَدْ،  
أَوْ تَنْفِيسٍ، أَوْ نَفْيٍ، أَوْ لَوْ.  
وَأَمَّا كَأَنَّ: فَتَعْمَلُ.

وَيَقِلُّ ذِكْرُ اسْمِهَا، وَيُفْصَلُ الْفِعْلُ مِنْهَا بَلَمَ أَوْ قَدْ.  
وَلَا يَتَوَسَّطُ خَبَرُهُنَّ إِلَّا ظَرْفًا، أَوْ مَجْرُورًا، نَحْوُ: ﴿إِنَّ فِي ذَلِكَ  
لَعِبْرَةً﴾، ﴿إِنَّ لَدَيْنَا أَنْكَالًا﴾.

وَتُكْسَرُ إِنْ فِي الْإِبْتِدَاءِ نَحْوُ: ﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾.  
وَبَعْدَ الْقَسَمِ نَحْوُ: ﴿حَمْدٌ﴾ وَالْكِتَابِ الْمُبِينِ ﴿إِنَّا أَنْزَلْنَاهُ﴾.  
وَالْقَوْلِ نَحْوُ: ﴿قَالَ إِنِّي عَبْدُ اللَّهِ﴾.  
وَقَبْلَ اللَّامِ نَحْوُ: ﴿وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ﴾.  
وَيَجُوزُ دُخُولُ اللَّامِ عَلَى مَا تَأَخَّرَ مِنْ خَبَرٍ إِنْ الْمَكْسُورَةُ، أَوْ  
اسْمِهَا، أَوْ مَا تَوَسَّطَ مِنْ مَعْمُولِ الْخَبَرِ، أَوْ الْفَضْلِ.  
وَيَجِبُ مَعَ الْمُخَفَّفَةِ إِنْ أَهْمِلْتُ وَلَمْ يَظْهَرْ الْمَعْنَى.  
وَمِثْلُ إِنْ لَا النَّافِيَةُ لِلْجِنْسِ، لَكِنَّ عَمَلَهَا خَاصٌّ بِالنَّكَرَاتِ  
الْمُتَّصِلَةِ بِهَا نَحْوُ: لَا صَاحِبَ عِلْمٍ مَمْقُوثٌ، وَلَا عِشْرِينَ دِرْهَمًا  
عِنْدِي.

وَإِنْ كَانَ اسْمُهَا غَيْرَ مُضَافٍ وَلَا شَبِيهِ؛ بُنِيَ عَلَى الْفَتْحِ فِي نَحْوِ:  
لَا رَجُلٌ وَلَا رَجَالٌ.



## مَا الْحِجَازِيَّةُ وَإِعْمَالُهَا عَمَلٌ لَيْسَ

وَمَا النَّافِيَةُ عِنْدَ الْحِجَازِيِّينَ كَلَيْسَ إِنْ تَقَدَّمَ الْأِسْمُ وَلَمْ يُسَبِّقْ  
بِإِنْ، وَلَا بِمَعْمُولِ الْخَبَرِ إِلَّا ظَرْفًا، أَوْ جَارًا وَمَجْرُورًا، وَلَا افْتَرَنَ  
الْخَبَرُ بِإِلَّا نَحْوُ: ﴿مَا هَذَا بَشَرًا﴾.

وَكَذَا لَا النَّافِيَةَ فِي الشَّعْرِ بِشَرْطِ تَنْكِيرِ مَعْمُولِهَا نَحْوُ:  
تَعَزَّ فَلَاشَيْءٌ عَلَى الْأَرْضِ بَاقِيَا وَلَا وَرَزَّ مِمَّا قَضَى اللَّهُ وَاقِيَا

## لَاتِ الْعَامِلَةُ عَمَلٌ لَيْسَ

وَلَاتٌ لِكِنْ فِي الْحِينِ، وَلَا يُجْمَعُ بَيْنَ جُزْأَيْهَا، وَالْغَالِبُ حَذْفُ  
الْمَرْفُوعِ نَحْوُ: ﴿وَلَاتٌ حِينَ مَنَاصٍ﴾.

## إِنَّ وَأَخَوَاتُهَا

الثَّانِي: إِنَّ وَأَنَّ لِلتَّأَكِيدِ، وَلَكِنَّ لِلْإِسْتِدْرَاكِ، وَكَأَنَّ لِلتَّشْبِيهِ أَوْ  
الظَّنِّ، وَلَيْتَ لِلتَّمَنِّي، وَلَعَلَّ لِلتَّرَجُّي أَوْ الْإِشْفَاقِ أَوْ التَّغْلِيلِ.

