تيسـير الأجروميـة

Simplifying
Al-Ajaroomiyyah

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أَنْوَاعُ الْكَلامِ
Types of Speech

الْكَلامُ: هُوَ اللَّفْظُ الْمُرَّكَبُ, الْمُفِيدُ بِالْوَضْعِ.

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

وَ أَقْسَامُهُ ثَلاثَةٌ: اِسْمٌ, و فِعْلٌ, و حَرْفٌ جَاءَ لِمَعْنًى.

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

فَالاسْمُ يُعْرَفُ: بِالْخَفْضِ,وَ التَّنْوِيْنِ, وَ دُخُوْلِ الأَلِفِ و 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 رُبَّ, 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* (رُبَّ) and *Al-Baa* (ب) and *Al-Kaaf* (ك) and *Al-Laam* (لِ).

وَ حُرُوْف 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* (ت).

وَ الْفِعْلُ يُعْرَفُ بِقَدْ,وَ السِّيْنِ,وَ سَوْفَ وَ تَاءِ التَّأْنِيْثِ السَّاكِنَةِ.

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

وَ الْحَرْفُ مَا لا يَصْلُحُ مَعَهُ دَلِيْلُ الاِسْمِ وَ لا دَلِيْلُ الْفِعْلِ.

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

بَابُ الإِعْرَابِ

The chapter of Grammatical Analysis

الإِعْرَابُ هُوَ: تَغْيِيْرُ أَوَاخِرِ الْكَلِمِ لاخْتِلافِ الْعَوَامِلِ الدَّاخِلَةِ عَلَيْهَا لَفْظاً أَوْ تَقْدِيْراً.

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).

وَ أَقْسَامُهُ أَرْبَعَةٌ: رَفْعٌ, وَ نَصْبٌ, وَ خَفْضٌ, وَ جَزْمٌ

The categories of grammatical analysis are four:
Raf' (رَفْعٌ) and *Nasb* (نَصْبٌ) and *Khafdh* (خَفْضٌ) and *Jazm* (جَزْمٌ)

فَلِلأَسْمَاءِ مِنْ ذَلِكَ الرَّفْعُ, وَ النَّصْبُ, وَ الْخَفْضُ, وَ لا جَزْمَ فِيهَا

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

وَ لِلأَفْعَالِ مِنْ ذَلِكَ الرَّفْعُ, وَ النَّصْبُ, وَ الْجَزْمُ, وَ لا خَفْضَ فِيهَا

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

بَابُ مَعْرِفَةِ عَلاَمَاتِ الإِعْرَابِ

The Chapter of knowing the signs of grammatical analysis

لِلرَّفْعِ أَرْبَعُ عَلاَمَاتٍ: الضَّمَّةُ, وَ الْوَاوُ, وَ الأَلِفُ, وَ النُّوْنُ.

There are four signs which indicate the condition of *Raf'*: The (ن).
Dhommah (ـُ), the *Waaw* (و), the *Alif* (ا)and the *Noon*

فَأَمَّا الضَّمَّةُ: فَتَكُوْنُ عَلاَمَةً لِلرَّفْعِ فِي أَرْبَعَةِ مَوَاضِعَ فِي الاسْمِ الْمُفْرَدِ, وَ جَمْعِ التَّكْسِيْرِ, وَ جَمْعِ الْمُؤَنَّثِ السَّالِمِ, وَ الْفِعْلِ 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.

وَ أَمَّا الْوَاوُ: فَتَكُوْنُ عَلاَمَةً لِلرَّفْعِ فِي مَوْضِعَيْنِ: فِي جَمْعِ الْمُذَّكِرِ السَّالِمِ وَ فِي الأَسْمَاءِ الْخَمْسَةِ, وَ هِيَ: أَبُوكَ, وَ أَخُوكَ, وَ حَمُوكَ, وَ فُوكَ, وَ ذُو 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), *Akhooka* (أَخُوكَ), *Hamooka* (حَمُوكَ), *Fooka* (فُوكَ), and *Dhoo Maalin* (ذُو مَالٍ).

وَ أَمَّا الأَلِفُ: فَتَكُوْنُ عَلاَمَةً لِلرَّفْعِ فِي تَثْنِيَةِ الأَسْمَاءِ خَاصَّةً.

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

وَ أَمَّا النُّوْنُ: فَتَكُوْنُ عَلاَمَةً لِلرَّفْعِ فِي الْفِعْلِ الْمُضَارِعِ, إِذَا اتَّصَلَ بِهِ ضَمِيْرُ تَثْنِيَةٍ, أَوْ ضَمِيْرُ جَمْعٍ, أَوْ ضَمِيْرُ الْمُؤَنَّثَةِ الْمُخَاطِبَةِ.

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 عَلاَمَاتٍ: الْفَتْحَةُ, وَ الأَلِفُ, وَ الْكَسْرَةُ, وَ الْيَاءُ, وَ حَذْفُ النُّوْنُ.

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: فَتَكُوْنُ عَلَامَةً لِلنَّصْبِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي الاسْمِ الْمُفْرَدِ, وَ جَمْعِ التَّكْسِيْرِ, وَ الْفِعْلِ الْمُضَارِعِ إِذا دَخَلَ عَلَيْهِ نَأَصِبٌ وَ لَمْ 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.

وَ أَمَّا الْأَلِفُ: فَتَكُوْنُ عَلَامَةً لِلنَّصْبِ فِي الْأَسْمَاءِ الْخَمْسَةِ, نَحْوَ (رَأَيْتُ أَبَاكَ وَ أَخَاكَ) وَ مَا أَشْبَهَ 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.

وَ أَمَّا الْكَسْرَةُ: فَتَكُوْنُ 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.

وَ أَمَّا الْيَاءُ: فَتَكُوْنُ عَلَامَةً لِلنَّصْبِ فِي التَّثْنِيَةِ وَ الْجَمْعِ.

