

Dawrah Ilmiyyah

Al-Ajrumiyyah



Name:



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[illegible]

al-Muaqddimah al-Ājurrāmiyyah

By Imām Muhammad ibn Muhammad ibn Ājurrām al-Sinhājī (d.723H)

In the name of Allāh, the Most Merciful, the
Bestower of Mercy

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Speech is utterance, [which is]
compounded, meaningful, in its placement.

And it is three types: Noun, Verb and
Particle which conveys meaning.

So the Noun is known by *Al-Khafdh*, *At-Tanween*, the acceptance of the particle of definition *Alif Laam*, and the letters of *Khafdh*, and these are from (*min*), to (*ilaa*), 'An, above ('*Alaa*), in (*Fee*), Little/A lot (*Rubba*), Transmission (*al-Baa*), Resemblance (*al-Kaaf*) and *al-Laam* (of ownership or specificity).

And the letters of pledge, which are: *al-Waaw*, *al-Baa* and *al-Taa*.

And the verb is known by *Qad*, *al-Seen*, *Sawfa*, and *al-Taa al-Ta'neeth as-saakinah*.

And the particle is that which does not accept the indicators or signs of the noun or verb.

الكَلَامُ هُوَ اللَّفْظُ الْمُرَكَّبُ الْمَفِيدُ بِالْوَضْعِ.

وَأَقْسَامُهُ ثَلَاثَةٌ: اسْمٌ، وَفِعْلٌ، وَحَرْفٌ جَاءَ لِمَعْنَى.

فَالِاسْمُ يُعْرَفُ بِالْحَفْضِ، وَالتَّنْوِينِ، وَدُخُولِ الْأَلِفِ وَاللَّامِ عَلَيْهِ، وَحُرُوفِ الْحَفْضِ، وَهِيَ مِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبُّ، وَحَتَّى، وَحَاشَا، وَمُذْ، وَمُنْذُ، وَالْبَاءُ، وَالْكَافُ، وَاللَّامُ، وَحُرُوفِ الْقَسَمِ، وَهِيَ الْوَاوُ، وَالْبَاءُ، وَالتَّاءُ.

وَالْفِعْلُ يُعْرَفُ بِقَدْ، وَالسِّينِ، وَسَوْفَ، وَتَاءِ التَّائِيثِ السَّاكِنَةِ.

وَالْحَرْفُ: مَا لَا يَصْلُحُ مَعَهُ دَلِيلُ الْاسْمِ، وَلَا دَلِيلُ الْفِعْلِ.

[illegible]

بَابُ الْإِعْرَابِ

Chapter: Grammatical Analysis

The Grammatical analysis is the changing of vowel markings at the end of words according to the addition of agents; whether they are explicit or implicit.

The types of grammatical analysis are four: *Raf'*, *Nasb*, *Khafdh* and *Jazm*.

So for the nouns is *Raf'*, *Nasb* and *Khafdh* with *Jazm* excluded.

And for the verbs is *Raf'*, *Nasb* and *Jazm* with *Khafdh* excluded.

الْإِعْرَابُ هُوَ تَغْيِيرُ أَوَاخِرِ الْكَلِمِ؛ لاختلافِ العَوَامِلِ الدَّاخِلَةِ عَلَيْهَا، لَفْظًا أَوْ تَقْدِيرًا.

وَأَقْسَامُهُ أَرْبَعَةٌ: رَفْعٌ، وَنَصْبٌ، وَخَفْضٌ، وَجَزْمٌ.

فَلِلْأَسْمَاءِ مِنْ ذَلِكَ الرَّفْعُ، وَالنَّصْبُ، وَالْخَفْضُ، وَلَا جَزْمٌ

فِيهَا.

وَلِلْأَفْعَالِ مِنْ ذَلِكَ الرَّفْعُ، وَالنَّصْبُ، وَالْجَزْمُ، وَلَا خَفْضٌ

فِيهَا.

[illegible]

Chapter: Knowing the signs of grammatical analysis

There are four signs which indicate the condition of *Raf'*: The *Dhammah*, the *Waaw*, the *Alif* and the *Noon*.

As for the *Dhammah*: Then it is an indicator of *Raf'* in four Instances: [1] The singular noun, [2] The broken plural, [3] The sound feminine plural, and [4] The present tense verb which has nothing attached to the end of it.

As for the *Waaw*: Then it is an indicator of *Raf'* in two cases: [1] The sound masculine plural and [2] The five exceptional nouns which are: *Abooka*, *Akhooka*, *Hamooka*, *Fooka*, and *Dhoo-Maalin*.

As for the *Alif*: Then it is an indicator of *Raf'* specifically in [1] the dual forms.

As for the *Noon*, 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.

And for the conditions of *Nasb* there are five signs: the *Fathah*, the *Alif*, the *Kasrah*, the *Yaa*, and the removal of the letter *Noon*.

بَابُ مَعْرِفَةِ عَلَامَاتِ الْإِعْرَابِ

لِلرَّفْعِ أَرْبَعُ عَلَامَاتٍ: الضَّمَّةُ وَالْوَاوُ وَالْأَلِفُ وَالنُّونُ.

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

وَأَمَّا الْوَاوُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي مَوْضِعَيْنِ: فِي جَمْعِ الْمَذَكَّرِ السَّالِمِ، وَفِي الْأَسْمَاءِ الْخَمْسَةِ، وَهِيَ أَبُوكَ، وَأَخُوكَ، وَحَمُوكَ، وَفُوكَ، وَذُو مَالٍ.

وَأَمَّا الْأَلِفُ فَتَكُونُ عَلَامَةً لِلرَّفْعِ فِي ثَنِيَّةِ الْأَسْمَاءِ خَاصَّةً.

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

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

[illegible]

As for the *Fathah*, 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* precedes it and there is nothing attached to the last letter in the verb.

As for the *Alif*, then it is an indicator of the state of *Nasb* in the five nouns. Like the following example: *Ra'aytu Abaaka wa Akhaaka*. And whatever resembles this.

As for the *Kasrah*, then it is an indicator of the state of *Nasb* for the sound feminine plurals.

As for the *Yaa*, then it is an indicator of the state of *Nasb* in both the dual and plural noun forms.

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*.

And for the conditions of *Khafdh*, there are three signs: The *Kasrah*, the *Yaa*, and the *Fathah*.

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 [accept *Tanween*]. [2] In broken plural forms where the vowel markings can also be changed. [3] In the sound feminine plurals.

As for the *Yaa*, 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.

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.

فَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلنَّضْبِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي
الاسْمِ الْمُفْرَدِ، وَجَمْعِ التَّكْسِيرِ، وَالْفِعْلِ الْمُضَارِعِ إِذَا دَخَلَ عَلَيْهِ
نَاصِبٌ، وَلَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

وَأَمَّا الْأَلِفُ فَتَكُونُ عَلَامَةً لِلنَّضْبِ فِي الْأَسْمَاءِ الْخَمْسَةِ،
نَحْوُ: رَأَيْتُ أَبَاكَ، وَأَخَاكَ، وَمَا أَشَبَّهُ ذَلِكَ.

وَأَمَّا الْكَسْرَةُ فَتَكُونُ عَلَامَةً لِلنَّضْبِ فِي جَمْعِ الْمُؤَنَّثِ السَّالِمِ.

وَأَمَّا الْيَاءُ فَتَكُونُ عَلَامَةً لِلنَّضْبِ فِي الثَّنِيَّةِ وَالْجَمْعِ.

وَأَمَّا حَذْفُ النُّونِ فَيَكُونُ عَلَامَةً لِلنَّضْبِ فِي الْأَفْعَالِ الَّتِي
رَفَعَهَا بِثَبَاتِ النُّونِ.

وَلِلْخَفْضِ ثَلَاثُ عَلَامَاتٍ: الْكَسْرَةُ، وَالْيَاءُ، وَالْفَتْحَةُ.

فَأَمَّا الْكَسْرَةُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي
الاسْمِ الْمُفْرَدِ الْمُنْصَرِفِ، وَجَمْعِ التَّكْسِيرِ الْمُنْصَرِفِ، وَجَمْعِ
الْمُؤَنَّثِ السَّالِمِ.

وَأَمَّا الْيَاءُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي ثَلَاثَةِ مَوَاضِعَ: فِي
الْأَسْمَاءِ الْخَمْسَةِ، وَفِي الثَّنِيَّةِ، وَالْجَمْعِ.

وَأَمَّا الْفَتْحَةُ فَتَكُونُ عَلَامَةً لِلْخَفْضِ فِي الْاسْمِ الَّذِي لَا
يُنْصَرَفُ.

[illegible]

And for the state of *Jazm*, there are two signs: [1] The *Sukoon*, and [2] Removal.

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.

As for removal, then it is an indicator of the state of *Jazm* when the last letter in a present tense verb is weak, and in the five verbs when the sign of the state of *Raf'* is the fixedness of the letter Noon.

وَلِلْجَزْمِ عَلَامَتَانِ: السُّكُونُ، وَالْحَذْفُ.

فَأَمَّا السُّكُونُ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ
الصَّحِيحِ الْآخِرِ.

وَأَمَّا الْحَذْفُ فَيَكُونُ عَلَامَةً لِلْجَزْمِ فِي الْفِعْلِ الْمُضَارِعِ الْمُعْتَلِ
الْآخِرِ، وَفِي الْأَفْعَالِ الَّتِي رَفَعَهَا يَثْبَتِ النُّونُ.

[illegible]

Section

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.

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.

In all of the previous nouns the condition of *Raf'* is indicated by a *Dhammah*, 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*.

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 enters the state of *Jazm* with the removal of its last letter.

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, [3] The five verbs which are *Yaf'alaan*, *Taf'alaan*, *Yaf'aloona*, *Taf'aloona* and *Taf'aleen*.

As for the dual form then the condition of *Raf'* is indicated by an *Alif* and the condition of *Nasb* and *Khafdh* is indicated by the letter *Yaa*.

فَضْلٌ

الْمُغْرَبَاتُ قِسْمَانِ: قِسْمٌ يُغْرَبُ بِالْحَرَكَاتِ، وَقِسْمٌ يُغْرَبُ بِالْحُرُوفِ.

فَالَّذِي يُغْرَبُ بِالْحَرَكَاتِ أَرْبَعَةُ أَنْوَاعٍ: الْأِسْمُ الْمُفْرَدُ، وَجَمْعُ التَّكْسِيرِ، وَجَمْعُ الْمُؤَنَّثِ السَّالِمِ، وَالْفِعْلُ الْمُضَارِعُ الَّذِي لَمْ يَتَّصِلْ بِآخِرِهِ شَيْءٌ.

وَكُلُّهَا تُرْفَعُ بِالنَّصْبِ، وَتُنْصَبُ بِالْفَتْحَةِ، وَتُخَفَّضُ بِالْكَسْرِ، وَتُجْزَمُ بِالسُّكُونِ.

وَخَرَجَ عَنْ ذَلِكَ ثَلَاثَةُ أَشْيَاءَ: جَمْعُ الْمُؤَنَّثِ السَّالِمِ يُنْصَبُ بِالْكَسْرِ، وَالْإِسْمُ الَّذِي لَا يَنْصَرِفُ يُخَفَّضُ بِالْفَتْحَةِ، وَالْفِعْلُ الْمُضَارِعُ الْمُعْتَلُّ الْآخِرُ يُجْزَمُ بِحَذْفِ آخِرِهِ.

وَالَّذِي يُغْرَبُ بِالْحُرُوفِ أَرْبَعَةُ أَنْوَاعٍ: الثَّنِيَّةُ، وَجَمْعُ الْمَذَكَّرِ السَّالِمِ، وَالْأَسْمَاءُ الْخَمْسَةُ، وَالْأَفْعَالُ الْخَمْسَةُ، وَهِيَ يَفْعَلَانِ، وَتَفْعَلَانِ، وَيَفْعَلُونَ، وَتَفْعَلُونَ، وَتَفْعَلِينَ.

فَأَمَّا الثَّنِيَّةُ فَتُرْفَعُ بِالْأَلِفِ، وَتُنْصَبُ وَتُخَفَّضُ بِالْيَاءِ.

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

As for the Sound masculine plural, then the condition of *Raf'* is indicated with the letter *Waaw* and both the condition of *Nasb* and *Khafdh* are indicated by the letter *Yaa*.

As for the Five nouns then the condition of *Raf'* with them is indicated with the letter *Waaw* and the condition of *Nasb* is indicated with the letter *Alif*, and the condition of *Khafdh* is indicated with the letter *Yaa*.

As for the Five verbs then condition of *Raf'* with them is indicated by the establishment and firmness of the letter *Noon*. Both the conditions of *Nasb* and *Jazm* are indicated by the removal of the *Noon*.

وَأَمَّا جَمْعُ الْمَذَكَّرِ السَّالِمِ فَيُرْفَعُ بِالْوَاوِ، وَيُنْصَبُ وَيُخَفَّضُ
بِالْيَاءِ.

