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تيسير الأجرومية

Simplifying Al-Ajaroomiyyah



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أنواع الكلام Types of Speech

الكلام: هُوَ اللَّفْظُ الْمُرَكَّبُ، الْمُفِيدُ بِالْوَضْعِ.

Speech: Is the composed saying or utterance which is beneficial in its placement or composition.

وَ أَقْسَامُهُ ثَلَاثَةٌ: إِسْمٌ، وَ فِعْلٌ، وَ حَرْفٌ جَاءَ لِمَعْنَى.

And it is divided into three groups: *Ism* (noun), and *F'il* (verb), and *Harf* (a preposition which conveys meaning).

فَالِاسْمُ يُعْرَفُ: بِالْخَفْضِ، وَ التَّنْوِينِ، وَ دُخُولِ الْأَلِفِ وَ اللَّامِ

So the *Ism* (Noun) is known by *Al-Khafdh* (the acceptance of *Jarr*), and *At-Tanween* (a mark which indicates indefiniteness), and the acceptance of *Alif Laam* (the definite article).

وَ حُرُوفِ الْخَفْضِ، وَ هِيَ: مِنْ، وَ إِلَى، وَ عَنْ، وَ عَلَى، وَ فِي، وَ رَبُّ، وَ الْبَاءُ، وَ الْكَافُ، وَ اللَّامُ

And the letters of *Khafdh* are *min* (مِنْ) and *Eelaa* (إِلَى) and '*An* (عَنْ) and '*Ala* (عَلَى) and *Fee* (فِي) and *Rubba* (رُبُّ) and *Al-Baa* (بِ) and *Al-Kaaf* (كَ) and *Al-Laam* (لِ).

وَ حُرُوفِ الْقَسَمِ، وَ هِيَ: الْوَاوُ، وَ الْبَاءُ، وَ التَّاءُ.

And the letters of Avowal (Pledge) are: *Al-Waaw* (وَ) and *Al-Baa* (بِ) and *At-Taa* (تِ).

وَ الْفِعْلُ يُعْرَفُ بِقَدْ، وَ السَّيْنِ، وَ سَوْفَ وَ تَاءِ التَّنْيِثِ السَّاكِتَةِ.

And The *F'il* (Verb) is known by *Qad* (قَدْ) and *As-Seen* (سِ) and *Sanfa* (سَوْفَ) and *At-Taa At-Ta'neeth As-Saakinah* (تِ).

وَالْحَرْفُ مَا لَا يَصْلُحُ مَعَهُ دَلِيلُ الْإِسْمِ وَلَا دَلِيلُ الْفِعْلِ.

And the *Harf* (Preposition) is that which does not accept any of the *Isim* (Noun) or *F'il* (Verb) indicators or signs.

بَابُ الْإِعْرَابِ

The chapter of Grammatical Analysis

الْإِعْرَابُ هُوَ: تَغْيِيرُ أَوَاخِرِ الْكَلِمِ لِاخْتِلَافِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظاً أَوْ تَقْدِيرًا.

The Grammatical analysis is the changing of vowel markings at the end of words according to the addition of specific helping words or prepositions whether they are written or supposed (مُقَدَّرٌ).

وَأَقْسَامُهُ أَرْبَعَةٌ: رَفْعٌ، وَنَصْبٌ، وَخَفْضٌ، وَجَزْمٌ

The categories of grammatical analysis are four:

Raf' (رَفْعٌ) and *Nasb* (نَصْبٌ) and *Khafdh* (خَفْضٌ) and *Jazm* (جَزْمٌ)

فَلِلْأَسْمَاءِ مِنْ ذَلِكَ الرَّفْعُ، وَالنَّصْبُ، وَالْخَفْضُ، وَلَا جَزْمٌ فِيهَا

So for the nouns is *Raf'* (الرَّفْعُ), *Nasb* (النَّصْبُ) and *Khafdh* (الخَفْضُ) with *Jazm* (الجَزْمُ) not included.

وَلِلْأَفْعَالِ مِنْ ذَلِكَ الرَّفْعُ، وَالنَّصْبُ، وَالْجَزْمُ، وَلَا خَفْضَ فِيهَا

And for the verbs is *Raf'* (الرَّفْعُ), *Nasb* (النَّصْبُ) and *Jazm* (الجَزْمُ) with *Khafdh* (الخَفْضُ) not included.

بَابُ مَعْرِفَةِ عَلَامَاتِ الْإِعْرَابِ

The Chapter of knowing the signs of grammatical analysis

لِلرَّفْعِ أَرْبَعُ عَلَامَاتٍ: الضَّمَّةُ، وَالْوَاوُ، وَالْأَلِفُ، وَالنُّونُ.

, (ن). There are four signs which indicate the condition of *Raf'*: The

Dhommah (ض), the *Waaaw* (و), the *Alif* (ا) and the *Noon*

فَأَمَّا الضَّمَّةُ: فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي أَرْبَعَةِ مَوَاضِعَ فِي الْأَسْمِ الْمَفْرَدِ، وَجَمْعِ التَّكْسِيرِ، وَجَمْعِ الْمُؤَنَّثِ السَّالِمِ، وَالفِعْلِ الْمُضَارِعِ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

As for the *Dhommah* (◌ُ): Then it is an indicator of *Raf'* in four Instances: 1. The Singular Noun 2.The Broken Plural 3.The Sound Feminine plural 4.The present tense verb which has nothing attached to the end of it.

وَأَمَّا الْوَاوُ: فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي مَوْضِعَيْنِ: فِي جَمْعِ الْمَذْكَرِ السَّالِمِ وَفِي الْأَسْمَاءِ الْخَمْسَةِ، وَهِيَ: أَبُوكَ، وَأَخُوكَ، وَحُمُوكَ، وَفُوكَ، وَدُو مَالٍ.

As for the *Waaw* (و): Then it is an indicator of *Raf'* in two cases: 1.The Sound Masculine plural and 2.The Five Exceptional Nouns which are: *Abooka* (أَبُوكَ), *Akbooka* (أَخُوكَ), *Hamooka* (حُمُوكَ), *Fooka* (فُوكَ), and *Dhoo Maalin* (دُو مَالٍ).

وَأَمَّا الْأَلِفُ: فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي تَثْنِيَةِ الْأَسْمَاءِ خَاصَّةً.

As for the *Alif* (ا), Then it is an indicator of *Raf'* specifically in the dual forms.

وَأَمَّا النُّونُ: فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي الْفِعْلِ الْمُضَارِعِ، إِذَا اتَّصَلَ بِهِ ضَمِيرُ تَثْنِيَةٍ، أَوْ ضَمِيرُ جَمْعٍ، أَوْ ضَمِيرُ الْمُؤَنَّثَةِ الْمُخَاطَبَةِ.

As for the *Noon* (ن), Then it is an indicator of *Raf'* in the present tense if it is connected to an attached pronoun of duality, an attached pronoun of plurality, or an attached pronoun used to address the female gender.

وَلِلنَّصْبِ خَمْسُ عَلَامَاتٍ: الْفَتْحَةُ، وَالْأَلِفُ، وَالْكَسْرَةُ، وَالْيَاءُ، وَحَذْفُ النُّونِ.

And for the condition of Nasb there are five signs: the *Fathah* (◌َ), the *Alif* (ا), the *Kasrah* (◌ِ), the *Yaa* (ي), and the removal of the letter *Noon*.

فَأَمَّا الْفَتْحَةُ: فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الْأَسْمِ الْمُفْرَدِ، وَ جَمْعِ التَّكْسِيرِ، وَ الْفِعْلِ الْمُضَارِعِ إِذَا دَخَلَ عَلَيْهِ نَاصِبٌ وَلَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

As for the *Fathah* (ـَ), then it is an indicator of the state of *Nasb* in three instances: 1. In the Singular Nouns. 2. In broken plural forms. 3. In the Present tense verbs if a *Naasib* (subjunctival) precedes it and there is nothing attached to the last letter in the verb.

وَأَمَّا الْأَلِفُ: فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي الْأَسْمَاءِ الْخَمْسَةِ، نَحْوَ (رَأَيْتُ أَبَاكَ وَ أَخَاكَ) وَ مَا أَشَبَّهُ ذَلِكَ.

As for the *Alif* (ا), then it is an indicator of the state of *Nasb* in the Five Nouns. Like the following example: (رَأَيْتُ أَبَاكَ وَ أَخَاكَ)
And whatever resembles this.

وَأَمَّا الْكَسْرَةُ: فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ.