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

وَ أَمَّا حَذْفُ النُّوْنُ: فَيَكُوْنُ عَلَامَةً لِلنَّصْبِ فِي الْأَفْعَالِ الْخَمْسَةِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّوْنِ.

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).

وَلِلخَفْضِ ثَلَاثُ عَلَامَاتٍ:

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

فَأَمَّا الْكَسَرَةُ: فَتَكُوْنُ عَلاَمَةً لِلخَفْضِ فِي ثَلاَثَةِ مَوَاضِعَ: فِي الاسْمِ الْمُفْرَدِ الْمُنْصَرِفِ،
وَ جَمْعِ التَّكْسِيْرِ الْمُنْصَرِفِ، وَ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ.

As for the *Kasrah* (ِ), 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.

وَ أَمَّا الْيَاءُ: فَتَكُوْنُ عَلاَمَةً لِلخَفْضِ فِي ثَلاَثَةِ مَوَاضِعَ: فِي الأَسْمَاءِ 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.

وَ أَمَّا الْفَتْحَةُ: فَتَكُوْنُ عَلاَمَةً لِلخَفْضِ فِي الاِسْمِ الَّذِي لاَ يَنْصَرَفُ.

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

وَلِلجَزْمِ عَلاَمَتَانِ: السُّكُوْنُ، وَ الْحَذْفُ.

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

فَأَمَّا السُّكُوْنُ: فَيَكُوْنُ عَلاَمَةً لِلجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الصَّحِيْحِ الآخِرِ.

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 (ا،و،ي).

وَ أَمَّا الْحَذْفُ: فَيَكُوْنُ عَلاَمَةً لِلجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الْمُعْتَلِّ الآخِرِ، وَ فِي الأَفْعَالِ
الْخَمْسَةِ الَّتِي رَفْعُهَا بِثَبَاتِ النُّوْنِ.

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

an indicator of the state of *Jazm* 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 بِالْحُرُوْفِ.

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: الِاسْمُ الْمُفْرَدُ وَ جَمْعُ التَّكْسِيْرُ، 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 بِالفَتْحَةِ، وَ تُخْفَضُ بِالكَسْرَةِ، وَ تُجْزَمُ بِالسُّكُوْنِ.

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 *Jazm* is indicated by a *Sukoon* (ْ).

وَ خَرَجَ عَنْ ذَلِكَ ثَلَاثَةُ أَشْيَاءَ: جَمْعُ الْمُؤَنَّثِ السَّالِمِ يُنْصَبُ بِالْكَسْرَةِ، وَ الِاسْمُ الَّذِي لاَ يَنْصَرِفُ يُخْفَضُ بِالفَتْحَةِ، وَ الْفِعْلُ الْمُضَارِعُ الْمُعْتَلُّ الآخِرِ 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 (ا,و,ي) enters the state of *Jazm* with the removal of its last letter.

وَ الَّذِي يُعْرَبُ بِالْحُرُوْفِ أَرْبَعَةُ أَنْوَاعٍ: التَّثْنِيَةُ، وَ جَمْعُ الْمُذَكَّرِ السَّالِمِ، وَ الأَسْمَاءُ الْخَمْسَةُ، وَ الأَفْعَالُ الْخَمْسَةُ، وَ هِيَ: يَفْعَلاَنِ، وَ تَفْعَلاَنِ، وَ يَفْعَلُوْنَ، وَ تَفْعَلُوْنَ، وَ تَفْعَلِيْنَ.

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 (يَفْعَلاَنِ) and (تَفْعَلاَنِ) and (يَفْعَلُوْنَ) and (تَفْعَلُوْنَ) and (تَفْعَلِيْنَ).

فَأَمَّا التَّثْنِيَةُ: فَتُرْفَعُ بِالأَلِفِ، وَ تُنْصَبُ وَ تُخْفَضُ 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 the letter *Yaa* (ي).

وَ أَمَّا جَمْعُ الْمُذَكَّرِ السَّالِمِ: فَتُرْفَعُ بِالْوَاوِ، وَ يُنْصَبُ وَ يُخْفَضُ بِالْيَاءِ.

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

وَ أَمَّا الأَسْمَاءُ الْخَمْسَةُ: فَتُرْفَعُ بِالْوَاوِ، وَ تُنْصَبُ بِالأَلِفِ، وَ تُخْفَضُ بِالْيَاءِ.

As for the Five Nouns then the condition of *Raf'* with them is indicated with the letter *Waaw* (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).

وَ أَمَّا الأَفْعَالُ الْخَمْسَةُ: فَتُرْفَعُ بِالنُّوْنِ، وَ تُنْصَبُ وَ تُخْفَضُ 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).

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بَابُ الأَفْعَالِ
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The Chapter of Verbs

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الأَفْعَالُ ثَلاَثَةٌ: مَاضٍ، وَ مُضَارِعٌ، وَ أَمْرٌ، نَحْوَ، ضَرَبَ، وَ يَضْرِبُ، وَ اضْرِبْ.
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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)!

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وَ الْمُضَارِعُ: مَا كَانَ فِي أَوَّلِهِ إِحْدَى الزَّوَائِدِ الأَرْبَعِ الَّتِي يَجْمَعُهَا قَوْلُكَ (أَنَيْتُ) وَ هُوَ مَرْفُوْعٌ أَبَداً، حَتَّى يَدْخُلَ عَلَيْهِ نَاصِبٌ أَوْ جَازِمٌ.
</div>

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

<div dir="rtl">

فَالنَّوَاصِبُ عَشَرَةٌ، وَ هِيَ: أَنْ، وَ لَنْ، وَ إِذَنْ، وَ كَيْ، وَ لاَمُ وَ كَيْ، وَ لاَمُ الْجُحُوْدِ، وَ حَتَّى، وَ الْجَوَابُ بِالْفَاءِ وَالْوَاوِ، وَ أَوْ.
</div>