وَأَمَّا الْأَسْمَاءُ الْخَمْسَةُ فَتُرْفَعُ بِالْوَاوِ، وَتُنْصَبُ بِالْأَلِفِ،
وَتُخَفَّضُ بِالْيَاءِ.

وَأَمَّا الْأَفْعَالُ الْخَمْسَةُ فَتُرْفَعُ بِالنُّونِ، وَتُنْصَبُ وَتُجْزَمُ بِحَذْفِهَا.

Chapter: Verbs

The verbs are three [types]: Past Tense, Present Tense and Command form. For example: He hit, He is hitting, and Hit!

The Past Tense always ends with a *Fathah*.

The Command always ends with a *Jazm*.

The Present tense is preceded by one of four extra letters which are gathered in the word (*Anaytu*) 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.

The articles of *Nasb* are ten: *An, Lan, Idhan, Kay, Laamu Kay, Laam al-Juhood, Hataa*, responses with *Faa, Waaw*, or *Aw*.

The articles of *Jazm* are twelve: *Lam, Lamaa, Alam, Alammaa, Laam al-Amr* and *Du'aa*, and *Laam* in *al-Nahi* and *Du'aa*, *In, Maa, Mann, Mahmaa, Idh maa, Ayy, Mataa, Aynaa, Abaan, Anaa, Haythumaa, Kayfamaa, Idhaa* when it is used specifically in poetry.

بَابُ الْأَفْعَالِ

الْأَفْعَالُ ثَلَاثَةٌ: مَاضٍ، وَمُضَارِعٌ، وَأَمْرٌ.

نَحْوُ (ضَرَبَ، يَضْرِبُ، اضْرِبْ).

فَالْمَاضِي مَفْتُوحُ الْآخِرِ أَبَدًا.

وَالْأَمْرُ مَجْزُومٌ أَبَدًا.

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

فَالنَّوَاصِبُ عَشْرَةٌ؛ وَهِيَ أَنْ، وَلَنْ، وَإِذَنْ، وَكَيْ، وَلَا مُ كَيْ، وَلَا مُ الْجُحُودِ، وَحَتَّى، وَالْجَوَابُ بِالْفَاءِ، وَالْوَاوِ، وَأَوْ.

وَالْجَوَازِمُ ثَمَانِيَّةٌ عَشْرٌ؛ وَهِيَ لَمْ، وَلَمَّا، وَالْمَ، وَالْمَا، وَلَا مُ الْأَمْرِ وَالِدُعَاءِ، وَ(لَا) فِي النَّهْيِ وَالِدُعَاءِ، وَإِنْ، وَمَا، وَمَنْ، وَمَهُمَا، وَإِذْمَا، وَأَيُّ، وَمَتَى، وَأَيَّانَ، وَأَيْنَ، وَأَنْتَى، وَحَيْثُمَا، وَكَيْفَمَا، وَإِذَا فِي الشُّعْرِ خَاصَّةً.

[illegible]

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

The Nouns which are in the state of *Raf'* are seven: They are [1] the verbal subject (doer), [2] the Object whose subject is not named, [3] the Nominal Subject, [4] its Predicate, [5] the Noun of *Kaana* and her sisters, [6] the Predicate of *Inna* and her sisters, and [7] the follower of something in the state of *Raf'* which are four; the adjective, conjunction, emphasis, and substitution.

بَابُ مَرْفُوعَاتِ الْأَسْمَاءِ

الْمَرْفُوعَاتُ سَبْعَةٌ؛ وَهِيَ الْفَاعِلُ، وَالْمَفْعُولُ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ، وَالْمُبْتَدَأُ، وَخَبَرُهُ، وَاسْمُ (كَانَ) وَأَخَوَاتِهَا، وَخَبَرُ (إِنَّ) وَأَخَوَاتِهَا، وَالتَّابِعُ لِلْمَرْفُوعِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، وَالْعِظْفُ، وَالتَّوَكُّيدُ، وَالْبَدَلُ.

[illegible]

Chapter: The Verbal Subject (Doer)

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

And it consists of two types: apparent, and Implicit.

So the Apparent Verbal Subject (Doer) is like the following: *Mentioned in the Arabic text.*

And the Implicit Verbal Subjects (Doers) are twelve like the following: *Mentioned in the Arabic text.*

بَابُ الْفَاعِلِ

الْفَاعِلُ هُوَ الْاسْمُ الْمَرْفُوعُ الْمَذْكُورُ قَبْلَهُ فِعْلُهُ.

وَهُوَ عَلَى قِسْمَيْنِ: ظَاهِرٌ، وَمُضْمَرٌ.

فَالظَّاهِرُ نَحْوُ قَوْلِكَ: (قَامَ زَيْدٌ)، وَ(يَقُومُ زَيْدٌ)، وَ(قَامَ

الزَّيْدَانِ)، وَ(يَقُومُ الزَّيْدَانِ)، وَ(قَامَ الزَّيْدُونَ)، وَ(يَقُومُ الزَّيْدُونَ)،

وَ(قَامَ أَخُوكَ)، وَ(يَقُومُ أَخُوكَ).

وَالْمُضْمَرُ اثْنَا عَشَرَ؛ نَحْوُ قَوْلِكَ: (ضَرَبْتُ)، وَ(ضَرَبْنَا)،

وَ(ضَرَبْتَ)، وَ(ضَرَبْتِ)، وَ(ضَرَبْتُمَا)، وَ(ضَرَبْتُمْ)، وَ(ضَرَبْتُنَّ)،

وَ(ضَرَبَ)، وَ(ضَرَبْتَ)، وَ(ضَرَبَا)، وَ(ضَرَبُوا)، وَ(ضَرَبْنَ).

Chapter: Object whose subject is not named

This is a noun that is in *Raf'* but whose subject is not mentioned with it.

When the verb is a past tense; then the first letter takes a *Dhammah* and the penultimate takes a *Kasrah*. On the other hand, if the verb is a future tense; then the first letter takes a *Dhammah* but the penultimate takes a *Fathah*.

This is two types: Apparent and Implicit.

The explicit is in such statements as:
Mentioned in the Arabic text.

The implicit contained in the verb is twelve as in the following examples:
Mentioned in the Arabic text.

بَابُ الْمَفْعُولِ الَّذِي لَمْ يُسَمَّ فَاعِلُهُ

وَهُوَ الْأِسْمُ الْمَرْفُوعُ الَّذِي لَمْ يُذَكَّرْ مَعَهُ فَاعِلُهُ.

فَإِنْ كَانَ الْفِعْلُ مَاضِيًا ضُمَّ أَوَّلُهُ وَكُسِرَ مَا قَبْلَ آخِرِهِ، وَإِنْ كَانَ مُضَارِعًا ضُمَّ أَوَّلُهُ وَفُتِحَ مَا قَبْلَ آخِرِهِ.