As for the *Kasrah* (ـِ), then it is an indicator of the state of *Nasb* for the Sound Feminine Plurals.

وَأَمَّا الْيَاءُ: فَتَكُونُ عَلَامَةً لِلنَّصْبِ فِي التَّنْيَةِ وَ الْجَمْعِ.

As for the *Yaa* (ي), then it is an indicator of the state of *Nasb* in both the Dual and Plural Noun forms.

وَأَمَّا حَذْفُ النُّونِ: فَيَكُونُ عَلَامَةً لِلنَّصْبِ فِي الْأَفْعَالِ الْخَمْسَةِ الَّتِي رَفَعُهَا بِثَبَاتِ النُّونِ.

As for the removal of the letter *Noon*, then it is an indicator of the state of *Nasb* in the Five Verbs when the indicator of the state of *Raf'* is the fixedness of the letter *Noon*.

الْكَسْرَةُ، وَ الْيَاءُ، وَ الْفَتْحَةُ.

The *Kasrah* (ـِ), the *Yaa* (ي), and the *Fathah* (ـَ).

وَلِلْخَفْضِ ثَلَاثُ عَلَامَاتٍ:

And for the condition of *Khafdh*, there are three signs.

فَأَمَّا الْكَسْرَةُ: فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الْاسْمِ الْمُفْرَدِ الْمُنْصَرَفِ، وَ جَمْعِ التَّكْسِيرِ الْمُنْصَرَفِ، وَ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ.

As for the *Kasrah* (ـِ), then it is an indicator of the state of *Khafdh* in three instances. 1. The Singular Noun which has vowel markings that can be changed. 2. In Broken Plural forms where the vowel markings can also be changed. 3. In the Sound Feminine Plurals.

وَأَمَّا الْيَاءُ: فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الْأَسْمَاءِ الْخَمْسَةِ، وَ فِي التَّثْنِيَةِ، وَ الْجَمْعِ.

As for the *Yaa* (ي), then it is an indicator of the state of *Khafdh* in three instances. 1. The Five Nouns. 2. The Dual Forms. 3. The Plural forms.

وَأَمَّا الْمَفْتُحَةُ: فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي الْاسْمِ الَّذِي لَا يَنْصَرَفُ.

As for the *Fathah* (ـَ), then it is an indicator of the state of *Khafdh* for the Nouns which are fixed and do not change their vowel markings.

وَلِلْجَزْمِ عَلَامَتَانِ: السُّكُونُ، وَ الْحَذْفُ.

And for the state of *Jazm*, there are two signs. 1. The *Sukoon* (ْ) 2. Removal

فَأَمَّا السُّكُونُ: فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الصَّحِيحِ الْآخِرِ.

As for the *Sukoon* (ْ), then it is an indicator of the state of *Jazm* in the Present Tense Verbs which end in a sound letter. Any letter other than (ي، و، ا).

وَأَمَّا الْحَذْفُ: فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الْمُعْتَلِّ الْآخِرِ، وَ فِي الْأَفْعَالِ الْخَمْسَةِ الَّتِي رَفَعُهَا بِثَبَاتِ التَّوْنِ.

As for Removal, then it is an indicator of the state of *Jazm* when the last letter in a present tense verb is weak (ي، و، ا) and it is also

an indicator of the state of *Jaẓm* in the Five Verbs when the sign of the state of *Raf'* is the fixedness of the letter *Noon*.

فَصْلٌ: الْمُعْرَبَاتُ

Section: Words which contain vowel markings that can be changed

الْمُعْرَبَاتُ قِسْمَانِ: قِسْمٌ يُعْرَبُ بِالْحَرَكَاتِ، وَ قِسْمٌ يُعْرَبُ بِالْحُرُوفِ.

The words which contain vowel markings that can be changed are divided into two groups. One group is identified by diacritical vowel markings while the other group is identified by way of letters.

فَالَّذِي يُعْرَبُ بِالْحَرَكَاتِ أَرْبَعَةُ أَنْوَاعٍ: الْأِسْمُ الْمُفْرَدُ، وَ جَمْعُ التَّكْسِيرِ، وَ جَمْعُ الْمُؤَنَّثِ السَّالِمِ، وَ الْفِعْلُ الْمُضَارِعُ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

So the group which is identified by way of vowel markings contains four types of nouns. 1. The Singular Noun. 2. The Broken Plural. 3. The Sound Feminine Plural. 4. The Present tense verb to which there is nothing attached to the end of it.

وَ كُلُّهَا تُرْفَعُ بِالضَّمَّةِ، وَ تُنْصَبُ بِالْفَتْحَةِ، وَ تُخْفَضُ بِالْكَسْرِ، وَ تُجْزَمُ بِالسُّكُونِ.

In all of the previous nouns the condition of *Raf'* is indicated by a , *Dhommah* (◌ُ), the condition of *Nasb* is indicated by a *Fathah* (◌َ), the condition of *Khafdh* is indicated by a *Kasrah* (◌ِ), and the condition of *Jaẓm* is indicated by a *Sukoon* (◌ْ).

وَ خَرَجَ عَنْ ذَلِكَ ثَلَاثَةُ أَشْيَاءَ: جَمْعُ الْمُؤَنَّثِ السَّالِمِ يُنْصَبُ بِالْكَسْرِ، وَ الْأِسْمُ الَّذِي لَا يَنْصَرَفُ يُخْفَضُ بِالْفَتْحَةِ، وَ الْفِعْلُ الْمُضَارِعُ الْمُعْتَلُّ الْآخِرُ يُجْزَمُ بِحَذْفِ آخِرِهِ.

The only exceptions from those are three: 1. The Sound Feminine Plural in which the condition of *Nasb* is indicated by a *Kasrah* (◌ِ). 2. The condition of *Khafdh* in Nouns which vowel marks do not change is a *Fathah* (◌َ). 3. The Present Tense Verb which ends with a weak letter (ي، و، ا) enters the state of *Jaẓm* with the removal of its last letter.

وَالَّذِي يُعَرَّبُ بِالْحُرُوفِ أَرْبَعَةٌ أَنْوَاعٌ: التَّنْيَةُ، وَجَمْعُ الْمَذْكَرِ السَّالِمِ، وَالْأَسْمَاءُ الْخَمْسَةُ،
وَالْأَفْعَالُ الْخَمْسَةُ، وَهِيَ: يَفْعَلَانِ، وَتَفْعَلَانِ، وَيَفْعُلُونَ، وَتَفْعُلُونَ، وَتَفْعِلَيْنِ.

And the group of words which are grammatically identified by letters are of four types: 1. The Dual Form 2. The Sound Masculine Plural 3. The Five Nouns 4. The Five Verbs which are (يَفْعَلَانِ) and (تَفْعَلَانِ) and (يَفْعُلُونَ) and (تَفْعُلُونَ).

فَأَمَّا التَّنْيَةُ: فَتَرْفَعُ بِالْأَلِفِ، وَتُنْصَبُ وَتُخَفَضُ بِالْيَاءِ.

As for the Dual form then the condition of *Raf'* is indicated by an *Alif* (ا) and the condition of *Nasb* and *Khafdh* is indicated by the letter *Yaa* (ي).

وَأَمَّا جَمْعُ الْمَذْكَرِ السَّالِمِ: فَتَرْفَعُ بِالْوَاوِ، وَتُنْصَبُ وَتُخَفَضُ بِالْيَاءِ.

As for the Sound Masculine Plural, then the condition of *Raf'* is indicated with the letter *Waan* (و) and both the condition of *Nasb* and *Khafdh* are indicated by the letter *Yaa* (ي).

وَأَمَّا الْأَسْمَاءُ الْخَمْسَةُ: فَتَرْفَعُ بِالْوَاوِ، وَتُنْصَبُ بِالْأَلِفِ، وَتُخَفَضُ بِالْيَاءِ.

As for the Five Nouns then the condition of *Raf'* with them is indicated with the letter *Waan* (و) and the condition of *Nasb* is indicated with the letter *Alif* (ا), and the condition of *Khafdh* is indicated with the letter *Yaa* (ي).

وَأَمَّا الْأَفْعَالُ الْخَمْسَةُ: فَتَرْفَعُ بِالنُّونِ، وَتُنْصَبُ وَتُخَفَضُ بِحَذْفِهَا.

As for the Five Verbs then condition of *Raf'* with them is indicated by the establishment and firmness of the letter *Noon* (ن).

Both the conditions of *Nasb* and *Jazm* are indicated by the removal of the letter *Noon* (ن).