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

<div dir="rtl">

وَ الْجَوَازِمُ ثَمَانِيَةَ عَشَرَ، وَ هِيَ: لَمْ، وَ لَمَّا، وَ أَلَمْ، وَ أَلَمَّا، وَ لاَمُ الأَمْرِ وَ الدُّعَاءِ، وَ (لا) فِي النَّهِي وَ الدُّعَاءِ، وَ إِنْ وَ مَا وَ مَنْ وَ مَهْمَا، وَ إِذْ مَا، وَ أَيُّ، وَ مَتَى، وَ أَيْنَ وَ أَيَّانَ، وَ أَنَّى، وَ حَيْثُمَا، وَ كَيْفَمَا، وَ إِذًا فِي الشِّعْرِ خَاصَّةً.
</div>

The Articles of *Jazm* are twelve: (لَمْ) and (لَمَّا) and (أَلَمْ) and (أَلَمَّا) and (لاَمُ الأَمْرِ وَ الدُّعَاءِ) and ((لا) فِي النَّهِي وَ الدُّعَاءِ) and (إِنْ وَ مَا وَ مَنْ وَ مَهْمَا) and (إِذْ مَا) and (أَيُّ) and (مَتَى) and (أَيْنَ وَ أَيَّانَ) and (أَنَّى) and (حَيْثُمَا) and (كَيْفَمَا) and (إِذًا) when it is used specifically in poetry.

<div dir="rtl">

بَابُ مَرْفُوعَاتِ الأَسْمَاءِ
</div>

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

الْمَرْفُوعَاتُ سَبْعَةٌ، وَ هِيَ: الْفَاعِلُ، وَ الْمَفْعُوْلُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ، وَ الْمُبْتَدَأَ، وَ خَبَرُهُ، وَ اسْمُ (كَانَ) وَ أَخَوَاتِهِ، وَ خَبَرُ (إِنَّ) وَ أَخَوَاتِهِ، وَ التَّابِعُ لِلْمَرْفُوعِ، وَ هُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، الْعَطْفُ، وَ التَّوْكِيْدُ، وَ الْبَدَلُ.

The Nouns which are in the state of *Raf'* are seven: They are the (الْفَاعِلُ) verbal subject (doer), and the (الْمَفْعُوْلُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ) subject in the passive voice, and the (الْمُبْتَدَأَ) Nominal Subject, and its (خَبَر) 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, (التَّوْكِيْدُ) emphasis, and (الْبَدَلُ) substitution.

بَابُ الْفَاعِلَ
The Chapter of the Verbal Subject (Doer)

الْفَاعِلُ هُوَ: الِاسْمُ الْمَرْفُوعُ الْمَذْكُورُ قَبْلَهُ فِعْلِهِ.
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 نَحْوَ قَوْلِكَ: قَامَ زَيْدٌ، وَ يَقُومُ زَيْدٌ، وَ قَامَ الزَّيْدَانِ، وَ يَقُومُ الزَّيْدَانِ، وَ قَامَ الزَّيْدُونَ، وَ يَقُومُ الزَّيْدُونَ، وَ قَامَ الرِّجَالُ، وَ يَقُومُ الرِّجَالُ، وَ قَامَتْ 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: (قَامَ زَيْدٌ) and (يَقُومُ زَيْدٌ) and (قَامَ الزَّيْدَانِ) and (يَقُومُ الزَّيْدَانِ) and (قَامَ الزَّيْدُونَ) and (يَقُومُ الزَّيْدُونَ) and (قَامَ الرِّجَالُ) and (يَقُومُ الرِّجَالُ) and (قَامَتْ هِنْدٌ) and (تَقُومُ هِنْدٌ) and (قَامَتِ الْهِنْدَانِ) and (تَقُومُ الْهِنْدَانِ) and

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

وَ الْمُضْمِرُ: اثْنَا عَشَرَ, نَحوَ قَوْلِكَ: (ضَرَبْتُ, وَ ضَرَبْنَا, وَ ضَرَبْتَ, وَ ضَرَبْتِ, وَ ضَرَبْتُمَا,
ضَرَبْتُمْ, وَ ضَرَبْتُنَّ, وَ ضَرَبَ, وَ ضَرَبَتْ, وَ ضَرَبَا, وَ ضَرَبُوا, وَ ضَرَبْنَ).

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 (ضَرَبَتْ) and (ضَرَبَا) and
(ضَرَبُوا) and (ضَرَبْنَ).

بَابُ الْمُبْتَدَأ وَ الْخَبَرِ
The Chapter of the Nominal Subject and Predicate

الْمُبْتَدَأُ: هُوَ الاِسْمُ 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 الاِسْمُ الْمَرْفُوعُ الْمُسْنَدُ إِلَيْهِ, نَحْوَ 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
(مُضْمِرٌ) Implicit.

فَالظَّاهِرُ مَا تَقَدَّمَ ذِكْرُهُ.

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

وَ الْمُضْمَرُ اثْنَا عَشَرَ، وَ هِيَ: أَنا، وَ نَحْنُ، وَ أَنْتَ، وَ أَنْتِ، وَ أَنْتُمَا، وَ أَنْتُمْ، أَنْتُنَّ، وَ هُوَ، وَ هِيَ، وَ هُمَا، وَ هُمْ، وَ هُنَّ، نَحْوَ قَوْلِكَ (أَنا قَائِمٌ)، وَ (نَحْنُ قَائِمُون)، وَ مَا أَشْبَهَ ذَلِكَ.

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

وَ الْخَبَرُ قِسْمَانِ: مُفْرَدٌ، وَ غَيْرُ 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).

وَ غَيْرُ الْمُفْرَدِ أَرْبَعَةُ أَشْيَاءَ: الْجَارُّ وَ الْمَجْرُورُ، وَ الظَّرْفُ، وَ الْفِعْلُ مَعَ فَاعِلِهِ، وَ الْمُبْتَدَأُ مَعَ
خَبَرِهِ، نَحْوَ قَوْلِكَ: (زَيْدٌ فِي الدَّارِ، وَ زَيْدٌ عِنْدَكَ، وَ زَيْدٌ قَامَ أَبُوهُ، وَ زَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ).