وَهُوَ عَلَى قِسْمَيْنِ: ظَاهِرٌ، وَمُضْمَرٌ.

فَالظَّاهِرُ نَحْوُ قَوْلِكَ: (ضَرَبَ زَيْدٌ)، وَ(يُضَرِّبُ زَيْدٌ)، وَ(أَكْرَمَ عَمْرُو)، وَ(يُكْرِمُ عَمْرُو).

وَالْمُضْمَرُ اثْنَا عَشَرَ؛ نَحْوُ قَوْلِكَ: (ضَرَبْتُ)، وَ(ضَرَبْنَا)، وَ(ضَرَبْتَ)، وَمَا أَشْبَهَ ذَلِكَ.

Chapter: Nominal Subject and Predicate

The Nominal Subject is a Noun in the state of *Raf'*, which is unaffected by explicit agents.

The Predicate is a Noun in the state of *Raf'* which is attributed to the subject like the following examples: *Mentioned in the Arabic text.*

The Nominal Subject consists of two types: Apparent and Implicit.

So the Explicit is what was previously mentioned.

And the Implicit Nominal Subjects are twelve like the following: I, We, You (male), You (female), You (dual), You lot (m), You lot (f), he, she, they (dual), they (m), they (f).

Like the statements: *Mentioned in the Arabic text.* And whatever is similar to this.

And the predicate is of two types: Singular [word] and Non-Singular [word].

The example of Singular Predicate is the sentence: *Mentioned in the Arabic text.*

The Non-Singular Predicate consists of four things:

[1] The articles of *Jaar*, [2] Circumstantial Preposition, [3] The Verb and its Verbal subject and [4] The Nominal Subject and its Predicate. Examples of this can be found in the following sentences: *Mentioned in the Arabic text.*

بَابُ الْمُبْتَدَأِ وَالْخَبَرِ

الْمُبْتَدَأُ هُوَ الْأِسْمُ الْمَرْفُوعُ الْعَارِي عَنِ الْعَوَامِلِ اللَّفْظِيَّةِ.

وَالْخَبَرُ هُوَ الْأِسْمُ الْمَرْفُوعُ الْمُسْنَدُ إِلَيْهِ.

نَحْوُ قَوْلِكَ: (زَيْدٌ قَائِمٌ)، و(الزَّيْدَانِ قَائِمَانِ)، و(الزَّيْدُونَ قَائِمُونَ).

وَالْمُبْتَدَأُ قِسْمَانِ: ظَاهِرٌ، وَمُضْمَرٌ.

فَالظَّاهِرُ: مَا تَقَدَّمَ ذِكْرُهُ

وَالْمُضْمَرُ اثْنَا عَشَرَ: وَهِيَ أَنَا، وَنَحْنُ، وَأَنْتَ، وَأَنْتِ، وَأَنْتُمَا، وَأَنْتُمْ، وَأَنْتُنَّ، وَهُوَ، وَهِيَ، وَهُمَا، وَهُمْ، وَهُنَّ.

نَحْوُ قَوْلِكَ: (أَنَا قَائِمٌ)، وَ(نَحْنُ قَائِمُونَ)، وَمَا أَشْبَهَ ذَلِكَ.

وَالْخَبَرُ قِسْمَانِ: مُفْرَدٌ، وَغَيْرُ مُفْرَدٍ.

فَالْمُفْرَدُ نَحْوُ قَوْلِكَ: (زَيْدٌ قَائِمٌ).

وَغَيْرُ الْمُفْرَدِ أَرْبَعَةُ أَشْيَاءَ: الْجَارُ وَالْمَجْرُورُ، وَالظَّرْفُ،

وَالْفِعْلُ مَعَ فَاعِلِهِ، وَالْمُبْتَدَأُ مَعَ خَبَرِهِ؛ نَحْوُ قَوْلِكَ: (زَيْدٌ فِي الدَّارِ)، وَ(زَيْدٌ عِنْدَكَ)، وَ(زَيْدٌ قَامَ أَبَوُهُ)، وَ(زَيْدٌ جَارِيَتُهُ ذَاهِبَةً).

Chapter: Agents that enter the Nominal Subject and Predicate

Agents that can affect the Nominal Subject and Predicate are divided into three categories: 1. *Kaana* and her sisters. 2. *Inna* and her sisters. 3. *Dhununtu* and her sisters.

As for *Kaana* and her sisters they make the Nominal subject into the state of *Raf'* and place the Predicate into a state of *Nasb*.

Kaana and her sisters include... *Mentioned in the Arabic text*. Like it is said: *Mentioned in the Arabic text*. And whatever is similar to this.

As for *Inna* and her sisters then they make the Nominal Subject into the state of *Nasb* and place the predicate into the state of *Nasb*. *Inna* and her sisters include: *Mentioned in the Arabic text*.

As it is said in the following examples: *Mentioned in the Arabic text*. And whatever is similar to this.

بَابُ الْعَوَامِلِ الدَّاخِلَةِ عَلَى الْمُبْتَدَأِ وَالْخَبَرِ

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

فَأَمَّا كَانَ وَأَخَوَاتُهَا، فَإِنَّهَا تَرْفَعُ الْأِسْمَ، وَتَنْصِبُ الْخَبَرَ.

وَهِيَ كَانَ، وَأَمْسَى، وَأَصْبَحَ، وَأَضْحَى، وَظَلَّ، وَبَاتَ، وَصَارَ، وَلَيْسَ، وَمَا زَالَ، وَمَا انْفَكَّ، وَمَا فَتِيَ، وَمَا بَرِحَ، وَمَا دَامَ، وَمَا تَصَرَّفَ مِنْهَا نَحْوُ كَانَ، وَيَكُونُ، وَكُنْ، وَأَصْبَحَ، وَيُصْبِحُ، وَأُصْبِحُ.

تَقُولُ: (كَانَ زَيْدٌ قَائِمًا)، وَ(لَيْسَ عَمْرُو شَاخِصًا)، وَمَا أَشْبَهَ ذَلِكَ.

وَأَمَّا إِنَّ وَأَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ الْأِسْمَ، وَتَرْفَعُ الْخَبَرَ.

وَهِيَ إِنَّ، وَأَنَّ، وَكَأَنَّ، وَلَكِنَّ، وَلَيْتَ، وَلَعَلَّ.

تَقُولُ: (إِنَّ زَيْدًا قَائِمًا)، وَ(لَيْتَ عَمْرًا شَاخِصًا)، وَمَا أَشْبَهَ ذَلِكَ.