فَيَنْصِبْنَ الْمُبْتَدَأَ اسْمًا لِهِنَّ، وَيَرْفَعْنَ الْخَبَرَ خَبَرًا لِهِنَّ، إِنْ لَمْ  
تَقْتَرِنْ بِهِنَّ مَا الْحَرْفِيَّةُ نَحْوُ: ﴿إِنَّمَا اللَّهُ إِلَهٌ وَاحِدٌ﴾ إِلَّا لَيْتَ، فَيَجُوزُ  
الْأَمْرَانِ؛ كَ (إِنْ) الْمَكْسُورَةِ مُخَفَّفَةً.

فَأَمَّا لَكِنْ: مُخَفَّفَةٌ؛ فَتُهْمَلُ.

وَأَمَّا أَنْ: فَتَعْمَلُ.

## بَابُ النَّوَاسِخِ

النَّوَاسِخُ لِحُكْمِ الْمُبْتَدَأِ وَالْخَبَرِ ثَلَاثَةٌ أَنْوَاعٌ. أَحَدُهَا: كَانَ،  
وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ،  
وَمَا فَتِيَ، وَمَا انْفَكَّ، وَمَا بَرِحَ، وَمَا دَامَ.

فَيَرْفَعَنَّ الْمُبْتَدَأُ اسْمًا لَهُنَّ، وَيَنْصِبَنَّ الْخَبَرُ خَبْرًا لَهُنَّ نَحْوُ:  
﴿وَكَانَ رَبُّكَ قَدِيرًا﴾.

وَقَدْ يَتَوَسَّطُ الْخَبَرُ نَحْوُ:

\* فَلَيْسَ سَوَاءً عَالِمٌ وَجُهُولٌ \*

وَقَدْ يَتَقَدَّمُ الْخَبَرُ، إِلَّا خَبَرَ دَامَ وَلَيْسَ.

وَتَخْتَصُّ الْخَمْسَةُ الْأُولُ بِمُرَادَفَةِ صَارَ، وَغَيْرِ لَيْسَ وَفَتِيَ وَزَالَ  
بِجَوَازِ التَّمَامِ أَيْ الِاسْتِغْنَاءِ عَنِ الْخَبَرِ نَحْوُ: ﴿وَإِنْ كَانَ ذُو عُسْرَةٍ  
فَنَظِرَةٌ إِلَى مَيْسَرَةٍ﴾، ﴿فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ﴾،  
﴿خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَالْأَرْضُ﴾.

وَكَانَ بِجَوَازِ زِيَادَتِهَا مُتَوَسِّطَةً نَحْوُ: مَا كَانَ أَحْسَنَ زَيْدًا.

وَحَذَفَ ثَوْنٌ مُضَارِعِهَا الْمَجْزُومِ وَضَلًّا، إِنْ لَمْ يَلْقَها سَاكِنٌ، وَلَا  
ضَمِيرٌ نَصْبٍ مُتَّصِلٌ.

وَحَذَفِهَا وَحَدَّهَا مُعَوِّضًا عَنْهَا مَا فِي مِثْلِ: أَمَّا أَنْتَ ذَا نَفَرٍ.

وَمَعَ اسْمِهَا فِي مِثْلِ «إِنْ خَيْرًا فَخَيْرٌ» وَ «الْتِمَسْ وَلَوْ خَاتَمًا مِنْ

حَدِيدٍ».

كَتَبَهُنَّ اللَّهُ» .

وَالْخَبَرُ جُمْلَةٌ لَهَا رَابِطٌ، كَزَيْدٌ أَبُوهُ قَائِمٌ، ﴿وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ﴾ .

و﴿الْحَاقَّةُ مَا الْحَاقَّةُ﴾، وَزَيْدٌ نِعَمَ الرَّجُلِ، إِلَّا فِي نَحْوِ: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ .

وَزَرْفًا مَنْصُوبًا نَحْوُ: ﴿وَالرَّكْبُ أَسْفَلَ مِنْكُمْ﴾ .

وَجَارًا وَمَجْرُورًا نَحْوُ: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ وَتَعَلُّقُهُمَا بِمُسْتَقَرٍّ أَوْ اسْتَقَرَّ مَحذُوفِينَ .

وَلَا يُخْبَرُ بِالزَّمَانِ عَنِ الذَّاتِ، وَ«اللَّيْلَةَ الْهَلَالَ»، مُتَأَوَّلٌ .

وَيُعْنِي عَنِ الْخَبَرِ مَرْفُوعٌ وَصِفٌ مُعْتَمِدٌ عَلَى اسْتِفْهَامٍ أَوْ نَفْيٍ نَحْوُ: أَقَاطِنُ قَوْمٍ سَلَمَى، وَمَا مَضْرُوبُ الْعَمْرَانِ .

وَقَدْ يَتَعَدَّدُ الْخَبَرُ نَحْوُ: ﴿وَهُوَ الْعَفُورُ الْوُدُودُ﴾ .

وَقَدْ يَتَقَدَّمُ نَحْوُ: فِي الدَّارِ زَيْدٌ، وَأَيْنَ زَيْدٌ .