The Non-Singular Predicate consists of four things:
1.(الْجَارُّ وَ الْمَجْرُورُ) 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 عِنْدَكَ) and (زَيْدٌ قَامَ أَبُوهُ) and (زَيْدٌ جَارِيَتُهُ ذَاهِبَةٌ).

بَابُ الْعَوَامِلِ الدَّاخِلَةِ عَلَى الْمُبْتَدَأَ وَ الْخَبَرِ
The Chapter of Grammatical factors that can affect the Nominal
Subject and Predicate

وَ هِيَ ثَلاثَةُ أَشْيَاءَ: كَانَ وَ أَخَوَاتُهَا، وَ إِنَّ وَ أَخَوَاتُهَا، وَ ظَنَنْتُ وَ أَخَوَاتُهَا.
The Grammatical factors that can affect the Nominal Subject and
Predicate are divided into three categories: 1. (كَانَ وَ أَخَوَاتُهَا) *Kaana*

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

فَأَمَّا كَانَ وَ أَخَوَاتُهَا, فَإِنَّهَا تَرْفَعُ الِاسْمَ, وَ تَنْصِبُ الْخَبَرَ, وَ هِيَ: كَانَ, وَ أَمْسَى, وَ
أَصْبَحَ, وَ أَضْحَى, وَ ظَلَّ, وَ بَاتَ, وَ صَارَ, وَ لَيْسَ, وَ مَا زَالَ, وَ مَا انْفَكَّ, وَ مَا فَتِئَ,
وَ مَا بَرِحَ, وَ مَا دَامَ, وَ مَا تَصَرَّفَ مِنْهَا نَحْوَ: كَانَ, وَ يَكُونَ, وَ كُنْ, وَ أَصْبَحَ وَ
يُصْبِحُ, وَ أَصْبِحْ, تَقُولُ: (كَانَ زَيْدٌ قَائِماً, وَ لَيْسَ عَمْرُو شَاخِصاً) وَ مَا أَشْبَهَ ذَلِكَ.

As for *Kaana* and her sisters (كَانَ وَ أَخَوَاتُهَا), 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 وَ أَخَوَاتُهَا) include (كَانَ) and (أَمْسَى) and (أَصْبَحَ) and
(أَضْحَى) and (ظَلَّ) and (بَاتَ) and (صَارَ) and (لَيْسَ) and (مَا زَالَ)
and (مَا انْفَكَّ) and (مَا فَتِئَ) and (مَا بَرِحَ) and (مَا دَامَ) and whatever can be
extracted by way of verb conjugation like: (كَانَ, يَكُونَ, وَ كُنْ)
and (أَصْبَحَ, يُصْبِحُ, وَ أَصْبِحْ) like that which is in the following
examples: (كَانَ زَيْدٌ قَائِماً) and (لَيْسَ عَمْرُو شَاخِصاً) and whatever is
similar to this.

وَ أَمَّا إِنَّ وَ أَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ الِاسْمَ وَ تَرْفَعُ الْخَبَرَ, وَ هِيَ: إِنَّ, وَ أَنَّ, وَ لَكِنَّ, وَ كَأَنَّ,
وَ لَيْتَ, وَ لَعَلَّ, تَقُولُ: إِنَّ زَيْداً قَائِمٌ, وَ لَيْتَ عَمْراً شَاخِصٌ, وَ مَا أَشْبَهَ ذَلِكَ, وَ مَعْنَى إِنَّ وَ أَنَّ
لِلتَّوْكِيدِ, وَ لَكِنَّ لِلِاسْتِدْرَاكِ, وَ كَأَنَّ لِلتَّشْبِيهِ, وَ لَيْتَ لِلتَّمَنِّي, وَ لَعَلَّ
لِلتَّرَجِّي وَالتَّوَقُّعَ.

As for (إِنَّ وَ أَخَوَاتُهَا) 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 وَ أَخَوَاتُهَا) 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 زَيْداً قَائِمٌ) and
(لَيْتَ عَمْراً شَاخِصٌ) 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.

وَ أَمَّا ظَنَنْتُ وَ أَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ الْمُبْتَدَأَ وَ الْخَبَرَ عَلَى أَنَّهُمَا مَفْعُولَانِ لَهَا, وَ هِيَ: ظَنَنْتُ, وَ حَسِبْتُ, وَ خِلْتُ, وَ زَعَمْتُ, وَ رَأَيْتُ, وَ عَلِمْتُ, وَ وَجَدْتُ, وَ اتَّخَذْتُ, وَ جَعَلْتُ, وَ سَمِعْتُ؛ تَقُولُ: ظَنَنْتُ زَيْداً قَائِماً, وَ رَأَيْتُ عَمْراً شَاخِصاً, وَ مَا أَشْبَهَ ذَلِكَ.

As for *Dthununtu* and her sisters (ظَنَنْتُ وَ أَخَوَاتُهَا) 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 وَ أَخَوَاتُهَا). *Dthununtu* and her sisters (ظَنَنْتُ وَ أَخَوَاتُهَا) are: (ظَنَنْتُ) and (حَسِبْتُ) and (خِلْتُ) and (زَعَمْتُ) and (رَأَيْتُ) and (عَلِمْتُ) and (وَجَدْتُ) and (اتَّخَذْتُ) and (جَعَلْتُ) and (سَمِعْتُ). Some examples of *Dthununtu* and her sisters (ظَنَنْتُ وَ أَخَوَاتُهَا) can be found in the following examples: (ظَنَنْتُ زَيْداً قَائِماً) and (رَأَيْتُ عَمْراً شَاخِصاً) and whatever is similar to this.

بَابُ النَّعْتِ
The Chapter of the Adjective

النَّعْتُ: تَابِعٌ لِلمَنْعُوتِ فِي رَفْعِهِ, وَ نَصْبِهِ وَ خَفْضِهِ وَ تَعْرِيفِهِ وَ تَنْكِيرِهِ؛ تَقُولُ: قَامَ زَيْدٌ الْعَاقِلُ, وَ رَأَيْتُ زَيْداً الْعَاقِلَ, وَ مَرَرْتُ بِزَيْدٍ الْعَاقِلِ.