بَابُ الْأَفْعَالِ The Chapter of Verbs

الْأَفْعَالُ ثَلَاثَةٌ: مَاضٍ، وَ مُضَارِعٌ، وَ أَمْرٌ، نَحْوُ: ضَرَبَ، وَ يَضْرِبُ، وَ اضْرِبْ.

The verbs are of three types: Past Tense, Present Tense, and Command Form. For Example: (ضَرَبَ) He hit, (يَضْرِبُ) He hits, and (اضْرِبْ) Hit (him or it)!

وَالْمُضَارِعُ: مَا كَانَ فِي أَوَّلِهِ إِحْدَى الرِّوَايَةِ الْأَرْبَعِ الَّتِي يَجْمَعُهَا قَوْلُكَ (أَنْتِ) وَ هُوَ مَرْفُوعٌ أَبَدًا، حَتَّى يَدْخُلَ عَلَيْهِ نَاصِبٌ أَوْ جَازِمٌ.

The Present tense is preceded by one of four extra letters which are gathered together in the word (أَنْتِ) and the present tense is always in a state of *Raf'* until an article of *Nasb* or *Jaẓm* enters upon it and alters its vowel marking.

فَالنَّوْاصِبُ عَشْرَةٌ، وَ هِيَ: أَنْ، وَ لَنْ، وَ إِذَنْ، وَ كَيْ، وَ لَامٌ وَ كَيْ، وَ لَامُ الْجُحُودِ، وَ حَتَّى، وَ الْجَوَابُ بِالْفَاءِ وَالْوَاوِ، وَ أَوْ.

The Articles of *Nasb* are ten: (أَنْ) and (لَنْ) and (إِذَنْ) and (كَيْ) and (الْجَوَابُ بِالْفَاءِ وَالْوَاوِ) and (حَتَّى) and (لَامُ الْجُحُودِ) and (لَامٌ وَ كَيْ) and (أَوْ).

وَالْجَوَازِمُ ثَمَانِيَّةٌ عَشْرٌ، وَ هِيَ: لَمْ، وَ لَمَّا، وَ أَلَمْ، وَ أَلَمَّا، وَ لَامُ الْأَمْرِ وَ الدُّعَاءِ، وَ (لَا) فِي النَّهْيِ وَ الدُّعَاءِ، وَ إِنْ وَ مَا وَ مَنْ وَ مَهْمَا، وَ إِذْ مَا، وَ أَيْ، وَ مَتَى، وَ أَيْنَ وَ أَيَّانَ، وَ أَيْ، وَ حَيْثُمَا، وَ كَيْفَمَا، وَ إِذَا فِي الشَّعْرِ خَاصَّةً.

The Articles of *Jaẓm* are twelve: (لَمْ) and (لَمَّا) and (أَلَمْ) and (أَلَمَّا) and (إِنْ وَ مَا وَ مَنْ وَ مَهْمَا) and ((لَا) فِي النَّهْيِ وَ الدُّعَاءِ) and (لَامُ الْأَمْرِ وَ الدُّعَاءِ) and (حَيْثُمَا) and (أَيْ) and (أَيْنَ وَ أَيَّانَ) and (مَتَى) and (أَيْ) and (إِذْ مَا) and (كَيْفَمَا) and (إِذَا) when it is used specifically in poetry.

بَابُ مَرْفُوعَاتِ الْأَسْمَاءِ

The Chapter of the Nouns which are in the state of *Raf'*

المَرْفُوعَاتُ سَبْعَةٌ، وَ هِيَ: الْفَاعِلُ، وَ الْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ، وَ الْمُبْتَدَأُ، وَ خَبَرُهُ، وَ اسْمُ (كَانَ) وَ أَخَوَاتِهِ، وَ خَبَرُ (إِنَّ) وَ أَخَوَاتِهِ، وَ التَّابِعُ لِلْمَرْفُوعِ، وَ هُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، الْعَطْفُ، وَ التَّوَكِيدُ، وَ الْبَدَلُ.

The Nouns which are in the state of *Raf'* are seven: They are the (الْفَاعِلُ) verbal subject (doer), and the (الْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ) subject in the passive voice, and the (الْمُبْتَدَأُ) Nominal Subject, and its (خَبَرُ) Predicate, and (اسْمُ كَانَ وَ أَخَوَاتِهِ) the Noun of *Kaana* and her sisters, and (خَبَرُ إِنَّ وَ أَخَوَاتِهِ) the Predicate of *Inna* and her sisters, and (التَّابِعُ لِلْمَرْفُوعِ) the follower of something in the state of *Raf'* which are four: (النَّعْتُ) the adjective, (الْعَطْفُ) conjunction, (التَّوَكِيدُ) emphasis, and (الْبَدَلُ) substitution.

بَابُ الْفَاعِلِ

The Chapter of the Verbal Subject (Doer)

الْفَاعِلُ هُوَ: الْاسْمُ الْمَرْفُوعُ الْمَذْكُورُ قَبْلَهُ فِعْلُهُ.

The Verbal Subject (Doer) is the Noun in the state of *Raf'* which is preceded by its own verb.

وَ هُوَ عَلَى قِسْمَيْنِ: ظَاهِرٌ، وَ مُضْمِرٌ.

And consists of two types: (ظَاهِرٌ) Apparent, and (مُضْمِرٌ) Implicit.

فَالظَّاهِرُ نَحْوُ قَوْلِكَ: قَامَ زَيْدٌ، وَ يَقُومُ زَيْدٌ، وَ قَامَ الزَّيْدَانِ، وَ يَقُومُ الزَّيْدَانِ، وَ قَامَ الزَّيْدُونَ، وَ يَقُومُ الزَّيْدُونَ، وَ قَامَ الرَّجَالُ، وَ يَقُومُ الرَّجَالُ، وَ قَامَتِ هِنْدٌ، وَ تَقُومُ هِنْدٌ، وَ قَامَتِ الْهِنْدَانِ، وَ تَقُومُ الْهِنْدَانِ، وَ قَامَتِ الْهِنْدَاتُ، وَ تَقُومُ الْهِنْدَاتُ، وَ قَامَتِ الْهُنُودُ، وَ تَقُومُ الْهُنُودُ، وَ قَامَ أَخُوكَ، وَ يَقُومُ أَخُوكَ، وَ قَامَ غُلَامِي، وَ يَقُومُ غُلَامِي، وَ مَا أَشْبَهَ ذَلِكَ.

So the Apparent Verbal Subject (Doer) is like the following:

(يَقُومُ الزَّيْدَانِ) and (قَامَ الزَّيْدَانِ) and (يَقُومُ زَيْدٌ) and (قَامَ زَيْدٌ) and (يَقُومُ الرَّجَالُ) and (قَامَ الرَّجَالُ) and (يَقُومُ الزَّيْدُونَ) and (قَامَ الزَّيْدُونَ) and (تَقُومُ الْهِنْدَانِ) and (قَامَتِ الْهِنْدَانِ) and (تَقُومُ هِنْدٌ) and (قَامَتِ هِنْدٌ)

and (تَقُومُ الْهُنُودُ) and (قَامَتِ الْهُنُودُ) and (تَقُومُ الْهِنْدَاتُ) and (قَامَتِ الْهِنْدَاتُ) and (وَيَقُومُ غُلَامِي) and (قَامَ غُلَامِي) and (يَقُومُ أَخُوكَ) and (قَامَ أَخُوكَ) and whatever is similar to this.

وَالْمُضْمَرُ: اثْنَا عَشَرَ نَحْوَ قَوْلِكَ: (ضَرَبْتُ، وَضَرَبْنَا، وَضَرَبْتَ، وَضَرَبْتِ، وَضَرَبْتُمَا، وَضَرَبْتُمْ، وَضَرَبْتُنَّ، وَضَرَبَ، وَضَرَبْتَ، وَضَرَبْنَا، وَضَرَبُوا، وَضَرَبْنَ).

And the Implicit Verbal Subjects (Doers) are twelve like the following: (ضَرَبْتُ) and (ضَرَبْنَا) and (ضَرَبْتَ) and (ضَرَبْتِ) and (ضَرَبْتُمَا) and (ضَرَبْتُمْ) and (ضَرَبْتُنَّ) and (ضَرَبَ) and (ضَرَبْتَ) and (ضَرَبْنَا) and (ضَرَبُوا) and (ضَرَبْنَ).