وَقَدْ يُحذفُ كُلُّ مِنَ الْمُبْتَدَأِ وَالْخَبَرِ نَحْوُ: ﴿سَلَامٌ قَوْمٌ مُنْكَرُونَ﴾ أَيْ عَلَيْكُمْ أَنْتُمْ .

وَيَجِبُ حَذْفُ الْخَبَرِ قَبْلَ جَوَابِي لَوْلَا، وَالْقَسَمِ الصَّرِيحِ، وَالْحَالِ الْمُتَمَنِّعِ كَوْنُهَا خَبَرًا، وَبَعْدَ وَاوِ الْمُصَاحَبَةِ الصَّرِيحَةِ نَحْوُ: ﴿لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ﴾، وَلَعَمْرُكَ لَفَعَلَنْ، وَضَرَبِي زَيْدًا قَائِمًا، وَكُلَّ رَجُلٍ وَضِيعَتُهُ .

﴿فَافْضِ مَا أَنْتَ قَاضٍ﴾، ﴿وَيَشْرَبْ مِمَّا تَشْرَبُونَ﴾ أَوْ ظَرْفٌ، أَوْ جَارٌ  
وَمَجْرُورٌ تَامَانٍ مُتَعَلِّقَانِ بِاسْتَقَرَّ مَحْذُوفًا.

## أَلِ التَّعْرِيفِ

ثُمَّ ذُو الْأَدَاةِ، وَهِيَ: أَلٌ، عِنْدَ الْخَلِيلِ وَسَيَوِيهِ، لَا اللَّامُ وَحْدَهَا،  
خِلَافًا لِلْأَخْفَشِ، وَتَكُونُ لِلْعَهْدِ نَحْوُ: ﴿فِي زُجَاجَةِ الزُّجَاجَةِ﴾، وَجَاءَ  
الْقَاضِي، أَوْ لِلْجِنْسِ كَأَهْلِكَ النَّاسِ الدِّينَارُ وَالْدِّرْهَمُ، ﴿وَجَعَلْنَا مِنَ  
الْمَاءِ كُلِّ شَيْءٍ حَيٍّ﴾.

أَوْ لَا اسْتِغْرَاقٍ أَفْرَادِهِ نَحْوُ: ﴿وَخُلِقَ الْإِنْسَانُ ضَعِيفًا﴾.  
أَوْ صِفَاتِهِ نَحْوُ: زَيْدٌ الرَّجُلُ. وَإِبْدَالُ اللَّامِ مِيمًا لَعَةً حَمِيرِيَّةً.

## الْمُضَافُ إِلَى مَعْرِفَةٍ

وَالْمُضَافُ إِلَى وَاحِدٍ مِمَّا ذُكِرَ: وَهُوَ بِحَسَبِ مَا يُضَافُ إِلَيْهِ إِلَّا  
الْمُضَافَ إِلَى الضَّمِيرِ فَكَالْعَلَمِ.

## بَابُ الْمُبْتَدَأِ وَالْخَبَرِ

الْمُبْتَدَأُ وَالْخَبَرُ مَرْفُوعَانِ: كَاللَّهُ رَبُّنَا، وَمُحَمَّدٌ نَبِينَا.  
وَيَقَعُ الْمُبْتَدَأُ نَكْرَةً إِنْ عَمَّ أَوْ خَصَّ نَحْوُ: مَا رَجُلٌ فِي الدَّارِ،  
﴿أَلَيْلَهُ مَعَ اللَّهِ﴾، ﴿وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ﴾، «وَخَمْسُ صَلَوَاتٍ

أَوْ كُنْيَةً: كَأَبِي عَمْرٍو، وَأُمُّ كُلْثُومٍ.  
وَيُؤَخِّرُ اللَّقْبُ عَنِ الْإِسْمِ تَابِعًا لَهُ مُطْلَقًا، أَوْ مَخْفُوضًا بِإِضَافَتِهِ  
إِنْ أُفْرِدَا: كَسَعِيدٍ كُرْزٍ.

## أَسْمَاءُ الْإِشَارَةِ

ثُمَّ الْإِشَارَةُ وَهِيَ: ذَا لِلْمَذْكَرِ، وَذِي، وَذِهِ، وَتِي، وَتَهُ، وَتَا لِلْمُؤَنَّثِ،  
وَذَانِ وَتَانِ لِلْمُثَنَّى بِالْأَلِفِ رَفْعًا وَبِالْيَاءِ جَرًّا وَنَصْبًا، وَأُولَاءِ لَجَمْعِهِمَا،  
وَالْبَعِيدَ بِالْكَافِ مُجَرَّدَةً مِنَ اللَّامِ مُطْلَقًا، أَوْ مَقْرُونَةً بِهَا إِلَّا فِي الْمُثَنَّى  
مُطْلَقًا، وَفِي الْجَمْعِ فِي لُغَةٍ مِنْ مَدَّةٍ وَفِيمَا تَقَدَّمَ هَا التَّنْبِيهِ.