The adjective follows the object of description in its *Raf'*, *Nasb*, and *Khafdh* while also following the object of description in its definiteness or indefiniteness as in the following examples: (قَامَ زَيْدٌ الْعَاقِلُ) and (رَأَيْتُ زَيْداً الْعَاقِلَ) and (مَرَرْتُ بِزَيْدٍ الْعَاقِلِ).

وَ الْمَعْرِفَةُ أَشْيَاءُ: الاِسْمُ الْمُضْمَرُ نَحْوَ: أَنَا وَ أَنْتَ، وَ الاِسْمُ الْعَلَمُ نَحْوَ: زَيْدٍ وَ مَكَّةَ، وَ
الاِسْمُ الْمُبْهَمُ نَحْوَ: هَذَا، وَ هَذِهِ، وَ هَؤُلَاءِ، وَ الاِسْمُ الَّذِي فِيهِ الْأَلِفُ وَ اللَّامُ نَحْوَ: الرَّجُلُ وَ
الْغُلَامُ، وَ مَا أُضِيفَ إِلَى وَاحِدٍ مِنْ هَذِهِ الْأَرْبَعَةِ.

The Condition of Definiteness consists of five things: 1. Implicit
Nouns like: (أَنا وَ أَنْتَ) and 2. Proper Nouns like: (زَيْدٌ وَ مَكَّةُ)
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.

وَ النَّكِرَةُ: كُلُّ اِسْمٍ شَائِعٍ فِي جِنْسِهِ لاَ يَخْتَص بِهِ وَاحِدٌ دُونَ آخَرَ، وَ تَقْرِيبُهُ كُلُّ مَا
صَلَحَ دُخُولُ الْأَلِفُ وَ اللَّامُ 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 عَشَرَةٌ، وَ هِيَ: الْوَاوُ، وَ الْفَاءُ، وَ ثُمَّ، وَ أَوْ، وَ أَمْ، وَ إِمَّا، وَ بَلْ، وَ لاَ، وَ لَكِنْ،
وَ حَتَّى فِي بَعْضِ الْمَوَاضِعِ.

The Letters of Conjunction are ten: The *Waaw* (و), the *Faa* (ف),
Thumma (ثُمَّ), *Aww* (أَوْ), *Amm* (أَمْ), *Imma* (إِمَّا), *Bal* (بَلْ), and *Laa*
(لاَ), *Laakin* (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 عَمْرٌو، وَ رَأَيْتُ زَيْداً وَ عَمْراً، 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 and this can be found in the following statements: (قَامَ زَيْدٌ وَ عَمْروٌ)

.(زَيْدٌ لَمْ يَقُمْ وَ لَمْ يَقْعُدْ) and (مَرَرْتُ بِزَيْدٍ وَ عَمْروٍ) and (رَأَيْتُ زَيْداً وَ عَمْراً)

بَابُ التَّوْكِيْدِ
The Chapter of Emphasis

التَّوْكِيْدُ: (تَابِعٌ لِلْمُؤَكَّدِ فِي رَفْعِهِ وَ نَصْبِهِ وَ خَفْضِهِ وَ تَعْرِيْفِهِ).

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

وَ يَكُوْنُ بِأَلْفَاظٍ مَعْلُومَةٍ, وَ هِيَ: النَّفْسُ, وَ الْعَيْنُ, وَ كُلٌّ, وَ أَجْمَعُ, وَ تَوَابِعُ أَجْمَعَ, وَ هِيَ: أَكْتَعُ, وَ أَبْتَعُ, وَ أَبْصَعُ, تَقُوْلُ: قَامَ زَيْدٌ نَفْسَهُ, وَ رَأَيْتُ الْقَوْمَ كُلَّهُمْ, وَ مَرَرْتُ بِالْقَوْمِ أَجْمَعِيْنَ.

The Emphatic state is established with the following words: (نَفْس), (عَيْن) and (كُلٌّ) and (أَجْمَعُ) 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 أَجْمَعِيْنَ) and (رَأَيْتُ الْقَوْمَ كُلَّهُمْ)

بَابُ الْبَدَلِ
The Chapter of Substitution

إِذَا أُبْدِلَ اِسْمٌ مِنْ اِسْمٍ أَوْ فِعْلٌ مِنْ فِعْلٍ تَبِعَهُ فِي جَمِيْعِ 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.

وَ هُوَ عَلَى أَرْبَعَةِ أَقْسَامٍ: بَدَلُ الشَّيْءِ مِنْ الشَّيْءِ, وَ بَدَلُ الْبَعْضِ مِنْ الْكُلِّ, وَ بَدَلُ الِإشْتِمَالِ, وَ بَدَلُ الْغَلَطِ, نَحْوُ قَوْلِكَ: (قَامَ زَيْدٌ أَخُوكَ, وَ أَكَلْتُ الرَّغِيْفَ ثُلْثَهُ, وَ نَفَعَنِي زَيْدٌ عِلْمُهُ, وَ رَأَيْتُ زَيْداً الْفَرَسَ), أَرَدْتَ أَنْ تَقُولَ: رَأَيْتُ الْفَرَسَ فَغَلِطْتَ فَأَبْدَلْتَ زَيْداً 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: (قَامَ زَيْدٌ أَخُوكَ) and (أَكَلْتُ الرَّغِيْفَ ثُلْثُهُ) and also in (نَفَعَنِي زَيْدٌ عِلْمُه) and the following phrase (رَأَيْتُ زَيْداً 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 مَنْصُوبَتِ الأَسْمَاءِ
The Chapter of Nouns in the State of *Nasb*

الْمَنْصُوبَتُ خَمْسَةَ عَشَرَ, وَ هِيَ: الْمَفْعُولُ بِهِ, وَ الْمَصْدَرُ, وَ ظَرْفُ الزَّمَانِ وَ ظَرْفُ الْمَكَانِ, وَ الْحَالُ, وَ التَّمْيِيْزُ, وَ الْمُسْتَثْنَى, وَ اِسْمُ لاَ, وَ الْمُنَادَى, وَ الْمَفْعُولُ مِنْ أَجْلِهِ, وَ الْمَفْعُولُ مَعْهُ, وَ خَبَرُ كَانَ وَ أَخَوَتِهَا, وَ اِسْمُ إِنَّ وَ أَخَوَاتِهَا.