بَابُ الْمُبْتَدَأِ وَالْخَبَرِ

The Chapter of the Nominal Subject and Predicate

الْمُبْتَدَأُ: هُوَ الْإِسْمُ الْمَرْفُوعُ الْعَارِي عَنِ الْعَوَامِلِ اللَّفْظِيَّةِ.

The Nominal Subject is a Noun in the state of *Raf'* which is unaffected by grammatical factors that may alter Arabic word vowel markings.

الْخَبَرُ: هُوَ الْإِسْمُ الْمَرْفُوعُ الْمُسْنَدُ إِلَيْهِ، نَحْوُ قَوْلِكَ (زَيْدٌ قَائِمٌ) وَ (الزَّيْدَانِ قَائِمَانِ) وَ (الزَّيْدُونَ قَائِمُونَ).

The Predicate is a Noun in the state of *Raf'* which is attributed to the subject like the following examples: (زَيْدٌ قَائِمٌ) and (الزَّيْدَانِ قَائِمَانِ) and (الزَّيْدُونَ قَائِمُونَ).

الْمُبْتَدَأُ قِسْمَانِ: ظَاهِرٌ، وَ مُضْمَرٌ.

The Nominal Subject consists of two types (ظَاهِرٌ) Apparent, and (مُضْمَرٌ) Implicit.

فَالظَّاهِرُ مَا تَقَدَّمَ ذِكْرُهُ.

So the (ظَاهِرٌ) Apparent is what was previously been mentioned.

وَالْمُضْمِرُ اثْنَا عَشَرَ وَهِيَ: أَنَا، وَنَحْنُ، وَأَنْتَ، وَأَنْتِ، وَأَنْتُمَا، وَأَنْتُمْ، أَنْتُنَّ، وَهُوَ، وَهِيَ، وَهُمَا، وَهُمُ، وَهُنَّ، نَحْوَ قَوْلِكَ (أَنَا قَائِمٌ)، وَ (نَحْنُ قَائِمُونَ)، وَمَا أَشْبَهَ ذَلِكَ.

And the Implicit Nominal Subjects are twelve like the following: (أَنَا) and (نَحْنُ) and (أَنْتَ) and (أَنْتِ) and (أَنْتُمَا) and (أَنْتُمْ) and (هُنَّ) and (هُمُ) and (هُمَا) and (هِيَ) and (هُوَ) and (أَنْتُنَّ) and as in the following examples: (أَنَا قَائِمٌ) and (نَحْنُ قَائِمُونَ) and whatever is similar to this.

وَالْخَبَرُ قِسْمَانِ: مُفْرَدٌ، وَغَيْرُ مُفْرَدٍ.

And the Predicate is of two types: Singular and Non-Singular.

فَالْمُفْرَدُ نَحْوَ (زَيْدٌ قَائِمٌ).

The example of a Singular Predicate is the sentence (زَيْدٌ قَائِمٌ).

وَالْغَيْرُ الْمُفْرَدُ أَرْبَعَةُ أَشْيَاءَ: الْجَارُ وَالْمَجْرُورُ، وَالظَّرْفُ، وَالْفِعْلُ مَعَ فَاعِلِهِ، وَالْمُبْتَدَأُ مَعَ خَبَرِهِ، نَحْوَ قَوْلِكَ: (زَيْدٌ فِي الدَّارِ، وَزَيْدٌ عِنْدَكَ، وَزَيْدٌ قَامَ أَبُوهُ، وَزَيْدٌ جَارِيَّتُهُ ذَاهِبَةٌ).

The Non-Singular Predicate consists of four things:

1. (الْجَارُ وَالْمَجْرُورُ) The article of *Jaar*.
2. (الظَّرْفُ) Circumstantial Preposition.
3. (الْفِعْلُ مَعَ فَاعِلِهِ) The Verb and its Verbal Subject.
4. (الْمُبْتَدَأُ مَعَ خَبَرِهِ) The Nominal Subject and its Predicate. Examples of this can be found in the following sentences: (زَيْدٌ فِي الدَّارِ) and (زَيْدٌ جَارِيَّتُهُ ذَاهِبَةٌ) and (زَيْدٌ قَامَ أَبُوهُ) and (زَيْدٌ عِنْدَكَ).

بَابُ الْعَوَامِلِ الدَّاخِلَةِ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ

The Chapter of Grammatical factors that can affect the Nominal Subject and Predicate

وَهِيَ ثَلَاثَةُ أَشْيَاءَ: كَانَ وَآخَوَاتُهَا، وَإِنَّ وَآخَوَاتُهَا، وَظَنَنْتُ وَآخَوَاتُهَا.

The Grammatical factors that can affect the Nominal Subject and Predicate are divided into three categories: 1. (كَانَ وَآخَوَاتُهَا) *Kaana*

and her sisters. 2. (إِنَّ وَأَخَوَاتُهَا) *Inna* and her sisters. 3. (ظَنَنْتُ وَأَخَوَاتُهَا) *Dthununtu* and her sisters.

فَأَمَّا كَانَ وَأَخَوَاتُهَا، فَإِنَّهَا تَرْفَعُ الْإِسْمَ، وَتَنْصِبُ الْخَبَرَ، وَهِيَ: كَانَ، وَأَمْسَى، وَ أَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا انْفَكَ، وَمَا فَتَى، وَمَا بَرَحَ، وَمَا دَامَ، وَمَا تَصَرَّفَ مِنْهَا نَحْوُ: كَانَ، وَيَكُونُ، وَكُنْ، وَأَصْبَحَ، وَيُصْبِحُ، وَأَصْبَحَ، تَقُولُ: (كَانَ زَيْدٌ قَائِمًا، وَلَيْسَ عَمْرُو شَاخِصًا) وَمَا أَشْبَهَ ذَلِكَ.

As for *Kaana* and her sisters (كَانَ وَأَخَوَاتُهَا), then when they are added to a nominal sentence consisting of a subject and predicate they affect it by leaving the Nominal subject in the state of *Raf'* and by placing the Predicate into a state of *Nasb*. *Kaana* and her sisters (كَانَ وَأَخَوَاتُهَا) include (كَانَ) and (أَمْسَى) and (أَصْبَحَ) and (مَا زَالَ) and (لَيْسَ) and (صَارَ) and (بَاتَ) and (ظَلَّ) and (أَضْحَى) and (مَا بَرَحَ) and (مَا دَامَ) and (مَا تَصَرَّفَ) and (مَا فَتَى) and (مَا انْفَكَ) and whatever can be extracted by way of verb conjugation like: (كَانَ، يَكُونُ، وَكُنْ) and (أَصْبَحَ، يُصْبِحُ، وَأَصْبَحَ) like that which is in the following examples: (لَيْسَ عَمْرُو شَاخِصًا) and (كَانَ زَيْدٌ قَائِمًا) and whatever is similar to this.

وَأَمَّا إِنَّ وَأَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ الْإِسْمَ، وَتَرْفَعُ الْخَبَرَ، وَهِيَ: إِنَّ، وَأَنَّ، وَلَكِنَّ، وَكَأَنَّ، وَلَيْتَ، وَلَعَلَّ، تَقُولُ: إِنَّ زَيْدًا قَائِمًا، وَلَيْتَ عَمْرًا شَاخِصًا، وَمَا أَشْبَهَ ذَلِكَ، وَمَعْنَى إِنَّ وَأَنَّ لِلتَّوَكُّيدِ، وَلَكِنَّ لِلْإِسْتِدْرَاكِ، وَكَأَنَّ لِلتَّشْبِيهِ، وَلَيْتَ لِلتَّمَنِّي، وَلَعَلَّ لِلتَّرَجِّيِ وَالتَّوَقُّعِ.

As for (إِنَّ وَأَخَوَاتُهَا) Then they affect the Nominal sentence by placing the (الْمُبْتَدَأُ) Nominal Subject into the state of *Nasb* and By leaving the predicate (الْخَبَرُ) in the state of *Nasb*. *Inna* and her sisters (إِنَّ وَأَخَوَاتُهَا) include (إِنَّ) and (أَنَّ) and (لَكِنَّ) and (كَأَنَّ) and (لَيْتَ) and (لَعَلَّ). Some examples of *Inna* and her sisters can be found in the following examples: (إِنَّ زَيْدًا قَائِمًا) and (لَيْتَ عَمْرًا شَاخِصًا) and whatever is similar to this. Both *Inna* (إِنَّ) and *Anna* (أَنَّ) are used to express affirmation. *Lakinna* (لَكِنَّ) is

used to express rectification or correction. *Ka'anna* (كَأَنَّ) is used when expressing comparison or likeness. *Layta* (لَيْتَ) is used to express regret. *La'ala* (لَعَلَّ) is used to express anticipation and expectation.