Both *Inna* and *Anna* are used to express emphasis. *Ka-Anna* is used for similarity, *Lakinna* is used to express rectification. *Layta* is used to express regret. *La'alla* used to express anticipation and expectation.

As for *Dhanantu* and her sisters. Then they place both the Nominal subject and predicate into the state of *Nasb* while making them nominal objects for *Dhanantu* and her sisters.

Dhanantu and her sisters are: *Mentioned in the Arabic text*.

It is said: *Mentioned in the Arabic text*. And whatever is similar to this.

وَمَعْنَى إِنَّ وَأَنَّ لِلتَّوَكِيدِ، وَكَأَنَّ لِلتَّشْبِيهِ، وَلَكِنَّ لِلإِسْتِدْرَاكِ،
وَلَيْتَ لِلتَّمَنِّي، وَلَعَلَّ لِلتَّرَجِّي وَالتَّوَقُّعِ.
وَأَمَّا ظَنَنْتُ وَأَخَوَاتُهَا فَإِنَّهَا تَنْصِبُ الْمُبْتَدَأَ وَالْخَبَرَ، عَلَى أَنَّهُمَا
مَفْعُولَانِ لَهَا.
وَهِيَ ظَنَنْتُ، وَحَسِبْتُ، وَخِلْتُ، وَزَعَمْتُ، وَرَأَيْتُ،
وَعَلِمْتُ، وَوَجَدْتُ، وَاتَّخَذْتُ، وَجَعَلْتُ، وَسَمِعْتُ.
تَقُولُ: (ظَنَنْتُ زَيْدًا مُنْطَلِقًا)، و(رَأَيْتُ عَمْرًا شَاخِصًا)، وَمَا
أَشْبَهَ ذَلِكَ.

[illegible]

Chapter: The Adjective

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.

It is said: *Mentioned in the Arabic text.*

The condition of definiteness consists of five things: [1] Pronoun; like I and You, [2] Proper Nouns; like Zayd and Makkah, [3] Ambiguous nouns; like this (m), this (f), and these, [4] Nouns which are preceded by the definite article; like the man and the boy, [5] [Nouns] which are attributed with one of the four previously mentioned nouns.

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.

بَابُ النَّعْتِ

النَّعْتُ تَابِعٌ لِمَنْعُوتِهِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ، وَتَعْرِيفِهِ وَتَنْكِيرِهِ.

تَقُولُ: (قَامَ زَيْدُ الْعَاقِلِ)، وَ(رَأَيْتُ زَيْدًا الْعَاقِلَ)، وَ(مَرَرْتُ بِزَيْدِ الْعَاقِلِ).

وَالْمَعْرِفَةُ خَمْسَةٌ أَشْيَاءٌ: الْأِسْمُ الْمُضْمَرُ؛ نَحْوُ أَنَا وَأَنْتَ، وَالْأِسْمُ الْعَلَمُ؛ نَحْوُ زَيْدٍ وَمَكَّةَ، وَالْأِسْمُ الْمُبْهَمُ؛ نَحْوُ هَذَا وَهَذِهِ وَهَؤُلَاءِ، وَالْأِسْمُ الَّذِي فِيهِ الْأَلِفُ وَاللَّامُ؛ نَحْوُ الرَّجُلِ وَالْغُلَامِ، وَمَا أُضِيفَ إِلَى وَاحِدٍ مِنْ هَذِهِ الْأَرْبَعَةِ.

وَالنَّكِرَةُ: كُلُّ اسْمٍ شَائِعٍ فِي جِنْسِهِ لَا يَخْتَصُّ بِهِ وَاحِدٌ دُونَ آخَرَ، وَتَقْرِيبُهُ: كُلُّ مَا صَلَحَ دُخُولُ الْأَلِفِ وَاللَّامِ عَلَيْهِ؛ نَحْوُ الرَّجُلِ وَالْفَرَسِ.

[illegible]

Chapter: Conjunction

The letters of Conjunction are ten: *Waaw, Faa, Thumma, Aw, Amm, Imma, Bal, and Laa, Laakin*, and in some instances *Hatta*.

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*.

As it is said: *Mentioned in the Arabic text.*

بَابُ الْعَطْفِ

وَحُرُوفُ الْعَطْفِ عَشْرَةٌ؛ وَهِيَ الْوَأُو، وَالْفَاءُ، وَثُمَّ، وَأَوْ،
وَأَمْ، وَإِمَّا، وَبَلْ، وَلَا، وَلَكِنْ، وَحَتَّى فِي بَعْضِ الْمَوَاضِعِ.
فَإِنْ عَطَفْتَ عَلَى مَرْفُوعٍ رَفَعْتَ، أَوْ عَلَى مَنْصُوبٍ نَصَبْتَ، أَوْ
عَلَى مَخْفُوضٍ خَفَضْتَ، أَوْ عَلَى مُجْزُومٍ جَزَمْتَ.
تَقُولُ: (قَامَ زَيْدٌ وَعَمْرُو)، وَ(رَأَيْتُ زَيْدًا وَعَمْرًا)، وَ(مَرَرْتُ
بِزَيْدٍ وَعَمْرٍو).

Chapter: Emphasis

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

The emphatic state is established with the following words: *Nafs*, *Ayn*, *Kulli*, *Ajmu'*, and the words that can be extracted from *Ajmu'* like: *Akta'u*, *Atba'u*, and *Absa'u*.

It is said: *Mentioned in the Arabic text*.

بَابُ التَّوَكِيدِ

التَّوَكِيدُ: تَابِعٌ لِلْمُؤَكَّدِ فِي رَفْعِهِ وَنَصْبِهِ وَخَفْضِهِ وَتَعْرِيفِهِ.
وَيَكُونُ بِأَلْفَاظٍ مَعْلُومَةٍ، وَهِيَ النَّفْسُ، وَالْعَيْنُ، وَكُلُّ،
وَأَجْمَعُ، وَتَوَابِعُ أَجْمَعٍ؛ وَهِيَ أَكْتَعُ، وَأَبْتَعُ، وَأَبْصَعُ.
تَقُولُ: (قَامَ زَيْدٌ نَفْسُهُ)، وَ(رَأَيْتُ الْقَوْمَ كُلَّهُمْ)، وَ(مَرَرْتُ
بِالْقَوْمِ أَجْمَعِينَ).

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Chapter: Substitution

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.

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.

Like the statements: *Mentioned in the Arabic text.*

Since (Zayd) was mentioned accidentally, the word (*al-Farasa*) is then mentioned directly afterwards as a substitution for the word which was mentioned mistakenly.