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 أَخَوَتِهَا), The Nominal Subject of *Inna* and her sisters (إِنَّ وَ أَخَوَاتِهَا).

وَ التَّابِعُ لِلْمَنْصُوبِ, وَ هُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ, وَ الْعَطْفُ, وَ التَّوْكِيْدُ, وَ الْبَدَلُ.

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

وَ هُوَ: الِاسْمُ الْمَنْصُوبُ الَّذِي يَقَعُ بِهِ الْفِعْلُ, نَحْوَ: ضَرَبْتُ زَيْداً, وَ رَكِبْتُ الْفَرَسَ.

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

وَ هُوَ قِسْمَانِ: ظَاهِرٌ, وَ مُضْمَرٌ

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

فَالظَّاهِر مَا تَقَدَّمَ ذِكْرُهُ

The Apparent has previously been explained.

وَ الْمُضْمَرُ قِسْمَانِ: مُتَّصِلٌ, وَ مُنْفَصِلٌ.

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

فَالْمُتَّصِلُ اثْنَا عَشَرَ, وَ هِيَ: ضَرَبَنِي, وَ ضَرَبْنَا, وَ ضَرَبَكَ, وَ ضَرَبَكِ, وَ ضَرَبَكُمَا, وَ ضَرَبَكُمْ, وَ ضَرَبَكُنَّ, وَ ضَرَبَهُ, وَ ضَرَبَهَا, وَ ضَرَبَهُمَا, وَ ضَرَبَهُمْ, وَ ضَرَبَهُنَّ.

So the Attached Implicit Verbal Objects are twelve which include: (ضَرَبَنِي) and (ضَرَبْنَا) and (ضَرَبَكَ) and (ضَرَبَكِ) and (ضَرَبَكُمَا) and (ضَرَبَكُمْ) and (ضَرَبَكُنَّ) and (ضَرَبَهُ) and (ضَرَبَهَا) and (ضَرَبَهُمَا) and (ضَرَبَهُمْ) and (ضَرَبَهُنَّ).

وَ الْمُنْفَصِلُ اثْنَا عَشَرَ, وَ هِيَ: إِيَّايَ, وَ إِيَّانَا, وَ إِيَّاكَ, وَ إِيَّاكِ, وَ إِيَّاكُمَا, وَ إِيَّاكُمْ, وَ إِيَّاكُنَّ, وَ إِيَّاهُ, وَ إِيَّاهَا, وَ إِيَّاهُمَا, وَ إِيَّاهُمْ, وَ إِيَّاهُنَّ.

And the Detached Verbal Objects are also twelve which include: (إِيَّايَ) and (إِيَّانَا) and (إِيَّاكَ) and (إِيَّاكِ) 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: الاسْمُ, الْمَنْصُوبُ, الَّذِي يَجِيءُ ثَالِثاً فِي تَصْرِيفِ الْفِعْلِ, نَحْوَ: ضَرَبَ يَضْرِبُ ضَرْباً.

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

وَ هُوَ قِسْمَانِ: لَفْظِيٌّ, وَ مَعْنَوِيٌّ فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ, نَحْوَ: قَتَلْتُهُ قَتْلاً.

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 قَتْلاً)

وَ إِنْ وَافَقَ مَعْنَى فِعْلِهِ دُونَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ, نَحْوَ: جَلَسْتُ قُعُوداً, وَ قُمْتُ وُقُوفاً, وَ مَا 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 قُعُوداً) and (قُمْتُ وُقُوفاً) and whatever is similar to this.

بَابُ ظَرْفِ الزَّمَانِ وَ ظَرْفِ الْمَكَانِ

The Chapter of the circumstantial Preposition of Time and Place

ظَرْفُ الزَّمَانِ هُوَ: اِسْمُ الزَّمَانِ الْمَنْصُوبُ بِتَقْدِيرِ (فِي) نَحْوُ الْيَوْمَ, وَ اللَّيْلَةَ, وَ غُدْوَةً, وَ بُكْرَةً, وَ سَحَراً, وَ غَداً, وَ عَتَمَةً, وَ صَبَاحاً, وَ مَسَاءً, وَ أَبَداً, وَ أَمَداً, وَ حِيناً, وَ مَا 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: (الْيَوْمَ) and (اللَّيْلَةَ) and (غُدْوَةً) and (بُكْرَةً)

(أَبَداً) and (مَسَاءً) and (غَداً) and (عَتَمَةً) and (صَبَاحاً) and (سَحَراً)
(أَمَداً) and (حِيناً) and whatever is similar to this.

ظَرْفُ الْمَكَانِ هُوَ: اِسْمُ الْمَكَانِ الْمَنْصُوبُ بِتَقْدِيرِ (فِي) نَحْوَ أَمَامَ، وَ خَلْفَ، وَ قُدَّامَ، وَ وَرَاءَ، وَ فَوْقَ، وَ تَحْتَ، وَ عِنْدَ، وَ مَعَ وَ إِزَاءَ، وَ حِذَاءَ، وَ تِلْقَاءَ، 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 (فَوْقَ) and (تَحْتَ) and (عِنْدَ) and (إِزَاءَ) and (مَعَ) and (حِذَاءَ) and (تِلْقَاءَ) and (ثَمَّ) and (هُنَا) and whatever is similar to this.