وَأَمَّا ظَنَنْتُ وَأَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ الْمُبْتَدَأَ وَالْخَبَرَ عَلَى أَنَّهُمَا مَفْعُولَانِ لَهَا، وَهِيَ:
ظَنَنْتُ، وَحَسِبْتُ، وَخَلْتُ، وَزَعَمْتُ، وَرَأَيْتُ، وَعِلِمْتُ، وَوَجَدْتُ، وَاتَّخَذْتُ، وَجَعَلْتُ، وَ
سَمِعْتُ؛ تَقُولُ: ظَنَنْتُ زَيْدًا قَائِمًا، وَرَأَيْتُ عَمْرًا شَاخِصًا، وَمَا أَشْبَهَ ذَلِكَ.

As for *Dthununtu* and her sisters (ظَنَنْتُ وَأَخَوَاتُهَا) Then they affect the nominal sentence by placing both the (الْمُبْتَدَأُ) nominal subject and (الْخَبَرُ) predicate into the state of *Nasb* while making them nominal objects for *Dthununtu* and her sisters (ظَنَنْتُ وَأَخَوَاتُهَا).
Dthununtu and her sisters (ظَنَنْتُ وَأَخَوَاتُهَا) are: (ظَنَنْتُ) and (حَسِبْتُ) and (اتَّخَذْتُ) and (وَجَدْتُ) and (عِلِمْتُ) and (رَأَيْتُ) and (زَعَمْتُ) and (خَلْتُ) and (جَعَلْتُ) and (سَمِعْتُ). Some examples of *Dthununtu* and her sisters (ظَنَنْتُ وَأَخَوَاتُهَا) can be found in the following examples:
(ظَنَنْتُ زَيْدًا قَائِمًا) and (رَأَيْتُ عَمْرًا شَاخِصًا) and whatever is similar to this.

بَابُ النَّعْتِ

The Chapter of the Adjective

النَّعْتُ: تَابِعٌ لِلْمَنْعُوتِ فِي رَفْعِهِ، وَنَصْبِهِ وَخَفْضِهِ، وَتَعْرِيفِهِ وَتَنْكِيرِهِ؛ تَقُولُ: قَامَ زَيْدٌ الْعَاقِلُ، وَرَأَيْتُ زَيْدًا الْعَاقِلَ، وَمَرَرْتُ بِزَيْدٍ الْعَاقِلِ.

The adjective follows the object of description in its *Raf'*, *Nasb*, and *Khafdb* while also following the object of description in its definiteness or indefiniteness as in the following examples:

(مَرَرْتُ بِزَيْدٍ الْعَاقِلِ) and (رَأَيْتُ زَيْدًا الْعَاقِلَ) and (قَامَ زَيْدٌ الْعَاقِلُ).

وَالْمَعْرِفَةُ أَشْيَاءَ: الْإِسْمُ الْمُضْمَرُ نَحْوُ: أَنَا وَ أَنْتَ، وَ الْإِسْمُ الْعَلَمُ نَحْوُ: زَيْدٌ وَ مَكَّةَ، وَ الْإِسْمُ الْمُبْهَمُ نَحْوُ: هَذَا، وَ هَذِهِ، وَ هَؤُلَاءِ، وَ الْإِسْمُ الَّذِي فِيهِ الْأَلِفُ وَ اللَّامُ نَحْوُ: الرَّجُلُ وَ الْغُلَامُ، وَ مَا أُضِيفَ إِلَى وَاحِدٍ مِنْ هَذِهِ الْأَرْبَعَةِ.

The Condition of Definiteness consists of five things: 1. Implicit Nouns like: (أَنَا وَ أَنْتَ) and 2. Proper Nouns like: (زَيْدٌ وَ مَكَّةَ) 3. Ambiguous Nouns like: (هَذَا، وَ هَذِهِ، وَ هَؤُلَاءِ) 4. Nouns which are preceded by the definite article (ال) like: (الرَّجُلُ وَ الْغُلَامُ) 5. Nouns which are compounded with one of the four previously mentioned nouns.

وَالنَّكَرَةُ: كُلُّ إِسْمٍ شَائِعٍ فِي جَنْسِهِ لَا يَخْتَصُّ بِهِ وَاحِدٌ دُونَ آخَرَ، وَ تَقْرِيْبُهُ كُلُّ مَا صَلَحَ دُخُولُ الْأَلِفِ وَ اللَّامِ عَلَيْهِ، نَحْوُ الرَّجُلِ وَ الْفَرَسِ.

The indefinite consists of every noun which is general in its classification and is not easily distinguished from other nouns of the same type. One might approximate that the indefinite includes all of the words that can accept the definite article (ال) like:

(الرَّجُلِ وَ الْفَرَسِ).

بَابُ الْعَطْفِ

The Chapter of Conjunction

وَ حُرُوفُ الْعَطْفِ عَشْرَةٌ، وَ هِيَ: الْوَائُ، وَ الْفَاءُ، وَ ثَمَّ، وَ أَوْ، وَ أَمْ، وَ إِمَّا، وَ بَلْ، وَ لَا، وَ لَكِنْ، وَ حَتَّى فِي بَعْضِ الْمَوَاضِعِ.

The Letters of Conjunction are ten: The *Waa* (وَ)، the *Faa* (فَ)، *Thumma* (ثُمَّ)، *Anw* (أَوْ)، *Amm* (أَمْ)، *Imma* (إِمَّا)، *Bal* (بَلْ)، and *Laa* (حَتَّى)، and in some instances *Hatta* (لَكِنْ)، and in some instances *Hatta* (حَتَّى).

فَإِنْ عُطِفَتْ عَلَى مَرْفُوعٍ رُفِعَتْ، أَوْ عَلَى مَنْصُوبٍ نُصِبَتْ، أَوْ عَلَى مَخْفُوضٍ خُفِضَتْ، أَوْ عَلَى مَجْزُومٍ جُزِمَتْ، تَقُولُ: (قَامَ زَيْدٌ وَ عَمْرُو، وَ رَأَيْتُ زَيْدًا وَ عَمْرًا، وَ مَرَرْتُ بِزَيْدٍ وَ عَمْرٍو، وَ زَيْدٌ لَمْ يَقُمْ وَ لَمْ يَقْعُدْ).

So if a word is conjoined with another which is in the state of *Raf'* then the conjoined word also assumes the state of *Raf'*, and if a

word is conjoined with another which is in the state of *Nasb* then the conjoined word also assumes the state of *Nasb*, and if a word is conjoined with another which is in the state of *Khafdh* then the conjoined word also assumes the state of *Khafdh*, and if a word is conjoined with another which is in the state of *Jazm* then the conjoined word also assumes the state of *Jazm*. Examples of this can be found in the following statements: (قَامَ زَيْدٌ وَ عَمْرُو) and (زَيْدٌ لَمْ يَقُمْ وَ لَمْ يَقْعُدْ) and (مَرَرْتُ بِزَيْدٍ وَ عَمْرٍو) and (رَأَيْتُ زَيْدًا وَ عَمْرًا).

بَابُ التَّوَكُّيدِ

The Chapter of Emphasis

التَّوَكُّيدُ: (تَابِعٌ لِلْمُؤَكَّدِ فِي رَفْعِهِ وَ نَصْبِهِ وَ خَفْضِهِ وَ تَعْرِيفِهِ).

The Emphatic Article follows the emphasized object in its *Raf'*, *Nasb*, *Khafdh*, and definiteness or indefiniteness.

وَ يَكُونُ بِالْفَاقِطِ مَعْلُومَةً، وَ هِيَ: النَّفْسُ، وَ الْعَيْنُ، وَ كُلُّ، وَ أَجْمَعُ، وَ تَوَابِعُ أَجْمَعٍ، وَ هِيَ: أَكْتَعُ، وَ أَبْتَعُ، وَ أَبْصَعُ، تَقُولُ: قَامَ زَيْدٌ نَفْسَهُ، وَ رَأَيْتُ الْقَوْمَ كُلَّهُمْ، وَ مَرَرْتُ بِالْقَوْمِ أَجْمَعِينَ.

The Emphatic state is established with the following words: (نَفْسُ)، (عَيْنُ) and (أَجْمَعُ) and (كُلُّ) and the words that can be extracted from (أَجْمَعُ) like: (أَكْتَعُ) and (أَبْتَعُ) and (أَبْصَعُ). Examples of this can be found in the following statements: (قَامَ زَيْدٌ نَفْسَهُ) and (مَرَرْتُ بِالْقَوْمِ أَجْمَعِينَ) and (رَأَيْتُ الْقَوْمَ كُلَّهُمْ).