## الْإِسْمُ الْمَوْصُولُ

ثُمَّ الْمَوْصُولُ وَهُوَ: الَّذِي، وَالتِّي، وَاللَّذَانِ، وَاللَّتَانِ بِالْأَلِفِ رَفْعًا  
وَبِالْيَاءِ جَرًّا وَنَصْبًا، وَلِجَمْعِ الْمَذْكَرِ الَّذِينَ -بِالْيَاءِ مُطْلَقًا- وَالْأُلَى،  
وَلِجَمْعِ الْمُؤَنَّثِ اللَّائِي، وَاللَّائِي، وَبِمَعْنَى الْجَمِيعِ: مَنْ، وَمَا، وَأَيٌّ،  
وَأَلْ فِي وَصْفٍ صَرِيحٍ لِغَيْرِ تَفْضِيلٍ: كَالضَّارِبِ وَالْمَضْرُوبِ، وَذُو  
فِي لُغَةٍ طَيِّبٍ، وَذَا بَعْدَ مَا أَوْ مِنَ الْإِسْتِفْهَامِيَّتَيْنِ، وَصِلَةُ أَلِ الْوَصْفِ،  
وَصِلَةُ غَيْرِهَا: إِمَّا جُمْلَةً خَبَرِيَّةً ذَاتَ ضَمِيرٍ مُطَابِقٍ لِلْمَوْصُولِ يُسَمَّى  
عَائِدًا، وَقَدْ يُحذفُ نَحْوُ: ﴿أَيُّهُمْ أَشَدُّ﴾، ﴿وَمَا عَمِلْتَ أَيَدِيهِمْ﴾\*،

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\* على قراءة حمزة والكسائي وشعبة.

## النِّكَرَةُ وَالْمَعْرِفَةُ

(فَصْلٌ) الاسمُ ضَرْبَانِ: نِكْرَةٌ: وَهُوَ مَا شَاعَ فِي جِنْسٍ مَوْجُودٍ  
كَرَجُلٍ، أَوْ مُقَدَّرٍ: كَشَمْسٍ.  
وَمَعْرِفَةٌ، وَهِيَ سِتَّةٌ:

## الضَّمِيرُ

وَهُوَ مَا دَلَّ عَلَى: مُتَكَلِّمٍ، أَوْ مُخَاطَبٍ، أَوْ غَائِبٍ.  
وَهُوَ إِمَّا مُسْتَتِرٌ كَالْمُقَدَّرِ وَجُوبًا فِي نَحْوِ: أَقُومُ وَنَقُومُ، أَوْ جَوَازًا  
فِي نَحْوِ: زَيْدٌ يَقُومُ.  
أَوْ بَارِزٌ، وَهُوَ: إِمَّا مُتَّصِلٌ كَتَاءٍ: قُمْتُ، وَكَافٍ: أَكْرَمَكَ، وَهَاءٍ:  
غَلَامِهِ.

أَوْ مُنْفَصِلٌ: كَأَنَا، وَأَنْتَ، وَهُوَ، وَإِيَّايَ.  
وَلَا فَضْلَ مَعَ إِمْكَانِ الْوَصْلِ إِلَّا فِي نَحْوِ: الْهَاءِ مِنْ: سَلْنِيهِ  
بِمَرْجُوحِيَّةٍ، ظَنَنْتُكَهُ، وَكُنْتُهُ بِرُجْحَانٍ.

## الْعَلَمُ

ثُمَّ الْعَلَمُ وَهُوَ: إِمَّا شَخْصِيٌّ كَزَيْدٍ، أَوْ جِنْسِيٌّ كَأَسَامَةِ.  
وَإِمَّا اسْمٌ كَمَا مَثَلْنَا، أَوْ لَقَبٌ: كَزَيْنِ الْعَابِدِينَ، وَفُقَّةٍ.

فَإِنْ سَقَطَتِ الْفَاءُ بَعْدَ الطَّلَبِ وَقُصِدَ الْجَزَاءُ جُزِمَ نَحْوُ قَوْلِهِ  
تَعَالَى: ﴿قُلْ تَعَالَوْا أَتْلُ﴾.

وَشَرَطُ الْجَزْمِ بَعْدَ النَّهْيِ صِحَّةُ حُلُولِ إِنْ لَا مَحَلَّهُ نَحْوُ: لَا تَدُنْ  
مِنَ الْأَسَدِ تَسْلَمَ، بِخِلَافِ يَأْكُلُكَ.

وَيُجْزَمُ أَيْضًا بِلَمْ نَحْوُ: ﴿لَمْ يَلِدْ وَلَمْ يُولَدْ﴾.

وَلَمَّا نَحْوُ: ﴿لَمَّا يَقْضِ﴾.