بَابُ الْبَدَلِ

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

وَهُوَ عَلَى أَرْبَعَةِ أَقْسَامٍ: بَدَلُ الشَّيْءِ مِنَ الشَّيْءِ، وَبَدَلُ الْبَعْضِ مِنَ الْكُلِّ، وَبَدَلُ الْإِشْتِمَالِ، وَبَدَلُ الْغَلْطِ.

نَحْوُ قَوْلِكَ: (قَامَ زَيْدٌ أَخُوكَ)، وَ(أَكَلْتُ الرِّغِيفَ ثُلُثَهُ)، وَ(نَفَعَنِي زَيْدٌ عِلْمُهُ)، وَ(رَأَيْتُ زَيْدًا الْفَرَسَ)، أَرَدْتُ أَنْ تَقُولَ: (رَأَيْتُ الْفَرَسَ)؛ فَغَلِطْتَ فَأَبْدَلْتَ زَيْدًا مِنْهُ.

Chapter: Nouns in the state of *Nasb*

The Nouns in the State of *Nasb* are fifteen: [1] The verbal object, [2] The infinitive, [3] The preposition (circumstantial) of time, [4] The preposition (circumstantial) of place, [5] Status (state), [6] Specification, [7] Exception, [8] The Noun of *Laa* [9] The Caller, [10] The Causative Object, [11] The Object of Accompaniment, [12] The Predicate of *Kaana* and her sisters [13] The Nominal Subject of *Inna* and her sisters. [14] The articles which follow what has proceeded in *Nasb* are four: the adjective, the conjunction, the emphatic article, and the substitution.

بَابُ مَنْصُوبَاتِ الْأَسْمَاءِ

الْمَنْصُوبَاتُ خُمْسَةٌ عَشْرٌ وَهِيَ الْمَفْعُولُ بِهِ، وَالْمُضَدَّرُ، وَظَرْفُ الزَّمَانِ، وَظَرْفُ الْمَكَانِ، وَالْحَالُ، وَالتَّمْيِيزُ، وَالْمُسْتَنْتَى، وَاسْمُ لَا، وَالْمُنَادَى، وَالْمَفْعُولُ مِنْ أَجْلِهِ، وَالْمَفْعُولُ مَعَهُ، وَخَبَرُ (كَانَ) وَأَخَوَاتِهَا، وَاسْمُ (إِنَّ) وَأَخَوَاتِهَا، وَالتَّابِعُ لِلْمَنْصُوبِ، وَهُوَ أَرْبَعَةُ أَشْيَاءَ: النَّعْتُ، وَالْعَطْفُ، وَالتَّوَكِيدُ، وَالْبَدَلُ.

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Chapter: The Verbal Object

The Verbal Object is the Noun in the state of *Nasb* upon which a verb is enacted. Like the statements: *Mentioned in the Arabic text.*

And it is divided into two types: Apparent, and Implicit/pronoun.

The apparent has been previously explained.

The implicit can be divided into two: The attached and detached.

So the Attached Implicit Verbal Objects are twelve which include: *Mentioned in the Arabic text.*

And the Detached Verbal Objects are also twelve which include: *Mentioned in the Arabic text.*

بَابُ الْمَفْعُولِ بِهِ

وَهُوَ الْأِسْمُ الْمَنْصُوبُ الَّذِي يَقَعُ بِهِ الْفِعْلُ.

نَحْوُ قَوْلِكَ: (ضَرَبْتُ زَيْدًا)، وَ(رَكِبْتُ الْفَرَسَ).

وَهُوَ قِسْمَانِ: ظَاهِرٌ، وَمُضْمَرٌ.

فَالظَّاهِرُ: مَا تَقَدَّمَ ذِكْرُهُ.

وَالْمُضْمَرُ قِسْمَانِ: مُتَّصِلٌ، وَمُنْفَصِلٌ.

فَالْمُتَّصِلُ اثْنَا عَشَرَ؛ نَحْوُ قَوْلِكَ: (ضَرَبَنِي)، وَ(ضَرَبْنَا)،

وَ(ضَرَبَكَ)، وَ(ضَرَبْنَاكَ)، وَ(ضَرَبَكُمَا)، وَ(ضَرَبَكُم)، وَ(ضَرَبَكُنَّ)،

وَ(ضَرَبَهُ)، وَ(ضَرَبَهَا)، وَ(ضَرَبَهُمَا)، وَ(ضَرَبَهُمْ)، وَ(ضَرَبَهُنَّ).

وَالْمُنْفَصِلُ اثْنَا عَشَرَ؛ نَحْوُ قَوْلِكَ: (إِيَّايَ)، وَ(إِيَّانَا)،

وَ(إِيَّاكَ)، وَ(إِيَّاكَ)، وَ(إِيَّاكُمَا)، وَ(إِيَّاكُم)، وَ(إِيَّاكُنَّ)، وَ(إِيَّاهُ)،

وَ(إِيَّاهَا)، وَ(إِيَّاهُمَا)، وَ(إِيَّاهُمْ)، وَ(إِيَّاهُنَّ).

[illegible]

Chapter: The *Masdar* (Original noun)

The *Masdar* (Original Noun) is the Noun in the state of *Nasb* which is mentioned third when conjugating Arabic verbs. For Example: *Mentioned in the Arabic text.*

And the *Masdar* (Original Noun) can be divided into two groups: By Wording, and By Meaning.

So if the letter composition of the *Masdar* agrees with the verb which is extracted from it then the *Masdar* is written like: *Mentioned in the Arabic text.*

And if the meaning of the *Masdar* agrees with a verb consisting of a different word structure but conveys the same meaning as the *Masdar* then this *Masdar* is considered abstract like: *Mentioned in the Arabic text.* And whatever is similar to this.

بَابُ الْمَصْدَرِ

الْمَصْدَرُ هُوَ الْاسْمُ الْمَنْصُوبُ الَّذِي يَجِيءُ ثَالِثًا فِي تَضْرِيْفِ
الْفِعْلِ، نَحْوُ ضَرَبَ، يَضْرِبُ، ضَرْبًا.
وَهُوَ قِسْمَانِ: لَفْظِيٌّ، وَمَعْنَوِيٌّ.
فَإِنْ وَافَقَ لَفْظُهُ لَفْظَ فِعْلِهِ فَهُوَ لَفْظِيٌّ، نَحْوُ (قَتَلْتُهُ قَتْلًا).
وَإِنْ وَافَقَ مَعْنَى فِعْلِهِ دُونَ لَفْظِهِ فَهُوَ مَعْنَوِيٌّ، نَحْوُ (جَلَسْتُ
قُعُودًا)، وَ(قُمْتُ وَقُوفًا)، وَمَا أَشْبَهَ ذَلِكَ.