بَابُ الْبَدَلِ

The Chapter of Substitution

إِذَا أُبْدِلَ اسْمٌ مِنْ اسْمٍ أَوْ فِعْلٌ مِنْ فِعْلٍ تَبِعَهُ فِي جَمِيعِ إِعْرَابِهِ.

If a noun is substituted for another noun or if a verb is substituted for another verb then the substitute follows the original noun or verb in exactly the same grammatical state.

وَهُوَ عَلَى أَرْبَعَةِ أَقْسَامٍ: بَدَلُ الشَّيْءِ مِنَ الشَّيْءِ، وَبَدَلُ الْبَعْضِ مِنَ الْكُلِّ، وَبَدَلُ
الِإِشْتِمَالِ، وَبَدَلُ الْغَلَطِ، نَحْوُ قَوْلِكَ: (قَامَ زَيْدٌ أَخُوكَ، وَ أَكَلْتُ الرِّغِيْفَ ثَلَاثَةً، وَ نَفَعَنِي زَيْدٌ
عِلْمُهُ، وَ رَأَيْتُ زَيْدًا الْفَرَسَ)، أَرَدْتُ أَنْ تَقُولَ: رَأَيْتُ الْفَرَسَ فَغَلِطْتُ فَأَبَدَلْتُ زَيْدًا مِنْهُ.

Substitution is divided into four categories: 1. The complete substitution of something. 2. The substitution of a part for the whole 3. The theoretical substitution. 4. The Substitution of error.

Some examples of the these types of substitution include:

(نَفَعَنِي زَيْدٌ عِلْمُهُ) and (أَكَلْتُ الرِّغِيْفَ ثَلَاثَةً) and (قَامَ زَيْدٌ أَخُوكَ)

the following phrase (رَأَيْتُ زَيْدًا الْفَرَسَ). Since (زَيْدٌ) was mentioned accidentally the word (الْفَرَسَ) is then mentioned directly afterwards as a substitution for the word which was mentioned mistakenly.

بَابُ مَنْصُوبَاتِ الْأَسْمَاءِ

The Chapter of Nouns in the State of *Nasb*

الْمَنْصُوبَاتُ خَمْسَةٌ عَشَرَ، وَهِيَ: الْمَفْعُولُ بِهِ، وَالْمَصْدَرُ، وَظَرْفُ الزَّمَانِ وَظَرْفُ
الْمَكَانِ، وَالْحَالُ، وَالتَّمْيِيزُ، وَالْمُسْتَنْتَى، وَاسْمُ لَا، وَالْمُنَادَى، وَالْمَفْعُولُ مِنْ أَجْلِهِ، وَ
الْمَفْعُولُ مَعَهُ، وَخَبَرُ كَانَ وَ أَخَوَاتُهَا، وَاسْمُ إِنَّ وَ أَخَوَاتُهَا.

The Nouns in the State of *Nasb* are fifteen: The verbal object, The infinitive, The preposition(circumstantial) of time, The preposition(circumstantial) of place, Status(state), Specification, Exception, The Noun of *Laa* (لا), The Caller, The Causative Object, The Object of Accompaniment, The Predicate of *Kaana* and her sisters (كَانَ وَ أَخَوَاتُهَا), The Nominal Subject of *Inna* and her sisters (إِنَّ وَ أَخَوَاتُهَا).

وَالَّتَّابِعُ لِلْمَنْصُوبِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، وَالْعَطْفُ، وَالتَّوَكُّيدُ، وَالْبَدَلُ.

The articles which follow what has proceeded in *Nasb* are four: the adjective, the conjunction, the emphatic article, and the substitution.

بَابُ الْمَفْعُولِ بِهِ

The Chapter of the Verbal Object

وَهُوَ: الْإِسْمُ الْمَنْصُوبُ، الَّذِي يَقَعُ بِهِ الْفِعْلُ، نَحْوُ: ضَرَبْتُ زَيْدًا، وَرَكِبْتُ الْفَرَسَ.

The Verbal Object is the Noun in the state of *Nasb* upon which a verb is enacted. For example: (ضَرَبْتُ زَيْدًا) and (رَكِبْتُ الْفَرَسَ).

وَهُوَ قِسْمَانِ: ظَاهِرٌ، وَمُضْمَرٌ

And it is divided into two types: (ظَاهِرٌ) Apparent, and (مُضْمَرٌ) Implicit.

فَالظَّاهِرُ مَا تَقَدَّمَ ذِكْرُهُ

The Apparent has previously been explained.

وَالْمُضْمَرُ قِسْمَانِ: مُتَّصِلٌ، وَمُنْفَصِلٌ.

And the Implicit can be divided into two groups: The Attached and Detached.

فَالْمُتَّصِلُ اثْنَا عَشَرَ، وَهِيَ: ضَرَبْتَنِي، وَضَرَبْنَا، وَضَرَبَكَ، وَضَرَبْنَا، وَضَرَبَكُمَا، وَضَرَبَكُمْ، وَضَرَبَكُنَّ، وَضَرَبَهُ، وَضَرَبَهَا، وَضَرَبَهُمَا، وَضَرَبَهُمْ، وَضَرَبَهُنَّ.

So the Attached Implicit Verbal Objects are twelve which include:

(ضَرَبْتَنِي) and (ضَرَبْنَا) and (ضَرَبَكَ) and (ضَرَبْنَا) and (ضَرَبَكُمَا) and (ضَرَبَكُمْ) and (ضَرَبَكُنَّ) and (ضَرَبَهُ) and (ضَرَبَهَا) and (ضَرَبَهُمَا) and (ضَرَبَهُمْ) and (ضَرَبَهُنَّ).

وَالْمُنْفَصِلُ اثْنَا عَشَرَ، وَهِيَ: إِيَّايَ، وَإِيَّانَا، وَإِيَّاكَ، وَإِيَّاكَ، وَإِيَّاكُمَا، وَإِيَّاكُمْ، وَإِيَّاكُنَّ، وَإِيَّاهُ، وَإِيَّاهَا، وَإِيَّاهُمَا، وَإِيَّاهُمْ، وَإِيَّاهُنَّ.

And the Detached Verbal Objects are also twelve which include:

(إِيَّايَ) and (إِيَّانَا) and (إِيَّاكَ) and (إِيَّاكَ) and (إِيَّاكُمَا) and (إِيَّاكُمْ) and (إِيَّاكُنَّ) and (إِيَّاهُ) and (إِيَّاهَا) and (إِيَّاهُمَا) and (إِيَّاهُمْ) and (إِيَّاهُنَّ).

بَابُ الْمَصْدَرِ

The Chapter of the *Musdar* (Original Noun)

الْمَصْدَرُ هُوَ: الْإِسْمُ الْمَنْصُوبُ، الَّذِي يَجِيءُ ثَالِثًا فِي تَصْرِيفِ الْفِعْلِ، نَحْوُ: ضَرَبَ يَضْرِبُ ضَرْبًا.

The *Musdar* (Original Noun) is the Noun in the state of *Nasb* which is mentioned third when conjugating Arabic verbs. For

Example: (ضَرَبَ يَضْرِبُ ضَرْبًا).

وَهُوَ قِسْمَانِ: لَفْظِيٌّ، وَمَعْنَوِيٌّ فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ، نَحْوُ: قَتَلْتُهُ قَتْلًا.

And the *Musdar* (Original Noun) can be divided into two groups: The Written, and the Abstract. So if the letter composition of the *Musdar* agrees with the verb which is extracted from it then the *Musdar* is written like: (قَتَلْتُهُ قَتْلًا)

وَإِنْ وَافَقَ مَعْنَى فِعْلِهِ دُونَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ، نَحْوُ: جَلَسْتُ قُعُودًا، وَقُمْتُ وَقُوفًا، وَمَا أَشْبَهَ ذَلِكَ.

And if the meaning of the *Musdar* agrees with a verb consisting of a different word structure but conveys the same meaning as the *Musdar* then this *Musdar* is considered abstract like: (جَلَسْتُ قُعُودًا) and (قُمْتُ وَقُوفًا) and whatever is similar to this.