وَبِاللَّامِ وَلَا الطَّلَبَتَيْنِ نَحْوُ: ﴿لِيُنْفِقْ﴾، ﴿لِيَقْضِ﴾، ﴿لَا  
تُشْرِكْ﴾، ﴿لَا تُوَاخِذْنَا﴾.

### مَا يَجْزَمُ فِعْلَيْنِ

وَيَجْزَمُ فِعْلَيْنِ: إِنْ، وَإِذَا مَا، وَأَيُّ، وَأَيْنَ، وَأَنْتَى، وَأَيَّانَ، وَمَتَى،  
وَمَهْمَا، وَمَنْ، وَمَا، وَحَيْثُمَا نَحْوُ: ﴿إِنْ يَشَأْ يُذْهِبْكُمْ﴾.

﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾.

﴿مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا﴾.

وَيُسَمَّى الْأَوَّلُ شَرْطًا وَالثَّانِي جَوَابًا وَجَزَاءً.

وَإِذَا لَمْ يَصْلُحْ لِمُبَاشَرَةِ الْأَدَاةِ قُرْنَ بِالْفَاءِ نَحْوُ: ﴿وَإِنْ يَمْسَسْكَ  
بِخَيْرٍ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾.

أَوْ بِإِذَا الْفَجَائِيَّةِ نَحْوُ: ﴿وَإِنْ تُصِيبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا  
هُمْ يَقْنَطُونَ﴾.

وَبِكِي الْمَصْدَرِيَّةِ نَحْوُ: ﴿لَكَيْلًا تَأْسُوا﴾.  
وَيَاذَنُ مُصَدَّرَةٌ وَهِيَ مُسْتَقْبَلٌ مُتَّصِلٌ، أَوْ مُنْفَصِلٌ بِقَسَمٍ نَحْوُ:  
إِذَنْ أَكْرَمَكَ.

و\*إِذَنْ وَاللَّهِ نَرَمِيهِمْ بِحَرْبٍ\*  
وَبَيَانَ الْمَصْدَرِيَّةِ ظَاهِرَةٌ نَحْوُ: ﴿أَنْ يَغْفِرَ لِي﴾ مَا لَمْ تُسَبِّقْ بِعِلْمٍ  
نَحْوُ: ﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضًى﴾.  
فَإِنْ سُبِقَتْ بِظُلٍّ فَوَجْهَانِ: نَحْوُ: ﴿وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةً﴾.  
وَمُضْمَرَةٌ جَوَازًا بَعْدَ عَاطِفٍ مَسْبُوقٍ بِاسْمٍ خَالِصٍ نَحْوُ:  
\*وَلُبِسُ عِبَاءَةٍ وَتَقَرَّرَ عَيْنِي\*

وَبَعْدَ اللَّامِ نَحْوُ: ﴿لِتُبَيِّنَ لِلنَّاسِ﴾ إِلَّا فِي نَحْوِ: ﴿لَيْلًا يَعْلَمُ﴾،  
﴿لَيْلًا يَكُونُ لِلنَّاسِ﴾، فَتَظْهَرُ لَا غَيْرُ، وَنَحْوُ: ﴿وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ﴾  
فَتُضْمَرُ لَا غَيْرُ؛ كِاضِمَارِهَا بَعْدَ حَتَّى إِذَا كَانَ الْفِعْلُ مُسْتَقْبَلًا نَحْوُ:  
﴿حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى﴾، وَبَعْدَ (أَوْ) الَّتِي بِمَعْنَى إِلَى نَحْوُ:  
\*لَأَسْتَسْهِلَنَّ الصَّعْبَ أَوْ أَذْرِكَ الْمُنَى\*

أَوِ الَّتِي بِمَعْنَى (إِلَّا) نَحْوُ:  
وَكُنْتُ إِذَا عَمَزْتُ قَنَاءَ قَوْمٍ كَسَرْتُ كَعُوبَهَا أَوْ تَسْتَقِيمَا  
وَبَعْدَ فَاءِ السَّبَبِيَّةِ أَوْ وَائِ الْمَعِيَّةِ مَسْبُوقَتَيْنِ بِنَفْيٍ مَحْضٍ، أَوْ طَلَبٍ  
بِالْفِعْلِ نَحْوُ: ﴿لَا يُقْضَى عَلَيْهِمْ فَيَمُوتُوا﴾، ﴿وَيَعْلَمَ الصَّابِرِينَ﴾،  
﴿وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ﴾ وَلَا تَأْكُلِ السَّمَكَ وَتَشْرَبِ اللَّبَنَ.



فَيُنْصَبُ بِالْكَسْرِ نَحْوُ: ﴿خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ﴾،  
و﴿أَصْطَفَى الْبَنَاتِ﴾.