بَابُ الْحَالِ
The Chapter of the Situational

الْحَالُ هُوَ: الاِسْمُ، الْمَنْصُوبُ، الْمُفَسِّرُ لِمَا انْبَهَمَ مِنْ الْهَيْئَاتِ، نَحْوَ قَوْلِكَ: (جَاءَ زَيْدٌ رَاكِباً) وَ (رَكِبْتُ الْفَرَسَ مُسْرِجاً) وَ (لَقَيْتُ عَبْدَ اللَّهِ رَاكِباً) وَ مَا أَشْبَهَ ذَلِكَ.

The Situational is the Noun in the state of *Nasb* which gives description to an ambiguous situation like the following: (جَاءَ زَيْدٌ رَاكِباً) and (رَكِبْتُ الْفَرَسَ مُسْرِجاً) and (لَقَيْتُ عَبْدَ اللَّهِ رَاكِباً).

وَ لاَ يَكُونُ الْحَالُ إِلاَّ نَكِرَةً، وَ لاَ يَكُونُ الْحَالُ إِلاَّ بَعْدَ تَمَامِ الْكَلاَمِ، وَ لاَ يَكُونُ صَاحِبُهَا إِلاَّ 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: الاسْمُ، الْمَنْصُوبُ، الْمُفَسِّرُ لِمَا انْبَهَمَ مِنْ الذَّوَاتِ، نَحْوَ قَوْلِكَ: (تَصَبَّبَ زَيْدٌ عَرَقاً)، وَ (تَفَقَّأَ بَكْرٌ شَحْماً) وَ (طَابَ مُحَمَّدٌ نَفْساً) وَ (اشْتَرَيْتُ عِشْرِينَ غُلَاماً) وَ (مَلَكْتُ تِسْعِينَ نَعْجَةً) وَ (زَيْدٌ أَكْرَمُ مِنْكَ أَباً) وَ (أَجْمَلُ مِنْكَ وَجْهاً).

The Distinctive (Specificational) is the Noun in the state of *Nasb* which gives description to an ambiguous object like the following statements: (تَصَبَّبَ زَيْدٌ عَرَقاً) and (تَفَقَّأَ بَكْرٌ شَحْماً)and and (طَابَ مُحَمَّدٌ نَفْساً) and (اشْتَرَيْتُ عِشْرِينَ غُلَاماً) and (مَلَكْتُ تِسْعِينَ نَعْجَةً) and (زَيْدٌ أَكْرَمُ مِنْكَ أَباً) and (أَجْمَلُ مِنْكَ وَجْهاً).

وَ لَا يَكُونُ إلّا نَكِرَةً، وَ لَا يَكُونُ إلّا بَعْدَ تَمَامِ الْكَلَامِ.

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

بَابُ الاسْتِثْنَاءِ

The Chapter of the Exceptional

وَ حُرُوفُ الاسْتِثْنَاءِ ثَمَانِيَةٌ، وَ هِيَ: إلّا، وَ غَيْرُ، وَ سِوَىً، وَ سُوَىً، وَ سَوَاءٌ، وَ خَلاَ، وَ عَدَا، وَ حَاشَا.

The articles of exception are eight: (إلّا) and (غَيْرُ) and (سِوَىً) and (سُوَىً) and (سَوَاءٌ) and (خَلاَ) and (عَدَا) and (حَاشَا).

فَالْمُسْتَثْنَى بِإلّا يُنْصَبُ إذَا كَانَ الْكَلَامُ تَامّاً مُوجِباً، نَحْو: (قَامَ الْقَوْمُ إلّا زَيْداً) وَ (خَرَجَ النَّاسُ إلّا عَمْراً) وَ إنْ كَانَ الْكَلَامُ مَنْفِيًّا تَامّاً جَازَ فِيهِ الْبَدَلُ وَ النَّصْبُ عَلَى الاسْتِثْنَاءِ، نَحْو: (مَا قَامَ الْقَوْمُ إلّا زَيْداً) وَ (إلّا زَيْداً) وَ إنْ كَانَ الْكَلَامُ نَاقِصاً كَانَ عَلَى حَسَبِ الْعَوَامِلِ، نَحْو: (مَا قَامَ إلّا زَيْدٌ) وَ (مَا ضَرَبْتُ إلّا زَيْداً) وَ (مَا مَرَرْتُ إلّا بِزَيْدٍ).

The Exceptional with (إلّا) is entered into the state of *Nasb* if the speech which has preceded it is complete. For example: (قَامَ الْقَوْمُ إلّا زَيْداً) and (خَرَجَ النَّاسُ إلّا عَمْراً). If the speech is complete and also negative then substitution here is permissible as well as exception as in the following: (مَا قَامَ الْقَوْمُ إلّا زَيْداً) and (إلّا زَيْداً). 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 إِلّا زَيْدٌ) and (مَا ضَرَبْتُ إِلّا زَيْداً) and (مَا مَرَرْتُ إِلّا بِزَيْدٍ).

وَ الْمُسْتَثْنَى بِغَيْرٍ, وَ سِوَىً, وَ سُوَىً, وَ سَوَاءٍ, مَجْرُورٌ لاَ غَيْرُ.

The Exceptional with (غَيْرُ) and (سِوَىً) and (سُوَىً) and (سَوَاءٌ) are always in the grammatical state of *Jarr*.

وَ الْمُسْتَثْنَى بِخَلاَ, وَ عَدَا, وَ حَاشَا, يَجُوزُ نَصْبُهُ وَ جَرُّهُ, نَحْو: (قَامَ الْقَوْمُ خَلاَ زَيْداً, وَزَيْدٍ) وَ (عَدَا عَمْراً وَ عَمْرٍو) وَ (حَاشَا بَكْراً وَ بَكْرٍ).

The Exceptional with (خَلاَ) 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 خَلاَ زَيْداً) or (زَيْدٍ) and (قَامَ الْقَوْمُ عَدَا عَمْراً) or (عَمْرٍو) and (قَامَ الْقَوْمُ حَاشَا بَكْراً) or (بَكْرٍ).

بَابُ لاَ

The Chapter of (لاَ)

إِعْلَمْ أَنَّ (لاَ) تَنْصَبُ النَّكِرَاتِ بِغَيْرِ تَنْوِينٍ إِذَا بَاشِرَتْ النَّكِرَةَ وَ لَمْ تَتَكَرَّرْ (لاَ) نَحْو: (لاَ رَجُلَ فِي الدَّارِ).