بَابُ ظَرْفِ الزَّمَانِ وَظَرْفِ الْمَكَانِ

The Chapter of the circumstantial Preposition of Time and Place

ظَرْفُ الزَّمَانِ هُوَ: إِسْمُ الزَّمَانِ الْمَنْصُوبُ بِتَقْدِيرِ (فِي) نَحْوُ الْيَوْمِ، وَاللَّيْلَةِ، وَغَدُوَّةٍ، وَبُكْرَةٍ، وَسَحَرًا، وَغَدًا، وَعَتَمَةً، وَصَبَاحًا، وَمَسَاءً، وَأَبَدًا، وَأَمَدًا، وَحِينًا، وَمَا أَشْبَهَ ذَلِكَ.

The circumstantial Preposition of Time is a noun of time which is in the state of *Nasb* with the implied meaning of "in" or "during" as in the following examples: (الْيَوْمِ) and (اللَّيْلَةِ) and (غَدُوَّةٍ) and (بُكْرَةٍ)

and (أَبْدًا) and (مَسَاءً) and (صَبَاحًا) and (عَتَمَةً) and (غَدًا) and (سَحَرًا)
and (حِينًا) and whatever is similar to this.

ظَرْفُ الْمَكَانِ هُوَ: اسْمُ الْمَكَانِ الْمَنْصُوبُ بِتَقْدِيرِ (فِي) نَحْوُ أَمَامَ، وَ خَلْفَ، وَ قُدَّامَ، وَ
وَرَاءَ، وَ فَوْقَ، وَ تَحْتَ، وَ عِنْدَ، وَ مَعَ وَ إِزَاءَ، وَ حِذَاءَ، وَ تَلْقَاءَ، وَ ثَمَّ وَ هُنَا، وَ مَا أَشْبَهَ ذَلِكَ.

The circumstantial Preposition of Place is a noun of location which is in the state of *Nasb* which conveys the meaning of "in" as in the following examples: (أَمَامَ) and (خَلْفَ) and (قُدَّامَ) and (وَرَاءَ)

and (حِذَاءَ) and (مَعَ) and (إِزَاءَ) and (عِنْدَ) and (تَحْتَ) and (فَوْقَ) and (تَلْقَاءَ) and (ثَمَّ) and (هُنَا) and whatever is similar to this.

بَابُ الْحَالِ

The Chapter of the Situational

الْحَالُ هُوَ: الْإِسْمُ الْمَنْصُوبُ، الْمُفَسَّرُ لِمَا أَنْبَهَمُ مِنَ الْهَيْئَاتِ، نَحْوُ قَوْلِكَ: (جَاءَ زَيْدٌ رَاكِبًا) وَ (رَكِبْتُ الْفَرَسَ مُسْرِجًا) وَ (لَقِيتُ عَبْدَ اللَّهِ رَاكِبًا) وَ مَا أَشْبَهَ ذَلِكَ.

The Situational is the Noun in the state of *Nasb* which gives description to an ambiguous situation like the following:

(لَقِيتُ عَبْدَ اللَّهِ رَاكِبًا) and (رَكِبْتُ الْفَرَسَ مُسْرِجًا) and (جَاءَ زَيْدٌ رَاكِبًا).

وَلَا يَكُونُ الْحَالُ إِلَّا نَكْرَةً، وَلَا يَكُونُ الْحَالُ إِلَّا بَعْدَ تَمَامِ الْكَلَامِ، وَلَا يَكُونُ صَاحِبُهَا إِلَّا مَعْرِفَةً.

The Situational does not exist except in the indefinite state and does not occur except after completed speech. The companion of the Situational is cannot be anything other than Definite.

بَابُ التَّمْيِيزِ

The Chapter of the Distinctive (Specificational)

التَّمْيِيزُ هُوَ: الْإِسْمُ الْمُنْصُوبُ الْمَفْسَّرُ لِمَا ابْتَهَمَ مِنَ الدَّوَاتِ نَحْوَ قَوْلِكَ: (تَصَبَّبَ زَيْدٌ عَرَقًا) وَ (تَفَقَّأَ بَكْرٌ شَحْمًا) وَ (طَابَ مُحَمَّدٌ نَفْسًا) وَ (اشْتَرَيْتُ عَشْرِينَ غُلَامًا) وَ (مَلَكَتُ تِسْعِينَ نَعْجَةً) وَ (زَيْدٌ أَكْرَمُ مِنْكَ أَبًا) وَ (أَجْمَلُ مِنْكَ وَجْهًا).

The Distinctive (Specification) is the Noun in the state of *Nasb* which gives description to an ambiguous object like the following statements: (تَصَبَّبَ زَيْدٌ عَرَقًا) and (تَفَقَّأَ بَكْرٌ شَحْمًا) and (مَلَكَتُ تِسْعِينَ نَعْجَةً) and (اشْتَرَيْتُ عَشْرِينَ غُلَامًا) and (طَابَ مُحَمَّدٌ نَفْسًا) and (أَجْمَلُ مِنْكَ وَجْهًا) and (زَيْدٌ أَكْرَمُ مِنْكَ أَبًا).

وَلَا يَكُونُ إِلَّا نَكْرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الْكَلَامِ.

The Distinctive (Specification) does not exist except in the indefinite state and does not occur except after completed speech.

بَابُ الْإِسْتِثْنَاءِ

The Chapter of the Exceptional

وَحُرُوفُ الْإِسْتِثْنَاءِ ثَمَانِيَةٌ، وَهِيَ: إِلَّا، وَغَيْرُ، وَسِوَى، وَسِوَى، وَسِوَاءَ، وَخِلَافَ، وَعَدَا، وَحَاشَا.

The articles of exception are eight: (إِلَّا) and (غَيْرُ) and (سِوَى) and (سِوَى) and (سِوَاءَ) and (خِلَافَ) and (عَدَا) and (حَاشَا).

فَالْمُسْتَثْنَى بِإِلَّا يُنْصَبُ إِذَا كَانَ الْكَلَامُ تَامًا مُوجِبًا، نَحْوُ: (قَامَ الْقَوْمُ إِلَّا زَيْدًا) وَ (خَرَجَ النَّاسُ إِلَّا عَمْرًا) وَ إِنْ كَانَ الْكَلَامُ مَنفِيًّا تَامًا جَازَ فِيهِ الْبَدَلُ وَ النَّصْبُ عَلَى الْإِسْتِثْنَاءِ، نَحْوُ: (مَا قَامَ الْقَوْمُ إِلَّا زَيْدًا) وَ (إِلَّا زَيْدًا) وَ إِنْ كَانَ الْكَلَامُ نَاقِصًا كَانَ عَلَى حَسَبِ الْعَوَامِلِ، نَحْوُ: (مَا قَامَ إِلَّا زَيْدٌ) وَ (مَا ضَرَبْتُ إِلَّا زَيْدًا) وَ (مَا مَرَرْتُ إِلَّا بِزَيْدٍ).

The Exceptional with (إِلَّا) is entered into the state of *Nasb* if the speech which has preceded it is complete. For example: (خَرَجَ النَّاسُ إِلَّا عَمْرًا) and (قَامَ الْقَوْمُ إِلَّا زَيْدًا). If the speech is complete and also negative then substitution here is permissible as well as exception as in the following: (إِلَّا زَيْدًا) and (مَا قَامَ الْقَوْمُ إِلَّا زَيْدًا). If

the speech is deficient then its grammatical classification depends upon the presence of other grammatical factors like those found in the following examples: (مَا قَامَ إِلَّا زَيْدٌ) and (مَا ضَرَبْتُ إِلَّا زَيْدًا) and (مَا مَرَرْتُ إِلَّا بِزَيْدٍ).

وَالْمُسْتَتَنَّى بِغَيْرٍ وَ سَوَىٍّ وَ سَوَاءٍ، مَجْرُورٌ لَا غَيْرُ.

The Exceptional with (غَيْرُ) and (سَوَىٍّ) and (سَوَاءٍ) are always in the grammatical state of *Jarr*.

وَالْمُسْتَتَنَّى بِحَلَا، وَ عَدَا، وَ حَاشَا، يَجُوزُ نَصْبُهُ وَ جَرُّهُ، نَحْوُ: (قَامَ الْقَوْمُ خَلَا زَيْدًا، وَ زَيْدٌ) وَ (عَدَا عَمْرًا وَ عَمْرُو) وَ (حَاشَا بَكْرًا وَ بَكْرٌ).

The Exceptional with (حَلَا) and (عَدَا) and (حَاشَا) can place the noun which follows it into either the state of *Nasb* or *Jarr* like that found in the following examples: (قَامَ الْقَوْمُ خَلَا زَيْدًا) or (زَيْدٌ) and (بَكْرٌ). (قَامَ الْقَوْمُ حَاشَا بَكْرًا) or (عَمْرُو) and (قَامَ الْقَوْمُ عَدَا عَمْرًا).