وَمَا لَا يَنْصَرِفُ فَيَجْزُ بِالْفَتْحَةِ نَحْوُ: بِأَفْضَلَ مِنْهُ، إِلَّا مَعَ أَلِ  
نَحْوُ: بِالْأَفْضَلِ.

أَوْ بِالِإِضَافَةِ نَحْوُ: بِأَفْضَلِكُمْ.

وَالْأَمْثَلَةُ الْخَمْسَةُ وَهِيَ: تَفْعَلَانِ، وَتَفْعَلُونَ، بِالْيَاءِ وَالتَّاءِ  
فِيهِمَا، وَتَفْعَلِينَ فَتَرْفَعُ بِثُبُوتِ التَّوْنِ، وَتُجْزَمُ وَتُنْصَبُ بِحَذْفِهَا  
نَحْوُ: ﴿فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا﴾.

وَالْفِعْلُ الْمُضَارِعُ الْمُعْتَلُّ الْآخِرُ؛ فَيُجْزَمُ بِحَذْفِ آخِرِهِ نَحْوُ: لَمْ  
يَغْزُ وَلَمْ يَخْشَ وَلَمْ يَرْمِ.

(فَصْلُ) تُقَدَّرُ جَمِيعُ الْحَرَكَاتِ فِي نَحْوِ: غُلَامِي وَالْفَتَى وَيُسَمَّى  
الثَّانِي مَقْصُورًا.

وَالضَّمَّةُ وَالْكَسْرَةُ فِي نَحْوِ: الْقَاضِي وَيُسَمَّى مَنْقُوصًا.

وَالضَّمَّةُ وَالْفَتْحَةُ فِي نَحْوِ: يَخْشَى.

وَالضَّمَّةُ فِي نَحْوِ: يَدْعُو وَيَقْضِي.

وَتُظْهَرُ الْفَتْحَةُ فِي نَحْوِ: إِنَّ الْقَاضِي لَنْ يَقْضِي، وَلَنْ يَدْعُو.

## نَوَاصِبُ الْفِعْلِ الْمُضَارِعِ وَجَوَازِمُهُ

(فَصْلُ) يُرْفَعُ الْمُضَارِعُ خَالِيًا مِنْ نَاصِبٍ وَجَازِمٍ نَحْوُ: يَقُومُ  
زَيْدٌ، وَيُنْصَبُ بِلَنْ نَحْوُ: ﴿لَنْ تَبْرَحَ﴾.

وَالْكَلَامُ لَفْظٌ مُفِيدٌ، وَأَقْلُ اثْتِلَافِهِ مِنْ أَسْمِينَ؛ كَزَيْدٌ قَائِمٌ.  
أَوْ فِعْلٌ وَاسْمٌ؛ كَقَامَ زَيْدٌ.

## الإِعْرَابُ وَأَنْوَاعُهُ

(فَصْلٌ) أَنْوَاعُ الإِعْرَابِ أَرْبَعَةٌ: رَفْعٌ، وَنَصْبٌ، فِي اسْمٍ، وَفِعْلٍ  
نَحْوُ: زَيْدٌ يَقُومُ، وَإِنَّ زَيْدًا لَنْ يَقُومَ.  
وَجَرٌّ، فِي اسْمٍ نَحْوُ: بِزَيْدٍ.  
وَجَزْمٌ، فِي فِعْلٍ نَحْوُ: لَمْ يَقُمْ.  
فَيَرْفَعُ بِضَمَّةٍ، وَيُنْصِبُ بِفَتْحَةٍ، وَيَجَرُّ بِكَسْرَةٍ، وَيُجْزِمُ بِحَذْفِ  
حَرَكَةٍ.

إِلَّا الْأَسْمَاءَ السَّتَّةَ وَهِيَ: أَبُوهُ، وَأَخُوهُ، وَحَمُوها، وَهَنُوهُ، وَفُوهُ،  
وَذُو مَالٍ، فَيَرْفَعُ بِالْوَاوِ، وَتُنْصَبُ بِالْأَلِفِ، وَتَجَرُّ بِالْيَاءِ، وَالْأَفْصَحُ  
اسْتِعْمَالُ الْهَنْ كَغَدٍّ.