[illegible]

Chapter: The circumstantial preposition of time and place

The circumstantial Preposition of Time is a noun of time, which is in the state of *Nasb* with the implied meaning of "in" as in the following examples: day, night, morning, beginning of day till sunset, last of the night, tomorrow, first third of the night, midnight to the zenith, evening, infinity, infinity, and that which is similar to this.

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: In front, behind, in front, behind, above, below, next to, with, opposite, close, far, close, And whatever is similar to this.

بَابُ ظَرْفِ الزَّمَانِ، وَظَرْفِ الْمَكَانِ

ظَرْفُ الزَّمَانِ هُوَ اسْمُ الزَّمَانِ الْمَنْصُوبُ بِتَقْدِيرِ (فِي).

نَحْوُ الْيَوْمِ، وَاللَّيْلَةِ، وَغُدُوَّةٍ، وَبُكْرَةٍ، وَسَحَرًا، وَعَدَا،
وَعَتَمَةً، وَصَبَاحًا، وَمَسَاءً، وَأَبَدًا، وَأَمَدًا، وَحِينًا، وَمَا أَشَبَهُ ذَلِكَ.

وَظَرْفُ الْمَكَانِ هُوَ اسْمُ الْمَكَانِ الْمَنْصُوبُ بِتَقْدِيرِ (فِي).

نَحْوُ أَمَامَ، وَخَلْفَ، وَقُدَّامَ، وَوَرَاءَ، وَفَوْقَ، وَتَحْتَ، وَعِنْدَ،
وَمَعَ، وَإِزَاءَ، وَتِلْقَاءَ، وَجِذَاءَ، وَثَمَّ، وَهُنَا، وَمَا أَشَبَهُ ذَلِكَ.

Chapter: The situational

The Situational is the Noun in the state of *Nasb* which gives description to an ambiguous situation, like the following: *Mentioned in the Arabic text*. And that which is similar to it.

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

بَابُ الْحَالِ

الْحَالُ هُوَ الْاسْمُ الْمَنْصُوبُ، الْمُفَسَّرُ لِمَا أَنْبَهَمَ مِنَ الْهَيْئَاتِ.

نَحْنُ قَوْلِكَ: (جَاءَ زَيْدٌ رَاكِبًا)، وَرَكِبْتُ الْفَرَسَ مُسْرَجًا،
(لَقِيتُ عَبْدَ اللَّهِ رَاكِبًا)، وَمَا أَشْبَهَ ذَلِكَ.

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

Chapter: Distinction

The Distinctive is the Noun in the state of *Nasb* which gives description to an ambiguous object like the following statements: *Mentioned in the Arabic text.*

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

بَابُ التَّمْيِيزِ

التَّمْيِيزُ هُوَ الْإِسْمُ الْمَنْصُوبُ، الْمُفَسَّرُ لِمَا أَنْبَهَم مِنَ الذَّوَاتِ.
نَحْنُ قَوْلِكَ: (تَصَبَّبَ زَيْدٌ عَرَقًا)، وَ(تَفَقَّأَ بَكْرٌ شَحْمًا)،
وَ(طَابَ مُحَمَّدٌ نَفْسًا)، وَ(اشْتَرَيْتُ عَشْرِينَ غَلَامًا)، وَ(مَلَكَتُ تِسْعِينَ
نَعْجَةً)، وَ(زَيْدٌ أَكْرَمُ مِنْكَ أَبًا)، وَ(أَجْمَلُ مِنْكَ وَجْهًا).
وَلَا يَكُونُ إِلَّا نَكْرَةً، وَلَا يَكُونُ إِلَّا بَعْدَ تَمَامِ الْكَلَامِ.

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Chapter: The exceptional

The articles of exceptional are eight: *Ilaa*, *Ghayru*, *Siwaa*, *Suwaa*, *Sawaa*, *Khalaa*, *Adaa*, *Haashaa*.

The Exceptional with (*Ilaa*) is entered into the state of *Nasb* if the speech which has preceded it is complete. For example: *Mentioned in the Arabic text*.

If the speech is complete and also negative then substitution here is permissible, as well as exception as in the following: *Mentioned in the Arabic text*.

If the speech is deficient then its grammatical classification depends upon the presence of agents like those found in the following examples: *Mentioned in the Arabic text*.

The exceptional with *Ghayr*, *Siwaa*, *Suwaa*, *Sawaa* are always in a state of *Jarr*.

The exceptional with *Khalaa*, *Adaa*, and *Haashaa* can place the noun which follows it into either the state of *Nasb* or *Jarr* like that found in the following examples: *Mentioned in the Arabic text*.

بَابُ الْإِسْتِثْنَاءِ

وَحُرُوفُ الْإِسْتِثْنَاءِ ثَمَانِيَّةٌ وَهِيَ إِلَّا، وَغَيْرُ، وَسِوَى،
وَسِوَى، وَسِوَاءٌ، وَخَلَا، وَعَدَا، وَحَاشَا.

فَالْمُسْتَثْنَى بِإِلَّا يُنْصَبُ إِذَا كَانَ الْكَلَامُ مُوجِبًا تَامًا، نَحْوُ (قَامَ
الْقَوْمُ إِلَّا زَيْدًا)، وَ(خَرَجَ النَّاسُ إِلَّا عَمْرًا).

وَإِنْ كَانَ الْكَلَامُ مَنْفِيًّا تَامًا جَازَ فِيهِ الْبَدَلُ وَالنَّصْبُ عَلَى
الْإِسْتِثْنَاءِ، نَحْوُ (مَا قَامَ أَحَدٌ إِلَّا زَيْدٌ)، وَ(... إِلَّا زَيْدًا).

وَإِنْ كَانَ الْكَلَامُ نَاقِصًا كَانَ عَلَى حَسَبِ الْعَوَامِلِ، نَحْوُ (مَا
قَامَ إِلَّا زَيْدٌ)، وَ(مَا ضَرَبْتُ إِلَّا زَيْدًا)، وَ(مَا مَرَرْتُ إِلَّا بِزَيْدٍ).

وَالْمُسْتَثْنَى بِغَيْرٍ، وَسِوَى، وَسِوَاءٍ، مَجْرُورٌ لَا غَيْرُ.
وَالْمُسْتَثْنَى بِخَلَا، وَعَدَا، وَحَاشَا، يَجُوزُ نَصْبُهُ وَجَرُّهُ، نَحْوُ

(قَامَ الْقَوْمُ خَلَا زَيْدًا) وَ(... زَيْدٍ)، وَ(... عَدَا عَمْرًا) وَ(...
عَمْرًا)، وَ(... حَاشَا بَكْرًا) وَ(... بَكْرٍ).