بَابُ لَا

The Chapter of (لَا)

إِعْلَمُ أَنَّ (لَا) تَنْصِبُ النَّكِرَاتِ بِغَيْرِ تَنْوِينٍ إِذَا بَاشِرَتِ النَّكِيرَةَ وَ لَمْ تَتَكَرَّرْ (لَا) نَحْوُ: (لَا رَجُلٌ فِي الدَّارِ).

Know that (لَا) Places indefinite nouns without the *tanween* into the state of *Nasb* if it is immediately followed by another indefinite noun and the (لَا) is not repeated as in the following sentence: (لَا رَجُلٌ فِي الدَّارِ).

فَإِنْ لَمْ تُبَاشِرْهَا وَجَبَ الرَّفْعُ وَ وَجَبَ تَكَرُّارُ (لَا) نَحْوُ: (لَا رَجُلٌ فِي الدَّارِ وَ لَا امْرَأَةٌ). And if it is not immediately followed by an indefinite noun then the state of *Raf'* becomes obligatory as does the repetition of (لَا) as in the following example: (لَا فِي الدَّارِ رَجُلٌ وَ لَا امْرَأَةٌ).

فَإِنْ تَكَرَّرَتْ (لَا) جَازَ إِعْمَالُهَا وَإِلْغَائُهَا. فَإِنْ شِئْتَ قُلْتَ: (لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ) وَ
إِنْ شِئْتَ قُلْتَ: (لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ).

So if (لَا) is repeated then it is permissible for it to be used as it is
also permissible for it to remain unused. So it can be said:
(لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ) as well as: (لَا رَجُلٌ فِي الدَّارِ وَلَا امْرَأَةٌ).

بَابُ الْمُنَادَى

The Chapter of Called (Vocative)

الْمُنَادَى خَمْسَةُ أَنْوَاعٍ: الْمُفْرَدُ الْعَلَمُ، وَ النَّكْرَةُ الْمَقْصُودَةُ، وَ النَّكْرَةُ غَيْرُ الْمَقْصُودَةِ، وَ
الْمُضَافُ، وَ الشَّيْئَةُ بِالْمُضَافِ.

The Called (Vocative) is of five types: 1. The Single Proper Name
2. The indefinite Intended (Implied) 3. The indefinite unintended
4. The Compounded Nouns 5. And that which resembles the
Compounded Nouns.

فَأَمَّا الْمُفْرَدُ الْعَلَمُ وَ النَّكْرَةُ الْمَقْصُودَةُ فَيُبْنِيَانِ عَلَى الضَّمِّ مِنْ غَيْرِ تَنْوِينٍ، نَحْوُ (يَا زَيْدُ)
(يَا رَجُلُ).

As for the Single Proper Name and the Indefinite Intended then
they are both linguistically constructed upon the *Dhomma* without .
the presence of *Tanween* like in: (يَا زَيْدُ) and (يَا رَجُلُ)

وَ الثَّلَاثَةُ الْبَاقِيَّةُ مَنْصُوبَةٌ لَا غَيْرُ.

And the three remaining stay in the state of *Nasb* and do not
change.

بَابُ الْمَفْعُولِ مِنْ أَجْلِهِ

The Chapter of the Causative Object

وَهُوَ: الْإِسْمُ، الْمَنْصُوبُ، الَّذِي يُذَكَّرُ لِبَيَانِ لِسَبَبِ وَقُوعِ الْفِعْلِ، نَحْوُ قَوْلِكَ (قَامَ زَيْدٌ
إِجْلَالًا لِعَمْرُو) وَ (قَصَدْتُكَ ابْتِغَاءَ مَعْرُوفِكَ).

The Causative Object is the Noun in the state of *Nasb* which is mentioned in order to explain the reason why a verb occurred as in the following examples: (قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو) and

(قَصَدْتُكَ ابْتِغَاءَ مَعْرُوفِكَ).

بَابُ الْمَفْعُولِ مَعَهُ

The Chapter of the Accompanying Verbal Object

وَهُوَ: الْإِسْمُ الْمَنْصُوبُ الَّذِي يُذَكَّرُ لِبَيَانِ مَنْ فَعَلَ مَعَهُ الْفِعْلُ، نَحْوُ قَوْلِكَ: (جَاءَ الْأَمِيرُ وَالْجَيْشَ) وَ (اسْتَوَى الْمَاءُ وَالْخَشَبَةَ).

The Accompanying Verbal Object is the Noun in the state of *Nasb* which is mentioned in order to explain who participated in the enactment of the verb (action) as in the following examples:

(جَاءَ الْأَمِيرُ وَالْجَيْشَ) and (اسْتَوَى الْمَاءُ وَالْخَشَبَةَ).

وَأَمَّا خَبَرُ (كَانَ) وَأَخَوَاتِهَا، وَاسْمُ (إِنَّ) وَأَخَوَاتِهَا، فَقَدْ تَقَدَّمَ ذِكْرُهُمَا فِي الْمَرْفُوعَاتِ، وَكَذَلِكَ التَّوَابِعُ؛ فَقَدْ تَقَدَّمَتْ هُنَاكَ.

As for the Predicate of *Kaana* and her sisters (كَانَ وَأَخَوَاتِهَا) and the Nominal Subject of *Inna* and her sisters (اسْمُ إِنَّ وَأَخَوَاتِهَا) then You will find its mention in the chapter of the Nouns in the State of *Raf'* and you will also find its explanation in the chapter of the Successors (or Followers).

بَابُ الْمَخْفُوضَاتِ مِنَ الْأَسْمَاءِ

The Chapter of the Nouns in the State of *Khafdh*

الْمَخْفُوضَاتُ ثَلَاثَةٌ أَنْوَاعٍ: مَخْفُوضٌ بِالْحَرْفِ، وَ مَخْفُوضٌ بِالإِضَافَةِ، وَ تَابِعٌ لِلْمَخْفُوضِ.

The Nouns in the state of *Khafdh* are three types: 1. The Nouns in the state of *Khafdh* because of a letter 2. The Nouns in the state of *Khafdh* due to compounding 3. And The Nouns in the state of *Khafdh* because of Succession (Following the Vowel marking of whatever preceded it).

فَأَمَّا الْمَخْفُوضُ بِالْحَرْفِ فَهُوَ: مَا يُخَفَّضُ بِمِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَ
الْبَاءِ، وَالْكَافِ، وَاللَّامِ، وَبِحُرُوفِ الْقَسَمِ، وَهِيَ: الْوَاوُ، وَالْبَاءُ، وَالْتَّاءُ، وَبِوَاوِ رُبَّ، وَ
بِمُذُ، وَمُنْذُ.

As for the Nouns in the state of *Khafdh* because of a letter then they are whatever is grammatically affected by (مِنْ) and (إِلَى) and (عَنْ) and (عَلَى) and (فِي) and (رُبَّ) and (الْبَاءِ) and (الْكَافِ) and (اللَّامِ) and The letters of Oath which are (الْوَاوُ) and (الْبَاءُ) and (الْتَّاءُ) and (بِمُذُ) and (بِوَاوِ رُبَّ) and (مُنْذُ).

وَأَمَّا الْمَخْفُوضُ بِالْإِضَافَةِ، فَنَحْوُ قَوْلِكَ: (غُلَامُ زَيْدٍ) وَهُوَ عَلَى قِسْمَيْنِ: مَا يُقَدَّرُ بِاللَّامِ،
وَمَا يُقَدَّرُ بِمِنْ؛ فَالَّذِي يُقَدَّرُ بِاللَّامِ نَحْوُ (غُلَامُ زَيْدٍ) وَالَّذِي يُقَدَّرُ بِمِنْ، نَحْوُ (تَوْبُ خَزٍّ) وَ
(بَابُ سَجٍّ) وَ (خَتَمُ حَدِيدٍ).

And as for the Nouns which are placed into the state of *Khafdh* by way of compounding then their example is like that of the following: (غُلَامُ زَيْدٍ) and is divided into two groups: 1. That which is supposed with (اللَّامُ) like: (غُلَامُ زَيْدٍ) and that which is supposed with (مِنْ) like: (تَوْبُ خَزٍّ) and (بَابُ سَجٍّ) and (خَتَمُ حَدِيدٍ).

تَمَّ بِحَمْدِ اللَّهِ

Completed with all of the praise being for Allaah The Majestic