وَالْمُثَنَّى: كَالزَّيْدَانِ، فَيَرْفَعُ بِالْأَلِفِ. وَجَمْعُ الْمَذْكَرِ السَّالِمِ:  
كَالزَّيْدُونَ، فَيَرْفَعُ بِالْوَاوِ، وَيَجَرُّانِ وَيُنْصَبَانِ بِالْيَاءِ.  
وَكِلَا وَكِلْتَا مَعَ الضَّمِيرِ كَالْمُثَنَّى، وَكَذَا اثْنَانِ وَاثْنَتَانِ مُطْلَقًا  
وَإِنْ رُكِبَا وَأُولُو، وَعِشْرُونَ وَأَخَوَاتُهُ، وَعَالَمُونَ، وَأَهْلُونَ، وَوَابِلُونَ،  
وَأَرْضُونَ، وَسِنُونَ وَبَابُهُ، وَبَنُونَ، وَعَلِيُّونَ وَشَبْهُهُ كَالْجَمْعِ.  
وَأُولَاتُ وَمَا جُمِعَ بِالْفِ وَتَاءٍ مَزِيدَتَيْنِ وَمَا سُمِّيَ بِهِ مِنْهُمَا

بِدَلَالَتِهِ عَلَى الطَّلَبِ مَعَ قَبُولِهِ يَاءَ الْمَخَاطَبَةِ، وَبِنَاوُهُ عَلَى السُّكُونِ،  
كَاضْرِبٍ، إِلَّا الْمُعْتَلَّ فَعَلَى حَذْفِ آخِرِهِ كَاغْزُ وَآخَشَ وَارِمْ.  
وَنَحْوُ: قُومًا وَقُومُوا وَقُومِي فَعَلَى حَذْفِ التَّوْنِ، وَمِنْهُ: هَلُمَّ فِي  
لُغَةِ تَمِيمٍ، وَهَاتِ وَتَعَالِ فِي الْأَصَحِّ.  
وَمُضَارِعٌ: وَيَعْرِفُ بَلَمْ، وَافْتِتَاحُهُ بِحَرْفٍ مِنْ نَائِثٍ نَحْوُ: نَقُومُ،  
وَأَقُومُ، وَيَقُومُ، وَتَقُومُ.  
وَيُضَمُّ أَوَّلُهُ إِنْ كَانَ مَاضِيهِ رُبَاعِيًّا كَيُذْخِرُجُ وَيُكْرِمُ.  
وَيُفْتَحُ فِي غَيْرِهِ كَيَضْرِبُ وَيَسْتَخْرِجُ.  
وَيُسَكَّنُ آخِرُهُ مَعَ نُونِ النُّسُوءِ نَحْوُ: ﴿يَتَرَبَّصْنَ﴾، ﴿إِلَّا أَنْ  
يَعْفُونَ﴾.

وَيُفْتَحُ مَعَ نُونِ التَّوَكِيدِ الْمُبَاشِرَةِ لَفْظًا وَتَقْدِيرًا نَحْوُ: ﴿لَيَنْبَذَنَّ﴾.  
وَيَعْرَبُ فِيمَا عَدَا ذَلِكَ نَحْوُ: يَقُومُ زَيْدٌ، ﴿وَلَا تَتَّبِعَانَّ﴾،  
﴿لَتَبْلُوَنَّ﴾، ﴿فَإِمَّا تَرِينَ﴾، ﴿وَلَا يَصُدُّنَكَ﴾.

## الْحُرُوفُ

وَأَمَّا الْحَرْفُ: فَيَعْرِفُ بِأَنْ لَا يَقْبَلَ شَيْئًا مِنْ عِلَامَاتِ الْأَسْمِ  
وَالْفِعْلِ نَحْوُ: هَلْ وَبَلْ.  
وَلَيْسَ مِنْهُ مَهْمَا، وَإِذَا مَا، بَلْ مَا الْمَصْدَرِيَّةُ، وَلَمَّا الرَّابِطَةُ فِي  
الْأَصَحِّ، وَجَمِيعُ الْحُرُوفِ مَبْنِيَّةٌ.

## الكَلِمَةُ وَمَا يَتَكَوَّنُ فِيهَا

الكَلِمَةُ قَوْلٌ مُفْرَدٌ، وَهِيَ اسْمٌ وَفِعْلٌ وَحَرْفٌ. فَأَمَّا الْاسْمُ: فَيُعْرَفُ بِالْكَالِرَجُلِ وَبِالتَّنْوِينِ كَرَجُلٍ، وَبِالْحَدِيثِ عَنْهُ كَتَاءٍ ضَرَبْتُ. وَهُوَ ضَرْبَانِ: مُعْرَبٌ: وَهُوَ مَا يَتَغَيَّرُ آخِرُهُ بِسَبَبِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهِ، كَزَيْدٍ.

وَمَبْنِيٌّ: وَهُوَ بِخِلَافِهِ، كَهَؤُلَاءِ فِي لُزُومِ الْكُسْرِ، وَكَذَلِكَ: حَذَامٍ، وَأَمْسٍ، فِي لُغَةِ الْحِجَازِيِّينَ.

وَكَأَحَدَ عَشَرَ وَأَخَوَاتِهِ فِي لُزُومِ الْفَتْحِ. وَكَقَبْلُ وَبَعْدُ وَأَخَوَاتِهَا فِي لُزُومِ الضَّمِّ إِذَا حُذِفَ الْمُضَافُ إِلَيْهِ وَنُويَ مَعْنَاهُ.