[illegible]

Chapter: *Laa*

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

And if it is not immediately followed by an indefinite noun then the state of *Raf'* becomes obligatory as does the repetition of (*Laa*) as in the following example: *Mentioned in the Arabic text.*

So if (*Laa*) 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: *Mentioned in the Arabic text.*

بَابُ (لَا)

اعْلَمْ أَنَّ (لَا) تَنْصِبُ النَّكِرَةَ بِغَيْرِ تَنْوِينٍ؛ إِذَا بَاشَرَتْ النَّكِرَةَ، وَلَمْ تَتَكَرَّرْ (لَا)، نَحْوُ (لَا رَجُلٌ فِي الدَّارِ).

فَإِنْ لَمْ تُبَاشِرْهَا وَجَبَ الرَّفْعُ، وَوَجِبَ تَكَرُّارُ (لَا)، نَحْوُ (لَا فِي الدَّارِ رَجُلٌ، وَلَا امْرَأَةٌ).

وَإِنْ تَكَرَّرَتْ (لَا) جَازَ إِعْمَالُهَا وَإِلْغَاؤُهَا؛ فَإِنْ شِئْتَ قُلْتَ: (لَا رَجُلٌ فِي الدَّارِ، وَلَا امْرَأَةٌ)، وَإِنْ شِئْتَ قُلْتَ: (لَا رَجُلٌ فِي الدَّارِ، وَلَا امْرَأَةٌ).

Chapter: Calling (Vocative)

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

As for the Single Proper Name and the Indefinite Intended then they are both linguistically constructed upon the *Dhamma* without the presence of *Tanween* like in: *Mentioned in the Arabic text*.

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

بَابُ الْمُنَادَى

الْمُنَادَى خَمْسَةٌ أَنْوَاعٌ: الْمَفْرَدُ الْعَلَمُ، وَالنَّكِرَةُ الْمَقْصُودَةُ،
وَالنَّكِرَةُ غَيْرُ الْمَقْصُودَةِ، وَالْمُضَافُ، وَالْمُشَبَّهُ بِالْمُضَافِ.

فَأَمَّا الْمَفْرَدُ الْعَلَمُ وَالنَّكِرَةُ الْمَقْصُودَةُ؛ فَيُتَيْنَانِ عَلَى الضَّمِّ مِنْ
غَيْرِ تَنْوِينٍ، نَحْوُ (يَا زَيْدُ)، وَ(يَا رَجُلُ).
وَالثَّلَاثَةُ الْبَاقِيَّةُ مَنْصُوبَةٌ لَا غَيْرُ.

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Chapter: The Causative object

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:

Mentioned in the Arabic text.

بَابُ الْمَفْعُولِ مِنْ أَجْلِهِ

وَهُوَ الْأِسْمُ الْمَنْصُوبُ الَّذِي يُذَكَّرُ بَيَّانًا لِسَبَبِ وَقُوعِ الْفِعْلِ.
نَحْنُ قَوْلِكَ: (قَامَ زَيْدٌ إِجْلَالًا لِعَمْرٍو)، وَ(قَصَدْتُكَ ابْتِغَاءَ
مَعْرِفِكَ).

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Chapter: The Accompanying verbal object

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: *Mentioned in the Arabic text.*

As for the Predicate of *Kaana* and her sisters and the Nominal Subject of *Inna* and her sisters 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 following; this has preceded.

بَابُ الْمَفْعُولِ مَعَهُ

وَهُوَ الْأِسْمُ الْمَنْصُوبُ الَّذِي يُذَكَّرُ لِبَيَانِ مَنْ فَعَلَ مَعَهُ الْفِعْلُ.
نَحْوُ قَوْلِكَ: (جَاءَ الْأَمِيرُ وَالْجَيْشُ)، وَ(اسْتَوَى الْمَاءُ
وَالْخَشَبَةُ).
وَأَمَّا خَبَرُ (كَانَ) وَأَخَوَاتُهَا وَاسْمُ (إِنَّ) وَأَخَوَاتُهَا؛ فَقَدْ تَقَدَّمَ
ذِكْرُهُمَا فِي الْمَرْفُوعَاتِ، وَكَذَلِكَ التَّوَابِعُ؛ فَقَدْ تَقَدَّمَتْ هُنَاكَ.

[illegible]

Chapter: The Nouns in the state of *Khafdh*

The Nouns in the state of *Khafdh* are three types: [1] The Nouns in the state of *Khafdh* because of a particle, [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).

As for the Nouns in the state of *Khafdh* because of a particle then they are whatever is grammatically affected by: *Mentioned in the Arabic text.*

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: *Mentioned in the Arabic text.*

And they are divided into two groups:

[1] That which is supposed with *al-Laam* like: *Mentioned in the Arabic text.*

[2] That which is supposed with *Min*, like: *Mentioned in the Arabic text.*

بَابُ مَخْفُوضَاتِ الْأَسْمَاءِ

الْمَخْفُوضَاتُ ثَلَاثَةٌ أَنْوَاعٍ: مَخْفُوضٌ بِالْحَرْفِ، وَمَخْفُوضٌ بِالْإِضَافَةِ، وَتَابِعٌ لِلْمَخْفُوضِ.

فَأَمَّا الْمَخْفُوضُ بِالْحَرْفِ فَهُوَ مَا يُخَفَّضُ بِمِنْ، وَإِلَى، وَعَنْ، وَعَلَى، وَفِي، وَرُبَّ، وَالْبَاءِ، وَالْكَافِ، وَاللَّامِ، وَحُرُوفِ الْقَسَمِ، وَهِيَ الْوَاوُ، وَالْبَاءُ، وَالْتَاءُ، وَبَوَاوِ رَبِّ، وَبِمُذٍ، وَمُنْذٍ.

وَأَمَّا مَا يُخَفَّضُ بِالْإِضَافَةِ، فَتَحْوُ قَوْلُكَ: (غَلَامُ زَيْدٍ).

وَهُوَ عَلَى قِسْمَيْنِ: مَا يُقَدَّرُ بِاللَّامِ، وَمَا يُقَدَّرُ بِمِنْ.

فَالَّذِي يُقَدَّرُ بِاللَّامِ نَحْوُ (غَلَامُ زَيْدٍ).

وَالَّذِي يُقَدَّرُ بِمِنْ، نَحْوُ (تَوْبُ خَزٍّ)، وَ(بَابُ سَاجٍ)، وَ(خَاتَمُ

حَدِيدٍ).

Daurah Ilmiyyah