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

فَإِنْ لَمْ تُبَاشِرْهَا وَجَبَ الرَّفْعُ وَ وَجَبَ تَكْرَارُ (لاَ) نَحْو: (لاَ رَجُلَ فِي الدَّارِ وَ لاَ امْرَأَةً).

And if it is not immediately followed by an indefinite noun then the state of *Raf'* becomes obligatory as does the repetition of (لاَ) as in the following example: (لاَ فِي الدَّارِ رَجُلٌ وَ لاَ امْرَأَةٌ)

فَإِنْ تَكَرَّرَتْ (لاَ) جَازَ إِعْمَالُهَا وَ إِلْغَاؤُهَا, فَإِنْ شِئْتَ قُلْتَ: (لاَ رَجُلَ فِي الدَّارِ وَ لاَ امْرَأَةً) وَ إِنْ شِئْتَ قُلْتَ: (لاَ رَجُلٌ فِي الدَّارِ وَ لاَ امْرَأَةٌ).

So if (لا) 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: (لاَ رَجُلَ فِي الدَّارِ وَ لاَ امْرَأَةً) as well as: (لاَ رَجُلٌ فِي الدَّارِ وَ لاَ امْرَأَةٌ).

بَابُ الْمُنَادَى
The Chapter of Called (Vocative)

الْمُنَادَى خَمْسَةُ أَنْوَاعٍ: الْمُفْرَدُ الْعَلَمُ, وَ النَّكِرَةُ الْمَقْصُودَةُ, وَ النَّكِرَةُ غَيْرُ الْمَقْصُودَةِ, وَ الْمُضَافُ, وَ الشَّبِيْه بالْمُضَافِ.

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 النَّكِرَةُ الْمَقْصُودَةُ فَيُبْنَيَانِ عَلَى الضَّمِّ مِنْ غَيْرِ تَنْوِينٍ, نَحْو (يَا زَيْدُ) وَ (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 الثَّلاَثَةُ الْبَاقِيَةُ مَنْصُوبَةٌ لاَ 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

وَ هُوَ: الاِسْمُ, الْمَنْصُوبُ, الَّذِي يُذْكَرُ لِبَيَانِ لِسَبَبِ وُقُوعِ الْفِعْلِ, نَحْو قَوْلِكَ (قَامَ زَيْدٌ إِجْلاَلاً لِعَمْروٍ) 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 إِجْلَالاً لِعَمْروٍ) and (قَصَدْتُكَ ابْتِغَاءَ مَعْرُوفِكَ).

بَابُ الْمَفْعُولِ مَعْهُ
The Chapter of the Accompanying Verbal Object

وَ هُوَ: الاِسْمُ, الْمَنْصُوبُ, الَّذِي يُذْكَرُ لِبَيَانِ مَنْ فُعِلَ مَعْهُ الْفِعْلُ, نَحْو قَوْلِكَ: (جَاءَ الأَمِيْرُ وَ الْجَيْشَ) وَ (اسْتَوَى الْمَاءُ وَ الْخَشَبَةَ).

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 الأَمِيْرُ وَ الْجَيْشَ) and (اسْتَوَى الْمَاءُ وَ الْخَشَبَةَ).

وَ أَمَّا خَبَرُ (كَانَ) وَ أَخَوَاتِهَا, وَ اسْمُ (إِنَّ) وَ أَخَوَاتِهَا, فَقَدْ تَقَدَّمَ ذِكْرُهُمَا فِي الْمَرْفُوعَاتِ, وَ كَذَلِكَ التَّوَابِعُ؛ فَقَدْ تَقَدَّمَتْ هُنَاكَ.

As for the Predicate of *Kaana* and her sisters (كَانَ وَ أَخَوَاتِهَا) and the Nominal Subject of *Inna* and her sisters (اسْمُ إِنَّ وَ أَخَوَاتِهَا) 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 مِنْ الأَسْمَاءِ
The Chapter of the Nouns in the State of *Khafdh*

الْمَخْفُوضَاتُ ثَلاَئَةُ أَنْوَاعٍ: مَخْفُوضٌ بِالْحَرْفِ, وَ مَخْفُوضٌ بِالإِضَافَةِ, وَ تَابِعٌ لِلمَخْفُوضٍ.

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 يُخْفَضُ بِمِنْ, وَ إِلَى, وَ عَنْ, وَ عَلَى, وَ فِي, وَ رُبَّ, وَ الْبَاءِ, وَ الْكَافِ, وَ اللَّامِ, وَ بِحُرُوفِ الْقَسَمِ, وَ هِيَ: الْوَاوُ, وَ الْبَاءُ, وَ التَّاءُ, وَ بِوَاوِ رُبَّ, وَ بِمُدْ, وَ مُنْذُ.

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 (التَّاءُ) and (بِوَاوِ رُبَّ) and (بِمُدْ) and (مُنْذُ).

وَ أَمَّا الْمَخْفُوضُ بِالْإِضَافَةِ, فَنَحْوُ قَوْلِكَ: (غُلَامُ زَيْدٍ) وَ هُوَ عَلَى قِسْمَيْنِ: مَا يُقَدَّرُ بِاللَّامِ, وَ مَا يُقَدَّرُ بِمِنْ؛ فَالَّذِي يُقَدَّرُ بِاللَّامِ نَحْوُ (غُلَامُ زَيْدٍ) وَ الَّذِي يُقَدَّرُ بِمِنْ, نَحْوُ (ثَوْبُ خَزٍّ) وَ (بَابُ سَجٍ) وَ (خَتِمُ حَدِيْدٍ).

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: (ثَوْبُ خَزٍّ) and (بَابُ سَجٍ) and (خَتِمُ حَدِيْدٍ).

تَمَّ بِحَمْدِ اللَّهِ

Completed with all of the praise being for Allaah The Majestic