وَكَمَنْ وَكَمْ فِي لُزُومِ السُّكُونِ وَهُوَ أَصْلُ الْبِنَاءِ.

## الْأَفْعَالُ وَأَقْسَامُهَا

(وَأَمَّا الْفِعْلُ فَثَلَاثَةُ أَقْسَامٍ) ماضٍ: وَيُعْرَفُ بِتَاءِ التَّأْنِيثِ السَّائِكَةِ، وَبِنَاؤُهُ عَلَى الْفَتْحِ، كَضَرَبَ إِلَّا مَعَ وَاوِ الْجَمَاعَةِ فَيُضَمُّ كَضَرَبُوا، أَوْ الضَّمِيرِ الْمَرْفُوعِ الْمُتَحَرِّكِ فَيُسَكَّنُ كَضَرَبْتُ.

وَمِنْهُ: نِعَمَ وَبِئْسَ وَعَسَى وَلَيْسَ، فِي الْأَصَحِّ. وَأَمْرٌ: وَيُعْرَفُ

٢٦	بَابُ الْمَفَاعِيلِ
٢٦	بَابُ النَّدَاءِ
٢٧	الْمُنَادَى الْمُضَافُ
٢٧	تَابِعُ الْمُنَادَى
٢٧	تَرْخِيمُ الْمُنَادَى
٢٨	الِاسْتِغَاثَةُ
٢٨	النَّدْبَةُ
٢٨	الْمَفْعُولُ الْمُطْلَقُ
٢٨	الْمَفْعُولُ لَهُ
٢٩	الْمَفْعُولُ فِيهِ
٢٩	الْمَفْعُولُ مَعَهُ
٣٠	بَابُ الْحَالِ
٣٠	بَابُ التَّمْيِيزِ
٣١	بَابُ الْإِسْتِثْنَاءِ
٣٢	بَابُ الْمَجْروراتِ
٣٣	بَابُ يَعْمَلُ عَمَلُ فِعْلِهِ سَبْعَةٌ
٣٥	بَابُ التَّوَابِعِ
٣٥	التَّعْتُ
٣٦	التَّوَكُّيدُ
٣٧	الْعَطْفُ
٣٨	الْبَدَلُ
٣٨	بَابُ الْعَدَدِ
٣٨	بَابُ الْمَمْنُوعِ مِنَ الصَّرْفِ
٣٩	بَابُ التَّعَجُّبِ
٤٠	بَابُ الْوَقْفِ

## فهرس المحتويات

٩	الكَلِمَةُ وَمَا يَتَكَوَّنُ فِيهَا
٩	الْأَفْعَالُ وَأَفْسَامُهَا
١٠	الْحُرُوفُ
١١	الإِعْرَابُ وَأَنْوَاعُهُ
١٢	نَوَاصِبُ الْفِعْلِ الْمُضَارِعِ وَجَوَازِمُهُ
١٤	مَا يَجْزُمُ فِعْلَيْنِ
١٥	النِّكْرَةُ وَالْمَعْرِفَةُ
١٥	الضَّمِيرُ
١٥	الْعَلَمُ
١٦	أَسْمَاءُ الْإِشَارَةِ
١٦	الْأَسْمُ الْمُؤْصُولُ
١٧	أَلِ التَّعْرِيفِ
١٧	الْمُضَافُ إِلَى مَعْرِفَةٍ
١٧	بَابُ الْمُبْتَدَأِ وَالْخَبَرِ
١٩	بَابُ النَّوَاسِخِ
٢٠	مَا الْحِجَازِيَّةُ وَإِعْمَالُهَا عَمَلٌ لَيْسَ
٢٠	لَاَتِ الْعَامِلَةُ عَمَلٌ لَيْسَ
٢٠	إِنَّ وَأَخَوَاتُهَا
٢٢	ظَنَّ وَأَخَوَاتُهَا
٢٣	بَابُ الْفَاعِلِ
٢٤	بَابُ النَّائِبِ عَنِ الْفَاعِلِ
٢٥	بَابُ الْأَشْتِغَالِ
٢٥	بَابُ فِي التَّنَازُعِ

# قطر الندى وبلى الصدى

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لا يجوز إعادة إنتاج أو استنساخ أو نقل أي من المواد التي يحتويها هذا الكتاب كلياً أو جزئياً بأي شكل وبأية وسيلة دون الحصول على إذن خطي من المؤلف مع الالتزام الكامل بالشروط والأحكام المتعلقة بحقوق الملكية الفكرية وفقاً للقوانين والاتفاقيات الدولية ذات الصلة.

طبع في الأردن

# قَطْرُ النَّدى وَبَلُّ الصَّدى

لابن هشام الأنصاري



المؤكز الملكي للبحوث والدراسات الإسلامية

الكتاب رقم (39)





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ





# قطر الندى وبُلُّ الصدى

لابن هشام الأنصاري



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